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K.1.
And must include glimpses of matters to be deeply considered in our coming lessons.

As a rule, men become in active life about what they promised to be in student days. The exceptions apt to be much talked about. [E.g. Valmey.] But they are exceptions. Ask any man who has spent a long life in association with students, Macaulay's student, in a letter.
I do not mean 1 cloth, he ought to have, nor 1 book, though one (these items in quite important. I propose a rapid survey, & endowments, attainments, habits & aspirations of the are particularly to be desired in a man just getting out to be a preacher, & gospel. Such a glance must be rapid & superficial. But one can pause a little at certain points where I may hope to offer helpful counsel or reclamation, or to deepen existing convictions. Our next 2 lectures will treat mainly v mind. Life + work to follow.

Johie: The young man ought to be entirely 1 mind from internal impulse. Contrast State Church. (CDD) Hardly arise to DDD speak v mind in a profession. He shall be convinced. 4 term of speaking. "aff in teaching," Drakides. Sometimes 1 DDD possess in this gift is chiefly shown by DDDD earnest longing first efforts may be signal failures, R. Hall, Rom. But they still be not adapted to public speaking. What a man was born for. He still have a feeling desire, I sense duty, to engage in this specific work preaching. If a man (ergon) reaches after office.
Mission v Twelve.
(1 Tim. 3:1)

Bishop, he is desiring a good work." There shall be a desire to make him stretch himself out, reach forth, to this good work. Some men are disheartened & kept back by limitations, they are not equipped, or will not dare, to enter upon this work, unless something is impressed upon their minds by an overwhelming torrent, like the impulse from without, graciously or many an one finds an entrance when a life is spared something for without shall accept them into it. We say they are wrong in this; it is we not wrong if we shrink from undertaking it, until coerced into it? But others go just so along in their profession, or to opening efforts of unselfish usefulness, in a matter of fashion, of securing themselves about any strong desire for this work. Now I would have every man ought to cultivate in himself a desire for this office may be so by meditation upon human need & divine mercy by special prayer & devoted searching for. Keener efforts to do good as may be able to find opportunity.

If time has not come for them to begin regular formal preaching, he shall seek every available opening usefulness, to individuals or to groups, in great things or in small. And Baker, Young lady who wanted to be a foreign missionary.
Horton in his *Yale Lect.* of 1930 still further in this direct., it seems to me generously in error.

impressive & instructive, if we know how to use it. And certainly
The young minister

No. II. ought to have some time & deep relief experiences, are indigeneous to those

living faith in X. as true, as a fact. I believe: he does not want me. Let us think of life be real. if him, with God is, it is a reward it them. t seek him, t a helper, then post the same faith in God's Providence, try to believe mr. Bushnell & every man's life is a plan & God. may him strive to maintain communion w. X. and seek to the perfect indwelling & Holy Ghost, beloved in X. Est., vigorous & val. discussion. But unfortunate in i use v term "Partial Inspiration," encourage come to Quaker like format. "I deliberated weakening 1 fall others in real inspirt. & destr. prophet &. foolish. He is one-sided & over-weight claim. Truth often justice. What we must seek, not inspirir. in any part some v term, but 1 indwelling & perpetual aid & Sh. H. God. We need this in our every day thoughts & activity. & we may be enabled to form a strong & symmetrical X. char. We need it in all our studies. We need it in every stage of life. I imp. f. preaching a sermon, begining w. I select a topic, sin c. be made un-efface
Excessive self-analysis is not beautiful; but in our hurried, active time, danger no. 3 lies in off direction.
Prayer. And whenever we come to preach—ah! young dwelling at this famous past \^{272} \ I do not wish you to think less of genius & culture & energy, but let us all remember that source real power in preaching must be an emotion from the Holy One. \^{273} \ How often God stirs me \^{274} \ into thought of the heart by making some foolishly instructed fool deeply through me a greater power of \^{275} \ whose words \^{276} \ people might receive or not some god sense of word \^{277} \ good. \^{278} \ Do not regard it in a matter \^{279} \ I suppose the \^{280} \ Spirit's anointing, for all true \^{281} \ insight & all effective \^{282} \ work. If we can but truly believe in & constantly & earnestly seek, I blessing V H. Dr. \^{283} \ Then our \^{284} \ life will not be as progress, but our preaching it power. 

(2) Through aids \^{285} \ divine grace, all the prov 's will experience \^{286} \ a young man's like \^{287} \ help to qualify him f. \^{288} \ work \^{289} \ (preaching) \^{290} \ (faith) \^{291} \ (confidence) \^{292} \ (earnestness) \^{293} \ (l) Moral conflicts—Augustine. 

\^{294} \ Dear Madam, (d) Conflicts involving our cross & imperfect. Change spiritual temptation, subtle. (e) (g) Perhaps can only powerful. (2) (e) (c) (f) carry real sorrow \^{295} \ (g) 

\^{296} \ And divine consolation 2 Cor. 1:1. But now if one has learned, amid
Before we divide.
whatevver trials, to rejoice in both side & piety. Psalm 103

Topic III. The young preacher greatly needs vigorous bodily health. (Preacher, Acts 27, 8.) In order to preach effectively. The entire force—thrilling through the ear.

Millard Fillmore related that Old French soldiers used to say something was out, Bonaparte into their men. To cite.


did. I Stonewall Jackson. Every & highly effective public speaker. Dem. & Cie. both had to train their voices in gymnastics, as well as by vocal exercises, in order to gain this power. Dem. a really plain boy; he almost fell fr. 1 sport. I had to make it up. Cie. a slender fellow, could add.

Observe, not merely vocal power, but nerve force. And that’s why physical basis of force will, force, and charm.

[Even receptions prove 1 rule.] From. C. B. Dexter, though weak in muscle were chiefly in nerve.

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

Wealth also needed. Exhausted. Labor & pastoral.

where student work must be funneled in coin with pastoral action, I amid a thousand interruptions.
Observe + Webb showed this power when a young man.
Clear thinking is not a mere matter of language; it demands
an economy, a clear concept. Abstracly.
Now you expect me to enlarge upon health. But no, I will simply repeat it.

**Topic IV.** The young preacher's outfit should include certain native and acquired mental processes.

(1) Power of clear statement. Dr. Phillips, A.B., Relator, Chief Justice of New Hampshire, in commenting upon one of David Webster's early efforts said, 'That young man's statement in a case was an unanswerable argument."

(2) Power of vigorous argument. When a post and castile are yard-long, the most ignorant people will argue by hammers. All fluid argument is celebrated story-tellers who work out upon mass crowds. Indiana.

**Dr. Cooke, Chief of the Faculty.**

Young men preparing to 'min.' ask for special attention to debate in some of the debating societies. "Min." never applied to." I envy lawyers and legislators. Public debates on theology. gu -- now get such regarding an uncle.

All I more... Oh, once practice himself in art.

(3) Power of creative imagination. Every sermon, in an important sense, a work of art. Even in poetry novels,
in order to realize & depict facts of heat.

...heat. I read imp & heat: element &...
work. When

... can only resort to doing something / elements from... by nature, & actual human character, & life in this actual world. Usually combines, around some organizing centre, or an adaptation to some specific aim. So in making a sermon - there should be some central organizing thought - or some specific aim. "Let's decide" to convince me... or refer to this主旨 or this aim. We refer to the image. must construct... in like manner, see the sentence, etc. paragraph, etc. be a work... image.

Remember, image is not usefully cultivated by merely passive indulgence, through reading novels, etc. that will bear us along like a boat on a swift current, or a passenger in a fast train; it is usefully cultivated by active effort, rather in (a way) actual creation (thought), ideas, images, illustrations, expressions, or in I stern discipline; studying those works which compel imaginative thought. It is one thing to witness athletic exploits or ideas enjoyment, & another thing to put oneself in (1) hand; a power trainer, or (2) attach oneself to a guide who will make you dream. Also, do it our lessons.
swelling passion, kindling images.

the young man
4. Passion is power. In personal art, passion is motive power. And the action of change. Delight, joy, may be calm, but cannot be cold. And in speaking, there is absolute need of energetic and impassioned nature, thorough and patient work, but as moment approaches, I could almost smell or passionate interest in theme, occasion, audience, passionate purpose to be served. Cf. Alice I. Great. They tell you from Whitefield, Patrick Henry, Henry Clay, we have but some cold fragments; speech or report, it people often say, is rest over all delivery. The rest was all soul.

The speakers come from Northern states, it may be said. It may be said without offense—a respectful and honest effort to be helpful—will confront in passion. Though they have energy, culture, but a lack of passion. In truth, danger lies in self-direction. In North a larger no. I good writers and Smith a labor of or good speakers. In other parts, personal talent, to this state thing. No passion. But otherwise we may be cultivated. R. Fuller.

5. One very important element of power in a public speaker is sympathy. Sympathy, intelligence, sympt.
Local impulse, possessing a symp. intellect, +. C. H. A. S.

One day I lost the will to symp. A. C. O. C. C. H. A. S.

In human minds to bring them to symp.

Our thoughts + to this we must begin by symp.

As their thoughts. Try to symp. or higher minds.

Possible, w. a common bond by all means — to symp. as. I did. Then if you live to be old, also w. children. I am not afraid. More intense symp. emotions. But symp. or. I thought every people think — irrelevant people. "I preach, really, seems to understand me." Remember, too.

Intelligent symp. can be complete. You cannot fully understand how other look at your subject. No hearer will ever see your thought precisely as you see it. A recent writer in one of Review & Exper. J. S. B. 

Some never hear reports. But others I suppose. They can add sometimes. G. do not make sermons like theology, facts, or like exact. Let, or like lect. in Christ. This. Can add not like lect. in town.

Remark before leaving this point. I by constraint, ourselves, to listen well, we become better able to make others listen. I became thus disciplined myself, in another, maintaining intel symp. at other minds. "Preachers are seldom good listeners."
(6) And next to control is utilizing all other mental process. A good public speaker must have force or will. A truly great orator will sometimes go almost wild in his passion, almost beside himself, with impassioned emotion. The enemies of him, it is Paul. But he does not really go mad—his passion are ruled by a mighty will. A picture I saw at Munich.

"By God! A preacher must not treat men—Paul, he reconcile". But he is not a weakling, not a feeble enthusiast, but a conquering, ruling soul—determined to prevail.

The late Prof. Nathan Myhrvold's little book. "Before an audience, or The use of will in public speaking."

He urges that nothing depends on intellect, self-instruction, self-discipline, and an exercise of will one must acquire a good speaking voice, a distinct articulation, a clearness of speech, coherency, and a good style too, in fact everything. But it is certain that such skills cannot be acquired without an exercise of will, often repeated, resolutely sustained.

So much as to the mental powers that are essential related to public speaking. Now
Topic V. The young preacher must be, have a certain outfit, knowledge. Any and all may be of service to him. But worth while to notice that he must needs will fall under 2 heads—KNOWLEDGE OF HUMAN NATURE. Each will promote the other. Danger to say students & our age & surroundings. Books & periodicals will think to study him. Much to be learned fr. books. As to human nature much is certainly to be learned fr. all good literature—but we cannot fully understand books, case as we have been children, women, men, & children. The proper study & in this age feels many children. A young man has had advantages he cannot yet fully appreciate. Having life & poor—performs. Homely duties or are fundamental to human existence. All to think it only hardships & such disadvantage—but really, if he has observed, he has reflected much of.
(6) Habit to study. The person who learns to begin study at 7 A.M. hour, has some to continue every study through every subject. “Always on time, never on time” means what? It means punctual. Is punctuality a habit? It is definitely a habit. 10/20/23
(e) Habit reflects upon things changed — nature — causal relations — analogy to moral + spiritual truths. Jno. Pater.

Topic VI

These must also be an outlet (habits)

(a) Habit — observation, patient reflection upon things torment

(b) Habit — command, equal & easy expression. [Grant to

politeness] in conversat. never vulgar our careless, O

Habits at home in all colloquial simplicity. Need

His style in conversat. this style in public speaking and

distinct. not the D&F adapted to a time — demonstrat.

Home may speak different things in public or private.

Our age in love w.

colloquial simplicity in public speaking. eg. From ordinary

Habit — upright, easy + graceful personal bearing —

posture & gesture. If one talk stop over books, you

will show on it astrot. it in a helpful — as some

persons to their cost.

Know the tone of the audience. If one

lounging awkwardly in lecture room & dormitory

you are apt to be awkward in parlor & on platform. It is all well f. I shall not carry on

effort will. But when actually speaking you need

good habits to support you f. your attention. &

ought then to be mainly given to your topic

towards.
Habitual good manners. Paul, "uncommonly religious."

I assume true politeness in X's virtue and feel love to others. You all know how Chaucer speaks of our Passion as "The first father and founder of gentilesse"; and another poet in time (same I call our Passion) "The first true gentleman I ever breathed." Above all men among us, a minister ought to be a gentleman, considerate other people's feelings, helpful to all! delicate proprieties. life. Without this he lacks something in completeness & symmetry in his character. Without this his private influence over cultivated & refined people will be far less strong & wholesome. And plain people will if possible feel a difference still more sensibly, if you are wanting in real courtesy. [Homer Lacy & [The Refutation].]

Not merely in private in genuine courtesy & refinement no? to usefulness, but even in public manners also, it is even in "tone & manner, preaching, it will be instinctively felt if not distinctly thought of, a difference caused by the refined consider. f. others, by gracious feeling.
The feelings of manners (a gentleman must become habitual, or they do not strongly anything and permanently hold their sympathy. Nor will all habits ensure to acquire in youth or in early manhood. Suppose a student, firm in mind, good talents and mental training to be aware of the imperfection, deficient in regard to manners. What shall he do? Will not learn much for books, nor even from lecturers. He must seek good company to act or, thoughtful conduct, courting in his present intercourse or others -- fellow students, campus, lecture room, boarding house. It is even how to treat professors with a courtesy it will be gratifying to them, it beneficial to student. And suppose must one seek society ladies. The proud young man, conscious talent but also conscious good awkwardness, of corporeal and mental advantage, is tempted to shrink from society ladies, or else to go only where he will be treated as a two-income flats. No good so. Then.
Many men or else go and eat in some
kitchen (hostel). I like to think a story half
invented. Some men who knew it. A few
oranges. All was contained. There were
now few words, only an overall sense
of newness. The climate changes very
dramatically. I write down what I
remember. I write down what I see,
what I hear. Sometimes it's
complicated.
keeping in a pure climate. So I think New En
land's reserve is partly explained by climate, developing wonderful energy, but not offensive feelings. Perhaps the other cause is fraud. Old Puritan aversion to elaborate manners, &
they regarded as favoring \\* \* \\

instance & deception. I have great sympathy, I say. Early Puritans [New Eng],
greater than is manifest by some V. descendants. I have privately threatened it.

Parks. Early Puritans straightforward & severe,
simplicity contributed to establish what seems to others a certain undue reserve in greeting strangers.

in Lord intercome society. I am not
called to maintain a more offensive cordiality or \\

better. I have mentioned that I

matter only to illustrate my remark & a
young chin. does well to cultivate cordiality
manners, \( \text{c. within limits} \) perfect sincerity. Many children shrink fr. 1 new chin.

\( \text{I first greeting becomes a matter consequence,} \)
God forbid you should ever be content as any sermon you have preached. Our highest views are called upon to stir in us a longing for higher views. One of many things I find wholesome in her. Browning.

"Progress, man’s distinctive mark alone, Not God’s, and not the beasts’; God is, they are, Man partly is, it wholly desires to be."
And so with our religious older members and families in his congregation, young men, if husbandmen, on occasions make full advances to them, the prizes; I often will often win them or repel them by his manners and on first acquaintance. When a village factor, if astute, when 'poor' chaplain, I often knew some young fellow to.

VII. The second point of a young minister's outfit ought to include elevated aspirations—a lofty ambition and a quickened longing to do better. This is something quite distinct from anxiety, and often furthers idleness rather than effort.

The evils of contentment. No endons action to.

"Forgetting things," I. An Arab proverb says, "thebetter is always an enemy to good." The time to make a deal against native power, to go more effort. The Antiboomin.

Shame on a young man—age is on an old man—who does not turn on desire to improve in character, usefulness.
American traveller in Germany inspired in Eisenach to Wartburg, some one pointing along a road towards a castle crowned hill replied, “Immer hinaus & hinauf,” keep on outward & upward. It might not be a bad motto of a young minister’s career. A motto World still encouraging him to a very bound Life, it then only taking on a new meaning. Immer hinaus & hinauf. Always onward & upward.
Section A. A to F.
B. G to O.
C. P to Y.