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ART. I.—*The Natural History of Man; Comprising Inquiries into the modifying influence of Physical and Moral Agencies on the different tribes of the Human Family.* By J. C. Prichard, M. D. London: Baillere, 1843.

THE late decease of Dr. Prichard has given a death blow to the high hopes of farther contributions to the science of man, from his learned pen. If he had put forth no other work than this, it alone would have sufficed to give him an imperishable renown. The learning displayed in his work is not more remarkable, than the ability with which it is all brought to bear upon the particular subject before him, and the cool, quiet, and dispassionate manner, in which he conducts his inquiries, and grapples with the difficulties in his way. He has no preconceived, or pre-adopted theory to support. He takes mankind as they are, presenting certain phenomena. He seeks an explanation of these phenomena, which shall accord with philosophy, and pursuing a process of the most rigid induction, disdains to receive as conclusive aught that is not most thoroughly demonstrated; or as evidence, what a sound philosophy would reject

have dared to charge two leading Christian Bible Societies, the American and British and Foreign, as "virtually COMBINING TO OBSCURE a part, at least, of divine revelation," and to say, that in the translation of other denominations, "the real meaning of the words is PURPOSELY kept out of sight?" Is it no injury to pious men to be so ensnared and deluded by a false system, as to say and do such things as these? These are not the promptings of their Christian hearts, for that they have Christian hearts I will not doubt. No; it is the poison, the delusion of a false system that has done this."

ART. IV.—*A Memoir of the Life of James Milnor, D. D., late Rector of St. George's Church, New York.* By the Rev. John S. Stone, D. D., Rector of Christ Church, Brooklyn. Published by the American Tract Society, 150 Nassau-street, New York. pp. 646. Svo.

THAT incorrigible wit, Sidney Smith, once maintained, among the many facetious paradoxes which have made his name unclerically famous, that it was a great disadvantage to read a book before reviewing it, because it prejudiced the mind! Happily for us, we had read the book at the head of this article before we had any thought of reviewing it, and furthermore we had no inveterate prejudices to be shocked by it. We have found it a very readable and instructive volume, which kept up our interest unflagging to the end; and we think it will amply repay any one who can command the leisure to peruse it. The biographer has executed his task well. Favourably known to the religious community by his *Life of Bishop Griswold*, an evangelical prelate, and by his exposition of the true nature of the Sacraments in his anti-puseyistic work, "*The Mysteries Opened*," he has in this production satisfied all the reasonable expectations of the public. Besides his sympathy with evangelical opinions, a long and intimate acquaintance with Dr. Milnor peculiarly fitted him for his task; and we opine that he was the young student and preacher in whom Dr. Milnor took so parental an interest, and whose correspondence is occasionally given in the Memoir.

It has been the aim of the biographer to let Dr. Milnor tell his own story as much as possible in his own words, supply-

ing only what was wanting, and furnishing the necessary links of connection. This kind of writing has the disadvantage of spinning out a memoir to an undesirable length, and of inflicting on the reader a great deal of minute detail in which he takes little interest; but on the other hand it is attended with the paramount advantage of placing the individual before us in his own natural character and every day costume. We feel that we are not looking at a stiff formal figure, dressed up for company, and fixed in a studied attitude. What we want is the unvarnished truth, that "touch of nature" which makes "the whole world kin." We are indeed disposed to think that the bulk of the volume might have been considerably reduced; but persons of the same communion and party with the late rector of St. George's, may attach a deeper importance to details which to us appear comparatively unimportant.

On the whole, the *Memoir* is a highly creditable production. The style is marked with elegance and concinnity. The selections from private journals and letters are copious, yet judicious; the junctions skilful and easy; the illustrations and comments piquant and felicitous. There is no fulsome panegyric, or elaborate attempt to canonize the departed; nor, on the contrary, is the work perverted into a mere vehicle for recording the biographer's personal or theological sentiments. The volume is adorned with a handsome portrait, engraved by Halpin from a daguerreotype, which strikes us, so far as our memory will serve, as an admirable representation of Dr. Milnor's pleasant, good-natured, open countenance, surmounted with its hoary "crown of righteousness;" betokening the spirit that beamed within, all purity, generosity, and benevolence, "an Israelite indeed, in whom there was no guile."

Had this book been of a merely denominational cast, we would have left its approval or censure to the notice of partisans; but as it reveals the warm beatings of a Christian heart, rising superior to the shibboleths of sect, and as moreover it contains some unequivocal and not unfriendly allusions to the distinctive tenets which this Review was established to advocate, we regard it as properly falling within our sphere. If there is a lovely sight on earth, it is that of union among Christians. When we think of it, we think of heaven. Bigotry may restrict itself to its own narrow pale; formalism may magnify externals

out of all proportion; but the generous child of God will venerate his Father's image wherever he sees it. He may commit mistakes, and sometimes contend against a brother, but he does it ignorantly; he honestly believes he is contending, not against a brother, but an enemy, for some precious truth of the gospel. No Christian hates a Christian because he is a Christian, or knowing him to be such. All who hold the Head are component parts of the body of Christ. All are one in Christ Jesus. Hereby we know that we have passed from death unto life, if we love the brethren. Union among the followers of the Lamb on earth, based on a common attachment to fundamental truth, and not purchased by unworthy compromises, is a type, and not only a type, but an antepast of heaven. All is union there. There is one body, one spirit, one faith, one hope, one Lord. My Dove, my undefiled, is One, saith the Spouse. Our Lord prayed "that they all may be one, as thou, Father, art in me, and I in thee, that they may be also one in us: that the World may believe that thou hast sent me." The divisions of Christians have caused a sad stumbling-block in the way of the world. Their cessation would greatly facilitate the final triumph of the gospel, or at least remove a very common and formidable ground of objection. It is therefore a legitimate subject of prayer and action, that Ephraim may cease to annoy Judah, and Judah to vex Ephraim; that the watchmen may see eye to eye with neighbourly nearness, and with the voice may sing together, and not discordantly; that there may be one Lord, and his name one, over all the earth.

It is very refreshing to find so engaging an example of the unity of the Spirit in the bond of peace, as was presented in the late Dr. Milnor, and to trace in his life and actions the lineaments of a Christlike charity, and the liberal devisings of a large catholic heart.

Sprung from a Quaker ancestry in the city of Philadelphia, young Milnor was brought up in the principles of Penn. His nurture, however, was not of the strictest sort, as his father applied for a captain's commission at the commencement of the revolutionary war, and after the peace helped to form the body styled Free and Independent Quakers. Enough of the Quaker leaven was infused as inspired him with the most decided repugnance to Calvinism. He remained, nominally at least, in

the connection, until his marriage with a lady of the Episcopal persuasion, "with the assistance of a hireling minister," for which breach of discipline he lost caste, and was "formally read out of meeting." Such was the respect in which he was held, that very slight concessions on his part would have been accepted as an atonement. Those concessions he refused to make, and after that event, which happened in the year 1799, he rarely attended the meetings.

As a lawyer, Mr. Milnor's industry and business habits attracted towards him the public regard; and in 1810 he was sent as a Representative to Congress. There he proved himself a staunch opponent of the war of 1812, and became embroiled with the Speaker, Mr. Clay, in consequence of some animadversions which found their way into the Philadelphia prints, and were suspected by Mr. Clay to have emanated from his pen. The usual mode of reparation, so ridiculous were it not equally barbarous and cruel, was demanded; but Mr. Milnor, firm to the pacific principles in which he had been educated, declined the challenge. Some explanations appear to have ensued, and the affair was dropped. No one suspected, till the matter was recently brought to light, that these two distinguished individuals had ever stood on such terms of opposition to each other. It is greatly to Mr. Clay's credit, that when he afterwards was Secretary of State, and Dr. Milnor, then become a clergyman, was on a visit to Washington, he invited him to dine with him, and their intercourse was of the most friendly character, no allusion being made on either side to the past. When Mr. Clay was subsequently a candidate for the Presidency, Dr. Milnor was one of his warmest supporters.

What Mr. Clay's sentiments on the subject of duelling were a dozen years afterwards, the reader may be gratified to learn. They are seen in the following extract from an address to his constituents, in 1825: "Whatever I heretofore may have done, or, by inevitable circumstances, might be forced to do, no man holds in deeper abhorrence than I do that pernicious practice. Condemned as it must be by the judgment and philosophy, to say nothing of the religion, of every thinking man, it is an affair of feeling about which we cannot, although we should, reason. Its true correction will be found, when all shall unite, as all

ought to unite, in its unqualified proscription." What a pitiable confession of the want of true moral courage does such a statement exhibit! Various distinguished men have used similar language. They would have felt thankful to any one who would have set the example of declining this barbarous custom, but no one had the courage to make the beginning. It is no wonder that humbler men allow themselves to be bullied into a duel, when such statesmen as General Hamilton and Mr. Clay stand in so great terror of the finger of scorn as to do what their judgments and their consciences condemn.

It was about this period, that is, toward the close of his Congressional career, that Mr. Milnor became for the first time seriously awakened to the question of religious duty. It will be a curious and instructive employment to trace the steps by which he was led to an experimental acquaintance with religion, and to become at last a champion of those doctrines of grace from which he originally reluctated. In early life he was a thriving lawyer, of a social turn, unstained by dissipation or immoralities of any kind, but fond of gayety, fashion, and amusement. He was a frequent attendant at the theatre, and loved to relax from graver cares in the light circles of fashionable society. Indeed he was dissatisfied because his wife, who was of a more quiet and domestic disposition, did not sympathize with his taste for those gay recreations, a certain mingling in which he regarded, perhaps none the less decidedly from his Quaker origin, as necessary to his standing in the genteel world. Correct and methodical in his habits, he deemed a decorous attention to the external of public worship no less becoming, and after the sundering of his connection with the Friends, he took a pew in the First Presbyterian Church. Dr. John Blair Lynn was then the pastor, and being a man of polished taste, and captivating address, whose style of preaching was "liberal and unsectarian, though at once evangelical and moral," he sat under his ministry with great pleasure. Dr. Lynn was succeeded by Dr. J. P. Wilson, a preacher of a totally different stamp. Logic, not rhetoric, was his forte; he preferred the closed fist to the open hand; and he loved to support the distinguishing doctrines of Calvinism by the sternest and most rigorous reasoning, while his position and dogmatical manner, left his hearers no resource but submission or retreat. Brought

up from infancy in a horror of Calvinism, the latter was the course which Milnor chose. The entry in his diary is in these words:

"In a few years death deprived the congregation of this valuable minister, (Dr. Lynn,) and he was succeeded by the Rev. James P. Wilson, a man of great learning and most exemplary piety, but so devoted to the peculiar doctrines of the Calvinists, and the discussion of intricate points of theology, and though amiable in an eminent degree in private life, yet so illiberal, austere, and sour in the pulpit, that I could not, with satisfaction or profit, continue my attendance on his administration. My aversion to many of the dogmas of the Presbyterians, and to Mr. Wilson's style of preaching, induced me to take a pew in the new (Episcopal) church of St. James, where I now attend." p. 96.

This is an interesting statement, and shows how deeply rooted must have been the hostility to the doctrines of Calvinism, which drove an intelligent lawyer from the ministrations of a divine, learned, pious, and eminent for his reasoning powers and who had himself once belonged to the legal profession. Judging *a priori*, we should have supposed this would have been the very man for him. And had we not much ground yet before us, we might pause to ask whether we are not here also furnished with a key to the well known fact that the multitudes, who have of late years deserted the Society of Friends, have gone over in a body, with few exceptions, to the Episcopal church, which fined, and imprisoned, and persecuted their ancestors? But this query is by the way.

Mr. Milnor for a long time pacified conscience "by avoiding an absolute rejection of revelation, and substituting an unintelligent acquiescence in that miserable scheme of universal salvation." Feeling dissatisfied with the ground on which this scheme rested, he resolved to examine the Scriptures for himself. His views became modified in consequence, but were still tinged with errors of an anti-evangelical character, embracing "an undue appreciation of human effort, and a mischievous conceit of the merit of works." He was disposed neither "to sink himself, nor to exalt the Saviour." It was at this stage of his progress that he had a brief conversation with his friend, Mr. Thomas Bradford, jr., (a member of Dr. Wilson's congregation),

which is thus reported. "Why," said he, "you have made your wife a Calvinist. I found her reading Scott's Force of Truth. I don't relish your spoiling a good Episcopalian. You Presbyterians are always talking about Paul, Paul. You never talk of what the gospel says, but always of what Paul says." His friend made no reply: they exchanged their farewells: and Mr. Milnor was soon again in congress, engrossed, as Mr. Bradford supposed, with his usual zeal, in the politics and the pleasures of the capital." p. 111. This was, however a mistake. Mr. Milnor had become satiated with pleasure and with politics. He spent his leisure hours mostly in his own apartment, and devoted himself more than ever to the study of the Bible. An extremely interesting description is given in his own words of a morning walk, in which the beauties of nature induced reflections on the immensity, the goodness, the kind providence, and the unspeakable love of God. But when from such glowing contemplations he turned to himself, he was filled with shame at his frailty, his sins, his earthly mindedness, and his rebellion against the sovereignty of Heaven. Deep despondency filled his mind, till relieved by recalling the long suffering of God and the promises of the Gospel. He returned to his chamber with humble confidence in God, but stripped of all reliance upon himself. p. 128.

The Holy Spirit was pleased to bless his diligent study of the Bible, and he was gradually led to embrace the plan of salvation in all its fullness and freeness. It was just a month after the walk above mentioned that his friend, Mr. Bradford, was surprised and delighted to receive a letter from him, detailing his inward conflicts, and quoting, the words of Paul, which he applied to himself, "I know that in me, that is, in my flesh, dwelleth no good thing," &c. "Brother Milnor," cried Mr. Bradford in a rapture, "has found Paul to be as precious as we did!" p. 112. The developement of his Christian life was greatly assisted by his correspondence with this friend, copious extracts from which are furnished in the Memoir.

It was not long till in obedience to the impulse of conscience, and the manifest leadings of Providence, he entered into orders, and ministered acceptably, first in Philadelphia and afterwards in New York. It does not comport with the scope of this paper to enter into minutia as to his character or usefulness as a

preacher. His praise is in all the churches. Suffice it to say that he was decidedly of the evangelical school. His preaching was full of unction, and reached the heart. With his six Sunday schools, his evening meetings, and extra-pastoral labours, his hands were full. He carried his active, methodical, business habits into the church, and the consequence was that he was gradually looked up to as a centre of advice and influence. Until we read this memoir, we had no idea of the extensive influence which Dr. Milnor wielded, or the multifarious duties which occupied, without distracting, his attention. He was Foreign Secretary of the American Bible Society, and chairman of the Committee of Arrangements, and of the Committee on Versions; a manager of the American Tract Society, and chairman of the Executive and Publishing Committees; a member of the Council of the University of New York; connected as a trustee or patron with all the principal theological Seminaries of the Episcopal Church, and having in his hands the nomination to the Milnor Professorship in Kenyon College; Secretary of the Domestic and Foreign Missionary Society of his own church, without salary; besides maintaining an active correspondence with the leading minds of the Evangelical party.

A dignitary, whom we conjecture to have been his intimate friend, Bishop M'Ilvaine, being on a visit in his house, and observing how he was resorted to from all quarters for counsel and direction, could not help telling him, "you have all the responsibilities and duties of the office of a bishop, but without its crown of thorns." p. 627.

Dr. Milnor's Christian charity and liberality of sentiment were conspicuous. His views were of the most large and catholic kind.

"He regarded all bodies, professedly Christian, who hold the Bible as their rule of faith, on the ground of its divine inspiration and authority, as, in some valid sense, parts of the visible Church of Christ. He was not of the number of those who limit the boundaries of this Church, so as to include those millions only which are covered by an episcopally constituted ministry and government, and who consequently regard the remaining millions of Christians, so called, as neither churches, nor parts of the Church, but, as in their collective states, certain nameless monstrosities, engendered amid the outer darkness of

the world, by the few rays of light which have happened to straggle beyond the favoured pale of privilege. On the contrary, he looked upon these millions as lying within that pale; as in the Church, and of the Church; as being, many of them, highly illuminated, and as animated with much of the best life and power of the Gospel of Christ. Taking this view, he held that there is a unity which reaches and includes all who are thus distinguished, a unity which holds in one visible whole, all the particular members of Christ on earth. Of this unity, therefore, he held that there ought to be, especially among Protestants, some visible expression, some recognized badge. This visible expression, this recognized badge, so far as our country is concerned, he could find nowhere more appropriately than in the union of Christians of different names in the American Bible Society, an institution whose sole work is to prepare and circulate through the world the simple standard of their common faith, hope, and practice." p. 597.

He loved to view the church of Christ as an extensive vineyard. Here and there different classes of labourers are engaged in cultivating the same great vine; their different modes of training it being determined by diversities of tastes, judgment, and skill. The roots strike deep into the same soil. The branches climb aloft towards the same heaven. Its fruitfulness is dependent on the same divine influences. And one and all who labour faithfully their allotted season, receive at its close, from the same Master, the same "penny a day." p. 644.

As a farther illustration of the remoteness of his views from the illiberality of High-Churchism, a conversation is repeated between himself and a clergyman holding the ultra doctrines. The latter shut the gate of heaven against all who were without the favoured pale, save as the uncovenanted mercy of God might peradventure grant them admittance. Dr. Milnor's honest face glowed with indignation as he replied, "Why, my good sir, if I held such views as you have expressed, I could not rest to-night on my pillow. I have beloved relations and dear friends who are without the pale, as you define it. Their hopes and mine rest on the same Jesus. Are they to be excluded from the covenanted benefits of his atonement simply because they have not been baptized in an Episcopal church, and do not worship according to a particular form?" At an-

other time, after his son had read to him the famous controversy between Drs. Wainwright and Potts, which sprang from Mr. Choate's eloquent description of the polity of New England, "a Church without a Bishop, and a State without a King," he mildly observed, "The difference between high-churchmen and myself is this: they magnify into essentials what I consider non-essentials." In reference to a course of lectures on the Distinctive Principles of the Church, he remarked, "I should prefer a course on the distinctive principles of the Gospel." p. 644.

With such men we can have no quarrel. If all Episcopalians were governed by similar evangelical and liberal sentiments, controversy would lose its bitterness. We might consent to treat with respect their conscientious ecclesiastical preferences, and smile at the "*tolerabiles ineptias*," and what they are so fond of styling, "our admirable liturgy." We might adopt the language of John Wesley, "We do not ask you to change your opinions; we do not say that we will change ours; nevertheless, if thine heart be right, as my heart is with thy heart, give me thy hand!" It is not with such men that we feel it in our hearts to break a lance, but with the heated, and generally narrow-minded zealots, who would convert Trinity church into a little Vatican, and call down fire from heaven to punish the odious Samaritan and schismatics. We should be at variance with the catholic spirit of our own standards, if we were to cherish bigotry and intolerance. The bigot stands rebuked by those standards, notwithstanding the misrepresentations of the Presbyterian Church, in which some of her enemies have indulged. After stating our belief in our own form of government as scriptural, primitive, and expedient, it is added, "In full consistency with this belief, we embrace in the spirit of charity those Christians who differ from us, in opinion or in practice, on these subjects."* But we would be unmanly and spiritless cravens, wanting in self-respect, did we suffer to pass unanswered the arrogance that would put us on the same footing with the heathen, and invalidate our ministrations as so many "old wives' fables;" as Bishop Ravenscroft has stated the dogma in its most naked and offensive form, "that God's promises are limited to the visible church; that the church can be verified no other-

* Form of Government, Book I. Chap. viii. Sect. 1.

wise than by apostolical succession through the line of Bishops as distinct from Presbyters; and that consequently, every religious condition not thus verifiable, is destitute of revealed hope, and can have no scriptural ground of salvation." *

It is gratifying to know that such exclusive and intolerant sentiments have been repudiated by many of the best, the purest, the godliest, and the wisest of the Episcopal communion. Among the low-churchmen of the days of William III. (when the title was first given, being applied to the opponents of the non-jurors,) shine the names of Tillotson, Moore, Patrick, Kidder, and Cumberland, distinguished no less for their charity, moderation, and desire to restrict the limits of ecclesiastical authority, than for their talents and learning. The doctrine of the exclusive divine right of episcopacy found no advocates in Cranmer, Jewel, Hooker, Whitgift, Hall, Usher, Burnet, or Wake. Bishop Burnet saw no acknowledgment of it in the Liturgy, Catechism, Articles, or Homilies.† Bishop Hall, who sat with Bishops Davenant and Carlton, in the Synod of Dort, uttered the following generous sentiments in a sermon he preached before that venerable body. "We are brethren, let us also be colleagues. What have we to do with the infamous titles of party names? We are Christians let us all be of the same mind. We are one body, let us also be unanimous."‡ Archbishop Usher professed his readiness to receive the sacrament from the hands of the Dutch ministers, if he were in Holland, or from the hands of the French ministers, if he were in Charonton.§ Wake, archbishop of Canterbury, warmly disavowed all sympathy with certain furious writers who pronounced non-episcopalians to have no true and valid sacraments, and so to be scarcely Christians.|| In our own country we refer to that pure American prelate, Bishop White, who held that in case of stringent necessity, the American presbyters were competent to ordain a Bishop, *suo proprio motu*, and whose sentiments were as follows: "Now if even those who hold episcopacy to be of divine right, conceive the obligation to it not to be binding when

* Ravenscroft's Works, Vol. i. p. 408.

† Burnet on the xxiii. Article.

• ‡ See the sermon in the Acts of the Synod of Dort. p. 38.

• § Judgment of the late Archbishop of Armagh. pp. 110-123.

|| Murdock's Mosheim, vol. iii. p. 563.

that idea would be destructive of public worship; much more must they think so, who indeed venerate and prefer that form as the most ancient and eligible but without any idea of divine right in the ease. This the author believes to be the sentiment of the great body of Episcopalian in America; in which respect they have in their favour unquestionably the sense of the Church of England; and as he believes, the opinions of her most distinguished prelates for piety, virtue, and abilities.* Not otherwise thought that exemplary and evangelical prelate, Bishop Melvaine, as he once expressed his sentiments in print, and we have reason to believe, from personal knowledge, that the mitre has effected no change. As to the consignment of all who are not favoured with Episcopal ordinances, "to the uncovenanted mercies of God," Mr. M. knows no such mercies; believes in no such mercies; he can find nothing in the Bible about any mercy for sinners, but that which the precious blood of the everlasting covenant has purchased, and which God hath promised to none but to members of the covenant of grace. Should he offer his Christian brethren of other churches no better consolation than "uncovenanted mercy," he would think it equivalent to an opinion that their souls are utterly destitute of hope. But, blessed be God, he is not obliged to regard them as in a condition so miserable. With all his heart he can carry to them, as beloved brethren in Christ, the overflowing "cup of blessing," and can say to "all that love the Lord Jesus in sincerity," of whatever name or form, "He that believeth in the Son hath everlasting life," and, "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit."† With these sentiments Dr. Milnor heartily coincided. He shuddered at the thought of excluding any from the covenanted benefits of the atonement, simply because they had not been baptized after the Episcopal form; and delighted in his own beautiful allegory, to contemplate the great Vine of Christ shooting its branches toward the same heaven, and the labourers receiving from the same Master, the same penny a day.‡

* White's Case of the Episcopal Churches in the U. S. Considered, p. 28.

† Memoir, p. 644.

‡ Answer to the Rev. Henry U. Onderdonk, D. D. 1827. p. 16.

All that will live godly in Christ Jesus shall suffer persecution, in some way or other. It is true that persecution appears in another garb; she has been compelled to take down the scaffold and lay aside the axe; the rack is rusted and the faggot smouldering; and, like Bunyan's giant, she can do little more than sit in her cave and scowl at the passing pilgrims, and bite her nails that she cannot come at them. But all that she can do she does; and although life, limb, and property, are secured, yet there are other ways by which a conscientious and faithful servant of Christ may be rendered very uncomfortable; such as neglect, reproach, the slow-moving finger of contempt, detraction, and bitterness. His frank and honest soul knew no disguises and no compromise, and he was ever ready to meet his opponents on fair and equal terms. When High-churchmanship, and its ultra phase, Puseyism, came in like a flood, he was neither tardy nor ambiguous in his opposition. It was very natural, therefore, that in the diocese of New York, "he held virtually *no position*." He was studiously kept in the back-ground, and shut out of every post or office in which his talents and business habits might have made his influence felt. His evangelical style of preaching might have been overlooked, but his cordial coöperation with the Bible and Tract Societies was an unpardonable offence. Bishop Hobart brought all the weight of his official authority to bear upon him with a view to break up his Friday evening lecture and parish prayer-meetings; but as Dr. Milnor invariably appealed to the canons, it was in vain. Although he closed his lecture with extemporaneous prayer, he was always scrupulous to preface it with reading the liturgical service, which was all the canons required, being silent on the other point. As nothing would stop him short of a regular trial, which he insisted on as his right, and as neither canons nor rubrics were violated, he was left unmolested. The following curious incident will serve to illustrate the nature of the annoyance to which he was subjected:

"At the prayer-meetings, and in his parish, he was not always, nor even generally present; but he countenanced them, and was occasionally in attendance. One evening, while the prayer-meeting was in session, the bishop came to his house; and after the usual statement of objections, desired Dr. Milnor to go and dismiss the assembly. The answer he returned was, in sub-

stance, this: "Bishop, I *dare* not prevent my parishioners from meeting for prayer; but if you are willing to take the responsibility of dismissing them, you have my permission.' Of course, the praying members of St. George's remained undisturbed." p. 631.

What a pitiable situation was this for a pastor to be placed in! Here we see one minister intruding into the parish of another, and dictating to him how he shall feed his flock, and what meetings they shall attend for their spiritual edification, and the pastor at last permitting him to break up the prayer-meeting if he would take the responsibility. This saved him. But if Hobart had had the despotic energy and iron will of a Ravenscroft, and had availed himself of the extorted permission, what melancholy results would have ensued! Ravenscroft would have done it in a minute; for he once unfrocked one of his clergy, simply because he refused to unchurch other Protestant denominations.

Dr. Milnor perfectly understood the crippled position he was compelled to occupy, but he willingly endured every privation and mortification for Christ's sake. Had he been of a different stamp, had he been more pliable, had he consented to join the growing and dominant party of those,

"Who, while they hate the GOSPEL, love THE CHURCH,"

honours would have fallen thick upon him. But he felt sure that his brow was safe from the danger of a mitre, and was well satisfied that it should be so. He said to a friend, joking, on the subject:

"If my Presbyterian brethren made bishops, I might possibly have some chance. But indeed," he more seriously continued, "I have no aspirations on the subject. I have seldom known a presbyter made bishop, whose piety was not, more or less, a sufferer from the elevation. I have little enough as it is." p. 645.

What a pregnant hint is this, coming as it does from such a source! A venerable man, distinguished for his intelligence and candour, deliberately gives it as the result of seventy years' observation, that he had seldom known a person elevated to the office of a bishop, whose piety did not suffer by the change. In this we think we see the noxious, but natural tendency of

Episcopacy. Its favour and its neglect are both fatal. Like the ivy, it stifles what it embraces. If by accident it finds a devout and spiritual man in its ranks, it either corrupts him with its honours, or worries him with its hate. In the latter case, it thwarts or undermines his influence, and thrusts him hopelessly in the shade. If we contemplate the deleterious influence of the system in its subjective aspect, as regards the individual promoted to the episcopate himself, what a fearful commentary have we on the prelatical gloss of that chapter in Timothy which is habitually read in the consecration service! "This is a true saying: if a man *desire* the office of a bishop, he *desireth a good work.*" Would the Holy Apostle have spoken of the ambitious minister who coveted a superior station with the vehement and passionate longing and reaching after, which the word "*desire*" implies in the original, and not, by implication at least, have dropped a syllable to discountenance such unsanctified ardour? Would he have unqualifiedly pronounced it "a *good work*," if its almost invariable tendency was injurious to the piety of every one who aspired to the office? We can easily see the beauty, force, and propriety of the apostle's language on our principles of interpretation, believing him to speak of the bishop of a single congregation; but if he is understood as describing a bishop of bishops, "lording it over God's heritage," the idea is monstrous, and his silence unaccountable.

This excellent man died suddenly, of a disease of the heart, soon after retiring for the night, April 8th, 1845. He was near the opening of his seventy-third year, but to all appearance hale and vigorous. The news of his demise cast a gloom over every Christian heart that was acquainted with his worth. His funeral was attended by numerous clergymen of every denomination, the Board, of the Bible and Tract Societies, and the pupils of the Deaf and Dumb Institution. The funeral address was delivered by Dr. Tyng amidst copious tributes of tears from the vast assemblage. This gentleman was afterwards chosen his successor, and the new rector of St. George's has given ample reason to trust, from his valorous advocacy of evangelical and liberal views, that the mantle of Elijah has fallen on Elisha.

The Memoir by Dr. Stone is published under the auspices of the American Tract Society. There was an obvious propriety

in this, as Dr. Milnor was not only one of the founders of the society, but for years its wise counsellor and steadfast friend. The volume is beautifully got up, and is a handsome tribute to the memory of a great and good man, who, though gifted by nature with neither brilliancy nor genius, yet, by his clearness of intellect, good sense, indefatigable industry, and devoted piety, was made the honoured instrument, under God, of accomplishing an unspeakable amount of good.

ART. V.—*Robert Burns ; as a Poet, and as a Man.* By Samuel Tyler, of the Maryland Bar. New York: Baker & Scribner. 1848. pp. 209. 12mo.

WE and our readers have long been familiar with Mr. Tyler's labours as an admiring student, and able expounder of the Baconian Philosophy, with its kindred doctrines in Logic and Metaphysics, and its applications to the argument of Natural Theology. We were taken somewhat by surprise by the publication of the little volume before us, as indicating that, amidst these severer studies, Mr. T. has found time for the culture of lighter literature, and even for paying his court to the Muses. It is very seldom that the same individual attains equal distinction in lines of research and of labour, so different from each other; and we think Mr. T. has not made good an exception to this general remark. The work before is by far the least satisfactory of any thing we have yet seen, from his lucid and generally able pen. It is divided into two parts: the one proposing a new theory of beauty as applied to the art of poetry, and especially as illustrated by the works of Burns; and the other constituting an almost unconditional defence of the Poet in his various relations to society as a man. In both cases, the author fails to carry our convictions by his ingenious reasonings or pleadings, as the case may be; and in both we are so far dissatisfied with his conclusions, as to feel a strong prompting to enter our dissent, not only as a matter of literary judgment, but with something approaching to moral disapprobation.