

may be needful for peculiarities in a speaker's methods of discussion. The subject and the results being given, a process lies between them which may demand preparatory forethought to enable hearers to follow and to accept it. Your method of argument, your style of illustration, omissions which you purpose may require prefatory remark to put your audience in the way of your line of thought.

Again: preparation is always needed to secure the sympathy of an audience with the effect of a subject upon a speaker's own heart. The work is but half completed if preparation is made for only intellectual results. You are not only in possession of your subject, but your subject has possession of you. You feel it: you are under the moral dominion of it: you represent in your own person the effects of the sermon you are about to preach. A vital object of preaching, therefore, is to lift the audience up to the same level of sensibility on which the preacher stands. Profound sympathies are never spontaneous. They start in preliminary emotions. A magnetic line may sometimes be laid down between the pulpit and the pew in the first five minutes of the delivery of a sermon, which shall vibrate with electric responses all the way through.

3d, We may, therefore, sum up these elements of the general theory of the introduction in the following definition; namely, that an introduction is that part of a discourse which is designed to prepare an audience for agreement in opinion, and for sympathy in feeling with the preacher on the subject of discourse. Two inferences from the views here presented deserve notice.

(1) It is obvious that explanatory remarks on the text will often be an equivalent for an introduction. Some subjects once evolved from forcible texts, and