

genius for poetry, his "Saul of Tarsus," is equal to any minor piece ever written, by the titled author of the "Hebrew Melodies." In all he wrote there is a profundity and profusion of evangelical sentiment, a glow of apt imagery, an original appropriation of language, and a construction and an arrangement of climates, which produce surprise, pleasure, and conviction. He had a prolific mind. He projected a series of papers on important subjects. He commenced and if our memory is not in fault, completed a Manuscript on the "Atonement." The letters, which are not a few, interspersed throughout his Memoirs, are unlike most productions bearing an epistolary character. They possess much of the richness and order of the dissertation or the sermon: far removed from the flimsy or the vapid, they invigorate while they instruct the mind. His "Infidel's Own Book," suffice it for us to say, is worthy a place on the same shelf with the best defenders of the Gospel—Lardner, Paley, Addison, Campbell, and others. It may not be generally known that an "Essay on Covetousness" was the fruit of his innocent ambition and ardor as a competitor for the prize offered by Dr. Conquest, which was borne away with a deserved triumph by the author of "Mammon." His labour, however, was not lost; for the "Tract Society" gave him £50 for the copyright; and it soon reached a second edition. Of "Mammon" he said, "It is really a noble book, and will, by God's blessing, do a world of good." But Mr. Treffry's crowning work is his "Treatise on the Sonship of Christ." Here we have the most daring, and the most patient research, a correct and sanctified acquaintance with several languages, marked reverence for the Scriptures, and a ready homage paid to the doctrines and usages of Methodism. So much evidence, on such a doctrine, is no where else to be met with in as small a compass; nor a sounder judgment seen in the selection and combination of quotations. It were to betray an unpardonable forgetfulness not to inform our readers, that the man of whom we are now saying so much that is favourable, at one period of his life, was sceptical on the doctrine of the divine filiation of the Son. But he read, thought, and prayed and after the most devoted perusal of the Scriptures, brought his mind to a point at once orthodox and safe. The disciples of the anti-Sonship scheme can have little to say when they have read this volume; and if the writer of it had lived for no other purpose, he has done much to pay the debt he owed to Methodism, in thus bestowing a boon on her Theology, which shall, while she exists, be one of her choicest monuments of the theological and Wesleyan excellence.

The "SELECT REMAINS" are brief and varied; consisting of Sermons,—To the Young, On Justification; The New Birth, The future Felicity of the sons of God, The Rich Ruler: Six Essays,—On a Spiritual Mind, Self Respect, Circumspection, the Evil of the Present Day, All things to be done in Order, Consistency: Thoughts on the Apostolical Succession, Thoughts on Ministerial power in the excision of Members: A Sermon from Rev. xxi. 22; another, the last the author ever penned or preached, from Hebrews i. 6: Poetry. After what has been said of the capabilities of the author, it will be enough for us to add, that the Remains, in every respect, are worthy of the head, heart, and pen of the writer of the Treatise on the Sonship.

In concluding our very imperfect review of this standard volume, we cordially and urgently commend it to the judgment and best feelings of the Ministers of the Gospel, members of the church generally, and the public at large. Such a blending of the powers of intellect and piety in a young Minister, is rarely to be met with. We have no checks in promptly and unreservedly saying, that had Richard

Treffry been longer blessed with life and health, he would have made a second RICHARD WATSON.
ATHENS.

Miscellaneous.

From the Christian Guardian
SELECTIONS.

FAMILY RELIGION.—"Cornelius feared God, with all his house." Piety, like the sun, communicates itself to all around it. Every family is a little kingdom, of which the master is prince; it is a little flock, of which the master is shepherd, appointed by Heaven to govern it in righteousness, and to guide it in the way of peace. Such is the true use of that power which God had granted unto men, from him that ruleth over millions to him that hath only a single servant. The manners of a family depend upon those of the master. His principles and practices soon diffuse themselves through the house, and the piety or profaneness, the sobriety or intemperance, the sloth or diligence of servants, discover to the world the nature of that fountain from which they flow. "Cornelius feared God, with all his house." He set a good example, and took care that they should follow it. He honoured the name of God himself, and it was not blasphemed by his domestics. While he was proceeding to heaven, he did not send them, or let them go, to hell, but carried them all with him. He feared God, with all his house; there was not one wicked or disorderly person in it.—*Bishop Horne's Works, Vol. II. page 428.*

ERRORS OF IGNORANCE CORRECTED BY THE LIGHT OF REVELATION.—In every moral investigation, if we take the inductions of sound philosophy, along with the dictates of conscience and the light of revealed truth, we shall find them to constitute one uniform and harmonious whole, the various parts of which tend, in a remarkable manner, to establish and illustrate each other. If indeed, in any investigation in moral science, we disregard the light which is furnished by the sacred writings, we resemble an astronomer who should rely entirely on his unaided sight, and reject those optical inventions which extend so remarkably the field of his vision, as to be to him the revelation of things not seen. Could we suppose a person thus entertaining doubts respecting the knowledge supplied by the telescope, yet proceeding in a candid manner to investigate its truth, he would perceive in the telescope observations themselves, principles developed which are calculated to remove his suspicions. For in the limited knowledge which is furnished by vision alone, he finds difficulties which he cannot explain, apparent inconsistencies which he cannot reconcile, and insulated facts which he cannot refer in any known principle. But, in the more extended knowledge which the telescope yields, these difficulties disappear; facts are brought together which seemed unconnected or discordant; and the universe appears one beautiful system of order and consistency. It is the same in the experience of the moral enquirer, when he extends his views beyond the inductions of reason, and corrects his conclusions by the testimony of God. Discordant principles are brought together; doubts and difficulties disappear; and beauty, order and harmony are seen to pervade the government of the Deity.—*Abercrombie's Philosophy of the Moral Feelings, p. p. 20, 21.*

THE NECESSITY OF HOLINESS IN CONNEXION WITH LEARNING TO QUALIFY FOR THE WORK OF THE CHRISTIAN MINISTRY.—We extract the following important passage from an Address of Bishop

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