

of Commons, who, including their Royal Highnesses the Dukes of Sussex and Gloucester, honoured his memory by attending his funeral. A monument is to be erected by public Subscription, in or near Hull, his native town; but his best "record is on High." His name on earth will long survive, and go down to posterity with honour; as a philanthropist, admired,—as a man, beloved,—as a statesman, great,—but as a Christian, greater.

He married, in 1797, Miss Barbara Spooner, daughter of an opulent banker at Birmingham. By that lady, who survives him, he has left four sons: William the eldest, who resides on the continent; Samuel and Robert, who are clergymen in the established church of England, and Henry. His two daughters died a few years before his own departure.

CHRISTIAN LIBERALITY.

DEAR BROTHER,—These few thoughts on the Christian liberty of the Macedonian Churches are at your service, to insert in the columns of the Baptist Magazine. They are a continuation of those which appeared in your number for March: then we glanced at the elements of Christian liberty; now we more particularly refer to the means by which it is promoted.

The strongest impulses which Christian principles produce will be neither rude nor out of proportion. They are but the expressions of a discreet love:—"The fruit of the spirit is in *all* goodness," but most carefully guarded by "All truth and all righteousness." Paul is deeply solicitous to promote in the Church at Corinth the spirit of abounding liberty. He expands this disposition into due magnitude, clothes it in most attractive lights, and urges it with a divine energy not easily to be resisted; yet carefully avoids running

into extremes. He rears two important banks, within which it may roll its beneficent tide in perfect safety, though with the utmost impetuosity. On the one side of the channel stands, "For I mean not that other men be eased and ye burdened"—on the otherside stands, "Avoiding this that no man should blame us in this abundance which is administered by us. Providing for honest things, not only in the sight of the Lord, but also in the sight of men." Thus, then, the limits of Christian liberty are, a proper attention to our own necessities, and a just regard to the property of our neighbour. In other words, Christian liberty, in its highest and most energetic efforts, requires us neither to overlook our personal and family comfort, nor allows us to use the property of others; but such demands being met, the rest may flow, reflecting from the calm of its bosom the smile of its God, the sanction of heaven.

Were the property, dear brother, which God has entrusted to his people, thus employed, our efforts to extend the Kingdom of Jesus might be safely multiplied in a tenfold degree. There would be no lack of funds to meet every demand. To help forward the cause of Christ after a godly sort, would afford him opportunity of more liberal bestowments; for "there is that scattereth and yet increaseth." Such an order of things would not only subserve the extension of our Redeemer's cause, but greatly augment the joy of his people. The Scripture saith not in vain, "It is more blessed to give than to receive." If two such important objects are promoted by a healthy liberty, it has a high claim to our most serious attention; and it becomes matter of earnest enquiry, What method is best adapted to restore this principle to healthy, to beneficent action? The author of the Bible knows well what is in man, and knows best how to