

John A. Broadus
The Young ~~Minister's~~ Preacher's Outfit.
&
How a Pulpit Lost Power.

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Ky.

Explain about topics & points.

Asking questions.

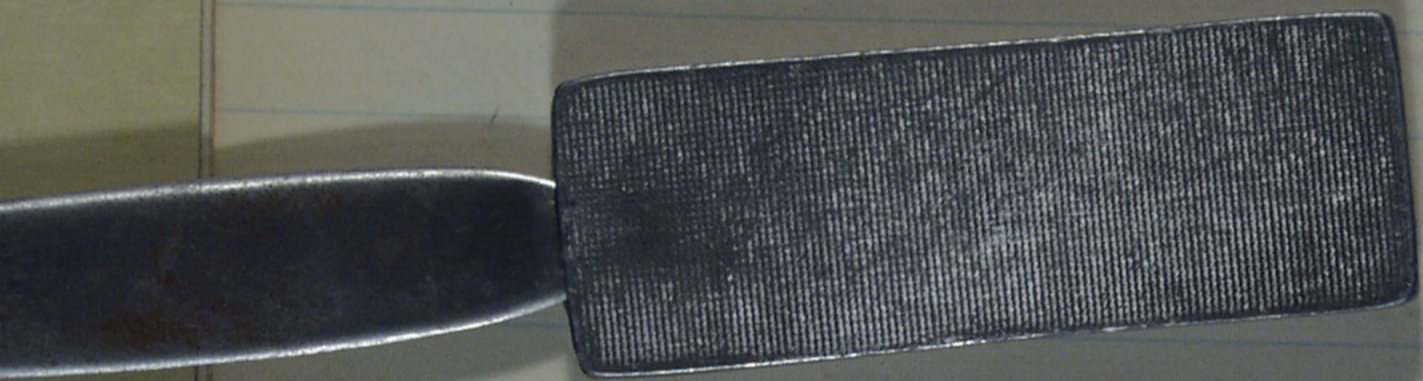
And must include glimpses of var. matters to be ~~presented~~
more fully considered in our coming lessons.

As a rule, men become in active life about what they prom.
to be in t. student days. The except^{ns} apt to be much talked about.
[E.g. Talmag.] But they are except^{ns}. Ask any man who has spent a long
life in assoc. w. students, Macaulay's statement in a letter.

The Young ~~Man's~~ ^{Preacher's} Outfit.

I do not mean 1 clothes he ought to have, nor 1 books, though ^{at least} one of these items is quite important. I propose a rapid survey of endowments, attainments, habits & aspirations wh^{ch} are particularly to be desired in a man just setting out to be a preacher & gospel. Such a glance must & c. be rapid & superficial. [But we can pause a little at certain points where I may hope to offer helpful counsel or exhortation, or to deepen existing convictions. Our subseq^t. lectures will treat mainly of mind. Life + Q is to follow.]

Topic I ^{the} young man ought to be entering 1 min^{try} from internal impulse. || Contrast State Church. || ~~It~~ Hardly wise to ~~do~~ speak & min^{try} as "a profession". (1) He sh^d. be conscious of some term of speaking — "apt in teaching", διδασκαλικός. Sometimes 1 ~~one's~~ possession of this gift is chiefly shown by ~~strong~~ ~~earnest~~ earnest longing — first efforts may be signal failures, Ro. Hall, Dem. But there sh^d. be ^{really} nat^l. adaptatⁿ to public speaking. What a man was born for. (2) He sh^d. have a feeling & desire, & sense & duty, to engage in this specific work & preaching. "If a man (ὁρῶντα) reaches after 1 office & a



Mission v Twelve.

(1 Tim. 3:1)

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bishop, he is desiring a good work." There sh^d. be a desire t^h makes him stretch himself out, reach forth, to this good work. Some men are disheartened & kept back by 1 nation & they are not required, or sh^d. not dare, to enter upon 1 work v^o min^g unless swopt away by an overwhelming, torrent-like ~~power~~ impulse from without; precisely as many men postpone 1 entrance upon a gⁿ life until something fr. without shall sweep them into it. We say they are wrong in this; & are we not wrong if we shrink fr.

~~entering~~ undertaking 1 min^g, until coerced into it? But others ~~do~~ just go along in their prop^{ns}, or t^r opening efforts at min^g usefulness, in a matter \ c. fashion, w^o concerning themselves about any strong desire f. this work. Now 1 young man ought to cultivate in himself 1 desire f. 1 min^g. He may do so by meditatⁿ upon human need & divine mercy, by special prayer & devout searching \ scr. ~~There sh^d. also be~~ ~~serious~~ efforts to do good as ^{one} may be able to find opportunity.

If 1 time has not come f. him to begin ~~formal~~ ~~preaching~~ preaching, he sh^d. seek every available opening f. usefulness, to individuals or to ~~groups~~ groups, ~~or~~ ~~or~~ in great things or in small. Dan. Baker. Young lady who wanted to be a Foreign missionary.

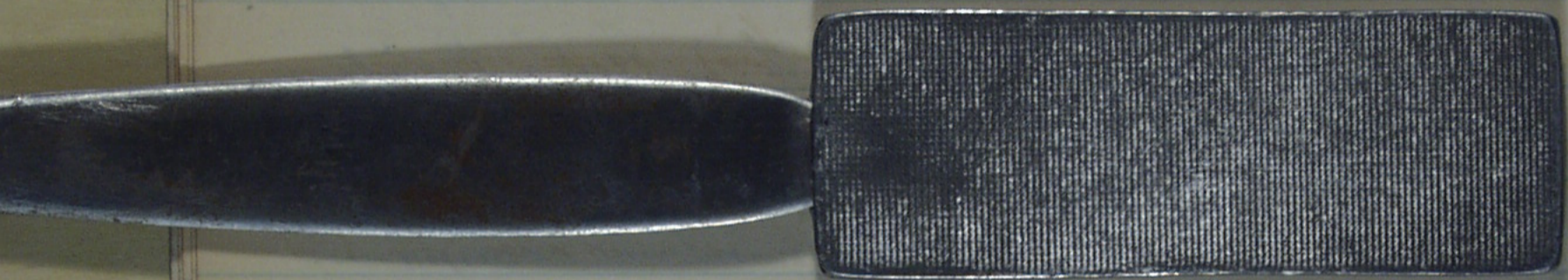
Horton in his Yale Lect. ^(Verbum Dei) of 193, goes still further in this
directⁿ, & seems to me generously in error.

^ impressive & instructive, if we know how to use it. And
certainly

The young minister

Topic II ~~He~~ ought to have some true & deep relig. experiences, ^{are indispensably to power.}
~~On~~ ~~his~~ ~~being~~ strong convictions, let him cultivate ~~the~~
 living faith in X^{ty}, as true, & as a great ~~force~~ ^{moral force}. "I believe: help my ^{unbelief}". Let ^{it} thought & ~~God~~ be ^a ~~real~~ ^{thing} of him
 + God is, & is a rewarder \ them t seek him, & a helper \ them
 + save him. Let him cherish faith in God's Providence,
 & try to believe w. Bushnell + "every man's life is a
 plan \ God." Let him strive to maintain communion
 w. X, and seek ~~the~~ ^{Inhabit his} the perpetued indwelling v Holy Spirit.

[H. H. H. in Xⁿ Rel., vigorous & val. discussion, ^{this particular} but ~~unfortunate~~
 unfortunate in use v term "Partial Inspiration" encouraging
 some to Quaker-like fanaticism, & ~~weakening~~ ^{weakening} faith
 \ others in real inspiratⁿ v ~~prophets~~ ^{prophets} & ap^{ts}.
 But a one-sided & over-wrought statement. Truth often partial?
 But we must seek, not inspiratⁿ in any just
 sense \ + term, but indwelling & perpetual aid v Sp. \
God. We need this in our every-day thought & activity,
 + we may be enabled to form a strong & symmetrical
 Xⁿ char^r. We need it in all our studies. We need it in
 every stage v ~~of~~ ^{of} prepⁿ f. preaching a sermon,
 beginning w. selectⁿ \ text & topic, sh. sh. be made w. special



[Excessive self-analysis is v. fruitful; but in our busily active time
1 ~~the~~ danger us^{ly} lies in 1 opp. direction.]

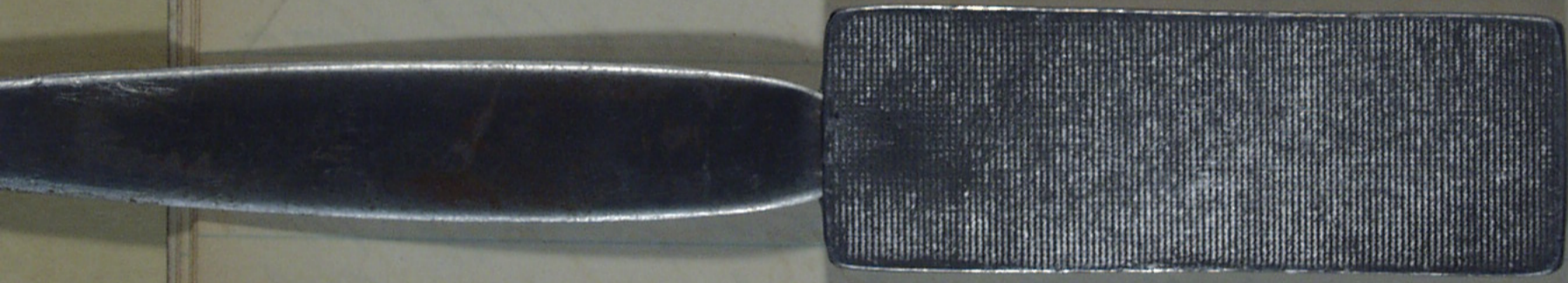
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prayer. And whenever we come to preach — ah! young ^{brother} ~~man~~,
 [dwelling at this famed seat \ edⁿ.] I do not wish you
 to think less of genius & culture & energy, but let us
 all remember t! source \ real power in preaching must
 be "an unction from the Holy One." How often God stings
 I pride \ ~~our~~ intellect & kn. by making some poorly
 instructed but deeply devout man a greater power f. ~~God~~
 whose word ~~we~~ people rightly receive as in some just sense \ word \ ~~word~~ ~~word~~
 good, ~~than~~ Do not regard it as a matter \ c. t. I
 urge the need \ ~~of~~ Spirit's anointing, f. all true X^m.
 insight, & all effective X^m. work. If we can but truly believe in,
 & ^{do but} constantly & earnestly seek, \ blessing v. H. Sp., then our
 X^m. life will not be w. progress, ~~at~~ our preaching, & power.

(2) Through \ aids \ divine grace, all the
 exper^s v. young man's ^{previous} life ~~will~~ help to qualify him
 f. \ work \ preaching. (a) ^{Past} struggles w. unbelief, in prosper.
 as he has overcome. (b) ^{Sometimes an} exper^s. \ doct. chang^{will} deepen
 subseq^t. earnestness. (c) Moral conflicts — Augustine, ^{Bunyan,} ~~and~~

Dean Maitland (d) Conflicts involving no gross immoral! — Chrys.
 Spiritual temptations, subtle but to some ~~of~~ natures very powerful.
 (e) Exper^{ce} \ any great sorrow, ~~to~~ ~~bring~~ ~~and~~. And \ divine
 consolation, 2 Cor. 1:1. And now if one has learned, amid

"Before an Audience"



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[Phil
Name
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whatsocver trials, to rejoice in 1 bright side & piety. Ballard Gibson.

Topic III The young preacher greatly needs vigorous bodily health. (Preacher, Series I, Lect. 8.) In order to vocal power. Nerve force - thrilling through 1 hearer.

~~Stephens~~ related to ~~Dem.~~ French soldiers used to say, something goes out / Bonaparte into his men. So with [Phil Sheridan, & Stonewall Jackson. Every ~~of~~ highly effective public speaker. Dem. & Cic. both had to train them-

selves by gymnastics, as well as by ^{special} vocal exercises, in order

to gain this power. [Dem. ^{had been} a ~~shy~~ shy boy, who shrank fr. 1 sports, & had to make it up, Cic. ^{was} a slender & spiky

^{young man,} sided f. ^{muscular development.} Observe, not merely vocal power, ^{to} sustained to 1 end & discipline; nerve force. And this ^{is} nerve force is also

c. 1 physical basis (force / will, force / char.?)

[Even 1 exception prove 1 rule - f. Chrys., Bernard, Baxter, though weak in muscle were mighty in nerve]

In order to this, good digestion - A. H. Stephens.]

(3) Health also needed f. exhaust^g. labors & pastorals, where student work must be pursued in conn^g with pastoral actio^g, & amid a thousand interruptions.

Obscene + Web. showed this power when a young man.
Clear ~~statement~~ statement is not a mere matter of language - it demands
as prereq. a clear concept. ~~Whatdy.~~

[Now you expect me to enlarge upon 1 condition
health. But no, of. [Don't tell + I said this to Spurgeon's students,
but simply repeat it.]

Topic IV. The young preacher's outfit ^{assuredly} ~~entirely~~ ^{must} ~~include~~ ^{here} certain native & acquired mental powers. ^(p. 293)

(1) Power \ clear statement. D. Phelps ~~relates~~ ^{relates} + 1 chief justice
New Hampshire, in commenting upon one \ Danl. Webster's early efforts said, "That
young man's statement \ his case was an unanswerable arg. of its justice."

(2) Power \ vigorous argument. What a vast amt. \ arg. we ^{have} ~~lost~~ ^{lost} fall in ^{losing} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~Pres.~~ ^{Pres.} campaign. The most ignorant people will
argue by 1 hour. O 1 flood \ argumentatⁿ + celebrated speakers
poured out upon vast crowd. (Indiana.) ^{Surely it must be popular & mighty.}

In books & courses, we study crit. theory & argument

Young men preparing for 1 min^{rs} sh. give special attention
to debate, in convⁿ & in debating societies. "Min^{rs} never
replied to". I envy 1 lawyer & legislator. Public
debates on theol^y. qu^{ns} - now qu^{ns} regarded as unneed^l.

All 1 more sh. one practise himself in arg. -
^{gambling debts} & take exceed^s pains, as a point \ honor, to use only
sound arg., such as could stand crit. reply.

(3) Power \ creative imagⁿ. Every sermon sh. be in an
important sense a work \ imagⁿ. [Even in poetry & novels,



Imagⁿ. also ^{in order} need^d to realize & depict facts \ ser. hist.
(hist. imagⁿ). Great imp^{ce} \ hist. element \ ser. hist.
preaching on it as history.

imagⁿ can only ^{work upon} ~~rework~~ ~~newly combine~~ elements found by nature, ^{by} actual human char^r, & life in this actual world. Imagⁿ ^{newly combines}, around some organizing centre, or in adaptatⁿ to some specific aim. As in making a sermon — there sh^d be some central & organizing thought — or some specific aim ~~to convince~~ to convince & persuade — & w. ref^{ce} to this centre or this aim, not w. ref^{ce} to both, imagⁿ must ^(discipline) ~~construct~~ ^{be} constructed.

In like manner, each sentence, & each paragr. sh^d be a work of imagⁿ.

Remember t^h imagⁿ is not usefully cultivated by merely passive indulgence, through reading books that ~~carry~~ bear us along like a boat on a swift current, or a passenger in a fast train; it is usefully cult^d. by ^{active} ~~active~~ ~~exercise~~ ^{exercise}, either in 1 way \ actual creation \ ~~thought~~ ideas, images, illustrations, expressions, or in 1 stern discipline \ studying those works w^h compel imaginative thought. ~~It~~ It is one thing to witness athletic exploits w. idle enjoyment, & another thing to put yourself in 1 hand \ a severe trainer, or ~~to~~ attach yourself to a guide who will make you climb the Alps. So in our reading.



swelling passion, & kindling imagⁿ.

the young men

(4) ~~Power~~ Passion, is power. In personal acts, ~~the~~ passions are motive power. ~~And as in the~~ the soldier's charges & ~~displays~~ ~~propaganda~~, may be calm, but must not be cold. And in ~~the~~ ^{affective} speaking, there is absolute need of an energetic & impassioned nature. Thorough & patient prepⁿ, but as I ~~merely~~ approaches, I soul must swell w. passionate interest in theme, I occasion, I audience, & passionate purpose to prevail. Cf. Alex: I Great. They tell you ~~from~~ Whitefield, Patrick Henry, Henry Clay we have but some cold fragments of prepⁿ or report, & people often say I rest was all delivery. ^{Henry} The rest was all soul. The speakers (our Northern States, ^{may be said.} it may be said without offence - a respectful & honest effort to be helpful - are ^{often} compar^d defic^t in passion. ~~They~~ ~~think~~ - energy, culture - but a lack of passion. In South, I danger lies in I opp. direction. In North a larger n^o of good writers, in South a larger n^o of good speakers. ~~It's~~ either ~~not~~ ^{submit} tamely to this state of things? For passion, ^{like} ^{nothing} else in us ~~may~~ ^{may} be cultivated. R. Fuller.

(5) One of most import. elements of power in a public speaker is sympathy. ^{This is an} ^{essential} ^{part} ^{of} ^{the} ^{power} ^{of} ^{the} ^{speaker} ^{to} ^{win} ^{the} ^{sympathy} ^{of} ^{the} ^{audience}. ^{It} ^{is} ^{what} ^{may} ^{be} ^{called} ^{intell^t} ^{symp^t}.

Force & will.

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(6) And now to control ~~the~~ & utilize all other mental powers, (~~the~~ public speaker must have force & will. A truly great orator will sometimes go almost wild w. excitement, almost beside himself ^{mad} with impassioned concern. The enemies & dem. of

Paul. But he does not really go mad — 1 stormy passions are ruled by 1 mighty will. A picture I saw of Munich. ~~In Paul's~~ A preacher must ^{sometimes} excite men — Paul, "be reconciled". But he is ^{to be} not a weakling, not a feeble suppliant — but a conquering, ruling soul — determ. to prevail.

The late Prof. Nathan Sheppens ^{has left a} little book, ^{lectures,} "Before an Audience, or The use & Will in Public Speaking." He urges that everything depends on ~~the~~ self-inspectⁿ & will — & by an exercise & will one must acquire a good speaking voice, a distinct articulatioⁿ, also what he calls phys. earnestness; ~~and~~ a good style too, in fact everything. Doubtless he overstates. But it is certain that ~~these~~ such excell^s. cannot be acq^d. without an exercise & will, often repeated, resolutely sustained.

So much as to 1 mental power that are spec^{ly} related to public speaking. Now

Topic V The young preacher must ^{Here only one or 2 remarks.} have a certain

outfit knowledge. Any & all kn. ~~will~~ may be ~~of~~ service to him. But worth while to notice + 1 kn. he must needs will fall under 2 heads —

Kn. ser. — Kn. human nature. Each will promote other. Danger + safer students ⁱⁿ our

age unnumb. books & periodicals will think + nothing has to be learned fr. ^{reading.} ~~books~~. As to human nature, much

is certainly to be learned fr. all good literature — but we cannot ~~possibly~~ half understand books, save as

we have been ~~living~~ observers living men & women & children. "The proper study" &c. In this respect many

a young min. has had advantages he ^{prob. as} ~~cannot~~ yet ^{has} fully appreciate. Sharing life & poor — performing.

homely duties w^h are fundam^l to human existence. ^{one is} apt to think ^{all this was} of only hardship, & great

& sad disadvantages — but really, if he has ^{duly} observed, & has reflected much &c.

shd. know how
(a) Habits \ study. One ~~must be learned~~ to begin study at a
proper ^{moment,} ~~time~~ even though not inclined, to continue it steadily through
a appointed or appropriate time, & to quit study at bed time ^{or time for exercise,}
however excited & ^{anxious} eager to go on. Anybody can study when he
feels like it. Anybody can continue eager study through eager excitement.
The wise man etc. Frank Smith. "Blessings on a head & man &
inverted sleep."

Hasland as to a Senate.

(c) Habit \ reflects upon things observed - nature - causal relations - analogy to moral + spir. truth. Jno. Foster.

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Topic VI. There must also be an outfit (habits).

(a) Habit \ ^(as just intimated) observation & ^{remembering people} patient reflection upon things observed.

(b) Habit. command \ exact & easy expression. [G. as to politeness.] In conversatⁿ, never vulgar nor careless,

but at home in all colloquial simplic^y. And

his style in conversatⁿ & his style in public speaking not distinct, not ~~separated~~ ^{broadly} separated by a line \ demarcatⁿ, but shading into each other. ^{Some men speak different lang^s in private & in public.} Our age in love is

colloquial simplicity in public speaking. ^{50 yrs. ago still!} ^{eg. grand orators.}

(c) Habit \ upright, easy, & graceful personal bearing - posture & gait. ^{constantly} If you ~~stand~~ ^{stand} stoop over books, you will ^{presently} stoop on 1 street, & in 1 pulpit - as some persons ^{to their cost.}

~~know~~ know ~~to~~ ~~cost~~ ~~of~~ ~~their~~ ~~cost~~. If you lounge awkwardly in 1 lecture room & 1 dormitory, you are apt to be awkward in 1 parlor & on 1

platform. It is all well f. Sheppan to say ^{correct this} by effort & will. But when actually speaking, you need good habits to support you, f. your attentⁿ.

~~They~~ ought then to be mainly given to your topic & your hearers.

(f) Habitual good manners,

e.g. in beginning his ep's 13
Paul "uncommonly religious."
in fact,

~~These~~ essence & true politeness is 1 X^m virtue & unselfish
love to others. You all know how Chaucer speaks of our
Saviour as "The first father and founder of gentleness"; and
another poet & time James I calls our Saviour "The first
true gentleman & ever breathed." Above all men
among us, a minister ought to be a gentleman,
considerate & other people's feelings, heedful as to all
delicate proprieties & life. Without this, he lacks something
& completeness & symmetry & a X^m character. Without this,
his private influence over cultivated & refined people
will be ~~as~~ far less strong & wholesome. And plain people
will if possible feel 1 difference still more sensibly,
if you are wanting in real courtesy. [Horace Lacy
& La. Legislation] Not merely in
private is genuine courtesy & refinement nec^d to usefulness,
but ~~also~~ in pulpit manners also, & even in 1 tone
& ~~at~~ ~~in~~ preaching, it will be instinctively felt
if not distinctly thought of, 1 difference caused by
~~the~~ refined considⁿ of others, by gen. delicacy & feeling.

~~from~~
 The feelings & manners (a gentleman must become habitual, or they do not strongly win others & permanently hold their sympathy. Now all ^{well wish} potent habits must be acq^d in youth or in early manhood. Suppose a ~~good~~ student of mind & good talents & mental training to be aware that he is comparatively deficient in regard to manners; what shall he do? Will not learn much fr. books, nor even from lecturers. He must ~~seek good society~~ try to act w. thoughtful considⁿ & courtesy in his present ^{tradesmen,} intercourse w. others — fellow students, servants, ~~lecturers~~ room, boarding house. It is even poss. to treat professors with a courtesy that will be gratifying to them, & beneficial to 1 student. And espec^{ly} must one seek 1 society \ ladies. The proud young man, conscious of talent but also conscious of great awkwardness, ~~who~~ corporeal & mental awk^{ness}, is tempted to shrink fr. 1 society \ ladies, or else to go only where he will be treated as a hero — incense & flattery. No good so. Nay, &c.

Many min^{rs} who are not ^{wanting} ~~lacking~~ in real kindness & heart, fail to take a strong hold upon others, especially upon strangers, because they lack cordiality & manner. James Thomas Jr. A min^r specially needs to cultivate cordial^{ty} in greeting strangers.

I need not apologize for mentioning - a thing prob^{ly} known to you - & to Southerners & people of New England ^{us^{ly}} seem reserved in manner. ^{Excitations, & comp^{ar}} I fancy this peculiar^{ty} is to be explained by 2 obvious causes. A cold climate promotes self-contained energy rather than effusive emotions. In 2 or 3 generations men begin to exhibit ^{subtle} effect of climate upon ~~mental~~ mental action & character. If your grandfather's brother ^{or sister} removed from New England to the Cotton States, your cousins there now walk slowly in ~~heat~~ heat & a summer day, & are in temperament rather ardent than energetic. It is by an instinctive perception of this tendency & our Amer. people have been led to ^{make their} westward movement, save in comparatively few cases, ^{almost exactly} along parallels of latitude.

Keeping in a sim^r climate. So I think ~~that~~ what
^{southern people} call New England reserve is partly explained
 by climate, developing wonderful energy, but not
 effusive feelings. ~~Perhaps~~ The other cause is prob^{ly}
 1 old Puritan aversion to elaborate manners, ^{as}
 they regarded as swarming \ pretence & deception. I
 have great symp^y w. 1 early Puritans \ New England,
 greater than is manif^{est} by some V^r descendants.
 I ~~have~~ have privately threatened ~~it~~.
 Perhaps, ^{I say,} Puritan straightforwardness & severe
 simplic^{ity} contributed to establish ^{in the better descendants} what seems
 to others a certain undue reserve in greeting strangers,
 & in 1 ord^r intercourse \ society. I am not
 called to maintain t a more effusive cordiality
 w. ~~the~~ ^{generally} better. I have mentioned ~~the~~ 1
 matter only to illustrate my remark t a
 young min^r does well to cultivate cordiality
 manners, \ c. within 1 limits \ perfect
 sincerity. Many children shrink fr. 1 new min^r,
 & his first greeting becomes a matter \ consequence.

God forbid t you sh^d. ever be content w. any sermon you h.
preached. ~~Our~~ Our highest views v gospel ought to stir in
us a longing f. higher views.

One v many things I find
wholesome in Ro. Browning.

~~Ro. Browning~~ "Progress, man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is, & wholly hopes to be."

commonly

And so with 1 irreligious older members & families in his congregation, 1 young man, 1 husband & pious wives; 1 min. must make all advances to them, & he will often win them or expel them by his manners on first acqu^{ce}. (When a village pastor, & afterwards when "Min^r Chaplain, I often knew 1 some young fellow & =

Topic

VII. One more point. A young minister's outfit ought to include elevated aspirations - a lofty conceitⁿ & desirable & 1 possible, & a quenchless longing to do better. This is something quite distinct fr. conceit, fr. conceit oftener promotes idleness than effort.

The evils & contentment. Nil excidens actum &c.

> "Forgetting 1 things" &c. An Arab proverb says, "The letter is always an enemy & god." Ah!

try to make 1 best & your native powers, & 1 yr. prod. effort. An American traveller in ^{Ambrosia} ~~Godwin~~ Shame on 1 young man - aye, & on 1 old man - who does not burn w. desire to improve, in char^r, kn. ^{What is to use & being alive.} usefulness. An

American traveller in Germany inquired in
Eisenach / way to / Wartburg; & some one pointing
along a road towards / castle-crowned hill replied,
"Immer hinaus ^{und} hinauf," keep on outward &
upward. It might not be a bad motto for a
young minister's ^{career} ~~life~~ a motto ~~for~~ still encouraging
him to / very bound / life, & then only taking on
a new meaning, Immer hinaus & hinauf,
Always onward & upward.

Section A. A to J.

B. K to Q.

C. R to Z.