

new to the expression of the thought, should be avoided, it would be a flagrant sin against unity to introduce foreign matter in the conclusion. The leading scope of the discourse must still prevail to the very close, even more strictly than in the midst of the discussion. The thoughts and images which compose the termination, while not identical with those already uttered, must be such as will carry forward both the same subject and the same impression.

All writers on eloquence, ancient and modern, seem to have concurred in the opinion that the peroration should excel in persuasion. You will be hereafter more distinctly instructed in the nature and means of this part of rhetoric, but you doubtless already comprehend that we mean by persuasion, as distinguished from argument, those appeals which are aimed directly at the heart. In the conclusion, if anywhere, the religious affections should be touched. The power of moral painting must now be invoked. The preacher's soul should here show itself fired with the force of the truth which has been developed, and glowing both with light and heat. The quality of unction should suffuse the end of your discourse, and bathe the truth in evangelical emotion. But this emotion must be genuine and not assumed; it must be spiritual, the zeal of heavenly love, and not the carnal heat of the mental gymnastic and *gaudium certaminis*. It must disclose itself spontaneously and unannounced, as the gushing of a fountain which will not be suppressed. What can give this glow except the indwelling of the Holy Ghost? You are thus led again to that great, ever-recurring deduction, the first qualification of the sacred orator, the grace of Christ. This

demand for progressive animation and unction cannot be met by a mechanical and calculated increase of voice and gesticulation. When the preacher, who is not really penetrated in his own soul by the light and heat of the divine truth which he wields, begins to foreshadow the approaching end by the stale artifice of buffeting the cushion of his pulpit and the ears of his audience, every sensible person is wearied and repelled instead of being impressed.¹ He instinctively sets himself to resist being taken by storm by so deceitful an assault, instead of being swept along a willing captive to the preacher's light and love. Nor is a true fervour necessarily expressed always by increased loudness and force of gesture. The peroration may sometimes be less vehement than the previous discussion. A calm, solemn and earnest strain may impress the heart and conscience more than that which is animated and bold. The most profound convictions are often too deep to show an agitated surface. The discourse must be like a river which never ceases its motion toward the sea. But the stream which, where it is a rivulet amidst its native mountains, brawls and foams against the immovable rocks, at last disembogues itself calmly with its mighty volume of waters into the ocean. At the end it does not move with less force, but it moves without agitation, because its resistless current has swept every obstacle from its channel.

The last and perhaps the most important maxim for the peroration is that so tersely expressed by the words, *Ne nimis*. The preacher should restrict the length of

¹ The youths of the university described this by the coarse but expressive phrase, "Piling on the agony at the close."