



Poetry.

THE IVY.

Evergreen Ivy! though in summer hours  
Thou dost not woe the eye with blooming flowers;  
In winter time thy melancholy wreath  
Hangs o'er the dark and silent home of Death;

The age of fanaticism had passed by, and had been followed by one in which the great fundamental doctrines of Christianity were thrown into the shade.

On the translation of Archbishop Herring from York to Canterbury, in 1748, he was appointed Lord Almoner. Dr. Potter, Archbishop of Canterbury, dying in 1747, the offer of the primacy was made to the Bishop of Sarum, who declined accepting the high dignity, from a conscientious conviction that his health at the time was such that he could not pay due attention to the manifold duties of the station.

as a Presbyterian in the Church of England, and who for many years served as a Presbyter in the Episcopal Church of Scotland, but in the autumn of last year renounced his connexion with that communion, and has since been officiating in a hired room, on his own authority and commission, and with no connexion, that I am aware of, with any Christian community either in this country or in any other.

vinced that she is not their mother, and that they are not safe in her communion,—to such I say,—Think again, brethren, before you take a step which has at any rate the outward air and character of that from which, whenever you join in the Litany, you pray to be delivered. Consider whether the Church, of which you have hitherto been members, has actually, and to your own certain knowledge, imposed upon you sinful terms of communion, or withheld from you means of grace committed to the Church by her great Founder.

DIVERSITY OF RANKS AND FORTUNES.  
(From Bishop Horsley.)  
The distribution of mankind into various orders is not more essential to the being of society than it is conducive to the public good that the fortunes of every individual in every rank should be in a considerable degree uncertain.

DR. THOMAS SHERLOCK, BISHOP OF LONDON.

Thomas Sherlock, born in London, A.D. 1678, was the son of William Sherlock, master of the Temple, who was suspended from his preferment for refusing to take the oath of allegiance to William and Mary, but at last took them, publicly justifying his conduct; and in 1691 was installed dean of St. Paul's. He must be carefully distinguished from his son; for some writers, otherwise well-informed, have strangely confounded them.

Anthony Collins published, though as was his custom without his name, his "Discourse of the Grounds and Reasons of the Christian Religion," a book which made a great noise; for "the turn given to the controversy," says Dr. Leland, "had something in it that seemed new, and was managed with great art; and yet, when closely examined, it appears to be weak and trifling."

For this letter the bishop received the thanks of the lord mayor and aldermen, and 40,000 were distributed gratuitously among the poor.

But, brethren, this misnomer would be of comparatively little consequence, were there not a more important matter behind. As your bishop, under a deep sense of official obligation, after long and painful consideration, weighing deliberately the import of the words I use, I warn you against the invitation to join in the services at St. Thomas's Chapel, because they are schismatical.

Schism, or the separation of Christians from union and communion with the Church, or with that portion of the Church to which they have previously been united, is in our time so common, that it is to be feared few entertain any adequate notion of its guilt and danger.

Without something therefore of a previous competency, it is evident, that in every rank of life the individual's industry will be insufficient to his support. The want of this previous competency is poverty; which, with respect to the whole, is indeed, in a certain sense, no evil: It is the necessary result of that instability of the individual's prosperity which is so far from an evil that it is essential to the general good.

At the very early age of twenty-six, Nov. 28, 1704, Mr. Sherlock succeeded his father, who died about three years afterwards, as master of the Temple—a situation requiring great erudition and sound reasoning, when the character of his congregation is considered. Here he presided during the long space of fifty years, constantly preaching in the church during term, and universally beloved, esteemed, and honoured by the various members of the society. The esteem felt appears to have been mutual. In the letter of resignation of the mastership, in old age, he thus expresses himself:—"I beg to assure you that I shall always remember the many instances of your favour to me, some of which were so distinguishing marks of your approbation of my services as I must never—I can never forget; and yet to mention them particularly might be construed as an effect rather of vanity than of gratitude. I esteem my relation to the two societies to have been the great happiness of my life, as it introduced me to the acquaintance of some of the greatest men of the age, and afforded me the opportunities of improvement, by living and conversing with gentlemen of a liberal education, and of great learning and experience."

Dr. Sherlock took up the cause of truth with great talent and decision. He clearly perceived the knavery as well as weakness of his antagonist; and he published his well known small treatise, "The Trial of the Witnesses of the Resurrection of Jesus, 1729," a work which has gone through a very large number of editions, and which Leland describes as being "universally admired for the polite and uncommon turn, as well as the judicious manner of treating the subject."

Mr. Cumberland thus introduces the bishop into his memoirs of himself, vol. I. p. 180. "Bishop Sherlock was yet living, and resided in the palace of Fulham, but in the last stage of bodily decay. The ruins of that luminous and powerful mind were still venerable; though his speech was almost unintelligible, and his features cruelly disfigured and distorted by the palsy; still his genius was alive, and his judgment discriminating; for it was in this lamentable state that he performed the task of selecting sermons for the last volume he committed to the press, and his high reputation was in no respect lowered by the selection. In 1759 he printed and distributed in his diocese, "A Charge to his Clergy," and within a few months of his death he is said to have written a letter of condolence and congratulation to the young king, George the Third, on his accession to the throne. The following passage from that is excellent:—"This will probably be the last time I shall ever trouble your majesty. Let there be one contest between them—whether the king loves the people best, or the people him; and may it be a long, a very long contest; may it never be decided, but let it remain doubtful; and may the paternal on the one side, and the filial obedience on the other, be had in perpetual remembrance. May the God of heaven direct you to seek his honour and glory in all you do; and may you reap the benefit of it, by an increase of happiness in this world and the next."

The special description of this sin of schism is—needless separation either in or from the Church, or from that particular branch of the Church whereof the separatists have previously been members. Taking Scripture as our guide, we find that schism first showed itself among the Corinthian Christians; that it occasioned much uneasiness to St. Paul, and that he repeatedly denounces it as a great evil, as an evidence of their carnality, of their deficiency in that spiritual temper which ought to animate the Christian. It showed itself then in two ways; first, in the undue and schisematic preference of one Christian teacher above another (1 Cor. i. 12, &c.); and secondly, in the selfish and disorderly manner in which they profaned the sacrament of the Lord's Supper (1 Cor. xi. 18, &c.); they were cases of incipient Schism. But it surely is not necessary for me to point out to you, that whatever condemnation applies to division in the Church, must apply a fortiori to separation from it; and that the partisans of Apollon need not have been less, but more guilty, had they set up a separate church in opposition to those who professed to be of Paul. In truth, division in the Church bears to separation from it the same relation of guilt, as sedition in the body-politic does to open rebellion against it; both are sins essentially of the same character, and arising from the same carnal affections: the one is incipient, and the other is completed Schism.

To such I would say, honestly and affectionately, that no one pretends that the formularies of the Church in Scotland—either her ordinary service, which is that of the Church of England, or the particular communion service used in some chapels in the North—are perfect. They are human compositions, as I think, composed and compiled by holy and judicious men, but still merely human compositions; and therefore I do not wonder that malevolent criticism can produce apparent discrepancies between one part and another, as malevolent criticism can do with respect to Holy Scripture itself. Neither do I wonder if men well satisfied of their own competency, imagine that they could easily improve the Scottish Communion Service, or the English Baptismal Service. But will you, brethren, cast yourselves about on the wide sea of inquiry, and refuse to come to anchor till you discover absolute perfection in human formularies? If so, you will find no more peace in an English Chapel than in a Scottish one.

Thus it appears that poverty is indeed a real evil in the life of the individual; which nevertheless the common good demands, and the constitution of the world accordingly admits.

Dr. Sherlock was appointed dean of Chichester in the year 1716. Except three sermons preached on public occasions, he did not come forth as an author until the famous controversy, known as the "Bangorian;" and he was unquestionably by far the most powerful antagonist against whom Bishop Hoadly had to contend. He published a great many pamphlets on the subject, the chief of which is entitled, "A Vindication of the Corporation and Test Acts, in answer to the bishop of Bangor's reasons for a repeal of them, 1718." To this the bishop lost no time in replying, yet, while he vehemently opposed the principles laid down in the tract, he bore the most unequivocal testimony to the abilities of the author. It has been said that Bishop Sherlock afterwards deeply regretted the strong line of conduct he had taken with respect to this controversy, and repeated of the language he had employed. Nothing, however, can be further from the truth; so far from changing his opinion on the subject, he wrote some additional treatises, which he had always wished to publish. His views appear to have remained unchanged: "I have been assured," says Bishop Newton, whose opinion on the point must be decisive, "by the best authority—by those who lived with him most, and knew him best—that this intimation is absolutely false."

He entered upon his new sphere of life with alacrity, anxious to perform the duties of his exalted station. He continued to preach regularly at the Temple during term, and in the vacation went to reside in his diocese, where he spent his time in the most exemplary manner, in a decent hospitality; in repairing churches and houses, wherever he went; in conversing with his clergy, and in giving them and their people proper advice and direction, as circumstances required.

Bishop Sherlock was a munificent benefactor to many public charities. He gave large sums to the corporation of the sons of the clergy, &c. The course of his private charity was ever uninterrupted, to many it was a constant and regular.

Complete Schism, then, is separation from communion,—and it is guilty Schism, when it is unnecessary separation. But what is it that renders separation from that portion of the Church in which our lot has been cast necessary? Nothing short of this,—that the particular Church has lost its Catholicity, and has lost the characteristic impress of the one Church founded by Christ. It is not enough, that the Church from which the separation is made has too many or too few vestments, too many or too few lights,—that its sermons are too short, or its prayers too long,—that its restrictions are too severe, or its discipline too lax. Separation is sinful Schism, unless sinful terms of communion have been imposed, or the means of grace committed by Christ to the Catholic Church have been sinfully withheld from its members.

Finally, brethren, remember that if you retain the English Litany in the formularies of your new Church, you acknowledge before God that Schism is sin.—Schism is unnecessary separation from a true branch of Christ's Holy, Catholic Church, instituted of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and separation is unnecessary, when no sinful terms of communion are imposed by the Church and no divinely-instituted means of grace withheld from the people. Think over these things, I entreat you, brethren, not in the angry spirit of controversy, but under a deep sense of personal responsibility to God. That I have sometimes felt much indignation at the irreverent and inconsistent charges brought against our Church, I will not deny. But my present feelings are much more of sorrow than of indignation, and that sorrow is alleviated by the hope that God may still give you the grace to see that your separation is unnecessary; and therefore that, as members of Christ's Holy Catholic Church, you cannot separate without being guilty of the sin of Schism.

Thus, every man's ability of finding a subsistence for himself, and of being servicable to the public, is limited by his habits and his genius to a certain sphere; which may not improperly be called the sphere of his political activity. Poverty, obstructing political activity in its proper sphere, arrests and mortifies the powers of the citizen, rendering him not more miserable in himself than useless to the community; which, for its own sake, must free the captive from the chain which binds him, in order to regain his services. So that, in truth, when it is said, as it is most truly said, that the evil of poverty is a public good, the proposition is to be admitted under a particular interpretation: The danger of poverty threatening the individual is the good; poverty in act (if I

A DISSUASIVE FROM SCHISM.

(Addressed to the Lay Members of the Scottish Episcopal Church within the Diocese of Edinburgh. By C. H. Terrat, D.D., Bishop.)

Dear Brethren,—It is with great unwillingness, and only under a sense of imperative duty, that, as your general Pastor, I thus address you on a subject which, however simple in itself, has an unfortunate affinity with all the religious controversies of the day. Into those controversies I was and am determined not to enter, and it is upon no subject of general application to the Catholic Church, but upon a danger to which you are individually exposed, that I now feel myself compelled to address you.

If, then, brethren, you are invited to join a congregation in recent and manifest separation from the Scottish Episcopal Church, you have before you this alternative: either you must conclude, that the Church in which you have hitherto worshipped God, imposes upon you personally sinful terms of communion, and withholds from you the divinely-instituted means of grace; or, on the other hand, you must conclude, that to separate from it is an act of sinful Schism. The separation commonly called the Reformation was not a sinful Schism on the part of our fathers, because (inter alia) the Romish Church was idolatrous; and the maintenance of the separation is not schismatical, because the Council of Trent, the last general council, as it is falsely called, refused to acknowledge and to abate the evil.

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