

RELIGIOUS MISCELLANY.

THE CHURCH IN THE ISLE OF MAN.*

The deeply-rooted attachment of the Manks to the Established Church, which precluded dissent till the arrival of the Methodists, and still binds the adherents of that sect to its ordinances, is attributable to various causes. Among them may be enumerated, the tenacious adherence to ancient rites and customs, and the reverence for authority which distinguishes them—the commanding influence of the episcopal office endowed with elevated rank, civil and ecclesiastical power, and ample wealth; and yet, from its peculiar constitution, which assigned to it a throne in every parish church, brought into contact with every portion of the diocese,—and partly the extraordinary ascendancy which the episcopal station derived from the character of Bishop Wilson—a prelate tolerant and charitable, yet inflexible in the maintenance of his official authority, and the discipline of his church, promoting by his unwearied personal exertions the economical and moral, as well as spiritual improvement of the people committed to his charge.

"Nothing," says Bishop Wilson, in his history of the island, "is more commendable than the discipline of this church. Public baptism is never administered but in the church, and private baptism as the rubric directs. Confirmation and receiving, the Lord's supper a necessary preparation for marriage." The bishopric was founded by St. Patrick, A.D. 447.—Bishop Wilson drew up the code of ecclesiastical constitutions which passed into a law in 1703. The following eulogium was bestowed on it by the lord chancellor King; "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." The bishop liberally contributed from his private purse to the maintenance of the clergy and of the church. The chapel of St. Matthew, at Douglas, was built chiefly at his own expense, and to the building and repairs of the churches he also subscribed. By him was published the first book ever printed in the Manks language, entitled "The Principles and Duties of Christians."

The veneration with which his memory is cherished is unbounded. I conversed with some old people who remembered him, and with one who well recollected his funeral—one of the most impressive scenes which the island ever witnessed. His monument in the church-yard of Kirk Michael is religiously preserved.

It is the excellent practice of the Mankmen employed in the herring-fishery, to commence and end the day with prayers and hymns. Each crew is seen, when the vessel is on the point of sailing, standing up with their heads uncovered for this purpose. The form of prayer was composed by Bishop Wilson, who also introduced into the Litany a clause for the restoration or preservation of the resources of the sea. The old Manks statute, prohibiting fishing from Saturday morning till Sunday after sunset, on pain of forfeiting boats and nets, is observed; and the take of Monday is generally superior to that of other days in consequence of the less previous disturbance of the fish.

One of the leading dispositions of the islanders, is loyalty to their sovereign, and attachment to their lords.

The quarries of Poolvash: in the neighbourhood of Peel, are celebrated for having furnished the fine black marble, of which the steps of St. Paul's cathedral are composed, presented by Bishop Wilson.

Bishop Wilson died in 1755, having been 58 years bishop of Sodor and Man.

Importance of Order.—Nothing is more important and conducive to holiness, than order. Man is a disorderly creature and loves to be abroad; but he must be confined and kept to rule. So vastly important is order, that the want of it in a man's family is, by the apostle, made an exclusion from the ministry—(See 1 Tim. iii.)—*Chris. Guardian.*

A SPIRITUAL MIND has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.—*Cecil.*

* From Lord Teignmouth's Sketches of the Isle of Man.

CROLY AND MELVILL.

If we were drawing a parallel between Croly and Melvill, we might perhaps say that the first excelled in description, and the second in argument; and unjust as the criticism would be, if applied to the entire exclusion of the opposite quality, we apprehend that the broad lineaments of intellectual character would be correctly defined. In the effusions of Croly we observe a copious and impetuous torrent of imagery, which seems to flow out of a hundred springs of learning, and to carry him with beautiful facility through all the windings of the subject.—That felicity of execution which Horace praised, and which Pope attributed to the pencil of his friend, is to be traced, we think, in the delineations of the Preacher. The portraits of human nature, under its various aspects of grandeur and debasement, of dignity and disgrace, of virtue and vice, of Christianity and unbelief, are all sketched and coloured by the hand of a master. It was not to be expected that a stream nourished by so many fountains should never leap out of its channel. Occasionally, when it has been swelled by the tributary rills which pour in from a new source of fancy, the waters rise, as it were, and float the author over his argument. But the flood subsides, and the architecture of reason is found to be uninjured.

The eloquence of Croly is that of a poet; the eloquence of Melvill that of a rhetorician. In one case it resides in the contraction, in the other in the amplification of the subject. The ancient artist flung his pencil at the picture, and tradition adds that the minutest touches of industry never equalled the effect of that happy audacity. Let not, however, our admiration of the powerful talents of Dr. Croly be interpreted into a sullen insensibility to the blemishes of his style, or of blindness to those splendid vices of composition, which might have dazzled the critical eye-sight of a Longinus or an Addison. A servitude to these beautiful betrayers of the intellect has not unfrequently been the fate of eminent writers. Dryden had his Dalilaha, whose meretricious allurements he confessed, even while submitting to their enchantment and wearing their chain.—The author of these eloquent sermons, is without doubt, equally sensible of the seductive character of those fascinations to which he sometimes surrenders his fancy. In sailing down the streams of imagination, he has not always the hardihood and self-denial to bind himself to the mast. Criticism, however, has discharged her office when she warns him of the syren. Gray complained of the poetry of friend Mason, that it always seemed to be enveloped in a blaze. That author has paid the penalty of his ambition—his brilliant lights are nearly all extinguished, and the feeble glimmer that remains, only serves to display the elaborate workmanship and gilding of the lamp. He who wishes to be immortal must speak to the heart, as well as to the eye. He must carry the reader among the home-scenery of thought and association. The heart may throb at the tossing plume of Hector, but the eye glances at the vigil of Penelope.—*Ch. of Eng. Quarterly Review.*

CORRUPTIONS OF THE TEXT OF THE BIBLE.

"An edition of the New Testament has been printed in New York, in which the word bishop was invariably substituted by that of overseer, as better suited to the views of the Editor or Publisher, and copies of that edition have recently been on sale in the Western Country. Some time ago there were four editions of a so called "School Bible," in which the word ye was placed instead of we in the last clause of verse 3d of the vi. Acts, making a very important change of the sense of the passage. Again, it is proposed to have an English Edition of the Bible, (there is understood to be an edition of the Bible in one or more Eastern languages, in which this corruption of the text is made,) in which the word 'baptism,' (derived from the Greek,) the word immersion (derived from the Latin) is to be substituted, so as to settle the controversy as to the proper mode of baptism in that summary way."—*Ban. of Cross.*

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.—21 Eccles.

Address to the Bishop of Exeter.—On Thursday, Archdeacon Barnes and a deputation of clergy, at the Palace, Exeter, presented to the Lord Bishop, from the clergy of the Archdeaconry of Barnstable, an address assuring his lordship of their unfeigned sentiments of admiration and gratitude for the uniform zeal and distinguished ability with which his lordship has supported the interests of the Church in parliament; and more particularly in calling the attention of Her Majesty's government to the necessity of stemming that torrent of ungodliness and infidelity which has manifested itself in various parts of the kingdom under the name of Socialism; and also, more recently, in ascertaining and defending the rights which the ministers of our Church in Canada have to the property settled for their maintenance by a solemn act of the legislature.—*St. James's Chron.*

The labours of the Bishop of Exeter during the past week have been of unusual interest and importance; not less cheering and satisfactory, we are assured, to his lordship's mind, than beneficial to the best interests of the people at large. The right rev. prelate has been called, in the discharge of his episcopal duty, to consecrate three new churches, erected within a very few miles of each other, in this county—a circumstance, we believe, unprecedented in the annals of the diocese.—*Western Luminary.*

Sudden Death of the Rev. G. Grantham, Oxford, May 12.—This morning, about six o'clock, the body of the Rev. George Grantham, one of the Senior Fellows, and Bursar of Magdalen College, was discovered lying on the ground at the back of the new buildings of that college. It is supposed that the deceased fell out of the window on the second story, as he was in the habit of throwing up the sash before going to rest, to do which he was obliged to stand on a chair, in order to reach it. The wood-work having been lately varnished it required considerable force to move the sash, and, probably, it went up suddenly, and consequently, he lost his balance, and fell out, and was killed on the spot. The deceased has resided long in college, and his loss will be much lamented. By the death of this gentleman a fellowship becomes vacant, which is open to any native of Lincolnshire who has taken the degree of B. A. at Oxford, as there are no Scholars of Magdalen of sufficient standing.—*St. James's Chronicle.*

At the placing of the equestrian statue of Sir Thomas Monro on its pedestal at Madras, the occasion was celebrated by the firing of guns; and from the fact that the Madras government is in the habit of firing salutes on the birth-day of the deified heroes of the heathen, the pagans in the town concluded, very naturally, that the statue was one of the Christian gods, whose setting up was a matter of rejoicing!—*Ibid.*

Lord Chesterfield.—"I saw my dear and valued friend (says the Countess Huntingdon) a short time before his departure. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Dear Lady Chesterfield could not be persuaded to leave her room for an instant. What unmitigated anguish has she endured, but her confidential communications I am not at liberty to disclose. The curtain has fallen; his mortal part has passed to another state of existence. Oh! my soul, come not thou unto his end." Lord Chesterfield's infidelity is too well known to require much comment.—*Countess of Huntingdon's Life and Times.*

The Rev. James Hough, perpetual Curate of Hants late Chaplain to the Hon. East India Company at Madras, has published two volumes out of four, of history of Christianity in India, from the commencement of the Christian era. His design is, to register whatever is important or interesting, from the forgotten records of Indian evangelization, and to delineate the present state of Christianity in the country. His qualifications for the task are peculiar.—*Epis. Rec.*