

say, exactly the same quality of impression. The quantity of impression is double, more than double, when you hear them.

What, then, is the impression which they make, analyzed into its elements?

First, I think, and paramount, is a trait which I must call *winningness*. This trait, this spirit, penetrates and qualifies everything, both in the sermon itself and in the delivery. To say that there is nothing to repel would be an absurd understatement. There is all to attract. You feel yourself treated by the preacher with exquisite respect—not with flattery, simply with respect, but the respect is exquisite. It is the respect of a man who respects himself as he also respects you, and whose respect, therefore, without being flattery, has all the agreeable, with nothing of the disagreeable, effect of flattery. You insensibly respect yourself more, not the self that you are, but the self that you ought to be, and that now you begin to feel as if you might be. And it is that ideal man possible, rather than the far from ideal man actual in you, that the preacher himself treats with such grave, such pathetic respect. I can scarcely imagine a tacit, mutual understanding established between speaker and hearer more favorable for the proper effect of true preaching than the understanding immediately and permanently established by Dr. Broadus with his audience, whether of the pew or of the press, but especially with an audience of the pew. Every personal antagonism that might have arisen to hinder the impression of the truth has been unconsciously charmed to sleep.

Now, were it not that Dr. Broadus has himself expressly given us hint to the contrary, we might naturally assume this peculiar winningness in him to be merely a gift, a felicity, his by nature. The very wisely watchful observer would indeed be likely to see, now and again, evidence sufficient to satisfy him that, within all that soft and silken blandness of manner, as I have intimated, there was formidable potentiality of severity, of sharpness, of sarcasm, hidden and sheathed. But, as I have intimated, Dr. Broadus has himself virtually given us reason to infer that his winningness is partly at least a fruit of conscious aim and effort. This, of course, not in any open autobiographic confidence of his to the public. Dr. Broadus is no egotist, gratuitously to open himself in that way. But he lays it down as one of his prime advices to the preacher, gain the sympathy of your audience. This sentiment finds strong expression even in a sermon of Dr. Broadus's. In his admirably wise discourse entitled "Some Laws of Spiritual Work," he says :

"Everybody who can speak effectively knows that the power of speaking depends very largely upon the way it is heard, upon the sympathy one succeeds in gaining from those he addresses. If I were asked what is the first thing in effective preaching, I should say sympathy ; and what is the second thing, I should say sympathy ; and what is the third thing, I should say sympathy."