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SECOND REPORT

OF THE MEANS EMPLOYED BY THE CHRISTIAN CHURCH

ASSEMBLING IN

HILL-STREET ROOM, TOXTETH PARK,

AND IN

THE PREACHING ROOM, GT. CROSSHALL-STREET,

FOR LEADING SINNERS TO CHRIST;

AND A

NARRATIVE OF THE TRAVELS,

TRIAL BEFORE THE MAGISTRATES OF DUNDEE,

AND EXTRACTS FROM THE JOURNAL OF

JOHN BOWES,

WHILE ENGAGED IN PROMOTING THE

UNITY OF THE CHURCH OF GOD.

1841.

ESSENTIAL PRINCIPLES OF CHURCH UNION.

I.—That the Scriptures of the Old and New Testaments contain a sufficient rule of faith and practice, both for the guidance of individual believers and for Christian churches, and that to speak of Bible things in Bible language would promote Christian Union. (2 Tim. iii. 16, 17.)

II.—That the church should be united in those *great doctrines*, without the believing of which a man cannot be a Christian, or be finally glorified. (Rom. x. 9.)

III.—That *all Believers, Saints, Christians, or Children of God*, should be included in the one church, those who are not children of God not being eligible for membership. (1 Cor. i. 2; Ephes. iv. 32.)

IV.—That the church should be united in *affection*, so that her members should bear each other's burdens, the rich clothing and feeding the naked and the hungry—"And whether one member suffer, all the members suffer with it"—love to the brethren being the main remedy for a schismatical church, as

the love of Christ is the only resource for a diseased soul. (1 Cor. xii. 26; 1 John iii. 16, 17.)

V.—That the church should be united in *communion*; that the Lord's table should not be made the *table of a sect*, but that all his people should have access to it, since to admit a sinner or to exclude a saint is an act equally schismatical. (1 Cor. x. 16, 17.)

VI.—That the church should be united in *teaching* and *ruling*, so that it may be again truly said to the church, "All things are yours, whether Paul, or Apollos, or Cephas." (1 Cor. iii. 21, 22.) It is the duty of assembled disciples to recognise whatever gifts the Holy Spirit may be pleased to set in the church. (Rom. xii. 6—8; 1 Cor. xii. 8—11, and verses 28—30; Ephes. iv. 11, 12, 13.)

VII.—That Christians should be united in *name*. As the church is "the bride," "the Lamb's wife," she ought to be called by her *own husband's* name, "Christian," and reject all sectarian names, and all the names of *mere men*, since such humanly devised designations are neither *honourable to her* nor *pleasing to her Lord*. (Acts xi. 26; 1 Peter iv. 14—16.)

VIII.—This Union should be *visible*, that the world may see it, and believe that Christ was sent of the Father. (John xvii. 20—24.)

The objects which we wish to keep ever in view are two, the UNITY of the CHURCH and the CONVERSION of the WORLD. That some progress has been made towards the former will appear by perusing the following Extracts of Letters from SIR CULLING EARDLEY SMITH, Bart., to JOHN BOWES.

" *Portsmouth, December 14th, 1839.*

* * * * *

"I am glad to hear every account of an increased desire for union among the people of God. I believe with yourself, that, in order to attain to it, we must commence anew, with the New Testament in our hands, and organize Christian societies with an entire forgetfulness of what this or that sect are doing. I believe the practice of nearly every sect is more or less tainted with sacerdotal heresy; for, though I conceive the office of overseer was intended to be perpetual, there appears to be no warrant in the word of God for a clerical caste! I should, perhaps, differ from you with regard to the pastoral office: I think there ought to be stated pastors, whose main function should be, to watch the conduct of associated believers, and to keep them up to their duties in the Redeemer's cause. *

"However, dear Sir, let us not dogmatize; we are all very much in the dark, this only being clear, that Christianity is a far more simple, and a far more absorbing principle than priests and divines have made it. The direction in which humble believers ought to move is, apparently, towards greater simplicity in externals and in organization, and greater activity in doing all sorts of good, on the part of individuals and of societies. The dust of centuries is still in our eyes, but we begin to see men as trees walking. Let us move on steadily, waiting on God, borrowing each other's light, but avoiding, as far as possible,

* New Testament bishops, or elders, were generally both teachers and rulers—"Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." 1 Tim. v. 17. I do not differ from the sentiments of the Letter, if "teaching" is implied in the view given of the "pastoral office."—JOHN BOWES.

settling down into any crude or half-matured theories. Let us not discard antiquity merely as such, nor seek novelty merely as such. That passage appears to be our sheet-anchor, while making our way out of human investigations, into the old paths of the primitive Christians—“TO HIM THAT ORDERETH HIS CONVERSATION ARIGHT, will I shew the salvation of God.”

“Let us understand the injunctions of holiness and usefulness in their literal and full sense—let us stir up those connected with us to these things—let no indolent, inactive person continue our recognised associate—let us look upon questions of church order as thoroughly secondary; they are but means to an end, that end being the sanctification of ourselves, and the conversion and happiness of the world.

“In striving at these ends, I feel convinced other things will find their level; and, provided we judge calmly for ourselves, and refuse to travel in the mere beaten path of prescription, we shall, in a few years, find out what the Lord would have us to do in respect of pastors, the mode of edifying the church, and reclaiming the ungodly, and the extent to which we are to stand aloof from the world. It is possible to go to extremes in every thing. I do desire earnestly, for myself and those I respect, that they may be kept equally from the Scylla of antiquity, and the Charybdis of novelty, holding our opinions, to use a chemical term, in a state of suspension, and seeking that they may not be prematurely precipitated.

“I sincerely hope that God will bless you in your labours of love, for the sake of that glorious Redeemer whom you desire to serve. I shall be glad to hear, from time to time, how you find any plan succeed—by those only true tests of success, conversion from the world (not from other systems), and the increased holiness of the brethren.

Believe me, Dear Sir,

Sincerely your's,

CULLING EARDLEY SMITH.”

In another letter, the same friend of Union writes—

“Oh! that Christians would *meet*; then they ‘would not need that any one should teach them;’ for they themselves would be ‘taught of God to love one another.’ You are, of course, aware of many Christians having agreed to make *Union* the special subject of their intercession every *Saturday*.”

Thousands, since this letter was received, have been made acquainted with this pleasing fact, and it is believed that many Christians in both England and Scotland, *who pray for Union every day*, remember it more especially EVERY SATURDAY.

In another letter, dated “Clifton, Bristol, Nov. 12th, 1840.” the same friend writes—

“I could not attend any *communion* where no endeavour was made to prevent the ungodly from uniting.”

As the first letter has been admired, and as several intelligent Christians have desired to have a copy, and to see it in print, I hope it will be useful.

G. B. KIDD, Congregational Minister, Scarborough, in a letter to J. Bowes, dated January 6th, 1841, refers to a chapel-deed, which provides that such chapels as are built in accordance with its provisions, should not be alienated from the Church of Christ when she becomes united. This clause in trust-deeds has been adopted in some new chapel cases. It need not be inserted here, as it has already appeared at pages 570, 571, of the Congregational Magazine for 1840. This is an important subject, and requires serious attention, or chapels may be made over to sectarianism for centuries to come—indeed, as long as a few bigots can be got together to keep them open.

As all *Christians are evangelical*, would not the term "*Evangelical Christians*" be better left out? Does its retention not imply that there are *real Christians* who are not *evangelical*? "At a General Meeting of the North Riding (Yorkshire) Association of Independent Ministers, held at Malton, May 27th, 1840," the clause was approved. The same Association has petitioned the government of the country to make "such alterations of the law as would allow clergymen of the Establishment, and Dissenting ministers, to officiate occasionally, on invitation, in each others' pulpits." We know of several established ministers who would gladly act on such an altered law. GEORGE FOX and the early Friends did not wait for such an altered law, but went into the steeple-houses, and delivered their message, sometimes before, and sometimes after, the clergymen had preached. In reference to Prayer for the Unity of the Church, G. B. Kidd writes, January 6th—

"Saturday, as a time of prayer for Union, I have constantly remembered for more than a year, in consequence of seeing a little penny tract, published by Nisbet & Co., Berners-street, entitled, 'General Union for Private Prayer.' I have distributed numbers of them, and I hope my friends regard them."

It is encouraging to know, that a number of our brethren meet in Hill-street Room, every Monday, Wednesday, and Friday morning, at five o'clock, to pray for the Unity of the Church, and for the salvation of the world.

The meeting held in Bristol every Monday afternoon, at five o'clock, to pray for the Union of saints, it is hoped, still continues.

We have been informed by a minister of BURY, that the monthly meeting which was agreed to be held alternately at various chapels, the last year, after J. Bowes's lecture, still continues, and proves an interesting meeting. It is matter of gratitude to God, when his people are directed to *consider their present divided state as an evil—to hear addresses on Christian Union*, and to pray for the peace of Jerusalem. The day of *small things* is not to be despised, and may end in a day of great things.

The next object at which we aim is the

CONVERSION OF THE WORLD.

The God of love effects this by means of man *instructing* man, whether by *example*, or *preaching*, and *teaching*; without the former, the latter will be of little value.

Aggressive movements on the kingdom of Satan, when taken in the Lord, promise great success. Encouraged by the conversions which have resulted from our open air labours, we have continued the year round, and, even in December and January, have ourselves been delighted and astonished to see hundreds listening to the word of life, on the *Pierhead*, every Lord's Day,

when the weather permitted us to stand out. Our brethren at Hyde have seven reformed drunkards among them, who have got "washed, and sanctified, and justified, in the name of the Lord Jesus Christ, and by the Spirit of our God." One of them, when brother JAMES GRINSTEAD was sent for to visit him, had previously *hung himself* up, but was cut down before life had fled. After this, he attempted to *cut his own throat*. When our brother found him, he was speechless. It was on a Lord's Day evening; the house was crowded with people, and many could not get in. Our brother stood up and preached Jesus, and the resurrection. He visited the man again; got him to sign the pledge of total abstinence; also his wife and three children have signed. The man and his family (he has eight children) began to attend the preaching of Christ crucified; and about a fortnight after his desperate attempt, which was brought on by drunkenness, he embraced the Lord Jesus as his Saviour, and was made happy by God's good message to lost man. "Is not this a brand plucked out of the fire?"

THE SABBATH OR LORD'S DAY SCHOOL,

which was prosperous when we published the last Report, has declined very considerably since we ceased to preach in EDMUND-STREET CHAPEL, though it has continued there. We hope it will revive again when it is removed to GREAT CROSSHALL-STREET ROOM. Holiness in the teachers, and a plain and full declaration of the Gospel, in such language as children can understand, may be expected to result in blessing.

TRACTS CAN BE DISTRIBUTED

in great numbers to the open air congregations, and also in various parts of the country, by J. Bowes. He will gladly receive any to distribute, on *Christian Union, Universal Peace, against Swearing, or taking Oaths*; such as *enjoin Christians to provide for the poor saints, or are calculated to awaken sinners, and lead them to Christ*. Should any of the readers of this Report have useful tracts, not in circulation, it is hoped they will avail themselves of this medium of doing good.

THE SOCIALISTS OR INFIDELS

have been met in the spirit of kindness and decision, and the results have demonstrated that it is better to "warn every man" of the danger of seductive error, and to "teach every man" the way of salvation, than to let Satan and his allies go forward unchecked, sowing the seeds of death.

Several thousands of the tract called "Social Beasts, or an Exposure of the Principles of Robert Owen, Esq.," are in circulation, *price two-pence*. The publication of the Report of the Liverpool Discussion, is noticed elsewhere.

The activity and union of ROBERT OWEN and his followers, has furnished a fine opportunity for Christians to bring before them the *evidences of Christianity*, and to exhibit its excellencies to persons unaccustomed to such studies. But the best arguments against infidelity are, the *holy and benevolent lives of Christians*. Hence the importance of making the CHURCH OF GOD a

NEW MORAL WORLD,

such as the Sacred Scriptures require, so unlike that immoral world which is opposed to Christ, that all may see the difference. Then Christians will have in reality, what the followers of Robert Owen are seeking, but what they will not find; and then their brotherly love will lead them to

SUPPORT THE POOR.

This duty is so plainly commanded in Scripture, that any churches neglecting it, (and very few are free from blame,) render their religion doubtful, or prove that they have none. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world." James i. 27. Nearly all churches may support the poor saints connected with them, if they will deny themselves; and there is little or no true benevolence without we deny ourselves to serve our brethren. Christ was rich, "but for our sakes he became poor, that we through his poverty might be made rich." Some Christians are doing without carpets, that their brethren may be clothed, and giving up luxuries, that they may be fed. This is loving "in deed and in truth."

NARRATIVE OF THE TRAVELS, AND EXTRACTS FROM THE JOURNAL, OF JOHN BOWES.

March 5th.—I concluded a course of five lectures on Socialism and Christianity, which were delivered in the MUSIC HALL. They were well attended: one man professed to be convinced, and he renounced Socialism.

In *March* and *April*, I visited DUNDEE, and in addition to preaching the gospel and lecturing on Christian unity, I delivered *four lectures against Socialism*; *preached four sermons*, contrasting Christianity with Infidelity; and held *four nights' discussion* with JOHN FARN, Social Missionary; there was every reason to thank God for the result. The public meetings of the Socialists were discontinued for some weeks after; and they themselves confessed, that they had lost about one-half of their members.

From *March the 30th, to April the 3rd*, I delivered five lectures on Christianity and Socialism, in the *Independent Chapel, Albion-street*, and the *Relief Church, Regent-place, GLASGOW*. Although the Socialists had published a bill, in which they said, "The Socialists again intimate to Mr. BOWES, that they will not meet him at the conclusion of his lectures;" yet, *March 31st*,

THOMAS TAYLOR, a Socialist, came and opposed; I read the bill, he declared he would not come to-morrow night. *April 1st.*—THOMAS TAYLOR came again, and opposed, notwithstanding his declaration last night, that he would not come! *April 2nd.*—Three Socialists occupied fifteen minutes each, notwithstanding their published placard! *April 3rd.*—One Socialist opposed. From this proceeding one may judge what confidence is to be put in what they say.

April 14th.—At seven o'clock p. m. preached salvation through faith in Christ, in NEWBURGH: at eight, lectured on the Unity of the Church, in the TOWN HALL. On returning by Glasgow, I had two nights' discussion with LLOYD JONES, Social Missionary, on Christianity as it is, and Socialism as it is. The main strength of my opponent was the inconsistencies of professors. These I showed *were not Christianity*, but the reverse, and proved from the Scriptures, that Christianity condemned such practices.

May 5th, 6th, 7th, and 27th.—By way of redeeming their cause from a defeat which at length they acknowledged, JOHN GREEN, their Missionary, sustained, in the *Queen's Theatre, LIVERPOOL*, about eighteen months ago, when he attempted to meet my arguments, and also, to redeem their system from the charges which my lectures contained against it, the Socialists brought forward LLOYD JONES, to *Liverpool*; I need say nothing as to the result, as the discussion is published by WARD and Co., London, price one shilling. One circumstance deserves notice, LLOYD JONES affirmed that, Christianity was of a persecuting character, and quoted the Second Epistle of John, verse 10, to prove it. I showed that it referred to a *teacher of false doctrine*, who ought not to be received in that *character*, and offered to try LLOYD JONES and the Socialists, and see whether they would persecute or not. I said, "They have got a hired house, in the midst of hired houses, in *Lord Nelson-street*. They call it a *Hall*; I call it a house; if I should come to it, and bring the doctrine of Jesus Christ, and not the doctrine of *Robert Owen*, will they receive me? if so, I will preach there, if the Lord will, the next Lord's day. They must either admit me, or, according to Mr. JONES, they have a persecuting spirit."* After some consultation, the request was granted. On the Lord's-day following, I preached in the HALL OF SCIENCE, to a large assembly of Socialists and Christians. The Lord assisted me to expound Rom. xii. chap. and to preach justification through faith in the blood of Christ, from Rom. vi. 16, 10. One man was soon after seized with affliction, who resides in *Heath-street, Toxteth Park*; he renounced Socialism and turned to Christ.

June 16th.—I sailed by the Royal George steam-packet a second time this year, to Scotland. The night was very tempestuous, I was very much affected with sea-sickness, but the Lord strengthened me to preach on the evening of my arrival, the 17th, to a large congregation, near the *Green, GLASGOW*.

The way in which the Lord has supplied my travelling expenses, when I have sometimes left home in his service with little money, is truly *sweet* and surprising. Oh! that I had more, yea much more, confidence in him. I will mention this instance, as one out of many, expressive of his care over his servant. When I arrived in GLASGOW I had not a farthing in my pocket; not knowing whether this might not be the Lord's way of detaining me in Glasgow, for some valuable purpose, I resolved to *wait* and preach Christ. The fair was about being held between the *Gaol* and the *Green*. I obtained permission to preach from a platform and temporary building erected for the exhibition of Wax-work. I had a very attentive congregation of probably from three to five thousand hearers, and I rejoiced in that opportunity of declaring the plan of salvation, through the *death, burial, resurrection, and mediation* of the Son of God, and also of unfolding New Testament views of church order and unity.

The next day, 18th, I preached three times; *morning, afternoon, and evening*, at the same place. As the people were working, the morning and afternoon audiences were small, but the evening as large or larger than before. About ten followed me to my lodgings, and wished that a church *might be founded* in Glasgow, on the New Testament principles of church order and unity, which had been advanced. They stated, that scores of their acquaintances would be disposed to act upon those principles. The harvest is white, may the Lord send forth labourers. I stayed in Glasgow two evenings, till by the sale of

* Report of the Discussion, p. 70.

works on *Union, &c.*, which I had published, I had as much as took me to EDINBURGH by the Canal. When I arrived there, I had still to go forward to DUNDEE next day, and had not half enough left to take me forward. Still no one but God knew that I wanted money. Some friends on whom I called, in Edinburgh, asked for some of my recent publications, which I gave them, some of them paid for them. Still I had not sufficient to take me to Dundee. A christian friend in Leith, invited me to take supper, after which I returned to Edinburgh; on parting with him, he put half-a-crown into my hand, so that I had as much as took me to Dundee, and 1s. 6d. over. This circumstance is mentioned to the glory of that God in whose service I travel, and in whose providence I trust. No person was asked for any thing. No one, but a poor friend, who seemed to be expecting a gift from me, and whom I told that I had not the means of helping him, knew that I had not the means of travelling, and yet, I was as comfortably and promptly supplied, as though I had possessed a purse of gold. How good is God.

July 11th.—To-day my DUNDEE friends presented me with a new suit of clothes, hat, and travelling cloak. I received them as from the Lord, intending, should he give me health, to wear them out in His service. Thus doth the kindness of beloved brethren in the Lord, gladden the heart amid the bitterness of persecution. (See the *Trial* at the end of the Report.)

July 22nd.—EDINBURGH Total Abstinence Tea Meeting; about 1,600 persons took tea together. The meeting was addressed by George Troup, Esq. of Aberdeen; George Thompson, Esq.; William Lloyd Garrison, from New York; Mr. Rogers, of New Hampshire; and an American Gentleman of colour,* and others. The interest was kept up till half-past one o'clock in the morning, from seven the previous evening; probably not more than an hundred left the meeting before its close: it was too long, even granting that strangers were present from different parts of the world.

7th, 8th, and 9th of September.—I visited HYDE in Cheshire; addressed Total Abstinence Meetings; The Annual Meeting of the London Missionary Society; preached the Gospel in the open air; and lectured on the Unity of the Church, in the *New Connexion Methodist Chapel*: after preaching, several brethren agreed to meet in the name of Jesus, on the principles of the New Testament.

BRADFORD, Yorkshire, *10th.*—I visited the widow of my only Brother; he was a Wesleyan. I sent for his leader, and learned, with thankfulness to God, that he never witnessed so happy and triumphant a death. Though older than he, I am the only one of the family left; may my life be devoted to Christ, my blessed Saviour and Master, and to the service of my generation, according to his will. If my life be holy and useful, my last end will be blessed, like his. *11th*, met my Father at LEEDS. *12th*, passed the NEW PALACE which is being erected for the new Bishop of RIPON, it is to cost £12,000; could not help asking, would Paul have collected money from the first churches, to build such a palace for himself! The interest of the sum would support three or four Missionaries to the end of time! Towards evening, after seven years' absence, saw the peaks of my native mountains. The last time I was at Middleham, I preached in the Wesleyan Chapel; as I had little time to procure it, and as I intended to preach the whole counsel of God, I sent the bellman round. *13th*, Lord's-day, attended a Wesleyan Prayer Meeting at nine o'clock, was melted down in tenderness at prayer; at half-past ten, preached to a large assembly at the Market Cross; at one o'clock, at the rural village of East Witton, on the *Green*; at five o'clock, at Middleham Cross; and at six, in the Primitive Methodist Chapel.

14th, preached at West Witton. *15th*, at Carleton, where the Lord converted my soul, about 23 years ago. I passed by the place in which I first bended my knees in penitential prayer, and cried, "God be merciful to me, a sinner," "Lord, save, or I perish." *16th*, I preached again in the Primitive Methodist Chapel, Middleham, a number of believers engaged to meet on the principles of the New Testament, the next Lord's day. *October 5th*, attended with Doctor BURROWS, at NORTHWICH, Total Abstinence Festival. The society seemed to be in higher spirits and a better state than last year. The Wes-

* This Gentleman objected to a part of my Speech, in which I asserted that the slavery of the drunkard was worse than Negro slavery; it appeared that we were both right, in different senses.

leyan Association Tabernacle was crowded. The two ministers are total abstainers.—6th, and 7th, HYDE. I preached in Flowery Field school-room, two sermons, on the Unity of Christ's Church. The brethren here are going on with great spirit and activity, and are likely to do much good. They seem to have much of the love of God.

STOCKPORT, Nov, 17th.—Called on several ministers and others, conversed on the Unity of the Church, and delivered several of the tract named "*New Testament Principles of Church Order and Unity.*" 1000 copies were printed for Hyde, 1000 for Manchester, and 1000 for Liverpool. In the evening I walked through wind and heavy rain to HYDE, and preached with much comfort.

MANCHESTER, Nov. 18th.—Met a few brethren in Hardman-street, and exhorted them to be more zealous for Jesus Christ than for Total Abstinence.

Nov. 20th.—Called upon a clergyman, formerly of the church of Rome, now a peaceable and useful minister of the Establishment. He has refused to write any recantation of popery, or to make any public exhibition of himself, in connexion with any society, against the Romanists, believing, from his knowledge of them, that the way to profit them is the quiet, but decided, course he has taken. Certainly, if we do not hold up the truth to them in love, and apart from all political considerations, we are not likely to profit them, nor can that religion *which teaches one man to hate another come from the God of love.* Poor Roman Catholics often listen to this minister, in *St. Jude's*, on Lord's Day evenings. He had heard me preach in the open air, in Liverpool, and longs for the Union of saints. May the Lord raise up many friends of Union in every denomination. Dined with three dissenting ministers, and spent a few hours with them. Two out of the three were favourable to Union. I have often regretted that Baptist ministers, of open communion sentiments, should preside over *strict Baptist churches.* *If they be silent* as to the unity of Christians, they are unhappy in not declaring the whole counsel of God. *If they speak,* they give offence in certain quarters. Every minister of Christ should boldly advocate what he believes to be essential to the prosperity of the church, without fear of man, and without calculating consequences.

MANCHESTER, Nov. 22d.—Hardman-street at half-past ten, read Rom. xii. and preached from 2 Cor. vii. 1; and, at half-past two o'clock, in the open air, at the low end of Market-street, near the Exchange. The congregation was large, but not so orderly at first as our Liverpool congregations; two drunken men interrupted by making a noise; the police removed one, at my request. A gentleman, in appearance, who talked like a Socialist, said, "Is that your Christianity?" I replied that it was the duty of the public to take care of *madmen*, and men who had lost their *reason* by drink. He seemed offended with the tide of evidence, which God enabled me to furnish, of the truth of Christianity, and continued to talk. I left my stand, went into the crowd, and spoke to him; he was furious, but by kind words he was melted down. I showed the *loving, uniting tendency* of the gospel, and finished in peace. At six o'clock, preached in Hardman-street, to a crowded congregation, from the parable of the BARREN FIG-TREE. It was a time of weeping and solemnity.

Nov. 23d.—Had some interesting conversation with John Smith, a Manchester merchant, who was the means of erecting TIPPING-STREET CHAPEL some years ago, in which he now preaches, and exercises the office of unordained pastor, in the congregational denomination. He seems to have suffered much, in his endeavours to do good. Of course it is not common for a merchant to be the pastor of a church. Why not?

December 14th.—Rose at four o'clock, and attended the prayer-meeting at five. I felt it profitable to deny the flesh, rise early, and hold communion with God.

WARRINGTON. In the evening, I discoursed on the Unity of the Spirit, in the Independent Methodist Chapel. These people left the Wesleyans about forty years ago, have increased considerably since, and have had their chapel several times enlarged. My congregation chiefly consisted of Christians, was refreshed by the truth and Spirit of God. LORENZO DEW laboured with success here about thirty years ago.

December 15th.—Rose between five and six o'clock. Was treated like a messenger of Jesus by widow Richardson, with whom I lodged. At seven took coach for Manchester. A christian brother, named Hague, from Huddersfield, and I, had much useful conversation. I gave him a few of the

Principles to distribute.* When I arrived in Manchester, dear brother Grinstead, from Hyde, was there, to request me to visit the brethren at *Hyde*.

HYDE, December 17th.—Read and expounded Phil. iv. Met the brethren, who affectionately asked many questions on church order, which I must omit in these extracts.

December 18th.—Having got the brethren to agree to a five o'clock morning meeting, attended it. Not many present. The people in this part of the county, who work in the factories, go between five and six in the morning, and stay till between seven and eight in the evening. Such long hours are neither favourable to the *bodies, minds, nor morals* of the people. After mill-hours, their spirits flag, and they have no heart for either religion or any thing else.

LIVERPOOL, December 25th.—Have attended the five o'clock meeting each morning lately, and have found it profitable. At two o'clock we had a meeting of the brethren, for mutual edification. Brother H., after giving us a scriptural account of his conversion, and of his present faith in the gospel, spoke nearly as follows, and apparently with deep feeling—"For the last few weeks I have been out of work and unwell, and have been cast as a burden upon you, and you have liberally supplied my wants. 'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger among you, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me.' I have not been able to work these few days back, but I have remembered that my brethren were working for me, and at mid-day I have gathered my family together, and we have prayed for you." How delightful it is to see a number of working men put by their sixpence or shilling per week, that they may have to give to him that needeth!

January 1st, 1841.—Had a large, serious congregation at the Watch-night. On reviewing the past year, find much cause for applying penitentially to that blood which cleanses from all sins—of *sloth and inactivity, &c.* I desire to begin and end the year with God; not to lose an hour in *sleep, useless conversation, or unprofitable reading.* *The church is divided, and needs instruction in the duties of love and union. Sinners are perishing by tens of thousands yearly.* Christ has saved me from the hell to which I was exposed, and planted in my heart the hope of glory. Every consideration of God's *goodness, in creating, supporting, and redeeming* me, by the precious blood of Christ, should stir me up to work while it is day, for the night cometh, when no man can work.

Death is near. My sisters are gone hence—my only brother has passed into the skies. What I do must be done quickly, or left undone for ever. The rewards of obedience are transcendantly great—the approbation of the Judge—the crown—the throne—the kingdom—the companionship of the spirits of just men made perfect, and of angels, are all before me! If God spare me, I intend this to be a year of *self-denial, prayer, travels, and toils*, in the name of Jesus, for the glory of God, and the benefit of mankind. Lord help me—for without thee I can do nothing! Thou wilt help, according to thy own unchangeable promise, "Ask, and ye shall receive; seek, and ye shall find."

January 11th.—*HYDE.* Set off from Liverpool at seven o'clock—a considerable quantity of snow on the ground—more falling. I was afraid the Railway train would be hindered from proceeding, but men were employed with *besoms* to keep the rails clear. While waiting in Manchester for the Hyde coach, the author of the book called "The Temple of the living God," presented me with a copy.

12th.—These two evenings, I have delivered lectures against Socialism, by the desire of christians here, in the WORKING MAN'S INSTITUTION, a place chiefly erected by working men. A socialist opposed. He said, "What the socialists want, is to see Primitive Christianity carried out." I showed that they wanted to overthrow Christianity, and had endeavoured to accomplish their wishes; but having failed, they were now glad to retreat beneath the protecting wings of that Christianity which they had in vain attempted to destroy.

13th & 14th.—*STALYBRIDGE. TEMPERANCE HALL.* Delivered two lectures contrasting *Christianity with Socialism*, and also with other systems. Two socialists opposed, and would not allow any of Robert Owen's writings as authority, no, not even "The Book of the New Moral World." What a

* Since that time, I have had some correspondence with a church, the members of which approve of our principles, with one exception; they would not have unimmersed persons to be members.

mercy that our labours have been so blessed of God, that they are ashamed of their founder's writings, and in many parts of the kingdom are dwindling away.

On the 14th, I was invited to take tea with a New Connexion Missionary, named WALKER, at James Taylor's. Six of us sat down to the tea table, and no tea was used—we all took *milk, hot water, and sugar*. This family never use tea for themselves. I have done without either it or coffee three months, and feel my health improved. I used to be subject to *bilious attacks*, which have left me since I ceased to use these nervous beverages. When I first read Finney's remarks against tea and coffee, I thought them uncalled for, and enthusiastic—now I believe them to be just. Sister Taylor is the first female I have known to abandon tea, though I understand several christian females in this neighbourhood have given it up.

15th.—OLDHAM.—The brethren, Grinstead, Mather, and I, walked through the snow to Oldham—obtained the *Independent Methodist Chapel*—sent the bellman round. He is a blind man, named Howarth, who has been many years a Wesleyan Local Preacher. Called on three Dissenting Ministers, learned with joy, that they, and WILLIAM FULLERTON WALKER, Incumbent of one of the town's parishes, meet together every fortnight at each other's houses, to pray and converse together on the affairs of Christ's kingdom. It would be cheering to find Christ's ministers of all parts of the church, often meeting together in the Lord's name. Had a gracious season in the evening. Was dissolved in tears, while I spoke of the condition of Christ's poor among the different denominations. I wonder how any christian can take his food comfortably, when he knows any real christian brother has nothing to eat. Brother Grinstead spoke profitably when I had done. One brother said he had been expecting such a movement as this for some time, it had not taken him by surprise. Several met to converse with us after the lecture. As none of the Lord's people invited us to lodge with them, and one of the brethren felt too unwell to walk back to Hyde through the snow, we went to two Temperance Hotels, they were closed. We slept comfortably at the Albion.

16th.—ROSE this morning at six o'clock. After walking about five miles, and having other three miles before us before breakfast, and especially having gone supperless to bed, we bought two biscuits each, and got to Hyde about 9 A. M.

17th.—HYDE.—Attended the morning prayer meeting at seven A. M. It was good to be there. At ten o'clock the brethren met to break bread, it was truly refreshing to meet these saints. One of the brethren wished to have my discourse written down. I have not time to write copies, and I have not money to print all that I could wish to print, and, perhaps, we have too many books already. I read the Bible more, and other books less than formerly. It is more to be desired than gold, and sweeter than honey.

NEWTON-MOOR at two o'clock. I trust the seed sown in this place will be seen after many days. How often we wish to sow and reap together, whereas, it is in the church as in the worldly farm, a considerable time elapses between the *seed-time* and the *harvest*. Let us sow in hope.

STALY-BRIDGE at six o'clock. After the discourse, a few agreed to meet the next Lord's-day, in the Lord's name, and still to retain their connection, for the present, with their respective denominations. If christians would only meet together weekly in Christ's name, they would soon be increasingly dissatisfied with the present divided state of the church.

18th.—HYDE.—Read Ephesians 3 chap., and expounded Luke 15. One or two were led to Christ here last night, under a sermon by brother Grinstead.

19th.—ASHTON-UNDER-LYNE. In the *Independent Methodist Chapel*, I read 1 Cor. 12 chap. and expounded it. We had much of the presence of the Lord. Several conversed with us afterwards, and appeared to approve our sentiments. One man said, "I once had £10, which I offered to give to any church that would provide for the poor, but no one would accept it." Christians should always take care of the poor. The brethren Grinstead and Plews, spoke usefully on Christian Union, and on brotherly love leading us to feed the hungry, and to clothe the naked.

February 2nd.—This morning I received a letter from my beloved brother Anderson, of Birmingham, part of which follows:—

"In your first Journal you published of your tour through England, viz.—to Bristol, Bath, Exeter, &c., you say of Plymouth, "The Brethren originated

here." Now this is wrong, for Jesus originated the term 'all ye are brethren,' and therefore Paul wrote to the 'holy brethren,' &c.; but besides being wrong in itself, it is unfair in its application, because you give them an epithet which they disclaim, they wishing only to be considered brethren, without any distinctive particle to separate them from the whole body of believers. Now I think it fair to call a man Methodist, Baptist, or Congregationalist, if he takes the name himself; but when he disclaims such titles, and wishes only to be one with the Lord's people, in *Jesus' name*, it is unfair, it is unkind therefore, to call persons by sectarian appellations which they renounce. I could not feel warranted to call you Baptist, Anti-Millenarian, Anti-swearer, &c., though you give the respective doctrines a prominent place in your teaching." * * * * * "Let us then 'love as brethren, be pitiful, be courteous.'"

"Closely allied with this subject, is that of membership in the church. Please to excuse the familiarity I use, but I think it proper to have right and definite notions of the things of which we speak. The members of the church are never spoken of in the New Testament but in connexion with the whole body, or of Christ the head. It is never said,—so many members of the church at Corinth, Ephesus, &c.; yet often the membership in Christ Jesus is spoken of. The fact is, the Holy Ghost looks at the church of Christ as including all believers as one body, having many members, yet all so placed as to fill up what every joint supplieth, and if one member suffer, all the members suffer with it. Consequently, the true idea arising from all this is, not how many members are in this or that church! but, how many members has the body of Christ! And thus we are associated with every member of that body, in Birmingham, Liverpool, the world. So, our church not only numbers the few brethren that meet together in the Athenæum, Temple-row, but all in Cannon-street, Carr's-lane, Ebenezer, or elsewhere; where there is a soul renewed by Divine grace, there is a member of the same body to which the Lord in his grace hath joined me. Now, a few or a many of the members or brethren may meet, to suit their locality, but the idea of being members of this church, or of that church, of this or that place, has not entered our mind. I met a member of Cannon-street (*as he called himself*) some days ago. 'Well, are you increasing?' said he; 'O yes,' said I, 'wherever there is a soul converted to God, it is an addition to our number, whether in Asia, Africa, or America.' 'What,' said he, 'are you spreading through Africa?' 'I mean to say, when a soul is added to the Lord in Cannon-street,' said I, 'it is added to us. 'O now I understand you,' said he; 'Well, well, that is a very general way of talking, and certainly a way of thinking that destroys the very essence of party spirit.' By this, dear Brother Bowes, you will perceive my drift. Special membership we have none; yet, let the Lord be praised, the sweet fruits of brotherly love are daily being manifested." * * *

I shall be glad to insert in my Journal, yearly, if the Lord spare me, whatever tends to promote Union, in any letter from any Christian brother, and if any of my esteemed brethren do not wish their letters to be used, let them be marked "private."

REMARKS ON P. ANDERSON'S LETTER.

1st.—I used the words, "The brethren originated here," without intending the least offence. I did not say, "*Plymouth* brethren," lest I should give pain.

2dly.—I would not call real Christians, who had really abandoned the *name* and *spirit of sectarianism*, by any other than New Testament appellations; but when I find any mistaken professors, who have abandoned the *name*, and retain the *greater evil, the vile thing*, I feel grieved, and wish to warn them, and guard others against falling into the same evil. The followers of the late *Edward Irving* profess to put away the name, but they have obviously the *thing*. The same may be said of those who agree in sentiment with A. Campbell, of America; they decry *the sects*, but refuse to admit to their communion unimmersed believers.

"The brethren," (I use not the words offensively,) to whom my Journal refers, in Exeter and Plymouth, could receive me as a "dear brother," but *I had not liberty of ministry among them*. I had it among Christians called Baptists and Independents, in the South of England. Why this difference? Why did I not point out the same evils among "the saints," "the holy brethren," at Bristol, Bath, and London? Because, they neither professed

the restrictive sentiments, nor acted on them, which a *few leading men*, though not all, at *Exeter* and *Plymouth* avowed. However, if there has been any misunderstanding, I shall do my best to have it removed.

1st.—At *Exeter* I could not obtain a place to lecture on the Unity of the Church, or preach in, though I applied for it to those who profess to have renounced sectarianism; but I obtained *Baptist chapels*.

2ndly.—I had not liberty to teach at the breaking of bread.

3rdly.—At *Plymouth*, a *chief brother* could not give his consent to my preaching, and when I pointedly asked him the question, "Have you not said, that if any man denies the doctrine of Christ's advent being pre-millennial, that he is not called of God to teach?" To this, after some delay, I received an affirmative answer. Again, I asked, "if a Wesleyan minister in doctrine, renounces sectarianism, so as to hold your views of church order, &c., but retains still his doctrinal sentiments, would you consider him called of God to teach or preach?" This brother answered "No." Now, while he holds these sentiments, and acts upon them, and is permitted to govern *the church*, as he did while I was there, so as to prevent me from *teaching or preaching* in *Raleigh-street*; and while the church permits this mode of proceeding, am I not warranted to conclude, that while the name of sectarianism is abandoned, the *spirit* is retained.

Whither could I, with my post-milennial views, and a Wesleyan minister in doctrine, go, if God should cast our lot at *Plymouth*. If we should worship where *this brother* preaches and teaches, we must be silent; but God has given me his gospel to preach, and I cannot be silent at any *man's bidding*; therefore, must meet with *any* brethren who would not hinder the liberty of the Spirit. Thus, two bodies or sections would be formed. Whether would be schismatical!

However, I say again, if there be any misunderstanding, let it be pointed out. I used means to ascertain if any change had taken place in the views of the brethren at *Plymouth* last year. If the Lord will, I shall send them a few copies of this Journal, both to *Plymouth* and *Exeter*, and hereby desire them to point out any error, if any exist. If they remain silent, I shall consider that I did not misunderstand them; and if there has been any mistake on my part, I shall gladly acknowledge it. May I further ask, Is it not sectarian for a church to cail in neighbouring brethren, teachers, or rulers, from other places and churches, to sit as a kind of presbytery over a brother, and silence him, when many of the faithful among whom he teaches, wish him to continue!

The following providential supplies are put down as they stand in my Journal:—

	£.	s.	d.
Feb. 25.—Sir Culling Eardley Smith, Bart	2	0	0
Mar. 31.—Alexander Allan, Esq., Glasgow, by Geo. Gallie	1	1	0
April 3.—George Gallie	0	2	6
April 23.—A Brother in Glasgow	1	0	0
June 12.—A Brother in Liverpool	0	5	0
June 19.—An old Acquaintance, Leith, Scotland	0	2	6
June 23.—A Christian at Dundee	0	5	0
July 2.—A Brother in Arbroath	0	3	0
July 11.—I was presented this day with a new Suit of Clothes, a Travelling Cloak, and Hat, by Christians of different denominations. We sat down to tea together, and they expressed themselves grateful for my unworthy labours.			
Aug. 14.—Liverpool, after preaching in the open air, near the South Market, a Gentleman, for my "Charity Box"	0	5	0
Sep. 5.—Liverpool, a Friend	0	12	6
Sep. 17.—Middleham, Yorkshire, John Bowes, Sen.	12	0	0
Nov. 6.—Liverpool, a Son in the Gospel, though advanced in years	0	3	0
Nov. 15.—The Brother who gave 5s. June 12th, this Brother meets not usually in our place of worship, again	0	5	0
Dec. 9.—A Brother and fellow-labourer from a distance	0	10	0
Dec. 11.—Seacome Ellison, Esq., a copy of his work on Baptism, also Prison Scenes.			

A Friend, connected with "the Friends," in the kindest manner, presented me with George Fox's Journal. I have since nearly read the work, with considerable profit. The friends of civil and religious liberty in this country are much indebted, under God, to the "Friends," or "Quakers." They are the only denomination, of any considerable extent, which provides for the poor. It is surprising, and a manifestation of God's great care of his people, considering what they have suffered yearly, for nearly two hundred years, both in their persons by imprisonment, since as many as three or four thousand have sometimes been imprisoned at once, and in their property by fines; sales for *church rates* and *tithes*, which they refused to pay; and what they have suffered for not swearing, or taking an oath; and considering that they have had to provide for their own poor. It is surprising, truly, that, after all, they should generally be a wealthy people. If they would only use the reading of the Scriptures more in their meetings, and exhort one another daily, while it is called to-day, and abolish hereditary membership, they might be still a greater blessing to mankind than they have been, and that is incalculable.

Dec. 17.—Hyde Church, towards expenses £0 3 0

Dec. 23.—A Captain, who is a Brother 0 10 0

Dec. 28.—A Sister sent a spiced Loaf.

I did not put down 10s. which a Brother from a distance left with my youngest son, while on a visit, therefore it is noticed at the end of the year.

Also 10s. which a Brother in Liverpool gave.

Jan. 20, 1841.—A Friend, whose name appears in the List of Subscribers for £3, gave £2 additional, to aid in the Lord's work.

Jan. 27.—A beloved Brother at Birmingham sent £1 by the post, in a letter. This is now a very unsafe mode of sending money. A Christian Brother sent me in a letter, a few weeks ago, through the Bristol post-office, £1 and two gold rings; the rings to be sold, and the proceeds to be employed in the Lord's work. I never received the letter. The post-office here could give no account of the matter. As £2 can now be sent for 3d., and any sum from £2 to £5 for 6d., by a *post-office order*, no one need risk money in letters.

TRIAL FOR OPEN AIR PREACHING, BEFORE THE MAGISTRATES OF DUNDEE.

June 20th, Saturday. Arrived at Dundee, preached in the Green Market. A Police officer informed me, in the course of the sermon, that he had orders to take me to the office. He permitted me to finish my discourse, when I was taken to the office by two policemen, who behaved very respectfully. About 1000 people followed us, obviously displeased with the police; some of them said, "Do you not want to go! do not go; they cannot take you." "I said, I have promised to go; I wish to go, and you must not interfere." The police seemed much afraid; I felt calm, waited on God, rejoiced that I was taken up for preaching Christ, and believed it would end well. When I got to the office, I was asked my name and residence. An Officer: "Are you likely to remain any time in Dundee?" J. B.: "I do not know; I am the Lord's servant, and I shall remain so long as my Master has any work for me to do here. By whose authority am I brought hither! Is it by the authority of the Magistrates?" Officer: "By the authority of the Superintendent of Police." LIEUTENANT of Police. "I have heard you, *not* in the open air, but in other places." [Here some conversation took place between us.] I waited till they gave me a summons, to appear in court on Monday.

June 21st. I preached in the open air, and in the chapel, and had a precious Lord's-day in the open air; several of the police looked on, but did not interfere.

When I got into court, on Monday, the 22d, several persons were *tried before I was called*. The crimes charged against them were *drunkenness, quarrelling, fighting, &c.* When I was called, heard the charge for the first time, which was brought against me, namely, *collecting a crowd, and obstructing the thoroughfare, or street*. This I denied, so far as the obstructing of the thoroughfare was concerned, but admitted that there might be two or three hundred people

present. POLICE OFFICER BROWN stated, that the reason why they did not offer to take me away by force was, that they were afraid of the people, therefore they allowed me to conclude. SUPERINTENDENT CORSTERPHAN asked WILLIAM HIRD, "Did Mr. Bowes use any expressions which might cause the crowd to hiss the police, and prevent them from taking him away?" HIRD: "Yes, he did." *Cross-examined by me.* "What were the precise expressions that I used to excite the people? Do you remember any?" HIRD: "Yes, you said, 'If a man smote you on the one cheek, you would turn to him the other also.'" (Laughter in the court.) CORSTERPHAN said, "These observations were not likely to keep the people quiet." On being interrogated, he said, "It is the effect of the expressions we have to do with, and not with the expressions themselves." Brown said about 1,000 persons followed them to the police office.

The magistrate said, that if I would promise not to repeat it, he would dismiss the case. I said that I was a peaceable subject, and would most willingly yield obedience to the magistrates in all civil matters; but that in religious matters I acknowledged no law but the Bible, and no king but the Lord Jesus Christ.

I protested against going on with the case, until I had time to consider the charge, which I heard for the first time read in court this morning. I requested a week to call witnesses, and, if necessary, consult with friends. This could not be granted. I then requested till Thursday, but this could not be granted. I mentioned that I did not know how the law stood here, but if the officer had interrupted me in England, he would have exposed himself to the penalty of £40.

CORSTERPHAN said I wanted a week that I might have all the services over that I had intimated. This I denied.

I observed Edward Baxter, Esq., Justice of Peace for the County, come into the court, pass before the magistrates, as though he were coming to give me his hand, but he suddenly retired, went round the court, and sat down with me in the culprits' box; was concerned for me, and offered to employ an agent. I had some hesitancy, arising from our Lord's words, "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 19, 20. But as my friend urged, "that I did not know the provisions of the police act," he engaged J. Shiell, Esq., Writer.

My trial came on this morning, *June 23rd*—before the Magistrates, ADAMSON, MARTIN, &c. ADAMSON presided. The court was crowded, and many persons were unable to get in. Some of my witnesses were kept out of the yard for a considerable time; and a friend, whom I had engaged to Report the proceedings, intimated to the Door-keeper, that he was engaged to take notes for me, but this made no impression upon the keeper of the yard: my friend had the mortification to see several others admitted, while he was kept out. J. SHIELL, Writer, requested a chair for me, as a person in my circumstances, he said, ought not to be treated like most persons brought to that court. This request was denied by CORSTORPHAN; also by the Magistrates. J. SHIELL said, "Will you give me a chair, then?" One was handed to him. I continued standing a short time, when the Magistrates said, "Mr. Bowes may sit down in the front sitting"—the box in which culprits generally stand. I sat down.

J. SHIELL asked if they meant to take into consideration the evidence adduced by the witnesses on the previous day, or to recal the witnesses—and was answered in the negative. The only witness called on the side of the Prosecution, was JOHN MATHEW, Policeman. Examined by the *Superintendent*.—"Was you near the public Weigh-house on Saturday! Did you see Mr. BOWES?" "Yes." "How large a space might the congregation occupy?" "I measured it, and the ground on which the congregation stood, was an area of 180 yards."

SUPERINTENDENT.—Have you any questions to ask this witness!

J. SHIELL.—None.

The following is extracted from the DUNDEE CHRONICLE, of June 25th 1840, which gave an impartial account of the trial.

"For the defence—Mr. EDWARD BAXTER, Merchant.—Knew Mr. Bowes

for seven years, and for a considerable portion of that time, he knew that he was in the habit of preaching in the open air. Knew him to be a useful, pious, and efficient Minister of the Gospel; and believed, that by preaching the Gospel in the open air, he had been the means of leading many immortal souls to Christ. Mr. PATRICK WATSON, Draper, High-street, was next called. The Dean of Guild said, "by these witnesses you wish to prove the excellency and respectability of Mr. Bowes's character?" Mr. Shiell—"I do, and that his case ought not to have been brought to this court." Dean of Guild—"We are quite satisfied of Mr. Bowes's respectability, and believe him to be a very worthy man."

JOHN KELLY, Minister of the Gospel,—stated that Mr. Bowes had come to officiate in Lindsay-street Chapel. That the Green Market was broad where he preached—he saw persons passing and re-passing, when Mr. Bowes told the people, there was an order from the Police Office to take him thither—the people cried *shame*.

WILLIAM G. BAXTER, (brother to E. Baxter, Esq.,) saw Mr. Bowes standing on Saturday, the shops in the neighbourhood where he preached were all shut up. Should say decidedly, there were two hundred people, at least. One cart could easily pass another on the street.

GEORGE WHITTON, Collector of Customs.—Has often heard Mr. Bowes in the open air. He selects his places of preaching judiciously. *Friday was a week he (Whitton) saw in the same Market, two or three times as many people round Mr. Methvin, the Auctioneer.* When Mr. Bowes preached, two or three carts might have gone by.

Mr. SCRYMGER, Slop Seller—keeps a shop opposite, in the Green Market,—saw no obstruction—there was no pavement where the congregation stood—people and carts could pass. The doors were all closed. The Superintendent asked the witness, if persons passing down to the Shore from Crichton-street, could go in a straight line? Witness—*No, if you meet only one person, you are obliged to turn aside from a straight line!*

Mr. MEITCH, Tailor and Clothier, also keeps a Shop in the Green Market. The crowd left twenty-four feet of free passage between them and the Fish Market—and fifty feet to the opposite side of the Green Market.

SUPERINTENDENT cross-examined this witness.—"Could any person wanting to go into the warehouse have got in? Witness—*I suppose Mr. Bowes would have been civil enough to let him in.*

JAMES LAW, Chapel-shade.—Has heard Mr. Bowes at different times—knows that he takes no money when he preaches in the open air. Three carts might pass the crowd—there was no obstruction.

J. SHIELL said he had many more witnesses to examine, if the Magistrates were not satisfied with the evidence he had adduced. They expressed their satisfaction, and he, therefore, declined to call any more witnesses."—*Dundee Chronicle.*

The SUPERINTENDENT, as Prosecutor, then addressed the court, saying, the charge I make against Mr. Bowes, is wilful obstruction to the public thoroughfare. A report has gone abroad that I am taking up this case, to put down street preaching. This I deny, I never called in question Mr. Bowes's respectability. Is it then to be tolerated, that because Mr. Bowes is a respectable man, and supported by respectable men, that I am to allow obstruction.

J. SHIELL rose to address the court in reply.—I have got a very plain and simple case. It is the duty of the Superintendent of Police to bring up cases of drunkenness, &c.,—in ninety-nine cases out of a hundred, the Bench feel it to be their duty to support the Superintendent. I am entitled to ask this Bench, if respectable characters, who devote the whole of their time to the benefit of the community, and to prevent such cases from coming into this court, are to be treated in the same way? This Bench should be a terror to such characters as are commonly brought hither, and a praise and protection to such as Mr. Bowes. I hold Mr. Bowes is entitled to preach the Gospel in the open air, if he do not obstruct the people while going about their lawful calling. Mr. Bowes exercised sound discretion in the selection of the place of preaching. He does not wish to interrupt business—or obstruct thoroughfares—or break the laws*—but to make his hearers useful members of society.

* Here J. SHIELL read the law, and stated, that the Act said, there was to be no wilful obstruction, and no such obstruction had taken place.

Had he chosen any of those positions in the Seagate or Murray-gate, mentioned by the Superintendent, it would have been very indiscreet. But I do declare that, had I wished to instruct the people of Dundee on any lawful subject, I could not have chosen a better place than that selected by Mr. Bowes. The Captain has said, that people might have wished to go into their warehouses, but this, it is proved by a witness, does not take place one night in three hundred and sixty-five. A person could not have got down in a straight line from Crichton-street for the Auctioneer, but is such a slight inconvenience as this, to hinder ten thousand times ten thousand more good, than could arise from a person moving in a straight line? As there was a clear passage for individuals, carts, and carriages, I am entitled to an acquittance. Mr. Kelly gave his evidence with hesitancy—but the hesitancy of a witness, it is always held, does not make his evidence the less to be relied on.—I had forgot that Meitch mentioned *fifty feet* clear beyond the congregation. If not only these witnesses, but William Gornal Baxter, states that there was no obstruction, I need not trouble myself about the result. Had Mr. Bowes not been a man of undoubted and spotless character, he might have been classed with those, who preach merely to collect a few pence. But his sole object was philanthropy, to reclaim souls, and bring them to Christ, who seldom attend any place of worship, and he is, therefore, fairly entitled to the favour of the court."

The presiding Magistrates were ADAMSON, MARTIN, &c. After some consultation, they fined me one shilling. I said I should not pay it, as I considered it wrong to admit, that I ought to pay a fine, for preaching the Gospel of Christ. J. Sheill.—"I will pay it."

J. Sheill delivered a very reasonable and appropriate speech, of which the above is only an outline.

An Auctioneer was subsequently called up for selling goods, at the West Port, on whose case, the Superintendent stated, that the Magistrates had granted the Green market for selling goods. And if a passenger is often prevented from going in a straight line through the Green market, the Magistrates are to blame for granting it to Auctioneers. But almost every body knows, and next day's trial will show, that the alleged charge against me was not the real cause of my trial.

THIRD DAY'S TRIAL.

COPY OF THE CHARGE still in my possession.

"David Corsterphan, Superintendent of Police and Prosecutor—Fiscal of Court for the Public Interest—*Against* John Bowes, Preacher, from Liverpool, Defender; for having on the evening of Tuesday, the twentieth day of June current, been found haranguing a crowd of people then assembled round him at the Green market, Dundee, in consequence of which harangue and said crowd, the free passage of the public street in said market was obstructed and incommoded, the same being in controvention of the police act, section seventy-second; and the said defender was on the said day convicted before the police court for a similar offence, *Therefore* the said defender ought to be punished, or such other judgment given as the case requires. In the meantime, warrant is ordered to apprehend and take into custody the said defender, and bring him into court for examination, ACCORDING TO JUSTICE, &c.

(Signed)

DAVID CORSTERPHAN,

By GABRIEL MILLER, Clerk.

Dundee, 23d June, 1840.

Certified as a true copy.

"The same evening, 23d," says the Chronicle, "Mr. Bowes preached to a considerable audience in the Green Market, and at the close of his sermon he received a summons from the Police to appear in court next morning. Accordingly he appeared yesterday forenoon (24th). The court was equally crowded as on the previous days, and the audience seemed to regard the proceedings with very great interest. Several witnesses were examined in support of the charge, who spoke to the fact of the preaching, and of the crowd being collected. Mr. Bowes called a variety of witnesses, who spoke as to the orderly proceedings, and that no obstruction was caused. It appeared, from the testimony of some of the defender's witnesses, that leave had been asked of some of the inhabitants of the neighbourhood, and that Mr. B. had taken a show of

hands whether there was any obstruction or not, and the audience were unanimously of opinion that there was none."

The magistrates, Johnson, Adamson, and Boyack, *would not examine one-third of my witnesses, although I requested them to hear more evidence.*

The witnesses called by the Superintendent were *Policemen, James Brown, William Hird, John Mathew, and Adam Dow, a spirit seller*, all proved that there was no obstruction; that both "people" and "carts" could pass the crowd.

The witnesses called by me were, *Dr. John Mudie, William Cruickshank*, of the Crown Hotel, *William Hutton, Jun.*, tar and paint warehouse, *James Allan*, hair-dresser, *Oliver Jones Rowland*, merchant, and two of the witnesses who bore evidence yesterday,—I had many more ready. WILLIAM HUTTON said, "*He would not only give Mr. Bowes liberty to preach outside his warehouse, but open the door, and let him and the people come in if he pleased.*" [*Cheers in the court.*]

I conducted the defence this day myself, as the Lord enabled me, and from the notes of a friend and my own recollection furnish the following outline of my address to the court. I observed, "The case which you have now under consideration is one of the greatest importance to the interests of Christianity in this town, and therefore deserves your serious attention.

"The law, which it is pretended I have broken, was in existence ten years ago, when I commenced preaching in the open air of this town; for seven years I preached unmolested, nay, more, I was even protected by your predecessors in office. So that when I removed to take the oversight of a Christian church in Liverpool, and met with interruption in my open air labours there, I referred to the conduct of the magistrates of Dundee, as to an example worthy of being followed in Liverpool. It has been followed; for since then, I have not only been protected, but if a drunken or disorderly person disturb the congregation, he is taken away by the police. How does it happen that you are so changed! For seven years together I preached in the very places where you will not now allow of preaching, and no complaint was made of any obstruction. And now that I am brought before you, Who were the witnesses to prove obstruction! Were they the inhabitants who could not get through the market to their business! No; but *policemen*, who, as was shewn yesterday, when they once engage in a cause, are interested in giving such evidence as may acquit themselves and convict the person whom they oppose. Yet even the evidence of the police shews that there was no obstruction. If the inhabitants have been injured by my preaching, how comes it to pass *that they, as witnesses, are not all against me, instead of being on my side? Surely this will weigh with the court.*

"I can assure you, my continuing to preach is not understood, if it is construed into contempt of court. I am a peaceable subject in all civil matters, as is known to you all, and to all the inhabitants of this town; but in spiritual concerns I do not acknowledge the authority of this court; I acknowledge no king but Jesus Christ, and no law but the Bible. You forbid me to preach in the open air, but my King says, 'Go ye into all the world, and preach the Gospel to every creature.' He sends me into the streets and market-places, enjoining me to 'compel men to come in, that his house may be filled.' And you may remember, that when the magistrates of old prohibited the preaching of Peter and John, they answered, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' These apostles did not obey the magistrates, but God. When Peter was imprisoned by the former, 'the angel of the Lord opened the prison-doors, and brought him forth, and said, Go, stand and speak in the temple to the people all the words of this life.' Here we have the Lord working a miracle, and commanding his servant to preach in the face of the civil power. In like manner, I would gladly obey you, when I can without disobeying God; but when I must either disobey you or God, I do not hesitate for a moment. Were I addressing Heathen, and not professedly Christian magistrates, my line of defence would be different; but you profess to serve the same Master with myself, and to be concerned for the spread of his religion; and what will the Socialists and Infidels say after this! Will they not say, 'Here are the magistrates of Dundee *fining* and *persecuting* their brother, whom they *profess to love*, and persecuting him for preaching that very religion which they all profess to enjoy.' What a wound to the cause of Christianity! The magis-

trates should be a terror to evil-doers, and anxious that those who by vice and crime cause much trouble and expense to this court, should be reclaimed. Open-air preaching has saved this court much trouble in this town, and you therefore should give all possible protection to open-air preaching." I said many other things which are not preserved.

BAILLIE JOHNSON said, "that my case was quite different from the Apostles'; that if the magistrates had done wrong in allowing auctioneers to sell their goods in the market, that would not clear me—*two blacks would never make a white*; that if they allowed me to preach, *Socialists, Chartists, &c.* would claim the same privilege.

The magistrates did not deliberate long before they passed the following sentence, a copy of which is in my possession:—"No. 1427. *In the COMPLAINT, SUPERINTENDENT OF POLICE, against John Bowes, Dated 23d June, 1840.*

"*Dundee, 24th June, 1840.*

"HAVING considered the said Complaint, examined the Defender, and heard the evidence adduced for both parties (this is not true; the magistrates did not hear *all* the evidence adduced by my party) finds the Complaint proven.

"Therefore decerns against the said Defender for the sum of forty shillings, in name of *fine and forfeiture*, payable to the Superintendent of Police, Pursuer, and to be applied as the statute directs; and, in default of immediate payment or consignation thereof, grants *warrant for committing* the said Defender *prisoner to the gaol or Tolbooth of Dundee*, therein to be detained till payment or consignation of said sum; or, failing such payment or consignation, till the lapse of *forty days* from this date, if such payment or consignation be not sooner made.

———, and decerns.

(Signed) "ROBT. ADAMSON, D. G.

"Certified as a true copy, by GABRIEL MILLER, Clerk."

I refused to pay the fine, for the same reason as yesterday. Andrew Lowe, Esq. said, "I pay the fine, under protest."

When the trial was over, the Superintendent came over to me, and assured me it was not his fault. The men at the office said at first, it was by his order. Be that as it may, he had only been in office a few months, and, like the new king who "knew not Joseph, he knew not my seven years' labour in Dundee; but God and the Christians knew, and protected me from that prison into which an open-air preacher had been cast TEN DAYS, AND HAD HIS HEAD CROPPED, only a few weeks before. *How will these magistrates meet God at last?*

The same evening, the 24th, I preached in the meadows, out of doors, to a very large and respectable congregation. EDWARD BAXTER, Esq. stood with me in the cart, and when the rain fell for a few minutes, covered my head with an umbrella. May the Lord reward him, and all other Christian friends, for all the kindness they have manifested to his unprofitable servant.

I continued to preach in private houses, at three o'clock, and in the open air in the evening, as before, and met with no further interruption from the police. May the Lord bring them and the magistrates to true repentance, before they stand before God, in the last judgment!

REMARKS ON THE WHOLE TRIAL.

The *alleged* charge against me was, "obstructing the free passage of the public street;" that this was not the *real reason of the persecution*, will appear by considering—

1st. It was proved that the Magistrates had granted the Green market to Auctioneers, and that one was standing up with a crowd round him the first evening that I preached, therefore, the Magistrates cannot seriously consider such a crowd an obstruction in the Green market, or they would not permit it, which they have done for many years, and which Ballie Johnson acknowledged. And if "two blacks will not make a white," "two" whites will not make a black. If the Magistrates be "white" in granting the Green market for crowds, I am "white" for having addressed

one "on the glad tidings of great joy," which are the best and the most glorious that dying sinners can hear.

- 2nd. It could not be for "obstructing the streets," &c., because of the vindication set up by the Magistrates, "that Socialists and Chartists, &c. would claim the same privilege" of preaching. Then if they fine me lest the Socialists and Chartists should preach or teach, *it was not for obstructing the streets*. This is like saying, "we must prevent honest men from walking on the Queen's highway, lest thieves should walk on it." If the Socialists and Chartists do wrong, let them suffer for it; but let not the innocent suffer for the guilty, or lest somebody, sometime, should be guilty. It is a curious circumstance, that the Chartists did hold public meetings in Dundee, in the open air, and the Magistrates did not interfere, but with the Gospel they did.
- 3rd. All the witnesses, on both sides, proved that both carts and persons could pass; therefore, there could be no obstruction.
- 4th. Usage was entirely against it, the Act had been in existence many years. I had commenced preaching ten years ago, and for ten years, no one complained of obstruction; therefore, it is not credible that it was for obstruction that I was fined.

Vine-street, Liverpool, Feb. 4, 1811.

TO THE MAGISTRATES OF DUNDEE.

FRIENDS,—May you seek the peace of God. Several months have now elapsed since you permitted, or ordered the police officers to summon me before you. Four times I was at their office. Three days together I was harrassed, by standing a trial before you, for preaching Christ's Holy Gospel in your streets.

The last few months have been memorable to Dundee. Twice you fined me, and threatened to imprison me forty days, if the fine should not be paid. *One Preacher you imprisoned ten days, and had his head cropped.*

Instead of being "a terror to evil doers, and a praise to them that do well," have ye not made yourselves "a terror" to holy men, and "a praise" to persecutors! What had I done, that ye persecuted me! Was it because for seven years I preached out of doors to the poor perishing outcasts, that seldom or never go to any place of worship! Was it because when that awful disease, the *Cholera Morbus*, raged in your town, and laid prostrate in the grave five hundred of your people, I visited the cellars and the garrets, wherever my services were required; and even sometimes supplied the wants of dying bodies whom others deserted, and poured the light of truth into their immortal but departing spirits? Was it because I visited the sick for seven years together, undeterred by fevers and contagious disorders whenever I was called upon, trusting that God would either protect me or take me to heaven. Was it because I left behind me many souls once benighted, unholy, and miserable, who by listening to the good news of pardon and sanctification through the death of Jesus Christ, and by the spirit of our God, could call me father in the gospel, some of whom continue to this day, and some are fallen asleep! Was it on these accounts that on the very first evening that the Lord enabled me to return to Dundee and preach, I was haled away to the place appointed for evil doers!

I shall take no means but such as Christianity sanctions to bring you to a sense of your sin. Punishment is God's, who has said, "Vengeance is mine, and I will repay, saith the Lord." I wish you well, and pray for you. But you shall find it "a fearful thing to fall into the hands of the living God." "FOR OUR GOD IS A CONSUMING FIRE," as well as "A GOD OF LOVE." Have you not seen this! Has God not spoken to you awfully in flaming fire, by the burning down of the THREE CHURCHES, as they are called. You were seated comfortably in one of them, and you persecuted those who carried the glad tidings of salvation to the *outcasts ready to perish*, and God has *burned you out*, for, without His permission, the fire cannot burn; so that ye must either hear the gospel in the open air, or seek refuge in other

places of worship. Eight months had not elapsed after your *fines* and *imprisonment* of God's servants, before a judgment, perhaps unequalled in Dundee, overtook you. Unbelief may laugh at considerations like these; but be warned in time. The fire of the three earthly buildings has gone out, but there is another fire which never goes out, in which you shall be tormented for ever, if ye cease not to oppose the servants of God. *Repent*, therefore, of your *evil ways*. Come to the Saviour, *believing his doctrine*, and evince your faith by *yielding obedience to His commands*. You that are rich in worldly wealth, be rich in good works. Feed the hungry, clothe the naked, and do good to them that hate you. Then, when you get a "new heart" and a loving spirit, you will confess with tears of sorrow your great sin, and God and good men will forgive you.

I shall visit you again very soon, if the Lord will, and shall continue to preach Christ crucified in the open air.

You cannot send me to prison without my master's permission, and if he allows you to proceed to extremities, he can get honour to his name by it; and if God be glorified and society benefitted, I shall be satisfied, even if I should leave my bones in your prison.

Hoping that you will prepare to meet me before that AUGUST TRIBUNAL OF ETERNAL JUSTICE, to which, *from your decision*, I appeal.

And praying that God may give you repentance unto life,

I am, your sincere friend,

JOHN BOWES.

To the Magistrates of Dundee, who were active in the late persecution, especially Dean of Guild Adamson, and Baillie Johnson, &c. &c.

P. S.—An account of the persecution is nearly ready for the press, and will appear in a few days. I hope to forward you a copy. J. B.

LIVERPOOL SUBSCRIPTIONS.

Affleck, Thomas, Esq.	1	0	0	Cropper, John, Jun., Esq.	3	0	0
Anderson, Thomas.	0	10	0	Crossfield, John	0	10	0
Atkinson, George	0	2	6	Crossfield, William, Esq.	1	0	0
Armstrong, George.	0	10	0	Crossley, J. T. Esq.	0	10	0
Ashcroft, Ellen	0	10	0	C. J.	0	5	0
Ashton, Michael.	0	5	0	C. H.	0	5	0
Aspinal, E. (Donation)	0	5	0	C. T.	0	2	6
A. D.	0	2	6	C. W.	0	5	0
A. R.	0	10	0	Crosshall-street Room, towards the opening (a few friends)	1	0	0
Billenge, Elizabeth	0	2	6	Danson, William, Esq.	3	0	0
Bishop, J. G. R.	0	2	6	Davies, James	0	5	0
Birrell, C. M., Minister of Pem- broke Chapel	0	5	0	D. B.	0	5	0
Blackburn, M.	0	10	0	Dix, William	0	7	6
B. A.	0	2	6	Dollar, Spanish	0	4	1
Buddon, William	0	5	0	Donation	0	5	0
B. A., for the schools	0	5	0	Ditto	0	5	0
Bulley, Thomas	0	5	0	Ditto	0	5	0
B. J.	0	5	0	Dodd, M.	0	2	0
Burley, Thomas	0	5	0	Dowie, Kenneth	0	10	0
B. R.	0	5	0	Duncan, James C.	0	5	0
Byrn, James	0	5	0	D. R. C.	0	5	0
Byrne, A. G.	0	5	0	D. M.	0	2	6
B. J. C.	0	5	0	Eccles, Thomas, Esq.	0	5	0
Campbell, John	0	5	0	Eden, Thomas, Surgeon	0	5	0
Clare, John	1	1	0	Ellwood, J. S.	0	5	0
Cook, Mrs., Everton Brow	0	5	0	Fawcett, William, Esq.	1	0	0
Coward, John, Esq.	2	0	0	Fox, Henry	0	2	6
Craig, Hugh.	0	10	0	Fox, John	0	2	6
Crichton, Hugh, Minister Seces- sion, Mount Pleasant.	0	5	0	Francom, J.	0	5	0
Creighton, E.	0	2	6	Frankland, B.	0	5	0
				Friend, A.	2	0	0

Ditto	0	10	0	Priestley, Thomas, Esq.	0	10	0
Ditto	0	10	0	Price, Robert	0	10	0
Ditto	0	10	0	Raffles, Dr. Thomas	0	10	0
Ditto	0	10	0	Rawlins, Charles Edward, Esq. ..	2	0	0
Friends, Ten, 5s. each	2	10	0	Righton, William	0	5	0
Ditto, Seven, 2s. 6d. each	0	17	6	Robertson, George	0	5	0
Godber, G.	0	5	0	Robinson, J. W.	0	10	0
Graham, L.	0	10	0	Rushton, William, Esq.	1	0	0
Grote, T. R.	0	5	0	R. T.	0	5	0
Haigh, Barton, Esq.	1	0	0	R. R.	0	2	6
Hampton, Thomas Frederick	1	0	0	R. J.	0	2	6
H. R. G.	0	10	0	R. W.	0	2	6
Harvey, Miss	0	10	0	Sherlock, R. H., Esq.	1	1	0
Heath, Edward	0	7	6	Simpson, John	0	5	0
Heyworth, Lawrence, Esq.	2	0	0	Sands, Thomas, Esq.	0	5	0
H. T.	0	5	0	Sleddon, Thomas	0	5	0
Hunter, B. H. P.	0	7	6	Small sums	0	5	6
Jenkyns, R.	0	5	0	Summers, George	0	2	6
Job, Samuel, Esq.	1	0	0	S. T.	0	5	0
Johnson, John, and Son	1	0	0	S. H.	0	2	6
Johnson, William	0	5	0	Thompson, Alexander, Esq.	1	10	0
Jones, John	0	10	0	Tuton	0	2	6
Jones, John	0	2	0	T. J.	0	2	6
Jones, Henry	0	10	0	Walker, D.	0	2	6
Jones, Thomas	0	2	0	Walker, William	0	2	6
Jowett, Samuel	0	2	6	Walmsley, Sir Joshua, Knight ...	3	3	0
Jump, E.	0	5	0	Wakefield, Miss	1	0	0
Jordan, Joseph	0	2	0	Walthew, William	0	5	0
Kay, William, Esq.	1	0	0	Welch, Stephen	0	5	0
King, Alfred	0	10	0	Williams, B.	0	10	0
Langley, F. H.	0	2	6	White, Henry	0	5	0
Laidman, J.	0	5	0	White William	0	5	0
Lyon, George P.	0	10	0	Wood, J. S., Esq.	0	5	0
L. A.	0	2	6	Wright, George, Esq. (Donation)	0	10	0
Lyon, J.	0	2	6	Z. A.	0	10	0
Malcolm, J.	0	5	0				
Mason, Joseph	0	5	0	Liverpool Subscriptions, &c.	69	5	1
Meacock, T.	0	5	0	Income from the <i>Bones, Church,</i>			
Moir, William	0	2	6	and <i>Subscriptions, in Hill-street</i>			
Morcroft, Thomas, Esq.	1	0	0	Room	51	16	8
Oughterson, J. G.	0	5	0				
Palethorpe, A.	0	10	0	Total Income	£121	1	9
Paton, David, Esq.	0	10	0				
Pearson, Thomas	0	5	0				

EXPENDITURE.

	£.	s.	d.
Printing the "Statement" in 1839.	0	15	0
Printing the "First Report," 1840	2	14	0
Minister supplying ten weeks, while J. Bowes was in Scotland	19	19	1
Bills Printing and Posting, &c., at the Opening of Great Crosshall-street Room ...	0	19	4
Rent of Hill-street Room, Lighting and Cleaning, &c.	18	8	1
Towards assisting J. Bowes in the Lord's work.	78	6	3
	£121	1	9

MANCHESTER.

THE FOLLOWING SUBSCRIPTIONS APPEAR AS THEY STAND IN THE BOOK.

Samuel Brooks	1	0	0	Mrs. Robert Bennett	0	10	0
T. D. Crewdson	1	0	0	T. Falkner	1	0	0
A Friend	0	10	0	John Smith	0	10	0
Joseph Crewdson	0	10	0	A Friend	0	10	0
A Friend	0	10	0	James Griffin	0	10	0
Robert Halley	0	10	0	Hannah Barton	0	10	0
Isaac Crewdson	0	10	0	John Windsor	0	10	0
William M'Keirrow	0	10	0	John Roberts	0	10	0
George Cooper	0	10	0	A Friend	1	0	0
A Friend	1	0	0	J. Dilworth	0	10	0

