John A. Broadus

On Freshness in Preaching.
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Ky.
book just pub. courtin scenes fr. many works.

in courtin' moralists used themselves to find new situations of
saying's but in actual life, simple ones, plain common, will be productive
successful. I won't differ as to just accept as are. Are they when
one thinkin' meanin' of not get of interest or are dead or correct,
no earning at practical results in it, we feel a deep interest.
On Freshness in Preaching. (Short for today)

Some expositors, in their zeal for freshness, have demanded freshness. But how can we, everybody preaching on different texts, do that? (cf. old hymns, etc.)

Every new hearer will be eager to hear the fresh new truths - anxious, impatient, excited, tempted. "Can we, our Lord's words, be new - same gospel, human nature, human life?"

But while some seek new truths, others must go after. "Inconstant, lukewarm, indifferent, gospel hardened." You must arrest attention, interest, convince, impress. And even if I can't do so, I must devise, while old doctrines, new subjects and situations, fresh course of teaching, exhibiting and applying them. Take variety in the Bible itself - same gospel, but different presented by every writer. It is by the same writer at different times. Our Lord often argued, citing truths of the gospel. Paul's 4th group, 4th Epistle.

If then there is occasion to check! Freshness is novelty in some young preachers, on the other hand, too much when all we need is freshness. Learning how to maintain freshness through life.

Young preachers cannot fully know - "What is this mean..."
They are themselves a novelty to / people, awakening kindly curiosity of new books. The demand for young pastors is largely an investment in future.

Themes, preaching are all new to a young minister. "When I was young, it was many worn out by middle age — read for 50, or not 40?" — neglected older ministers, partly through fault of people, but largely their own fault. They do not begin right, form right habits. And how soon a young preacher's habit are formed, fixed.

Some v means by j's one may always command freshness in preaching.

In my study, study, study the text chosen & its connection. Not seeking merely of freshness, but seeking exact meaning. If you find the idea of interpretation every text affords many, an in fact, greatly limiting its range. Part of index increases variety. I continue 1 common to 1 specific topic this text, 1 exact aspect some subject in all presents. All
Cutting a section.  

For my part, I am only more on this as a means of maintaining freshness, than on anything else. Above all things, I do say, let the preacher study the Bible. And if we do not now go into details on this great theme, it is only because a whole book will be given to it hereafter.
teachers urge this, I insist it will best promote variety & freshness of your junior students believe them.

As to lecturing, I am to speak on another occasion.

II By studying Systematic Theology. A motion coming—-I think, human thought, government, life is largely made of reactions.

Fresh in your day doctrinal preaching will be highly acceptable. Certainly it is. In many pulpits now be something fresh.

Apart from doctrine sermon form, there must be small doctrinal matter in almost all sermons. The teachings V.B. as to leading departments, belief, truth, life must be the chief material of all preaching it deserves a name.

Now, our theology, as to its outline, must adapt itself to modern thought—every distinct age must have its own system of theology.

My own early attempts to study theology—Burnett, Calvin, Kea, then after some years a delightful little Manual (Dagg). Do I believe it every age will

have its own treatises—while the earnest student must also gladly go back to great treatises & books.
Reflect profoundly upon commonplace reliance. [Impression made on me by [Name], "the basis of eloquence is commonplace."]

Mr. Gladstone on the abundant reflect. Mackay Smith: "The pulpit often makes mistakes; giving us common thoughts about deep things, when what we need would be deep thoughts about common things." (Repeat.) We get deep thoughts about common things only by penetrating and persevering reflection. Over and over again, or years go on, a man must meditate upon these great expectatives and anticipations.

Gospel truth, so often wanted to meet our soul's yearning needs, they become superficial and familiar, while yet they will brighten the path to him and patiently thinks.
works of

A great means freshness (appearing in Political Theology), presenting theory historic? earlist? writers or groups? writers
in Bible. And in historical theology, one may not

co-extend to any great extent carry these discussions directly
into pulpit, but they will interest preacher's
own mind in and. doctrines thus studied, it is a

great point. In gen., one must know how to

connect old thought as new. Every pupil who has
become a disciple to one who is like a man a
householder, who plucks out from his storeroom new
things old. Even those unlearned resources,
taught much it was old—every disciple can t
must give something it is new. Combine both.

III. By studying occasions. Here again, we sh. not
be directly seeking freshness, but I reality, things
my Valedictory. Best freshness found by
simply seeking real adaptation to real occasion.
— Study 1. genl. condit. v. congreg. — special occurrence
relief, interest — or occurrence secular interest
may furnish ill., or call for passing application.
Topics v Times.

Whenever you repeat a sermon on a new occasion, go carefully over your notes beforehand, asking how this *it* or *it* may be altered to suit a new situation, making additions, omissions, alterations, sometimes turning out in some quite new direction. A sermon suits all occasions equally well does not thoroughly suit any one of them. Comp. par. 1 pound or par. 1 talent. Peter in Acts III and IV. Could Colossians *H. S.* fitly sent to Ephesians? Would Paul's address in Ephesians be suitable on 1 Thess. *S. M. or Antonia.*

Do you as to address in prayer—great part I came—will think what! occasion suggests! Thanksgiving or supplication. Think yourself into symph.*N. I occasion!* congregation: if then they as you feel like praying, it will not be monotonous—it will not be what we sometimes strive, an unwritten form of prayer, with its disadvantages. A prayer book without its advantages.
Reflect upon such conversational sayings—as you go to next house in visiting—at close of day—perh. make note on it.

That is, it pays if he knows how to listen as well as talk. Don't go around preaching little sermons in homes, but get them to talk; learn how.

IV. By studying individual cases, i.e., physician, lawyer. Keep a strictly private record of cases, adding to each case subparts as it crosses the index. Both
members of the religious community derive for
consequential, & it's grave objections. Different
methods of studying human nature—i.e., in
indirect cases—in literature & in life. Lawyers & merchants claim to know human nature better than
"you gentlemen & cloths." Well to get their views of human
nature, or exhibiting it in certain painfully important
aspects. But ask people about their religious
affairs before conversion & since. Prof. Minor.
A slight hint in conversation may sometimes start a
train of thought that will make a fresh sermon—so
they say.
Homeopathic medicines, I slight that suggestion
may "set up a tendency" & diffuse itself through all
of your thinking & thus only
sometimes suggesting a whole sermon. Such conversation
will very often furnish single thoughts & great value to a
sermon. Then pastoral visiting pays! preacher.
V. By studying age in all its phases, I strive to understand its strength and weakness. Age — healthy tendencies and diseases — illusions and well-founded hopes. Are the true relations of age to true age — what age esteems for age, what age demands for age.

In appealing to Christianity, in a godly way, what are the leading tendencies or present age.

1. Materialism, linked as practical (God's mighty religion).
2. Pantheism.
3. Agnosticism, a new thing in psychology and to some extent in fact.

Plenty of ignorance in all ages, even something I confess ignorance. But not a proud ignorance. A haughty ignorance, a contended and contemptuous ignorance. A sort of "don't know," confused as a plainly implied "don't care." about things that are 1 highest of all things, if true are (as Chalmers said) tremendously true, and (as we may add) gloriously.

Sure and inspiring time. Certainly there are some modest souls that are busy on other pursuits, it without arrogant pretension excuse to their own conscience to finish imperfect things. It has always been truly common by referring it to this fashionable category.
love Caesar more, but Rome less. Mr. Whately: Liberal
X'ty. (all but 1 X'ty.) And standing opposed on the
other side in a High Church Tendency, seen in all our reli-
igious bodies. Among Romanists you see it in 1 Infallibil-
ism movement — in 1 Ch. England other toward American
Speaking has had its origin — I will not undertake to say whether there be among Congregationalists a high chur-
ch at a broad church party, but I see it plainly enough
among Baptists, in England & in America. Of course,
I in media tali sensi nos. You have noticed that
men think themselves to be walking in a golden mean;
even on a particular extreme as if borders to other,
think one always needs to imagine a farther extreme,
which makes his position seem just what it isn’t. Now
what I am suggesting is not, I think: (that)
ought make direct attack on 1 core tendency: I remember
in a good way: not that he did write about
eminent or notorious men: [Huxley, Mill & Spencer,
Darwin, Tyndall, Herschel] for preachers to seek at these
cases in surely the worst possible policy. Mostly on
Trenton Hoek tells "a man who wrote to an eminent Eng. physician: Sir, I was not only first to discover Asiatic cholera, but I was first to communicate it to the British Empire."

[Handwritten note in the margin]
"The Errors of Romanism regarded as having their foundations in human nature." The same thing is true; every ion becomes current & lasting, it has its foundations in human nature; it not only in our human nature, but in special tend. & time, in it it grows popular. Then let us study it with a view to meet & control thought, seeking to find its foundations in human nature, especially in our wants, real or imagined, in present time; & let its results appear, not only in formal discussion through its discourses, but here there in our daily sermons, as we gain a wholesome new or an old theme occasion arises for presenting it, & we may desire how our really meets all real human wants, in & hearer. E.g. anything that serves as a profound sense personal aim, will make Pantheism impossible in the ears to him, & seem a help & a lesson, and anything that sting, danger, & immortal will incline one to think unfavorably. Thus we may restrain & fortify our best defenses not by opposing them with plausible errors, but by solid reasoning."

It is surely possible to think that lies far remote in time or place, to use results in practice, preaching to our own congregation.

The truly excellent in literature always takes hold of things present, even transient things, and penetrates through them to permanent, eternal principles — or if it begins with godlike principles, it always brings them to bear upon actual characters and living wants. Excellence in preaching must conform to this law. It must

VI. By studying ourselves.

(1) A man cannot continue through life to learn from his mistakes. Child falling to the earth. beginner at skating or at base ball. So youthful speaker, we all agree; but why in youth only? Let the preacher never fall into stereotyped methods in treating his subjects. Old people cherish and cultivate a restless longing to preach better, to try fresh experiments in preaching differently. I am for

breakfast, not as a matter of theory but observation,
Old win: read new books

[Image of a rectangular object placed on a notebook page]
+ there is among preachers a great deal of latent power that never gets itself developed. [M. D. Thomas.
Mr. Williams. My own experience about preaching to children] so with many as to expository preaching.
A minister oh cultivate and keep healthy his inventive faculty. Improve this faculty.
Why can't it not be cultivated? We speak of faculties, but I mind is really one. Yet I find in books
almost nothing as to cultivating power of invention. What I have to offer is measure, but it may be worth
saying.

How do we invent thought? Chiefly in 2 ways.

On one hand, we invent thought

1) By analysis separating a thought into others less specific, making a thought branch into branch
again, till we have foliage & blossoms. Then, whatever cultivates power of analysis will so far increase
power of invention. In Israel's work, let a preacher compel himself commonly to treat subjects
(Former student I met a other day.)
by development, or within, rather than by accretion.

For instance, take specific, rather than general topics, and treat them in this way (repeat): it is perpetual variety. Thus production will not impoverish, but enrich your mind. Thus I more sermons you have the more make, I more power you will have. It positively I more material for making other sermons.

On other hand we invent by association ideas.

(2) By resemblance or contrast. Given a thought you search for a 'pic': thoughts. Consider these your analogue then group according to observed character principles. Fictively as a story makes it seem do or fall apple. By analogy, if it is profound, variety resemblance, we find imagery to illustrate. Then we ourselves find ill it is worth much more to us, it fits, like a man's own armor, it suits, like a woman's own bake. By all means cultivate a habit seeking and discerning moral and religious analogies to things physical or social. Even
if a substance a man’s belief, thinking all facts exhibit no improvement nor variety, yet if he is constantly finding new and good ill, his preaching will always have one important element of freshness. To introduce contrast you have a truth, if you ask what are opposed truths, or antagonistic errors.

(b) By proof or inference.
(c) By motives or applications.
(d) By such a combination that all these are well accomplished our great object. Thus we build a discourse, as we build a house, of mental inventions e.g. a machine for picking cotton. Here we see how arrangement reacts upon invention. In arranging elaborated thoughts you have to leave out some; it will not fit into your plan but you feel you need others, in coordination those before you. In searching for these, by analysis or association you often find thoughts that are otherwise not to come within your horizon.
Fatten your mind on 1 subject, by an intense effort of will, and compel yourself to a task. ‘Analysis or association’, as it may be. Gross Mep. in Horn. Review in Jan. 1915, says, ‘Attention is to another invention.’
Now much this work assoc is done casually—a leading thought occupies my mind. As my mind works after record to its own laws, so Ro. Hall liked to prepare his sermons. He does's book—"Beware man one book," when it is a book he is making. But much more such invention assoc can be affected through by purposeful effort in mind.

In gen. our inventive powers are more active when we are stimulated. Even physical stimulus—Schiller's wine—smoking—tea or coffee. (Only what a man habitually takes.)

But far better is mental stimulus. No man of this for conversate or persons equal or superior, where we listen well. Not only do upon helpful suggestions, gross thought, but our faculties are stimulated. Even light & gay conversat? both stimulates, trains our inventive powers. Will common defects depend on quick observat? & seizing
They increase one's ability to invent ill-nuited graceful transitions from topic to topic. A further observable social convivial form an adorn discipline for a preacher. One may also obtain great mental stimulus from reading. Others read books quite to this end. Many favorite books do little more than to entertain, some only inform or at best instruct, but others stimulate. The truly great books have all these properties. Let us try by experiment to find what sort of books quicken our thinking, not merely those that furnish deck-thoughts, but those that set our mind a-aging. Ah! it ministers to maintain habitual converse on such books as these, touch men and women. They will be ready to keep occasion will keep up mental activity. Their discourse will always have some freshness. And remember, our best, our richest invention is not achieved in preparing next Sunday's sermon, but in general reading, conversation, reflection—when our mind is quiet.
throw off its accustomed burdens, it springs up elastic. Then encourage trains of thought. Then file in memory, or in a note book, ideas that arise.

You cannot get time for this? You must.
Mr. Mrs. Abbott.

They have all known. C. H. G. English portraits. Customs, holidays, some difficulty in overestimating importance - much due to physical enjoyment (drink) much to some influence, social customs (mountain tales) poor white trash.

Early tendency to keep a certain pursuit in same families.

Aristocracy.

C. Destroying a man's family as well as himself - some blood-red visited.

Failure when expected - pets, orators, some good men (preachers).

1. Observet: (1) (2) (3)

New York Harlot.

2. Custom built: founded on this A, B, C, D.

3. Didnot.

4. Observet?

a, b
Pract. bearing.

Marriage health - character conduct.

Self discipline. Make allowance of inherited faults in others.

How far does it affect moral reasons?
Pm. Brit. says Guinea is derived from Jimin or Ijima, a term + km in Niger district. It appears on a map in 1357, and came into prof. use at 1 close. 15th cent.

The coast. Snape camp is flat 30 to 60 miles inland. Then rises in terraces till it rises to 1500 ft.