The image shows the front cover of an old book. The cover is decorated with a dense, repeating pattern of marbled paper. The pattern consists of numerous small, overlapping, teardrop-shaped or scalloped motifs in shades of red, blue, yellow, and green, set against a darker background. The overall effect is a vibrant, textured surface. In the center of the cover, there is a large, horizontally-oriented oval label. The label has a thin black border and a light-colored, slightly aged paper background. Inside the oval, the title and author's name are written in a cursive, handwritten style. The spine of the book, visible on the left side, is bound in a dark, possibly black or dark brown, material.

John A. Broaders
On Freshness in Preaching.

John A. Broadens
821 — 4th Ave.
Louisville
Ky.

book just pub., \ counting scenes fr. many works,

In ^{scenes,} counting, novelists exert themselves to find new situations & sayings but in actual life, simple gen^{ss}, plain sincerity, will be ~~just~~ ^{more} successful. Sim^l diff^{er} as to pr^o, accord^s, as we & ~~our~~ our partners are thinking mainly \ ~~out~~ lit^{er} out & entert^{ain}, or are dead in earnest, aiming at practical results in w^h, we feel a deep interest.

Examples
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On Freshness in Preaching. (Shorter today.)

Some exaggerate ^{the} imp^{ce} of freshness. They say ^{it} demands perpetual freshness. Novels, newspapers, magazines. But ^{isn't} everybody preaches on ^{the} "old" — but why? (Cf. old hymns & tunes.) Adam & Eve. Surprise on ^{the} train. ^{But} ^{our} ^{hearers} will be ^{constantly} ^{needing} ^{old} ^{truths} — anxious inquirers, afflicted, tempted. ^{But} ^{our} ^{preach^g} cannot be new — same

gospel, ^{same} human nature (Ebers in ^{the} ^{Word}), ^{same} human life.

But while ^{some} ^{are} seeking these old truths, others ^{we} must go after. Impenitent, lukewarm, indifferent, gospel-hardened. — ~~Impenitent~~ We must arrest attention, interest, convince, ^{impress}. And even ^{if} ^I must devout,

while old doctrines, new aspects & relations, fresh ways exhibiting & applying them. ^{Hawthorne & Wm. Morris.} What variety in ^{the} Bible itself — same gen. ideas, but differ^{ly} presented by every writer, & by ^{the} same writer at differ^{ent} times. Our Lord many-sided, Synoptics & ^{the} Gospel. Paul's ⁴ groups & Epistles.

If then there is occasion to check ^{the} passion ^{for} novelty in some young preachers, on ^{the} other hand ^{we} ^{may} urge upon all ^{the} ^{value} of freshness, & ^{learning} how to maintain freshness through life.

Young preachers cannot fully know ^{the} imp^{ce} of this matter.

They are themselves a novelty to 1 people, awakening kindly curiosity — cf. new books. ^{new days} The passion for young pastors is largely an investment in futures.
~~And~~ ^{besides,} themes & preaching are all new to 1 young minister. "When I would & I ^{Col. Will Hays.} were young." So many wear out by middle age — "I had live 50, or is it 40?" — neglected older ministers, ^{not all — but very many —} partly through fault v people, but largely their own fault — they cannot be fresh, & it is ~~mostly~~ ^{often chiefly} bec. they did not begin right, form right habits. And how soon a young preacher's habits are ~~formed~~ ^{fixed}.

Some v means by Iⁿ one may always command freshness in preaching.

I Do studying ^{1. Do} texts — gen. study \ ser., & special study v text chosen & its connection. Not seeking novelties \ interpⁿ, but seeking 1 exact meaning, ^{cf. happiness.} & of you. ~~That~~
 The idea \ strict interpⁿ \ every text alarms many, as limiting of range. ^{in fact} Part of ~~it~~ ^{greatly} increases variety.
~~And~~ ^{So but} confine 1 sermon to 1 specific topic \ this text, 1 exact aspect \ some subject w^h it presents. All

Cutting a section. ||

For my part, I sh^d. rely more on this as a means \ maintaining
freshness, than on anything else. ~~And~~ Above all things, I sh^d. say, let
preacher study his Bible. [And if we do not now go into details on this
great theme, it is only bec. a whole lect. will be given to it hereafter]

But not merely 1 part. ^{portion} ~~of~~ Ser. text -
must study 1 Ser. in general.



The substance \ our theology must be as old as 1 Bible. But 1 progress \ harmon expec^{ce}
& reflect^{ion} leads us to ~~read~~ reinterpret 1 B. - whether more wisely or less wisely - &
alters views \ phil^{osophy} lead us to construct new systems \ B. truth.

teachers use this, I insist t- it will ~~not~~ promote variety & freshness — & few junior students believe them. ~~As to study & ser in genl, I am to speak on another occasion.~~

II By studying System^c. Theology. A reaction coming — 1 hist. human thought, government. Life is largely made up of reactions — & perh. in our day ^{define} doctrinal preaching will ^{again} be highly acceptable. Certainly it w^d. in many pulpits now be something ^{quite} fresh. — ^{But} apart from doct. sermons proper, there must be much doct. matter in almost all sermons. The teachings v B. as to leading departments \ relig. truth & life must be chief material \ all preaching t deserves 1 name. ~~Q.~~

~~Q.~~ Now our theology, ~~as~~ as to its outward shape, must adapt itself to modern thought — every distinct age must & will have its own systems & theology.

My own early attempts to study theology — Juristice, Calvin, Knapp, ^{Butler,} then after some years a delightful little manual ^{Doct. Dept. Keller} (Dagg). So I believe t every age sh. have its own treatises — while 1 ^{in Theology} earnest student must also gladly go back to 1 great ^{work} treatise v past.

Reflect profoundly upon 1 commonplace | relig. truth. [Impression
made on me by Vinet, "the basis | eloquence is commonplace."]
Mr. Gladstone ^{Pittenger} as to abundant reflect. Mackay Smith: "The
pulpit often makes 1 mistake - 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 & persevering reflection. ~~Over~~ Over & over again, as I mean go
on, a man must meditate upon those pract. aspects & departments
of Gospel truth, wh^{ch} are so often wanted to meet men's spir. needs & they
become superficially familiar, while yet they will brighten, ^{or} ^{open} ^{up} ^{to} him
& patiently think.

works of
 — A great means \ freshness, ^{be new enjoyment} ~~is~~ in "Biblical Theology",
 presenting \ theology \ partic? writers or groups \ writers
 in \ Bible. ^{This val. to all, & to some minds delightful.} And in historical theology, One may not
~~add~~ to any great extent carry these discussions directly
 into \ pulpit, but they will interest \ preacher's
 own mind in \ spec. doctrines thus studied, & it is a
 great point. In gen., we must know how to
 connect old thought w. new. "Every scribe who has
 become a disciple to \ km. \ h. is like a man, a
 householder, who flings out from his storehouse new
 things & old." ^{Even Jesus, unlimited resources,}
 taught much & was old — ^{First & second comm., Golden Rule,} every disciple can &
 must give something & is new. Combine both.

III By studying occasions. Here again, we sh. not
 be directly seeking freshness, but \ reality \ things —
~~any~~ valuedictory. Best freshness found by
 simply seeking real adaptatⁿ to \ real occasion.
 — Study \ gen. conditⁿ v congregatⁿ — ^{Reflect upon all} special occurrences
 \ relig. interest — ^{upon any} occurrences \ secular interest &
 may furnish illⁿ, or call f. passing applicatⁿ or

Topics v Times.



~~Don't~~ Take great pains about ^{to 1 occasion,} specific adaptatⁿ. Sometimes depend
on appar^{ly} slight matters. Cf. tendrils & a vine.

Whenever you remark. Repeat a sermon on a new occasion

— go carefully over your notes beforehand, asking how this & that sh. be altered to suit a new situation, making additions, omissions, alterations, sometimes ~~striking~~ moving out in some quite new direction. A sermon that suits all occasions equally well does not thoroughly suit any one of them. Comp. par. v found w. par. v talents, Peter in Acts II and III. Could Colossians

h. b. fitly sent to Philippi? Would Paul's address on the Areopagus h. b. suitable on stairs & Tower & Antonia? Or by sermon on 1 Mt. with Samuel Dine. So too as to freshness in

public prayer — great part the same — but think what occasion suggests, in way thanksgiving or supplication. Think yourself into sympathy w. the occasion & the congregation, & then pray as you feel like praying, & it will not be monotonous — it will not be what we sometimes observe, an unwritten form prayer, which has disadvantages & a prayer book without its advantages.



Reflect upon such conversat. sayings — as you go to 1 next house in
visiting — at 1 close v day — perh. ^u make note on it."

That is, it pays if he knows how to listen as well as talk. Don't go around
preachy little sermons in 1 homes, but get them to talk; learn how.
My 2 old ladies in Ch. ville. James H. Hester † Dr. G. Harrison.

6

IV By studying individual cases. Cf. physician,
lawyer. Keep a strictly private record \ cases, adding
to each case subsequently, w. cross ref. & index. ~~Post~~
~~Jefferson~~. ~~How many & what simply done~~
~~you may gain~~ Thus much \ instructⁿ derivable fr.
1 confessional, w. its grave objections. Different
methods \ studying human nature — in 1 gen., & in
individ. cases — in literature & in life. Lawyers & mer-
chants ^{per se} claiming to know human nature better than
"you gentlemen & cloth." || Well to get their views \ human
nature, as exhibiting it in certain painfully important
aspects. But esp^{ly} ask people about their religious
exper^s, before conversion & since. Prof. Minor.
A slight hint in conversatⁿ may sometimes start a
train \ thought & will make a fresh sermon — as ~~if~~
they say \ homeopathic medicines, 1 slight ~~but~~ suggestion
may "set up a tendency," & diffuse itself through all
t^h is cognate in your thinking. And though only
sometimes suggesting a whole sermon, such conversations
will very often furnish single thoughts \ great value to a
sermon. Thus pastoral visiting pays 1 preacher.

preacher

V By studying life in which we live Let ~~us~~ strive to understand / strength & / weakness & age - healthy tendencies & diseases - illusions & ~~good~~ well-founded hopes. Also / true relations \ X^{ty} to ~~the~~ ^{his} age - what / age needs fr. X^{ty}, what X^{ty} demands fr. / age.

in a gen. way, what are, ^{in opposition to Christianity,} / leading tendencies & present age.

(1) Materialism, linked w. practical & ~~the~~ mighty Secularism.

(2) Pantheism. (3) Agnosticism, a new thing in phra-

seology & even to some extent in fact. Plenty \ ignorance in all ages, even something \ confessed ignorance; but

now a proud ~~ignorance~~ & haughty ignorance, a contented & contemptuous ignorance - a bold "don't know", coupled w. a plainly implied "don't care", about things ~~of~~ ^{if} real

are / highest \ all things, if true are (as Chalmers said) tremendously true, and (as we may add) ^{on another side} gloriously

~~and~~ & inspiringly true. Certainly there are some ^{really} modest souls t are busy w. other pursuits, & without

arrogant pretension excuse to their own conscience & pract. neglect & highest things ~~of~~ has always been sadly common, by referring it to this fashionable category.

Boastfully

But those who have made 1 term fashionable are proud & ignorant; & it is a queer thing to observe that 1 fellow & self-proclaimed Agnostic & today has 1 ^{some} conceit & ^{historical} point ^{and} student ^{find} ^{superiority} of ¹⁸ cent. ago. — It ^{might if we had time} ~~is~~ ^{is} ~~some~~ ^{some} time be worth while to reflect upon 1 fact that ~~the~~ materialism, pantheism & agnosticism, each for itself & all as coexisting & cooperating, tend to build up 1 great theory — Evolution, one of the greatest products of human thought & noblest aids to human enquiry, but which when made an idol & man's worship, stands out like 1 prophet's image, part iron & part clay. But a trace to such observation, ⁱⁿ effort to be comprehensive, are in danger of appearing as presumptuous as any & tendencies to ^{the} they refer.

Within 1 limits

In respect to X^{ty}, we see prominent two opposing tendencies, 1 Broad Church & 1 High Church, each driven ^{back} to extremes by its stern gaze at 1 opposite extreme. On 1 one hand it is to be feared ^{some portion} ~~to~~ ^{to} ~~be~~ ^{be} ~~for~~ ^{for} Xⁿ Union springs fr. 1 nation & doctⁿ opinions are unimportant — out of their persons concerned

love Caesar more, but Rome less. Mr. Whately - Liberal
 X^{ty}. (all but 1 X^{ty}.) And standing opposed on 1 other
 side is a High Church tendency, seen in all our relig:
 bodies. Among Romanists you see it in 1 Infaliblist
 movement - in 1 Ch. 1 England ~~the honored American~~
~~1~~ 1 phrase has had its origin - [I will not undertake
 to say whether there be among Congregationalists a high church
 & a broad church party, but] I see it plainly enough
 among Baptists, in England & in America. Of c., open
 & I, in medio tutissimè nos. ^{We're all right.} You have noticed t
 ev'ry man thinks himself to be walking in 1 golden mean;
 in 1 lowest deep a lower deep
 of even on 1 farthest extreme, as if ^{looks} ~~seems~~ to others,
~~it is~~ ^{it is possible to discern, or imagine} ~~always possible to~~ ~~see~~ a farther extreme,
 wh. makes his position seem just what it sh. be.
 Now what I am ^{proposing} ~~proposing~~ is not, ^{so much} t 1 preacher
 sh. make direct attack on 1 var. tendencies & times in
 a gen. way - esp. not t he sh. prate about
 eminent or notorious men, [Stuart Mill & Spencer,
 Darwin, Tyndall, Huxley] For preachers to peck at these
 men is surely bad taste & worse policy. ^{But} Whately on



Paster Hood tells a man who wrote to an eminent Eng. physician: "Sir, I was not only 1 first to discover Asiatic cholera, but I was 1 first to commu-
nicate it to 1 British Empire."

~~scribbled text~~

Annie

"The Errors \ Romanism, regarded as having their foundations in human nature." ~~The~~ The same thing is true \ every-ism
 + becomes current & lasting, it has its foundations in human nature; & not only in gen. human nature, but in 1 special tend. & times, in wh. it grows popular. Then let us study 1 ^{chief fabrics} ~~strong~~ ~~concepts~~ \ contemp. thought, seeking to find th. foundations in human nature, & especially in 1 wants, ~~the~~ real or imag., & present time; & let 1 results ^{very study} appear, ~~not~~ not in formal discussions through ~~at~~ discourses, but here & there in our ord. sermons, as we gain a wholesome view, or as ~~pract.~~ ^{prepar. men to see} occasion arises f. presenting it, & we may ~~show~~ how X^{ty} really meets all real human wants. E.g. ~~any~~ anything + serves to awaken ^{in 1 hearer} a profound sense ~~of~~ personal sin, will make Pantheism impossible ~~to~~ ~~be~~ ~~heard~~ ~~to~~ ~~him~~, & ~~will~~ ~~make~~ X^{ty} seem a help & a blessing; and anything + stirs 1 longing f. immortal will ^{incline} ~~cause~~ one to ^{quite} ~~disatisfied~~ think unfavorably \ materialism. Thus we may restrain & fortify our ~~own~~ ~~regress~~ w. perplexing them w. plausible errors. So as to Ethical Monism.

Annie

Six
me-

11

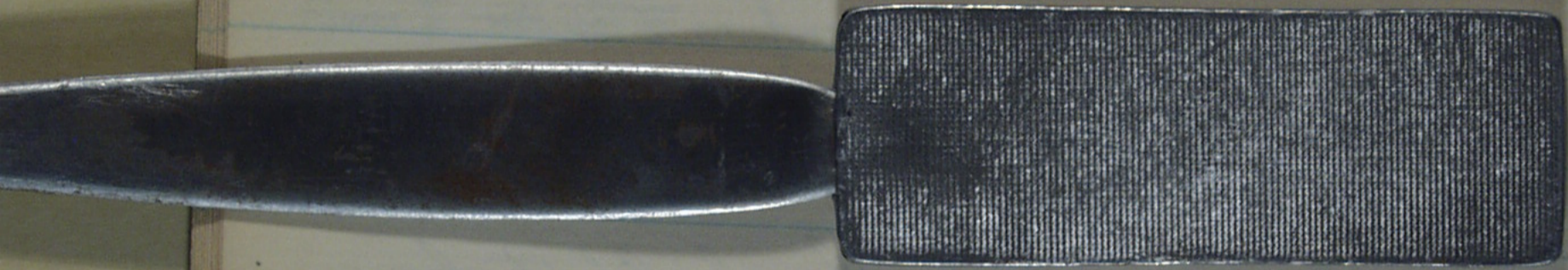
But it is surely possible to
"diversify ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ study relig.
thought & lies far remote in time or place, & use
results in pract. preaching to our own congregation.

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

VI By studying ourselves.

(1) A man ~~must~~ ^{should} continue through life to learn
from his mistakes. Child falling & ~~without~~ ~~speaking~~
Beginner at skating or at base ball. So / youthful
speaker, we all agree; but why in youth only?
Let / preacher never fall into stereotyped methods \
treating his subjects. ~~Cultivate~~ Cherish & cultivate
a restless longing to preach better, & try freqt.
experiments in preaching differently. I am per-
suaded, not as a matter \ theory but \ observation,

2) Old min^r read new books for



Only
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+ there is among preachers a great deal of latent power + never gets itself developed. [W. D. Thomas.

Wm Williams. My own experience about preaching to children.] So with very many as to

expository preaching.

2) A minister ^{strive to} cultivate + keep healthy his inventive faculty. Imp^{ce} \ this faculty.

Why can ~~it~~ it not be cultivated? We speak \ faculties, but 1 mind is really one. Yet I find in books almost nothing as to cultivating power \ Invention. What I have to offer is meagre, but it may be worth saying.

How do we invent thought? Chiefly in 2

^{ways}
On 1 one hand, we invent thought

1) By analysis — separating a thought into others + are more specific — making a thought branch, + branch again, till we have foliage + blossoms. ^{well} Then, whatever cultivates power \ analysis will so far increase power \ invention. In pract. work, let a preacher compel himself commonly to treat subjects

(Former student I met 1 other day.)



by develop^{mt}. fr. within, rather than by accretion
 fr. without. ^{Explain later, now.} Take specific, rather than general topics,
 & treat them in this way (repeat) — & perpetual
 variety. Thus production will not impoverish, but
 enrich your mind. Thus 1 more sermon you have
~~made~~ made, 1 more power you will have — &
 positively 1 more material — fr. making other
 sermons.

2) ^{On the other hand} [the invent by] association \ ideas.

(a) By resemblance or contrast. Given a thought, you
 search fr. sim. thoughts — ^{separately} classify these, analyze,
 then group accord^s. to observed charact. principles
 — precisely as 1 story makes Sir Isaac do w. 1 fall
 & apple.

By analogy, w^h is one profound variety
 \ resemblance, we find imagery, & illustratⁿ. Where
 we ourselves find 1 illⁿ, it is worth ~~as~~ much more
 to us — it fits, like a man's own armor — ^{interests} it ~~fits~~
 like a woman's own babe.

By all means
 cultivate 1 habit \ seeking & discerning moral &
 relig. analogies to things physical or social. Even

if 1 substance \ a man's relig. thinking sh^d. ~~sh^d~~
exhibit no improvement. nor variety, yet if he is
constantly finding new and good illⁿ, his preaching
will always ~~be fresh~~ have one important element
\ freshness. So as to contrast - you have
a truth, & you ask what are 1 opposed truths, or 1
antagonistic errors.

(b) By proof - or inferences.

(c) By motives or applications.

(d) By such a combination ^{any or} all these as will accomplish

our pract. object. Thus we build a discourse, as we
build a house, ^{with refer. to its pract. design.} of material inventions - e.g. a
machine of picking cotton. Here we see how

arrangem^t. reacts upon invention. In arranging
1 thoughts ~~assembled~~ ^{elaborated,} & h. b. ~~worked out~~, you have to
leave out some t will not fit into your plan -
but you feel 1 need \ others, in coordinating those
before you - & searching f. these, by analysis or
assocⁿ, you often find thoughts t w^d. otherwise
not h. come within your horizon.



Fasten your mind on 1 subject, by an intense effort & will,
& compel yourself to 1 task \ analysis or assoc.; as 1 case
may be. Gross Alex. in Hom. Review for Jan. 195, says,
"Attention is 1 mother \ invention."

Now much \ this work \ assocⁿ is done casually — a leading thought occupies 1 mind, & 1 mind works ~~upon~~ accord^g. to its own laws. As Ro. Hall liked to prepare his sermons. ^{35 35 yrs ago} ~~Bledsoe's~~ book — "Beware v man \ one book," when it is a book & he is making. But much more \ such inventⁿ ^{through} \ assocⁿ can be effected ~~through~~ by purposed effort \ mind. ^

In genl., our inventive powers are more active when we are stimulated. Even physical stimulus — Schiller's wine — smoking — tea or coffee. (Only what a man habitly takes.) ~~But~~ ^{to say, I least,} far better is mental stimulus. We may get this fr. conversatⁿ, w. persons equal or superior, where we listen well. Not only do you ^{thus gain} helpful suggestions, gains \ thought, but your faculties are stimulated. Even light & gay conversatⁿ both stimulates & trains our inventive powers. Wit & humor, repartee, depend on 1 quick observatⁿ & seizing \

They increase one's remote analogies, & thus ~~help~~ ^{increase} ability to invent illⁿ &c. So / graceful transitions fr. topic to topic wh. are observable in social conversatⁿ form an adm. discipline f. / preacher.

We may also ^{obtain great} ~~obtain~~ mental stimulus from reading, where we read books suited to this end. ^{One? in fact lect. about visiting ladies, manners, Eng. style, mental stimulus.}

^{Many favorite} ~~Some~~ 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 seed-thoughts, but those that set / mind agoing.

Ah! / ministers that maintain habitual commerce w. such books as these, & such men & women ^{as I have referred to,} ~~they~~ will be able to ~~maintain~~ ^{keep up} mental activity, & ~~all~~ their discourses will always have some freshness.

And remember that ^{our} ~~our~~ best, our richest invention is not achieved in preparing next Sunday's sermons, but in general reading, conversatⁿ, reflection — when / mind is quiet,

throws off its accustomed burdens, & springs up
 elastic. ^{My joy, my own experience.} Then encourage trains of thought. Then fix
 in memory, or in a note book, ideas that arise.
 You cannot get time for this? You must.

Discrimination, brotherly Heredity
Sisters. (due to gender
ancestors.)

Scotch

(1) M. A. Ant. & his son.

W. L. A. D.

6 We have all known. C. H. Jones. ¹ Lampy. ² Dwight. ³ History

Disposition to overestimate ^{some} inf. - much due to physical ^{English portraits.} ^{Cretans, Gal.} ^{Grocks} ^{mountain folks} ^(mountain valleys) ^{Miss Mary} ^{poor white trash}
a (Pond) - much to home influence, social customs & ^{mountain folks} ^(mountain valleys) ^{Miss Mary} ^{poor white trash}

2 Early Scripture recognition.

* Early tendency to keep a certain pursuit in 1 same families.
^{Rising in 1 world. A. Lincoln.}

B Aristocracy.

C Destroying a man's family as well as himself - bad blood - and wives

E Hered. disease.

* Failure when expected - poets - orators - sons of good men (preachers' sons).

1. Observat. (1) (2) &c.

New York Harlot.

2. Customs & instat. founded on this A, B, C &.

4. Evolut.

3. Overestimat. a, b

Pract. bearings.

Ed. our children. Self-ed.

Marriage. Care of our children's health - V. ed. Family pride.

Self-discipline. ^{body health - character & conduct.} Make allowance for inherited faults in others.

How far does it affect moral respons? ?

^{name}
Brit. says Guinea is derived from Ginnie or Genna, a town
& km. in ^N Niger district. It appears on a map in 1357,
& came into gen. use at close v 15th cent.

The coast \ Congo camp[?] flat f. 30 to 60 miles inland,
then ^{steps to} rises in irreg. terraces till it rises to height
about ^N 1500 ft.