

John Henry Cardinal Newman

Sermon 10. The Second Spring

Dedication in the first Edition: — To the Fathers of the Synod at Oscott, to the Clergy who assisted at it, who, in the strength of the Most High, have begun a work which is to live after them, the following Sermon, preached under the illumination of their presence, is humbly and affectionately inscribed, by their devoted servant in Christ, the Author.

"Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, the rain is over and gone. The flowers have appeared in our land." Cant., ii. 10-12.

We have familiar experience of the order, the constancy, the perpetual renovation of the material world which surrounds us. Frail and transitory as is every part of it, restless and migratory as are its elements, never-ceasing as are its changes, still it abides. It is bound together by a law of permanence, it is set up in unity; and, though it is ever dying, it is ever coming to life again. Dissolution does but give birth to fresh modes of organization, and one death is the parent of a thousand lives. Each hour, as it comes, is but a testimony, how fleeting, yet how secure, how certain, is the great whole. It is like an image on the waters, which is ever the same, though the waters ever flow. Change upon change — yet one change cries out to another, like the alternate Seraphim, in praise and in glory of their Maker. The sun sinks to rise again; the day is swallowed up in the gloom of the night, to be born out of it, as fresh as if it had never been quenched. Spring passes into summer, and through summer and autumn into winter, only the more surely, by its own ultimate return, to triumph over that grave, towards which it resolutely hastened from its first hour. We mourn over the blossoms of May, because they are to wither; but we know, withal, that May is one day to have its revenge upon November, by the revolution of that solemn circle which never stops — which teaches us in our height of hope, ever to be sober, and in our depth of desolation, never to despair.

And forcibly as this comes home to every one of us, not less forcible is the contrast which exists between this material world, so vigorous, so reproductive, amid all its changes, and the moral world, so feeble, so downward, so resourceless, amid all its aspirations. That which ought to come to nought, endures; that which promises a future, disappoints and is no more. The same sun shines in heaven from first to last, and the blue firmament, the everlasting mountains, reflect his rays; but where is there upon earth the champion, the hero, the lawgiver, the body politic, the sovereign race, which was great three hundred years ago, and is great now? Moralists and poets, often do they descant upon this {165} innate vitality of matter, this innate perishableness of mind. Man rises to fall: he tends to dissolution from the moment he begins to be; he lives on, indeed, in his children, he lives on in his name, he lives not on in his own person. He is, as regards the manifestations of his nature here below, as a bubble that breaks, and as water poured out upon the earth. He was young, he is old, he is never young again. This is the lament over him, poured forth in

verse and in prose, by Christians and by heathen. The greatest work of God's hands under the sun, he, in all the manifestations of his complex being, is born only to die.

His bodily frame first begins to feel the power of this constraining law, though it is the last to succumb to it. We look at the bloom of youth with interest, yet with pity; and the more graceful and sweet it is, with pity so much the more; for, whatever be its excellence and its glory, soon it begins to be deformed and dishonoured by the very force of its living on. It grows into exhaustion and collapse, till at length it crumbles into that dust out of which it was originally taken.

So is it, too, with our moral being, a far higher and diviner portion of our natural constitution; it begins with life, it ends with what is worse than the mere loss of life, with a living death. How beautiful is the human heart, when it puts forth its first leaves, and opens and rejoices in its spring-tide. Fair as may be the bodily form, fairer far, in its green foliage and bright blossoms, is natural virtue. It blooms in the young, like some rich flower, so delicate, so fragrant, and so dazzling. Generosity and lightness of heart and amiableness, the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part,—are not these beautiful? and are they not dressed up and set forth for admiration in their best shapes, in tales and in poems? and ah! what a prospect of good is there! who could believe that it is to fade! and yet, as night follows upon day, as decrepitude follows upon health, so surely are failure, and overthrow, and annihilation, the issue of this natural virtue, if time only be allowed to it to run its course. There are those who are cut off in the first opening of this excellence, and then, if we may trust their epitaphs, they have lived like angels; but wait a while, let them live on, let the course of life proceed, let the bright soul go through the fire and water of the world's temptations and seductions and corruptions and transformations; and, alas for the insufficiency of nature! alas for its powerlessness to persevere, its waywardness in disappointing its own promise! Wait till youth has become age; and not more different is the miniature which we have of him when a boy, when every feature spoke of hope, put side by side of the large portrait painted to his honour, when he is old, when his limbs are shrunk, his eye dim, his brow furrowed, and his hair grey, than differs the moral grace of that boyhood from the forbidding and repulsive aspect of his soul, now that he has lived to the age of man. For moroseness, and misanthropy, and selfishness, is the ordinary winter of that spring.

Such is man in his own nature, and such, too, is he in his works. The noblest efforts of his genius, the conquests he has made, the doctrines he has originated, the nations he has civilized, the states he has created, they outlive himself, they outlive him by many centuries, but they tend to an end, and that end is dissolution. Powers of the world, sovereignties, dynasties, sooner or later come to nought; they have their fatal hour. The Roman conqueror shed tears over Carthage, for in the destruction of the rival city he discerned too truly an augury of the fall of Rome; and at length, with the weight and the responsibilities, the crimes and the glories, of centuries upon centuries, the Imperial City fell.

Thus man and all his works are mortal; they die, and they have no power of renovation.

But what is it, my Fathers, my Brothers, what is it that has happened in England just at this time? Something strange is passing over this land, by the very surprise, by the very commotion, which it excites. Were we not near enough the scene of action to be able to say what is going on,—were we the inhabitants of some sister planet possessed of a more perfect mechanism than this earth has discovered for surveying the transactions of another globe,—and did we turn our eyes thence towards England just at this season, we should be arrested by a political phenomenon as wonderful as any which the astronomer notes down from his physical field of view. It would be the occurrence of a national commotion, almost without parallel, more violent than has happened here for centuries,—at least in the judgments and intentions of men, if not in act and deed. We should note it down, that soon after St. Michael's day, 1850, a storm arose in the moral world, so furious as to demand some great explanation, and to rouse in us an intense desire to gain it. We should observe it increasing from day to day, and spreading from place to place, without remission, almost without lull, up to this very hour, when perhaps it threatens worse still, or at least gives no sure prospect of alleviation. Every party in the body politic undergoes its influence,—from the Queen upon her throne, down to the little ones in the infant or day school. The ten thousands of the constituency, the sum-total of Protestant sects, the aggregate of religious societies and associations, the great body of established clergy in town and country, the bar, even the medical profession, nay, even literary and scientific circles, every class, every interest, every fireside, gives tokens of this ubiquitous storm. This would be our report of it, seeing it from the distance, and we should speculate on the cause. What is it all about? against what is it directed? what wonder has happened upon earth? what prodigious, what preternatural event is adequate to the burden of so vast an effect?

We should judge rightly in our curiosity about a phenomenon like this; it must be a portentous event, and it is. It is an innovation, a miracle, I may say, in the course of human events. The physical world revolves year by year, and begins again; but the political order of things does not renew itself, does not return; it continues, but it proceeds; there is no retrogression. This is so well understood by men of the day, that with them progress is idolized as another name for good. The past never returns—it is never good;—if we are to escape existing ills, it must be by going forward. The past is out of date; the past is dead. As well may the dead live to us, well may the dead profit us, as the past return. *This*, then, is the cause of this national transport, this national cry, which encompasses us. The past *has* returned, the dead lives. Thrones are overturned, and are never restored; States live and die, and then are matter only for history. Babylon was great, and Tyre, and Egypt, and Nineve, and shall never be great again. The English Church was, and the English Church was not, and the English Church is once again. This is the portent, worthy of a cry. It is the coming in of a Second Spring; it is a restoration in the moral world, such as that which yearly takes place in the physical.

Three centuries ago, and the Catholic Church, that great creation of God's power, stood in this land in pride of place. It had the honours of near a thousand years upon it; it was

enthroned on some twenty sees up and down the broad country; it was based in the will of a faithful people; it energized through ten thousand instruments of power and influence; and it was ennobled by a host of Saints and Martyrs. The churches, one by one, recounted and rejoiced in the line of glorified intercessors, who were the respective objects of their grateful homage. Canterbury alone numbered perhaps some sixteen, from St. Augustine to St. Dunstan and St. Elphege, from St. Anselm and St. Thomas down to St. Edmund. York had its St. Paulinus, St. John, St. Wilfrid, and St. William; London, its St. Erconwald; Durham, its St. Cuthbert; Winton, its St. Swithun. Then there were St. Aidan of Lindisfarne, and St. Hugh of Lincoln, and St. Chad of Lichfield, and St. Thomas of Hereford, and St. Oswald and St. Wulstan of Worcester, and St. Osmund of Salisbury, and St. Birinus of Dorchester, and St. Richard of Chichester. And then, too, its religious orders, its monastic establishments, its universities, its wide relations all over Europe, its high prerogatives in the temporal state, its wealth, its dependencies, its popular honours, — where was there in the whole of Christendom a more glorious hierarchy? Mixed up with the civil institutions, with kings and nobles, with the people, found in every village and in every town, — it seemed destined to stand, so long as England stood, and to outlast, it might be, England's greatness.

But it was the high decree of heaven, that the majesty of that presence should be blotted out. It is a long story, my Fathers and Brothers — you know it well. I need not go through it. The vivifying principle of truth, the shadow of St. Peter, the grace of the Redeemer, left it. That old Church in its day became a corpse (a marvellous, an awful change!); and then it did but corrupt the air which once it refreshed, and cumber the ground which once it beautified. So all seemed to be lost; and there was a struggle for a time, and then its priests were cast out or martyred. There were sacrileges innumerable. Its temples were profaned or destroyed; its revenues seized by covetous nobles, or squandered upon the ministers of a new faith. The presence of Catholicism was at length simply removed, — its grace disowned, — its power despised, — its name, except as a matter of history, at length almost unknown. It took a long time to do this thoroughly; much time, much thought, much labour, much expense; but at last it was done. Oh, that miserable day, centuries before we were born! What a martyrdom to live in it and see the fair form of Truth, moral and material, hacked piecemeal, and every limb and organ carried off, and burned in the fire, or cast into the deep! But at last the work was done. Truth was disposed of, and shovelled away, and there was a calm, a silence, a sort of peace; — and such was about the state of things when we were born into this weary world.

My Fathers and Brothers, *you* have seen it on one side, and some of us on another; but one and all of us can bear witness to the fact of the utter contempt into which Catholicism had fallen by the time that we were born. You, alas, know it far better than I can know it; but it may not be out of place, if by one or two tokens, as by the strokes of a pencil, I bear witness to you from without, of what you can witness so much more truly from within. No longer the Catholic Church in the country; nay, no longer, I may say, a Catholic community; — but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been. "The Roman Catholics;" — not a sect, not even an

interest, as men conceived of it, —not a body, however small, representative of the Great Communion abroad,—but a mere handful of individuals, who might be counted, like the pebbles and *detritus* of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a Church. Here a set of poor Irishmen, coming and going at harvest time, or a colony of them lodged in a miserable quarter of the vast metropolis. There, perhaps an elderly person, seen walking in the streets, grave and solitary, and strange, though noble in bearing, and said to be of good family, and a "Roman Catholic." An old-fashioned house of gloomy appearance, closed in with high walls, with an iron gate, and yews, and the report attaching to it that "Roman Catholics" lived there; but who they were, or what they did, or what was meant by calling them Roman Catholics, no one could tell;—though it had an unpleasant sound, and told of form and superstition. And then, perhaps, as we went to and fro, looking with a boy's curious eyes through the great city, we might come today upon some Moravian chapel, or Quaker's meeting-house, and tomorrow on a chapel of the "Roman Catholics": but nothing was to be gathered from it, except that there were lights burning there, and some boys in white, swinging censers; and what it all meant could only be learned from books, from Protestant Histories and Sermons; and they did not report well of "the Roman Catholics," but, on the contrary, deposed that they had once had power and had abused it. And then, again, we might on one occasion hear it pointedly put out by some literary man, as the result of his careful investigation, and as a recondite point of information, which few knew, that there was this difference between the Roman Catholics of England and the Roman Catholics of Ireland, that the latter had bishops, and the former were governed by four officials, called Vicars-Apostolic.

Such was about the sort of knowledge possessed of Christianity by the heathen of old time, who persecuted its adherents from the face of the earth, and then called them a *gens lucifuga*, a people who shunned the light of day. Such were Catholics in England, found in corners, and alleys, and cellars, and the housetops, or in the recesses of the country; cut off from the populous world around them, and dimly seen, as if through a mist or in twilight, as ghosts flitting to and fro, by the high Protestants, the lords of the earth. At length so feeble did they become, so utterly contemptible, that contempt gave birth to pity; and the more generous of their tyrants actually began to wish to bestow on them some favour, under the notion that their opinions were simply too absurd ever to spread again, and that they themselves, were they but raised in civil importance, would soon unlearn and be ashamed of them. And thus, out of mere kindness to us, they began to vilify our doctrines to the Protestant world, that so our very idiotcy or our secret unbelief might be our plea for mercy.

A *great* change, an *awful* contrast, between the time-honoured Church of St. Augustine and St. Thomas, and the poor remnant of their children in the beginning of the nineteenth century! It was a miracle, I might say, to have pulled down that lordly power; but there was a greater and a truer one in store. No one could have prophesied its fall, but still less would any one have ventured to prophesy its rise again. The fall was wonderful; still after all it was in the order of nature;—all things come to nought: its rise again would be a

different sort of wonder, for it is in the order of grace, — and who can hope for miracles, and such a miracle as this? Has the whole course of history a like to show? I must speak cautiously and according to my knowledge, but I recollect no parallel to it. Augustine, indeed, came to the same island to which the early missionaries had come already; but they came to Britons, and he to Saxons. The Arian Goths and Lombards, too, cast off their heresy in St. Augustine's age, and joined the Church; but they had never fallen away from her. The inspired word seems to imply the almost impossibility of such a grace as the renovation of those who have crucified to themselves again, and trodden under foot, the Son of God. Who then could have dared to hope that, out of so sacrilegious a nation as this is, a people would have been formed again unto their Saviour? What signs did it show that it was to be singled out from among the nations? Had it been prophesied some fifty years ago, would not the very notion have seemed preposterous and wild?

My Fathers, there was one of your own order, then in the maturity of his powers and his reputation. His name is the property of this diocese; yet is too great, too venerable, too dear to all Catholics, to be confined to any part of England, when it is rather a household word in the mouths of all of us. What would have been the feelings of that venerable man, the champion of God's ark in an evil time, could *he* have lived to see this day? It is almost presumptuous for one who knew him not, to draw pictures about him, and his thoughts, and his friends, some of whom are even here present; yet am I wrong in fancying that a day such as this, in which we stand, would have seemed to him a dream, or, if he prophesied of it, to his hearers nothing but a mockery? Say that one time, rapt in spirit, he had reached forward to the future, and that his mortal eye had wandered from that lowly chapel in the valley which had been for centuries in the possession of Catholics, to the neighbouring height, then waste and solitary. And let him say to those about him: "I see a bleak mount, looking upon an open country, over against that huge town, to whose inhabitants Catholicism is of so little account. I see the ground marked out, and an ample enclosure made; and plantations are rising there, clothing and circling in the space.

"And there on that high spot, far from the haunts of men, yet in the very centre of the island, a large edifice, or rather pile of edifices, appears with many fronts, and courts, and long cloisters and corridors, and story upon story. And there it rises, under the invocation of the same sweet and powerful name which has been our strength and consolation in the Valley. I look more attentively at that building, and I see it is fashioned upon that ancient style of art which brings back the past, which had seemed to be perishing from off the face of the earth, or to be preserved only as a curiosity, or to be imitated only as a fancy. I listen, and I hear the sound of voices, grave and musical, renewing the old chant, with which Augustine greeted Ethelbert in the free air upon the Kentish strand. It comes from a long procession, and it winds along the cloisters. Priests and Religious, theologians from the schools, and canons from the Cathedral, walk in due precedence. And then there comes a vision of well-nigh twelve mitred heads; and last I see a Prince of the Church, in the royal dye of empire and of martyrdom, a pledge to us from Rome of Rome's unwearied love, a token that that goodly company is firm in Apostolic faith and hope. And the shadow of the Saints is there; — St. Benedict is there, speaking to us by the voice of

bishop and of priest, and counting over the long ages through which he has prayed, and studied, and laboured; there, too, is St. Dominic's white wool, which no blemish can impair, no stain can dim:—and if St. Bernard be not there, it is only that his absence may make him be remembered more. And the princely patriarch, St. Ignatius, too, the St. George of the modern world, with his chivalrous lance run through his writhing foe, he, too, sheds his blessing upon that train. And others, also, his equals or his juniors in history, whose pictures are above our altars, or soon shall be, the surest proof that the Lord's arm has not waxen short, nor His mercy failed,—they, too, are looking down from their thrones on high upon the throng. And so that high company moves on into the holy place; and there, with august rite and awful sacrifice, inaugurates the great act which brings it thither." What is that act? it is the first synod of a new Hierarchy; it is the resurrection of the Church.

O my Fathers, my Brothers, had that revered Bishop so spoken then, who that had heard him but would have said that he spoke what could not be? What! those few scattered worshippers, *the Roman Catholics*, to form a Church! Shall the past be rolled back? Shall the grave open? Shall the Saxons live again to God? Shall the shepherds, watching their poor flocks by night, be visited by a multitude of the heavenly army, and hear how their Lord has been new-born in their own city? Yes; for grace can, where nature cannot. The world grows old, but the Church is ever young. She can, in any time, at her Lord's will, "inherit the Gentiles, and inhabit the desolate cities." "Arise, Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. Lift up thine eyes round about, and see; all these are gathered together, they come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side." "Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, and the rain is over and gone. The flowers have appeared in our land ... the fig-tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come." It is the time for thy Visitation. Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not. Arise, Mother of God, and with thy thrilling voice, speak to those who labour with child, and are in pain, till the babe of grace leaps within them! Shine on us, dear Lady, with thy bright countenance, like the sun in his strength, *O stella matutina*, O harbinger of peace, till our year is one perpetual May. From thy sweet eyes, from thy pure smile, from thy majestic brow, let ten thousand influences rain down, not to confound or overwhelm, but to persuade, to win over thine enemies. O Mary, my hope, O Mother undefiled, fulfil to us the promise of this Spring. A second temple rises on the ruins of the old. Canterbury has gone its way, and York is gone, and Durham is gone, and Winchester is gone. It was sore to part with them. We clung to the vision of past greatness, and would not believe it could come to nought; but the Church in England has died, and the Church lives again. Westminster and Nottingham, Beverley and Hexham, Northampton and Shrewsbury, if the world lasts, shall be names as musical to the ear, as stirring to the heart, as the glories we have lost; and Saints shall rise out of them, if God so will, and Doctors

once again shall give the law to Israel, and Preachers call to penance and to justice, as at the beginning.

Yes, my Fathers and Brothers, and if it be God's blessed will, not Saints alone, not Doctors only, not Preachers only, shall be ours—but Martyrs, too, shall reconsecrate the soil to God. We know not what is before us, ere we win our own; we are engaged in a great, a joyful work, but in proportion to God's grace is the fury of His enemies. They have welcomed us as the lion greets his prey. Perhaps they may be familiarized in time with our appearance, but perhaps they may be irritated the more. To set up the Church again in England is too great an act to be done in a corner. We have had reason to expect that such a boon would not be given to us without a cross. It is not God's way that great blessings should descend without the sacrifice first of great sufferings. If the truth is to be spread to any wide extent among this people, how can we dream, how can we hope, that trial and trouble shall not accompany its going forth? And we have already, if it may be said without presumption, to commence our work withal, a large store of merits. We have no slight outfit for our opening warfare. Can we religiously suppose that the blood of our martyrs, three centuries ago and since, shall never receive its recompense? Those priests, secular and regular, did they suffer for no end? or rather, for an end which is not yet accomplished? The long imprisonment, the fetid dungeon, the weary suspense, the tyrannous trial, the barbarous sentence, the savage execution, the rack, the gibbet, the knife, the cauldron, the numberless tortures of those holy victims, O my God, are they to have no reward? Are Thy martyrs to cry from under Thine altar for their loving vengeance on this guilty people, and to cry in vain? Shall they lose life, and not gain a better life for the children of those who persecuted them? Is this Thy way, O my God, righteous and true? Is it according to Thy promise, O King of saints, if I may dare talk to Thee of justice? Did not Thou Thyself pray for Thine enemies upon the cross, and convert them? Did not Thy first Martyr win Thy great Apostle, then a persecutor, by his loving prayer? And in that day of trial and desolation for England, when hearts were pierced through and through with Mary's woe, at the crucifixion of Thy body mystical, was not every tear that flowed, and every drop of blood that was shed, the seeds of a future harvest, when they who sowed in sorrow were to reap in joy?

And as that suffering of the Martyrs is not yet recompensed, so, perchance, it is not yet exhausted. Something, for what we know, remains to be undergone, to complete the necessary sacrifice. May God forbid it, for this poor nation's sake! But still could we be surprised, my Fathers and my Brothers, if the winter even now should not yet be quite over? Have we any right to take it strange, if, in this English land, the spring-time of the Church should turn out to be an English spring, an uncertain, anxious time of hope and fear, of joy and suffering,—of bright promise and budding hopes, yet withal, of keen blasts, and cold showers, and sudden storms?

One thing alone I know,—that according to our need, so will be our strength. One thing I am sure of, that the more the enemy rages against us, so much the more will the Saints in Heaven plead for us; the more fearful are our trials from the world, the more present to us will be our Mother Mary, and our good Patrons and Angel Guardians; the more malicious

are the devices of men against us, the louder cry of supplication will ascend from the bosom of the whole Church to God for us. We shall not be left orphans; we shall have within us the strength of the Paraclete, promised to the Church and to every member of it. My Fathers, my Brothers in the priesthood, I speak from my heart when I declare my conviction, that there is no one among you here present but, if God so willed, would readily become a martyr for His sake. I do not say you would wish it; I do not say that the natural will would not pray that that chalice might pass away; I do not speak of what you can do by any strength of yours;—but in the strength of God, in the grace of the Spirit, in the armour of justice, by the consolations and peace of the Church, by the blessing of the Apostles Peter and Paul, and in the name of Christ, you would do what nature cannot do. By the intercession of the Saints on high, by the penances and good works and the prayers of the people of God on earth, you would be forcibly borne up as upon the waves of the mighty deep, and carried on out of yourselves by the fulness of grace, whether nature wished it or no. I do not mean violently, or with unseemly struggle, but calmly, gracefully, sweetly, joyously, you would mount up and ride forth to the battle, as on the rush of Angels' wings, as your fathers did before you, and gained the prize. You, who day by day offer up the Immaculate Lamb of God, you who hold in your hands the Incarnate Word under the visible tokens which He has ordained, you who again and again drain the chalice of the Great Victim; who is to make you fear? what is to startle you? what to seduce you? who is to stop you, whether you are to suffer or to do, whether to lay the foundations of the Church in tears, or to put the crown upon the work in jubilation?

My Fathers, my Brothers, one word more. It may seem as if I were going out of my way in thus addressing you; but I have some sort of plea to urge in extenuation. When the English College at Rome was set up by the solicitude of a great Pontiff in the beginning of England's sorrows, and missionaries were trained there for confessorship and martyrdom here, who was it that saluted the fair Saxon youths as they passed by him in the streets of the great city, with the salutation, "Salvete flores martyrum"? And when the time came for each in turn to leave that peaceful home, and to go forth to the conflict, to whom did they betake themselves before leaving Rome, to receive a blessing which might nerve them for their work? They went for a Saint's blessing; they went to a calm old man, who had never seen blood, except in penance; who had longed indeed to die for Christ, what time the great St. Francis opened the way to the far East, but who had been fixed as if a sentinel in the holy city, and walked up and down for fifty years on one beat, while his brethren were in the battle. Oh! the fire of that heart, too great for its frail tenement, which tormented him to be kept at home when the whole Church was at war! and therefore came those bright-haired strangers to him, ere they set out for the scene of their passion, that the full zeal and love pent up in that burning breast might find a vent, and flow over, from him who was kept at home, upon those who were to face the foe. Therefore one by one, each in his turn, those youthful soldiers came to the old man; and one by one they persevered and gained the crown and the palm,—all but one, who had not gone, and would not go, for the salutary blessing.

My Fathers, my Brothers, that old man was my own St. Philip. Bear with me for his sake. If I have spoken too seriously, his sweet smile shall temper it. As he was with you three centuries ago in Rome, when our Temple fell, so now surely when it is rising, it is a pleasant token that he should have even set out on his travels to you; and that, as if remembering how he interceded for you at home, and recognizing the relations he then formed with you, he should now be wishing to have a name among you, and to be loved by you, and perchance to do you a service, here in your own land.

(Preached July 13, 1852, in St. Mary's, Oscott, in the first Provincial Synod of Westminster.)