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Lect. on Freedom in Reading, Preaching
No matter how he prepares, no matter if he reads closely, he ought to make us feel I greater rather than I speech. No, the man born to speak well always impresses us as having more in him than he have said, more than words can express. We feel I man.
On Freedom in Preaching.

Freedom, a far word, an inspiring thought. True country-far longer.

Freedom can never be absolute. (a) Limited by regard for the rights of others. (b) By the nature of things—cannot make right wrong, nor 2 + 2 = 5. (c) Every undertaking is limited by its surroundings. In general, the greatest lesson we have to learn is how to be free—church here in which wild horse and prairie must take heed where. (d) Freedom in speaking includes a free movement of thought; (e) free flow of feeling; (f) free use of language; (g) free attendance; (h) free action. (I) Will hold to things thus in detail.

Different conceptions of speaking. Common conception may that a speech is an expression of what in which a man comes up to deliver. Right conception that of a man, who worked to con

Freedom of speech had certain limitations. (Becker). Not of twisting texts. (Spurgeon formerly) Nor of running off old vits. May seem good to itself, without preparation.

2) There must be order an orderly arrangement of thought, as opposed to disorganized jumble seen in play or meeting talks. Homeless. Med. Nov.

3) Certainty. Cannot freely give vent to thoughts
What if you do forget? People will seldom break their hearts.
Sometimes a credit to your memory if it forget. What is a
good memory?

Perh. well + we cannot determine just what it was.
and feelings in the waycaliest and most agreeable to himself, must make all suspicious to the hearers. 

II. Certain limitations to freedom ought to be disregarded. 1. Fastidiousness do to language. Be careful in cultivating habitual correctness and propriety of speech. But in actual speaking do not be hampered by fear of slight inaccuracies. Some may greatly hinder by such fastidiousness or by 15 nervousness. 2. Readiness to what has been prepared. Be free to catch the tone of the occasion. Do not be afraid when it is necessary to lose the spirit of the words or heightened style of thoughts previously prepared. Be free about remembering expressions or particular thought.

3. Embarrassment is to the externality of delivery. Require the highest possible mental preparation as to gesture, bodily management of the voice, etc. But when it comes to actual delivery, be free, faults or no faults. Some defects are invariable, as a deformed or unhandsome figure, or a radically (ad nauseam) 20 things we must not allow, and determine to be useful notwithstanding. Compare Paul's things in the flesh. (4) Dread of repeating. Earnestly seek freshness, but do not be worried. Many things ought to be repeated, inevitably that a
Work now. Not to worry about the family. Make all the arrangements. I need to get another job. I can't make the rent.

People are still looking for work. I'm trying to stay positive. It's not easy.
new should great favorite ideas. The obvious
Taug. Political speakers. Fear of expar-
gating or somehow being misunderstood.
still born to be a speaker will some-
times use apothegms. Expressions. Paul. Go
in the midst of passionate utterance he will
disregard never to return. Paul. So will be
obscure. All these things are a loss and
these time connectness. I read of speaking
too long unanswerable, too. Do not fetter
something in you if must come out.
Try, in general, to calculate this time you are
taking, but do not over-anxious.

11. Consider how much of freedom there
on the different modes of preparation and delivery.

In reading harmony be as free as the na-
ture of the case will permit. Reading gives some
men quiet freedom undiscovered timid
defects of delivery incorruptible bad memory he
vital negligence in preparing, but all these ex-
ceptional cases. Reading gives most new great
or freedom in treating some subjects in,
ordnary facts and figures numerous quote.
done. Beware of thinking that reading is
to best as to arguments what looks told on pa-
def not may not be most effective in speaking
not long concentrated arguments, but drive home
the like. Jury lawyer O'Connell. In general, reading
unfavorable to freedom but if you must
To convert reading into speaking, public reading.

Do not try to cancel. It is the same as speaking. Here you can easily interpret, as Mr. Breckner used to do with so much ease.

Read many French and Norman preachers.

The contact one, its memorizing.

Avow that extent, speaking, Dr. Common, ignorance, influence, amount.

Be more favorable to.

Mr. Magee [Corrected: Magee]; according.

But only some minds will.

Thoroughly some politicians lawyers, some preachers.

But he said, "God, God." The orthodox.

Feast social meetings. Do you agree with me? The consider.

How much do not think of preaching as a regular practice.

May knowledge or love of words, of one tongue and another.

Not a speaking lover.

Stimulates enthusiasm to speak speech.

Great advantage in free speaking. Not only new thought then occurring altered shade, heightened color to body. "I'm about thought, before key, I watch I cannot," making designed adroit, of concerning, as a stump speaker, a son. [Napoleon 5 min.], a pleading lover.

Care is an immense effect. A sermon as system. This greatly eliminate when you are, an eye to catch. And 1 sermons most widely read have commonly been taken down in short form. (Preface, Strive, Clear, Clear.) or written down aloud by 1 for. (Rev. Robertson).

Important from which speech freely to write, much carefully, L. Bacon. Besides his sketches, sermons, write the 2nd accident, 1 remember it, write out sermons after preaching, note down thoughts as they occur, write below.
Bab! docter.

convoy / reading into speaking. Public reading. Not to

Do not try to conceal I feel I am not reading. How you can

duly integrate, as Mr. Beecher used to do with so much ease.

DARCO Many French & German preachers.

Otto

Compact mass f. memorizing.

Avoid term extens. shooting. B. Commerce.

ignorance, impudence amount.

Be more favorable to (4)

Mr. Magee (former Eng. Sunday)

said: say accid. extent. In life to pray / subject into train.

But only some minds will (1.) progress on such a work.

throughout. Some politicians & lawyers — some preachers. Mr. R.I. B. R.

He, Hall, but he said, prof. prof. "prof". That method

(1) is best f. social meetings. Do you agree with me? You consider

low enough do not think I am improving on a speech.

must pass — can early called to be able when occasion.

have knowledge, so find a position, to use longer words.

over the condition as a (1700) stamp agate as a girl

or a playing lawn

Great advantage in free speaking. Not only new thought, but occurring — altered shape & heightened color to body. Improved thought, better key — + watch i overcome, creating desire adaptation of coin, as

a stumps speaker, a (or. (Napoleon 5 mins), a pleading lover.

Care f. I improve, effect f. sermon as spoken. Your greatest danger, when you

R. an eye to public. And I see many not wish to have commonly her

taken down in short form (Beecher, Emerson, Chas.), or written down

down after by 1 pr. (Fred Robertson.)

Important f. one who

speaks freely to write, much & carefully. L. Bacon. Besides his

Wittons / sermons, write (please) partly of new hearers, & write and

sermons after preaching, write down thoughts on they occur, write letters.
(2) Recitation in the strict sense is incompatible with true freedom but something gained by careful memorizing and great familiarity.

(3) Free speaking after writing in detail of really free, many advantages. At the expense of writing for thorough preparation, there is freedom. But really only great freedom. Nearly constituted even do this.

The greatest of all methods is to speak after thorough preparation. Next to this, free speaking after writing a sketch, and leaving it at home. This contains many of the advantages of both too.

As a general rule, for the great mass of subjects, it is better to speak from the desk, and think the occasion, one can easily diverge from it in either direction.

Remember what the problem is—what the question is—(1) general and (2) individual.

Methods prevailing in the great denominations of Great Britain and America:

(1) Episcopalians generally read. Yet they most popular lectures vitally do not:

- Bishop Commissioners, Bishop Hoppin.
- John, Hoppin.
- John, Hoppin.
- Bishop Hoppin.
- Bishop Hoppin.

(2) Presbyterian and Congregationalists. The majority read, but most of their books and telescopes...
Presb. (G. B.)
The Dr. Gen. Ass. in 1844 recomm. that miss. prep'ng be dispensed with altogether in Loudon.
Once upon a time, there was a man who wrote:

"I often traced without notes, and that is why I was popular. Preachers do that. They say, 'Isn't that a good idea?' and often point to it as a thought. But most of their sermons are from a brief sketch, not taken into the pulpit. Joseph Parker speaks freely, sometimes from written, and sometimes unwritten preparation. Talma writes in full, and speaks freely. So did John Hall and Mrs. Hope. C. H. Spurgeon speaks without writing. Emerson speaks in full, and speaks freely, as did John Hall and Mrs. Hope. Emerson speaks without writing. Emerson speaks in full, and speaks freely. So did John Hall and Mrs. Hope. Emerson speaks without writing.

(3) Methodists. Almost all still speak without notes before them, though after making a sketch. A few are now beginning to read.

(4) Episcopalians. The great majority speak freely, but a few in England and our Southern States, and many on the North, are readers. Emerson never read or recited. He never wrote in full, and then speaks freely. So did John Hall and Mrs. Hope. Emerson never made a sketch, or wrote anything at all. J. R. Graves speaks freely after unprepared preparation or a sketch. J. R. Holley, in early life, made copious notes, and had them before him, but spoke freely in later life, no notes before him."
There are two sides to almost every question—certainly there is to the use of manuscript in the pulpit. Some of our best preachers use notes, and some do not. In New England it has been common for ministers to preach from manuscript. Many congregations now prefer the written sermon. They seem to think that an absence of paper denotes a lack of study. In the South and West, paper in the pulpit is odious. The people who fill the pews will not tolerate, unless under extremely exceptional circumstances, the use of the manuscript. In New York and Pennsylvania there is larger latitude of opinion, and preachers use manuscript or not, as they please. Dr. Boardman uses his manuscript; Dr. Armitage was accustomed to read. In Brooklyn there is much diversity of method. Drs. Hinds, Bristow, and Wood seldom carry notes into the pulpit, while Drs. Kelso, Eddy, Huppatott, Robinson, and Montgomery generally have their manuscripts. In the former times in New York there was little conformity. Dr. Williams read his sermons; Dr. Cose used no notes; Dr. Gillett had his manuscript. Dr. MacGown was free as air. On the other side of the ocean, our brother brethren are generally free from the manuscript liabilities. But in other denominations paper in the pulpit is no novelty. Dr. Parker in Flat Temple, and Newnan Hall in Surrey Chapel, have the paper pillow, while others as noted disavow it.

It is very evident that each course has its advantages. Other things being equal, we think the man who writes will be the ablest, strongest man. But all this must depend on the man himself. Very many of our young men start out with extemporaneous preaching, to their life-long injury. If a man is very fertile in illustrations, very ready in speech, very logical in the style of his mind, the extemporaneous method may be the best for him. A man is more likely to put hard work and serious study into a sermon if he is obliged to write. He cannot trust to the inspiration of the moment, but must take the matter in cooler moments when he has not the irksome help of a crowd of people.

The prejudice against the use of the manuscript grows largely out of the inability to read well. Some very fine men lack thatfaculty when they try to read. On one occasion our personal friend and brother, Dr. Reuben Jeffrey, preached before the Philadelphia Association a sermon on "Regeneration." It was a great sermon, magnificently delivered. It held the vast audience spellbound. So profound and yet so brilliant was it that it eclipsed all the other sermons of the meetings. The Boston Association wanted to hear this able discourse, and invited Dr. Jeffrey to deliver it in the Harvard Street church. A great crowd collected, and to meet the changed condition of things the preacher used his manuscript. And the sermon was a failure. Before he had read down the first page the preacher lost his place, and soon went his patience away, and left his audience. Any person judging the brilliant and popular Philadelphia preacher by that effort would have hardly given him credit for the splendid gifts that made him so popular in the pulpit. The case is an illustration of the fact that a man may so habitually free himself to the freedom of extemporaneous speech that a manuscript becomes a hateful chain, which only seems to hinder and perplex him.

If our people would make the most of the young preachers who are starting out, they should encourage them to do what they can do best in this respect. Some young men will never rise above gesticularity, if they begin ministerial life with the idea that reading is not preaching. With Thomas Chalmers reading was preaching. With Jonathan Edwards L. Ogden reading was preaching. With William M. Taylor reading is preaching. In a multitude of cases the use of the manuscript is magnificent preaching. If a young man can do better without it than with it, let him not be deterred by the vulgar prejudice against writing from taking his paper into the pulpit. On the other hand, if he can do better without notes, let him adhere to that; but in the vast majority of cases he will do worse rather than better. It saves intellectual suicide for a majority of men. At any rate, let a man do that which is best for his own good and his largest audience.

Christian Register.
Method. namely, practice in other species of public discourse.

1. In legislative bodies, a good many men read, but they are seldom listened to, if their speeches produce little effect, while those who speak freely often produce a very great effect. (Senator Garland) Some speak freely after writing it all down, &c. *brief,* or not. I come here. (Note.)

2. At 1st bar, nobody reads &c., &c. fairly few when addressing. Time: bench. Young lawyers sometimes recite, but I cannot see a man, or chart, or a brief. 

3. In popular lecturing, men usually read, a good many recite. Here entertainment, or aesthetic gratification, is predominant, except of course, the question of the discussion. For when questions arise, &c. tend to come too exclusively from the &c. part.

4. On 1 stump, nobody reads, many few recite.

Both speeches &c. analogy to a pod, lecture, while it true analogues are almost speaking & speaking to a jury.