

but mastering these he forces them to serve him as he bends his whole being to the one purpose external to himself, the persuasion of another.

The Orator has no inner room into which he may retire and be alone, he has no solitude, but ever is he haunted by that "sea of faces," on which he looks and reads his triumph or his failure, and ever present is the anxious question how shall I make them mine, to do my will? Therefore does he study those he seeks to influence, that knowing their impulses he may mould his speech to win them to his will. Impulses he can not create, but finding them already existing he may sustain them, may quicken them into desire. The ultimate aim of all oratory is action, action is preceded by desire, desire is the outcome of impulse. Hence, the oration takes color from the audience, and the kind of oratory depends upon the character of the end immediately in view, and this upon the character of the impulse chiefly to be sustained. The impulses in man's nature are mainly two, Right and Self-interest, the former, based upon the intuitive sense of obligation, the latter, upon the very nature of existence. According to the impulses appealed to we have these three kinds of oratory. Deliberative, that of the Legislative Hall; Judicial, the oratory of the law courts; and Sacred Oratory, each with its peculiar methods as each has its peculiar aim. We pass over these first two not that they are unimportant, but that they concern us less nearly and from these we come to the noblest of all, sacred oratory—noblest in that it uses the noblest impulses of the heart, and has in view broadest and noblest ends. It penetrates to the heart's most sacred shrine for its strongest impulse, duty to the right; it sustains this impulse with purest affection, calling forth love by a sight of a love strange in human history; it presents to action the highest achievement, the perfecting of character into likeness to the Son of God, it speaks of results weighty with eternity in joys ineffable, in sorrows of voiceless woe, and offers to desire fullest of satisfaction in the infinite treasure of the Almighty God. Lofty in its theme, glorious in its aim, mighty in its motives, it has need of all its glorious might, for mighty is the work it seeks to do, and mighty the difficulties to be overcome. It strives to influence, not isolated actions, but the whole current and condition of life. In place of the natural