U5.L12.IV.A3.ii Quote# 90

self, for life, to spend every week six, eight, twelve hours in merely writing out each of two sermons; and that when by far the most important and difficult portion of his preparation, the selection of text and subject, interpretation, invention of materials, and arrangement of the discourse, ought to have been completed before he begins to write.

(*d*) Again, this method compels the preacher to follow out that *plan* of the discourse which he originally adopted, though in the course of preparation it may become evident that another plan would be much better. This must be a very frequent experience, especially when the writing begins before the plan has been very well matured. Who has not found, when more than half through his preparation, that "thirdly" ought to be "first," or even that there had better be a different mode of stating the subject, with a corresponding modification of the whole treatment? How often will tired and hurried human nature endure to throw away all that has been written, and begin anew? Moreover, if haste or negligence in the preparation has produced faults of detail, most readers find it very difficult to correct these in the course of delivery, however clearly they may then be perceived.

(*e*) This method also deprives the preacher's thinking of the benefit of all that mental quickening which is produced by the presence of the congregation. As to thoughts which are then for the first time struck out, it is true that men of rare flexibility, tact, and grace can often introduce them effectively in connection with their reading. But such men establish no general rule, and the great mass of those who read have to lose such thoughts altogether, or to introduce them awkwardly and with comparatively poor effect. And besides the distinct thoughts which occur only in the act of delivery, there is something much more

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U5.L12.IV.A3.ii

Quote# 90

important in the warmer color which the now kindled and glowing mind would give to the whole body of thought, in those differences of hue and tone which change the mass of prepared material into living, breathing, burning speech. Yonder stand the autumn trees, with their many colors all dull and tame beneath the ashen sky; but presently the evening sun bursts through the clouds, and lights up the forest with an almost unearthly glory. Not less great is the difference between preparation and speech, for every one who was born to be a speaker. Now whatever of this concerns the mere mode of utterance, the reader may to some extent achieve. But all that belongs to the transfigured conception, to the changed color and heightened tone of expression, which in free speaking would show itself with ease and completeness, all this he can but partially feel, and is powerless to manifest. It is true, as we are sometimes told, that by an effort of imagination when composing, one may to some extent bring before his mind the congregation, and feel by anticipation the quickening of its presence; but there are few respects in which imagination falls so far below the actual experience.

(*f*) As to delivery itself, reading is of necessity less effective, and in most cases immensely less effective, for all the great purposes of oratory, than speaking. Greater coldness of manner is almost inevitable. If one attempts to be very animated or pathetic, it *will* look unnatural. The tones of voice are monotonous, or have a forced variety. The gestures are nearly always unnatural, because it is not natural to gesticulate much in reading; and they scarcely ever raise us higher than to feel that really this man reads almost like speaking. The mere turning of the pages, however skilfully done, breaks the continuity of delivery. In the midst, perhaps, of some impassioned

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