The image shows the front cover of an antique book. The cover is decorated with a dense, repeating pattern of marbled paper. The pattern consists of vertical, overlapping, teardrop-shaped motifs in shades of red, blue, and yellow, set against a dark background. A central oval label, made of a light-colored, slightly aged paper, is pasted onto the cover. The label is framed by a thin, dark border and contains the title and author's name in a cursive script. The spine of the book, visible on the left, is bound in a dark, textured material, likely black leather or cloth. The book is placed on a light-colored, possibly off-white, surface.

John A. Broadus
On Sensation Preaching.

The principal harm of

My chief object of

But certainly great harm has sometimes been directly done by sensat. pr^s.

1) Cannot draw any ^{distinct} fixed line / demarkatⁿ. But so as to many other things - e.g. ~~the~~ plagiarism, honesty in trade, distinctⁿ between right to conceal & right to deceive.

Must ∴ not shrink fr. efforts to avoid what is wrong, ~~but~~ ^{sometimes} rec. diffic^y in drawing 1 line.

2) No universal standard. Depends partly on 1 char^r of preacher, // partly on 1 audience // partly on 1 times. Tolerate in others what you do not do - at least endure of.

~~But~~ ^{Preachers} must do all they can w. propriety do, to make pr^s attract attention - wake men up - compel them to listen, ~~and~~ think, remember. For this we have 1 highest sanction. Our 2 said things t to 1 Jews were in 1 highest degree paradoxical. E.g. "Hear & understand. Not t wh. goeth into 1 mouth" &c.

Amazing, revolutionary - Phar^s offended, disciples privately begged explanatⁿ. // "The Sabbath was made f. man" &c. Var. other sayings.

These truths were in themselves startling — so opposed to fixed pop^r beliefs. The paradox is ^{here} in 1 nature v case. But there are num^s other ~~cases~~ ^{passages} in w^h a truth + might h. b. stated in plain + measured terms, he has chosen to state in a surprising, startling way, f. 1 very purpose \ securing attention, + compelling remembrance + subseq. reflectⁿ. E.g. "the right cheek," "go with him twain". Remember + I was a street preacher, a field preacher. ^{Some great goldens cannot understand him.} So 1 foreign missⁿ.

Thus we see + it is right, if wisely done, to strike + startle men. "But is there not danger?" etc. ? Assuredly, I himself — often misunderstood, then & since. Fancy an old Rabbi who had heard a fragmentⁿ + unsympathetic report v sermon in 1 M^t. "He appeals to 1 rabble — happy 1 poor — give to him + asks, lend w^t hoping to receive — he w^d. destroy property, break up business." And not simply ~~old~~ ^{old} unfriendly contempt^s misunderstand — many earnest X^{ms} have gone on + "Resist not 1 evil man — turn 1 other cheek."

Count Tolstoi infers t self-defence is always wrong,
 + god is wrong &c. — t if you tell him this w.
 break up society, he w. think, all (better. The queer
 part \ it all is, t Count T. thinks he has made a
 brand new discovery. Phew! ⁱⁿ all (ages some good
 people — forgetting t I did not himself turn
 (other cheek. So "Swear not at all," t ~~they~~
 some infer &c. — forgetting t I was put on oath
 before a Court \ Justice, t answer.

Then (fact t startling statements, t (use
 \ extreme cases to ill. a principle, may be greatly
 misunderstood, will by no means prove t these
 must never be employed. ^{Point} Surely hyperbolic
 expressions ought to be avoided — ^{they are} ~~they~~ go apt to be
 gravely misunderstood. " Yes, ^{we ought} in general to avoid
 extravagant phrases, such as w. d. mislead. Yet
 remember "the world w. d. not contain (books" —
 "they had all things common" (widely misunderstood,
 men taking it as unquestionable t (early X^{ms} at
 Jems. were communists, although Peter &c.) —

7

Isa "accursed fr. X."

But observe. ^{Jesus} I did not go out as a "boy preacher." // And he wrought no miracles merely to gather crowds. Quite contrary. ^{refused to work} ~~miracles~~ ^{healed & their friends} commanded many to "tell no man." No thoughtful person w. think & saying that Paul I was a sensation preacher. Nor that Paul was, though he seemed so revolutionary, "turning the world upside down" — & in his lang. sometimes piling Ossa upon Pelion &c.

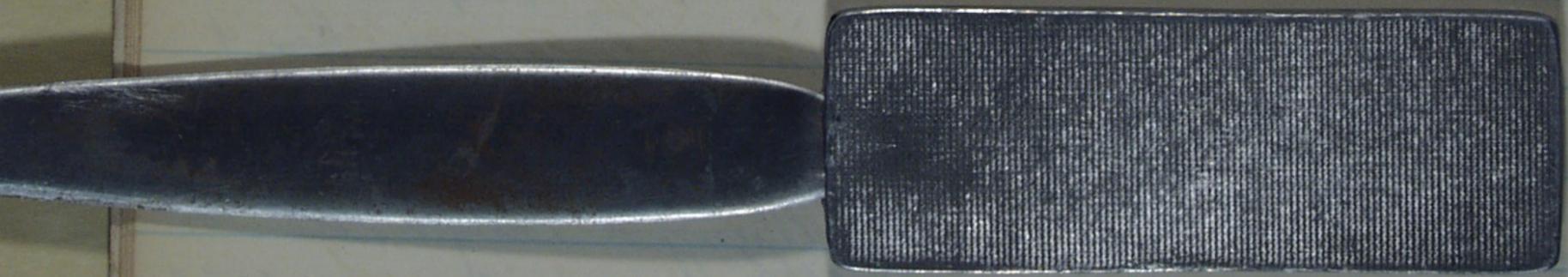
What then shall we say? If a preacher presents paradoxical ideas, or expresses himself in startling terms, certain things ought to be true.

- 1) An absorbing spir. aim & purpose.
- 2) A profound reverence of sacred things, w^h will exclude every thought or expr. ^{really out} that w. be ~~prop~~ & harmony, & will assimilate to itself whatever is said or done.
- 3) A whole-souled earnestness, w^h will seize upon every ^{paradoxical} ~~thing~~ thought, every unexpected image, every startling phrase, & bear them along in its own current, as a mountain torrent sweeps down rocks & ~~down~~ trees.

It follows t any topic or statem^t. w^h cannot
be thus completely ~~over~~ overpowered & borne along by
1 strong relig. feeling & spir. aim, sh^d. be avoided.

And it ^{clearly} seem to follow t nothing can be
properly introduced, merely because it w^d. draw 1
people to 1 place (pr^s., or int. & gratify them in a
gen. way, if it is really a thing sep. & apart fr. 1
supreme spir. purpose & reigning devout feeling.

Many topics might ~~in the world~~ secure attention &
afford entertainm^t., t w^d. not at all contribute to 1
int. in spir. truth; & such topics are surely out
place. Much less ~~can~~ sh^d. we introduce t w^h., by
reason v int. felt in it by unspir. people, w^d.
^{seriously} divert attentⁿ. fr. 1 spir. aim v discourse. Here 1
pr^s. must carefully take into acct. 1 views & feelings
others as well as his own. Many a thought, ill. or
exprⁿ. w^h. in his mind ^{might} be readily & completely
absorbed into 1 spir. feeling & purpose, w^d. keep 1
attentⁿ. \ num^s. hearers turned quite away, bec.
they care so much more fr. it than fr. spir. things.



On the other hand, a man may be at least somewhat benefited by a ch. to wh. he seldom goes, if it represents f. him only what he knows to be ~~truth~~ reverent & pure. A monument. Young man at Fowk + Malak.

Chinaman wants to see (little book t told about feeding pigs." And besides (def^{ly} irrelig^s. There are many prof^d. X^{ns} whose minds are very easily drawn away fr. (spir. by ~~poor~~ ^{a slight} mentⁿ ^{things} X^{secular}.

It is then to be feared t some sermons, & num^s parts & sermons, t ^{are} attractive ~~(ent)~~ entertaining, persⁿ. ^{in some respects} even impressive, ~~but~~ yet do no real good, ~~and~~ may actually lessen (total spir. effect ^{speaker's} ~~of~~ min^{ty}.

"Put anything is better than empty pews." ^{So that certainly so?} ~~They~~ Pews may be crowded w. people who are drawn & held by some quite irrelig^s int., & are sent away ^{more} completely out (sympathy w. spir. things than they came.

A crowded ch. may thus do little or no real good, may even do positive harm. People say, "That's (sort \ fr?" - I tell you, he draws a large congregatⁿ." But how does he draw them, & what does he do f. them.

It is true t a good many ~~persons~~ persons come to ch. w. any personal int. in spir. ~~A~~ truth - as a young man to escort a

looking at watch -

lady, or a husband only to please his wife - & some
 you receive spir. benefit. Even those who came to work
 sometimes remain to pray. A certain class of young
 men may go to a partic. ch. bec. there are many
 pretty girls there, & possibly some you may
 be relig. benefited. But suppose I min. sh.
 publicly invite young men to come to his ch. on
 + ground, it is almost impossible + persons thus
 induced to attend sh. receive wholesome
 spir. impressions. Now I evil may not be
 so gross + obvious, + yet may be quite as real,
 when I min. allures hearers by speaking any
 matters wh. he cannot make really conducive
 to spir. int.; esp. if they be matters in them-
 selves very attractive to unconverted human nature,
 + apt to distract attent. fr. spir. things.

But can any man keep a church
 regularly filled who

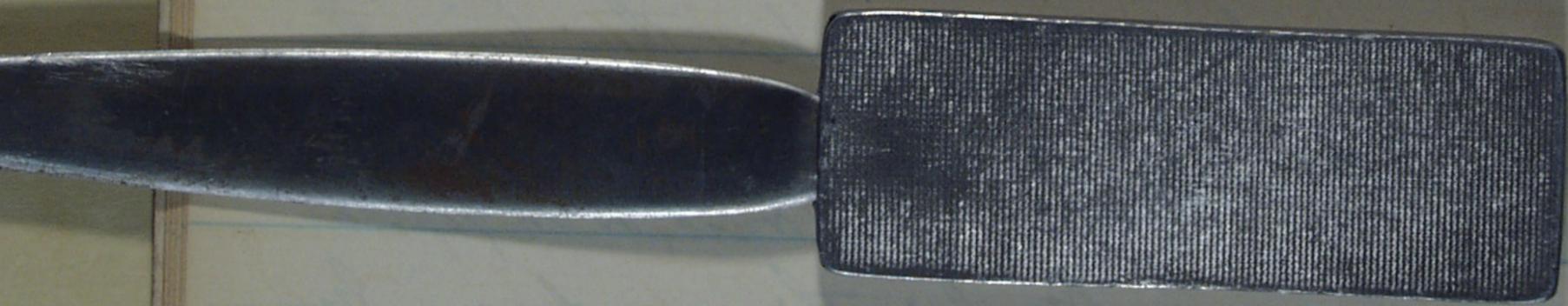
In like manner when some min. own
 relig. posit. becomes a problem - when he seems to

be on 1 point \ breaking w. his relig. body, or abandoning orthodoxy, this fact will attract a heightened attentⁿ to his ser^{mon}. ~~Mr. Prof. Robertson~~. Cf. a lady, who is quite attractive, but becomes 1 object \ a certain social suspicion.

So a min^{ister} who seems likely to change, becomes a notoriety - 1 darling ^{daily} newspapers, many (w^h are nothing if not sensat^{ional}). Now if a man has been forced into this sort \ notoriety by a sincere & ~~real~~ real change \ convict^{ion}. (Newman Smyth), &c. But ~~suppose~~ suppose a min^{ister} to dally w. doubt, to play w. heterodoxy, partly bec. it will make him notorious, & draw crowds to hear him! Alas, there is reason to fear t this is sometimes 1 case. Not anything, then, t draws a crowd is to be commended.

Let us ~~see~~ see how these principles will apply to certain kinds \ preaching. ^{Much Room for diff^{erence} \ opinion.}

~~I~~ Advertised sermons on special vices, or on popular amusements. Much \ this was done in Germany 2 cent^{uries} ago, when 1 Reformat^{ion} fervor had declined, & there was little \ hearty devoutness. Dr. Ker says there were sermons on 1 mode \ dressing (hair, on 1



About "going round" in New York or Paris.

use tobacco &c. Now I think ~~it~~ (later a very
appropri. subject \ pulpit suggestⁿ or admonitⁿ —
espec^{lly} now \ smoking \ cigarettes among boys.
But how much better a brief admonitⁿ, wh^{ch} may
be repeated at intervals, than a formal & ~~pre-~~
pre-announced disc. on such a subject.

~~By way — Gardner Colby &c. //~~

(a) One great danger in preaching on pop^r amusements
is ~~the~~ ~~exaggeration~~ exaggeration — as to cards, theatres,
waltzing &c. If on the other hand you try to be
laborately discriminating, you will be interpreted
by some as not really opposing. In either case, you
dignify ^{practically} ~~yourself~~ by making it a theme \ formal
discussion; & you arouse all its advocates
into earnest defence. More good & less harm by
occasional ~~ref~~ ^{casual} allusion, even

(b) If you speak \ pop^r vices, there is danger
\ seeming to know too much. Ruffner (but do
not this time mention where). Student in
debating society (Col. Univ.).

(c) Danger also \ is unjust to \ community

Sworn in [Washington].

(d) Danger ^{simply} advertising / haunts / vice - awakening a prurient curiosity. A series / sermons some yrs. ago, widely pub. I read [Palmer], no doubt led thousands &.

II Advertised sermons on "latest horror" &.

Perfectly proper to make ref^{er} - frag^t - to recent events + specify int. / congratⁿ, by way / illⁿ or / part^r applicⁿ. This habit done by many & most deeply devout min^{rs}, & w. excellent results. It awakens a lively int. - shows t^e pastor is ^{what people call} a live man & t^e his preaching "means business." But remember - this illⁿ, applicⁿ, allusion must not be / such a nature, or so presented, as to distract attentⁿ fr. properly relig. truth & duty.

Midway ||

him - ||

Phillips Brooks when I heard him - || But how different / result when you make / recent occurrence / theme, w. only some relig. applicⁿ or remark. ||

III Advertised sermons on a picture & in upon
 exhibitⁿ, or on a pop^r novel. 2 sermons in
 [Louisville] on [Robt. Elsmers] & a third.

^{It is said} ~~It is said~~ & ^{a good many} ~~many~~ orthodox & able min^{rs} have
 thought proper to do ^{the same} ~~the same~~. ^{They must c. judge for themselves.} I am per-

suaded & it w^d. do more good, & less harm,
 to make only casual mention of it. And sometimes
 it is best to make ~~not even~~ ~~any~~ no mention
 a book, if people w^d. not otherwise know it.
 [Prince & House & David.]

IV As to ^{genl. questⁿ whether it is well to} ~~practical~~ advertising subjects & preaching.
 Mr. Beecher. Constant temptatⁿ to such a
selection & statement of topics as will awaken an
 int. not really spir^{it}. So as to! sermon
 itself, when you are thinking ^{especially} ~~especially~~ &
reporter. It ~~all~~ tends to vitiate tone & your
 discourse. And remember & to advertise
 "taking" subjects, & to make sermons ^{such as} ~~such as~~ (daily paper
 will ask for, is to foster a growing appetite.

~~Engage in this kind of preaching,~~

You ~~do~~ commit yourself to a downward movement,
wh. must go faster, & ~~down~~ lower, every year.

V. ~~Q~~ How about preaching on Politics? Why this

qu. is more int. than any v foregoing.

Extremes as to a min^{r's} int. in politics. Great
imp^{ce} \ politics in a free country. Duties \ all yr
men among us in regard to ^{Always vote.} politics. The subject is

not too good to be preached upon — & not too bad.

Politics have no right to claim exemptⁿ fr. discussion
in \ pulpit — mock respect — soil v. robes in

^{abstract} \ dirty pools v. Min^{r's} certainly have an
right to discuss polit^l topics — or any other topics

— ~~for~~ religion has relations to everything in \ whole
realm \ life & \ thought. There is absolutely

no ^{subject} ~~topic~~ in regard to wh. it may w. proper^y be
said, & \ this ^{subject} ~~topic~~, a relig. instructor has

no right to speak. The real qu. is on
1 point \ ^{staff} prudence, \ wise expediency, \ doing

1 greatest possible good ^{only} \ least possible ^{attendant} harm.

I am fond \ saying + \ problem \ usefulness in
life is ~~the~~ + + - = Remember + \ good done is
more apt to become manifest, \ harm
done ~~that~~ ^{you} remain unknown.

Consider + every congregatⁿ. contains, or
ought to contain, persons belonging to different
polit. parties. Certainly it ought to be so.
We say parties are a need. to pop^l. govt.
In my part \ country, if a congregatⁿ. \ white
people sh^d. be all Democrats, or a Congrⁿ. \
Black p. all Repub^lns. — not a healthy
situation — and one + amid \ inevitable
changes \ human int. & opinion cannot, ^{I think,} long
continue to exist. Now congregatⁿ. will contain
persons \ differ^t. parties. Now how can you
undertake to discuss an approaching election,
or any qu. \ party politics, w^ot. doing
more harm than good? This practice
became common in large portions \ our
country ~~the~~ shortly before, & during, \ great
Civil War. Often all \ congregatⁿ. were
on one side, or nearly all. The overmastering
int. \ great questions & a great struggle drew

many into 1 practice who had b. greatly opposed to anything v sort. Even at 1 South, during ^{the} war. In ~~the~~ ^{some} portions v country 1 practice v preaching on party politics has b. more or less continued since 1 war bec it had become habitual, or bec 1 congregⁿ were too nearly all on 1 conquering side, or bec. some v war issues were regarded as still continuing ^{to demand attention.}

[How has it been within your observatⁿ as to 1 Episcopal Church? Have they increased much within 20 years? Has it been partly bec. they ^{Episcopal clergy} do not preach on party politics?]

~~There~~ There are obvious evils in this respect attending 1 great Prohibition movement — partly by when it takes 1 form 1 "third party." If it be held t 1 reasons f this movement are so cogent as to demand t it be pushed at all hazards ^{pushed by 1 ch. as such, & advocated in 1 pulpits,} then great pains sh^d ^{assuredly} be taken to minimize these obvious ^{attendant} evils.

Two evils attach to pr^g upon party

How can I ~~do~~ ^{do} preacher, most to further patriot,
& polit. purity? By preach's gen. principles & polit.
duty, in 't light \ Xⁿ teaching & w^h impulse \ Xⁿ
motives - & ~~and~~ sometimes indicating, or he passes
on, some partic^l applicatⁿ, where he is satisfied
it will do better good, & little or no harm.

Suppose Jesus & Paul had discussed directly polit. quest^{ns}. - Did they
obtain through lack \ courage, or through wisdom?
Grant, of some conf. & disting. & useful m^o to freq^{ly} preached on polit.
questions - partic^l men - circum^s - maybe they.

On (one hand,

politics. (a) Those whose polit. positⁿ you assail
 may be driven fr. your min^y, or — what
 might be even worse — they may continue to
 attend wth regard^g you as truly a spir. guide.
 On the other hand, (b) Those whose politics you favor &
help are in danger — according to 1 principles
 we h. already laid down — being distracted
 fr. ~~proper~~ int. in your properly relig. teachings
 by 1 dominant polit. int. For this int. is
 very strong. And precisely when 1 pr^o feels
 most inclined to preach on such questions
 — as ~~at~~ at 1 approach \ a great election — ~~at~~
~~at~~ precisely then 1 danger is greatest & he
 will do more good than harm than good.

The Founder \ Chr. once answered inquiries
 as to a polit. qu. — tribute to Caesar — his
 enemies thought they were propounding a hopeless
 dilemma — his answer, ^{about a gov. half polit. half} solving a real diffi^y. ^{religions.}

But see how he acted in another case.

7 In 5000 — he withdrew — 1 night day in 1 synagogue.

VI. Applause \ preaching. Chrys. — great things \ people, standing, pockets sometimes picked. Applaud almost as rapturously as they did at (theatre or) races.

Story. \ It was (fashion) to attend church, & so many ~~of~~ w. applaud, in (some spirit as at places \ amusement. Surely this was not a good thing — surely Chrys. had a right to be grieved. How has (practice \ ^{sometimes} applauding a sermon arisen among us? — I may not correctly understand, but I suppose — as follows. Popular lect. in a church — ^{f. \ benefic \ some benef. object} public meetings in a ch. to consider some qu. \ moral reform — business meetings \ some ecclesiast. convention, or miss. soc. — at all \ these, applause — so with S. S. celebrations &c. Their ^{people} grad. ^{by} became ^{accust.} to applaud in a ~~the~~ house \ worship. At length, when ^a ~~some~~ min. w. d. break into some outburst \ passionate denunc. or appeal, quite sim. to those heard in public meetings, then — Or, when some finely entertaining ^{passage} ^{peeph.} amusing bit, quite like a pop. lect., then — & so.

There are still many ch. in w. it

33

It is not yet practised in ~~many ch.~~ ^{S. B. Convent} — but in some quarters growing. ^(Lorimer) "Better applaud than go to sleep." Is t. 1 nec. "alternative"? If it were so, is it certain t. f. a few persons sometimes to sleep during a sermon w. be as great an evil as t. they sh. be kept awake by 1 kind of pr. & excited applause? Better get sleepy sometimes in reading your Bible on Sunday, than reg. keep yourself awake ^{on Sunday} w. a novel. ~~tomorrow~~"

"But is not a speaker helped by applause?"
Yes, he is helped in some respects. There is danger if he leans on it, & looks to it — speaking to 1 heel. Besides, you can tell when people are spec. interested, w. applause. And your hearers can discern t. those around them are interested, through a subtle sympathy. One good listener.

VII. Humor in preaching. ^{within moderate limits,}
Quite allowable, where nat. & spontaneous in 1 pr., & where he easily & promptly reacts or

If coarse humor, then \ nec^d. many persons will
be repelled fr. 1 pr., some ^{repelled} fr. 1 gospel. And let me repeat here
what was said above, + 1 harm done is apt to remain
largely concealed fr. 1 ~~preacher~~ minister. In gen., a preacher
inclined to humorous turns \ thought or phrase sh. beware \ excess.

Mind's Eye. Many good people cannot so readily as yourself
pass "fr. grave to gay", + safe cannot w. facil. "return" fr. lively to
severe." If you have on some occasion been betrayed into a
too proud. or too frequent humor, check up next time.

returns to serious, & completely carries the congregation back w. him. But not when calculated, when practised for its own sake, or when so frequent as to keep people looking out for it, some w. hope & others w. dread.

And fr. sh. beware produce humorous effects through irreverence.

D. Johnson. A somewhat common fault among a certain class of ministers in private & still worse in public, &c. so many more pres. who ~~will~~ will not make allowance.

Let it be added that too familiar a tone in speaking of sacred things, esp. in speaking of God, is a fault rather frequently observed. "Man around the corner." Abjure & abhor all real irreverence in the pulpit.

But some will say, Can any man, in our restless times, keep his ch. ^{regularly} well filled, & his hearers attentive, who preaches only so? Yes, Taylor, Hall, Spurgeon.

Consider 1 great imp^{ce}. \ cultivat^s good taste, a delicate
perceptⁿ. \ aesthet. propriety — as to lit^{ry} style — elocution —
appearance & demeanor — & so as to 1 matter we have b. discussing.

& innocent & notorious, 37

yes, & many unknown to fame, but blessed w.
life long usefulness, wise in winning souls & feeding
Master's flock, & destined at last to hear
him say, Well done &c.

What then shall be / conclusion /
this whole matter? If you are ^{natly.} inclined to
what others regard as sensat. pr. j. ^{carefully} avoid ^{what}
^{anything} ~~is~~ be really objectionable. ~~of~~ such freq.
as might ~~refl.~~ ^{& good taste} cultivate reverence, spirituality,
& earnestness, & you can ^{to some extent} act out your bent.
If ^{you are} ~~you are~~ sensitively afraid of being sensat., or / &c.
so regarded, yet when something ^{is} ~~is~~ within
you, give it utterance. ^{Be not fastidious} And ^{be sure to} ~~near forget to~~
refl. afterwards upon every impulsive saying,
& learn fr. your mistakes.

or over sensitive.

39