

Presented by  
the Worshipful Company  
of Goldsmiths.  
1903.

# FOURTH REPORT

OF THE  
MEANS EMPLOYED BY SEVERAL CHRISTIAN CHURCHES  
FOR THE  
CONVERSION OF SINNERS AND THE UNION OF  
CHRISTIANS;  
ALSO,  
EXTRACTS FROM THE JOURNAL OF  
JOHN BOWES.

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*“The church itself requires conversion.”*—HARRIS.

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1843.

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THE experience of the last year is well calculated to call attention to the declaration at the head of this Report, in which there is much comprehended. The Lord Jesus Christ regards his church as “the light of the world,” “the salt of the earth,” hence it is of the utmost importance that the light should shine clearly, without being obscured; and that the salt should retain its primitive savour. Is it not because men have lost confidence in the sectarianized church, as a reformer of the world, that they have had recourse to the formation of human expedients for the benefit of society?

If the church has ceased to be the light of the world, if the salt has lost its savour, if she is a hopeless mass of corruption, then it is time to lay her aside and betake ourselves to some other way of enlightening the world; but if the obstructions to her light may be removed, if the salt may yet have its primitive savour, if her corruptions may yet be removed, should we not labour zealously to make her what she was at first, and what she may yet be again?—And should we not remember that “the Highest himself shall establish her;” that he can make her “a praise in the earth,” and therefore prayerfully, importunately, and earnestly, beseech him to remember Zion. “The church itself requires conversion.”

AS TO PURITY OF COMMUNION.

Unconverted persons have been admitted to membership without ever professing to be Christians; this alarming evil should

cease, and those who are members of the church in name, who have only a form of godliness, should be put away.

The unity and prosperity of the church depends on this. The church must be "first pure and then peaceable." Without purity there can be no peace. A truce with sin is worse than open war. Let all churches and Christians look well to this. It is our duty, after faithfully warning, to withdraw from a church that goes on in corruption, receiving and retaining persons who never professed to be born again.

If we would convert the church we must

#### REMOVE SCHISM AND PROMOTE UNITY.

Is it not in vain to expect the church, divided as she is, to accomplish much for the conversion of the world? Shall she, divided into parties and sections that have no fellowship with each other, succeed in teaching the world the excellency of brotherly love? Shall hearts alienated from each other in the ecclesiastical community, make such a favourable and loving impression on the world as to unite men altogether, so that they shall become of one heart and soul? Impossible. If we would destroy the enmity of our fellow-men we must put away our own. "Where the Spirit is largely given to believers, of whatever denomination, they overleap the barriers of form and ceremony in their impatience to get at one another. In their fervour they forget their forms. When the tide is out, one may notice, while rambling among the rocks, little pools with fishes in them. To the shrimp, in such a pool, his foot-depth of salt-water is all the ocean for the time being. He has no dealings with his neighbour-shrimp in the adjacent pool, though it may be only a few inches of sand that divide them. But when the rising ocean begins to flow in over the margin of his lurking-place, one pool joins another, their various tenants meet, and by and by, in place of the little patch of standing water, they have ocean's boundless fields to roam in. When the tide is out, when religion is low, the faithful are to be found insulated here a few, and there a few, in the little standing pools that stud the beach, having no dealings with their neighbours of the adjoining pool, calling them Samaritans, and fancying that their own little communion, includes all that are precious in God's sight. They forget that there is a vast ocean rising; every ripple brings a nearer a mightier communion, even the communion of saints, which is to engulf all minor communions, and to enable the fishes of all pools, the Christ-lovers of all denominations, to come together. When, like a flood, the Spirit flows into the Churches, Church will join to Church, and saint will join to saint, and all will rejoice to find that if their little pools have perished, it is not by summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven as well the saints on earth have room enough to range.

Yes, our Churches are the standing-pools along the beach, with just enough of their peculiar element to keep the few inmates living during this ebb-tide period of the Church's history. But they form a very little fellowship—the largest is but little—yet is there steadily flowing in a tide of universal life and love, which as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy Church! farthest down upon the strand! nearest the rising ocean's edge! Happy Church! destined to be the first invaded! Happy Church! whose sectarianism shall be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions,—the communion of the Holy Ghost! Would to God that Church were mine!"—*Dew of Hermon*.

Something has been done towards this in the past year. *First*, Various denominations have been led to meet in Exeter Hall, and Great Queen Street Chapel, London, and other places to promote CHRISTIAN UNION. Let it not be treated in a light manner because it is only union for a few hours, once a year in London, for it may lead to farther results. The speakers seemed to feel, that they ought to be united in church fellowship all the year round. Such meetings will also tend to promote brotherly love, and lead many more Christians to pray with the Saviour, "that they all may be one." *Second*, During the year *William Trotter* of Bradford, and *Thomas Smith*, have commenced a small periodical called "THE CHRISTIAN BROTHERS' JOURNAL AND INVESTIGATOR" (W. Strange, 21, Paternoster Row. Price One Penny); in which they advocate unity upon Scriptural principles. We have also commenced a similar publication, called "THE CHRISTIAN MAGAZINE AND HERALD OF UNION." Twelve pages per month, price One Penny (G. and J. Dyer, 24, Paternoster Row, London; Marple, Lord Street, and Johnson, Church Street, Liverpool; and Ellerby, Manchester). This periodical is intended to advocate whatever was taught by Christ and his apostles. It contains extracts from *J. Bowes's Journal*, *Intelligence*, &c. *Third*, The most encouraging indication of unity may be found in the gathering together of true Christians from various sects to learn, teach, and practise, the whole of Christianity. Many such meetings and churches have been formed during the last twelve months, and are making known what God has taught them in surrounding parishes.

THE CHURCH SHOULD DISCARD HUMAN CREEDS AND LAWS, AND TAKE THE BIBLE ALONE AS A SUFFICIENT RULE OF FAITH AND PRACTICE.

While real Christians are disputing about their creeds, and are spending their precious time in making human laws for the church, we have no reason either to expect unity or prosperity. A blow has been struck at this evil by the 470 ministers who have left the Scotch Kirk. They very properly maintain that Christ is the only king of his church, that no Court of Session, Parliament, or

Queen, has any right to give law to Jesus Christ's church ; it is on this principle that they have nobly given up their comfortable manses and stipends, as paid by the State, and cast themselves upon Providence and their hearers. They do not indeed go far enough, but consistency will urge thinking minds farther. They may begin to reason thus—"If Jesus Christ be, as we maintain, the only King and lawgiver of his church, then the Presbytery, the Synod, or the General Assembly is no lawgiver. If civil courts rebel against the King of kings, and commit treason when they make laws for Christ's church, ecclesiastical courts are precisely in the same predicament. Instead, therefore, of meeting together to mend Christ's laws, or make new ones, all that we have to do is to meet together to learn and teach his laws, and instead of trying to mend them, endeavour to keep them." Much precious time is thrown away in making creeds and laws. Of course we should not receive any one to fellowship who does not believe those doctrines, without faith in which he cannot be saved, nor should we be satisfied to recognise any one as a Christian who wilfully disobeys Christ's laws. But what have we as disciples of Christ to do as his church, but to learn and obey his will for our own salvation, and teach it for the salvation of others.

Even those whom God has appointed to rule in any church, ought to rule according to the laws in their law-book, the scriptures, and not make laws, according to their own minds by which to rule.

COVETOUSNESS AND WORLDLINESS SHOULD GIVE PLACE TO  
BENEVOLENCE AND SPIRITUALITY.

Has Christ given any sanction to the hoarding of wealth while the poor are perishing for lack of instruction, bread and clothing? In his highly practical sermon on the Mount, learn his will—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal ; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal : For where your treasure is there will your heart be also." \* "Lend, hoping for nothing again, and your reward shall be great in heaven." "Give and it shall be given unto you ; good measure, pressed down, and and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." † If prejudice and selfishness are put away we shall see these commands to be very plain, and that they inculcate a large benevolence, which we should all cherish, whether we have anything to give or not, for even the poor, who have nothing more to give to a disciple than a cup of cold water, if they have benevolent hearts, will not be unblest. Just as there may be murder in *willing* an evil act which we may not have power to do, so there may be the largest

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\* Matt. vi. 19—21. † Luke vi. 35—38.

benevolence in *willing* what is good though we may have no power to perform it. All *vice* consists in willing what is *evil*, and all *virtue* in willing what is *right*. Perhaps there were never more rich professors neglecting the poor than at this moment, hence, to repeat Jesus Christ's words is peculiarly seasonable, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." \* There is no other way revealed "for a rich man to enter into the kingdom" but, above and beyond his faith and repentance, "to be rich in good works." Hence says Paul to Timothy, "Charge them that are rich in this world, that they be not high-minded (riches tend to make men high-minded) nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves against the time to come, that they may lay hold on eternal life. †"

How did the first Christians understand the teaching of Christ and the apostles? Let their actions answer—"All that believed sold their possessions and goods, and parted them to all men as every man had need;" "they were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common. Neither was there any among them that lacked. Distribution was made to every man according as he had need." ‡ When will it be so said again? The Lord hasten the time. Some suppose that the commands of Christ are impracticable, but which of them did not the first Christians obey?

Again, Christians should not imitate the world in their expensive habits of dress, furniture, and feasts. As to all of these we should rather study what is useful and healthful, than what will make us like our worldly neighbours. Some families professedly Christian, spend as much annually in articles of useless splendour and indulgence as would keep many of the Lord's poor saints. Are they not afraid of meeting the Judge, and of being addressed, in his forcible language, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not?" Some may say, "but we do give something to the poor." True, but you might support other poor saints but for your worldliness, and concerning each of these Christ may say to you, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." § Let no worldly habits make us

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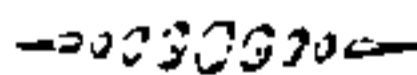
\* Matt. xix. 23, 24. † 1 Tim. vi. 17—19. ‡ Acts ii. 4. § Matt. xxv.

turn away carelessly from the teaching of that prophet, whom God has sent to instruct us. Let us think of the fearful consequences of not hearing him. How very few obey his commands as to FEASTS? "When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours (the very persons whom modern Christians generally call); lest they also bid thee again, and a recompense be made thee. But when thou makest a *feast, call the poor, the maimed, the lame, the blind*; and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." • It is because men have so little faith in God's promises of reward and blessing, that they neglect the poor, and trust in riches, houses, lands, and banks.

INACTIVITY SHOULD BE SUCCEEDED BY THE ZEALOUS LABOURS  
OF ALL.

Christian churches should not depend upon the labours of one minister to convert sinners and edify saints; all that know the gospel and have ability to teach, should labour. "If any minister, *let him do it as of the ability that God giveth.*" † Many valuable talents are buried that might be employed in teaching guilty men the plan of salvation through the Saviour. And many churches are dead because they do not admit of the full teaching of the Holy Spirit, through the members. It can no longer be said, "Edify one another *EVEN ALSO AS YE DO,*" ‡ for many churches never permit the members to edify each other.

Many other reforms are needed, which will be found treated of in the "*Christian Magazine,*" Let us regard it however, as a truth, that if the church is to benefit mankind she must teach the whole truth, in all its fair proportions. If men do not know the truth they cannot practise it. The truth cannot influence any man when it is not understood. It should therefore, be the object of the church to teach and practise truth, that it may be universally known and obeyed.



In DUNDEE two or three of the brethren continue to preach Christ in the open air, and in Rankin's Close Chapel.

In LIVERPOOL several brethren preach in the open air, and in Hill Street, and Great Crosshall Street, preaching-rooms, and in the surrounding villages.

In ARBROATH two brethren preach in the open air, and in G. Menmuir's school-room, North Grimsby Street.

In ABERDEEN two or three brethren preach in the open air on the Lord's day and through the week. Several souls have been

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• Luke xiv. 12—14. † 1 Peter iv. 11. ‡ 1 Thes. v. 11.

brought under the saving power of the gospel, and by regular preaching, or occasional visits to Banchory, the Cove, Newburgh, &c.

In addition to the greater part of the above places, J. Bowes has visited the following, and preached or lectured in them. In *Scotland*, at Woodside, Old Aberdeen, Montrose, Ellon, Peterhead, Boddam, Glasgow, Dumbarton, Oldmeldrum, Inverury, Leochel-Cushnie, Lumphanon, Earls-Ferry, Celler-dykes, and Anstruther. In *England*, at Manchester, Hyde, Bradford, Pudsey, Woolton, Gatacre, Whiston, Pendleton. In *Wales*, at Woodlane, Buckley Mountain, the Moor, and Hawarden.

In some of these places the Lord has opened the hearts of sinners, and several have embraced the gospel and become reconciled to God. More believers, we trust, are praying for the unity of the church, than before and Christians are inquiring into all will of God, that they may be perfect and entire, wanting nothing.

A greater amount of instrumentality is now being employed for spreading the gospel than during the last year. Some of the parishes in which the brethren in Scotland have preached are those in which Moderate ministers reside, who content themselves with one service on the Lord's day, of a very formal kind.

Looking at the state of the church and the world, true believers will see that Evangelists are needed—men of faith, self-denial, apt to teach, and able to declare the glad tidings of the gospel. All can pray that the Lord of the harvest may send forth more labourers; and churches can unite to support them.

The Lord's-day Schools in Aberdeen and Liverpool are going on much as when the last Report was issued.



## EXTRACTS FROM J. BOWES'S JOURNAL.

For other parts of the Journal, during the past year, see

“THE CHRISTIAN MAGAZINE AND HERALD OF UNION,”

Pages 21—24; 33—35; 45—48; and 92—95.

*1st month, 30th.*—This morning I received a note from Thomas Salmon, of 26, Shuttle-lane, by his son, a little boy. He stated that he and a wife and three children, the youngest at the breast, on this cold, frosty, morning, were without food and fire, and desiring my aid. Not knowing whether he was a sober man or the reverse, I sent as much as would make a meal, and only a penny to get any little extra matter. A little after mid-day I called on the family; they had made a comfortable meal, seemed very thankful, and with one halfpenny's worth of coal had made a very small fire, around which they sat. He stated he was a Methodist, and that his wife washed for the minister that they had, previously to their present one. I called on his class-leader, found he was a sober man, I stated that it was not enough to sing, and pray with, and



teach poor starving people, but that as Christians we ought to supply them with food. This he admitted, but stated that they had many poor people in these hard times, and were not able to help all. I returned back to T. Salmon's, and saw one of the most heart-touching scenes of poverty that my eyes ever beheld. It was now dark. I knocked at the door, it was opened, but all was dark and dismal within, the small fire had gone out, they had no candle, no money, and no food. There were five human beings, one of them a young mother, with a child at her breast—sober people; the husband, a member of a church, in a literal state of starvation. I spoke kindly to them, for my heart was full, left them as much as would make them comfortable over the night and next day, and hastened away to explain the case to two or three Christians. One of them, a "Friend," not only gave a little, but when we found that a small sum would set him up in his wonted business, he contributed towards it. Some circumstances connected with two preachers that visited him, and could have aided him I omit, but if this should meet their eye let them with great heart-searching consider that "We ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" \*—that is, it does not dwell in him at all. Rich professors sometimes state that they are often afraid to give to strangers, lest they should encourage idleness and intemperance. Let them turn their attention to Christian churches, in which nor the idle nor the intemperate would be tolerated, and relieve the poor children of God, or if they cannot go themselves, give their money to those who visit them. And without the church if they do not know of the honest and industrious poor, some of their Christian friends may know; let them call in their co-operation, as the late RICHARD REYNOLDS of Bristol did. A main part of religion is neglected, if we neglect the suffering poor.

*5th month, 3d.*—OLDMELDRUM.—Lectured and preached the gospel in the square to an attentive congregation, and was desired to hasten back again.

*4th.*—INVERURY.—Out of doors, an attentive congregation, one minister present. It seems a hard place.

*5th.*—Preached at Inverury again, and brother WILLIAM KEIL, who was with me, went to KINTORE. He being a stranger, inquired who was worthy—asked if there were any Christians in the village? He was answered in the affirmative. He took out his pencil and wished for their names; only one was given. He walked forward to another part of the village, made the same inquiry, and the same name was given. This scriptural plan led him to a Christian who treated him kindly, and assisted in getting up a good meeting.

*10th.*—Sailed for the south: did not know exactly what places to visit, but prayed for divine guidance; after taking a ticket for Arbroath, I did not see my way clear to land there, but arranged to go on to ELIE. A friend of mine easily obtained the school-room in EARLSFERRY, in which the parish minister preaches every Lord's-day evening. We had many present considering the short notice. One dear sister, my friend's wife, who used to receive me as one of the Lord's messengers, has passed into the skies. How uncertain is life! By parting with it the Christian loses nothing, "to die is gain." O that her children, and numerous grand-children, may embrace her Saviour, and follow her so far as she followed Christ.

11th.—ANSTRUTHER.—Independent Chapel. When I was here about eight years ago, the Independents and Baptists had been in one Church and had divided, and since then neither party seems to enjoy much prosperity. Two ministers present at the Lecture.

12th EARLSFERRY.—At the earnest request of friends, I preached here again with comfort. I expect to see and reap fruit from these visits in eternity.

13th.—Rose before four o'clock and walked about six miles, through a very heavy rain to CELLER-DYKES, to preach to the dear fishermen. I was asked to two or three places to breakfast; told them all that I would breakfast with some of them, on the condition that no fisherman asked me. D. K., a fisherman, asked me, and I felt more honoured at his table, than I should have done in sitting down with the Queen. When I sat down to the "loaves and fishes," I remembered that my Saviour used to partake of such provisions, and sat with such persons. May I resemble his moral qualities as well as some parts of his outward condition. At half-past eight, A.M., should have preached on the Shore to the dear fishermen, but the rain drove us into a school-room, in which I preached with comfort, distributed tracts, and thanks to my heavenly Father, though I stood and preached in my wet clothes, and remained in them till I reached Dundee, after mid-day, I am not aware of taking the least cold. At half-past seven evening, preached to a very large congregation on the shore of DUNDEE, without molestation. The authorities are quiet as lambs now as to open-air preaching. The opposers are either tired of their work, off the bench, or in their graves. GABRIEL MILLER, clerk to the Magistrates, was found drowned near this place since I was here before. We move in a world, under a government of rectitude, which will do right.

14th.—DUNDEE.—At eight o'clock in the morning, open air, West Port, an attentive congregation. Had four congregations to-day, all large and attentive; one soul, the child of many prayers, was smitten to the heart under the truth.

16th.—She was made happy by embracing the gospel.

17th.—Another sister now believes. (Since the above was written they have been both added to the church).

ARBROATH.—At eight o'clock evening, open air, very large congregation. As some Christians had desired me to lecture on Christianity, and against Socialism, as the latter was spreading, I did so on the 18th and 19th, and gave the Socialists liberty to speak in opposition, after each lecture. At the last they challenged me to a regular discussion. I agreed, provided that the proceeds of the discussion, after paying expenses, should not be shared by either party, but given to the poor, or to some benevolent institution. The Socialists' Secretary said, that he was instructed by JAMES MYLES, the challenger, from Glasgow, to say that he would not discuss unless he should have half the expenses and half the proceeds. I declined their terms, but accepted the challenge, on condition that neither party should reap any pecuniary benefit.

28th.—LEOCHEL-CUSHNIE.—At half-past seven had a prayer meeting at the Mill of Eonentyre; at half-past nine preached in a barn at the *Mill of Fowles*. The barn was tolerably filled. At three o'clock discoursed to a few old people, and at five, preached to a large and deeply affected congregation at *Mains of Cerse*.

30th.—Preached at Lumphanon.

7th mo. 2d—ABERDEEN.—This evening and the last two Lord's day evenings. The Lord's work has been going on gloriously; five or six souls have been seeking mercy each evening, and always some here have been

made happy by believing the gospel. If the conversion of one sinner gives joy to angels, how much more the conversion of many sinners.

13th.—INVERTARY.—Open-air congregation, not large. Soon after I began — — —, Esq., in a gig with a spirited horse, which he whipped, drove up out of the road, through the congregation, at a rapid rate. One of the wheels of the gig hit the chair on which I stood, and brought me to the ground. I felt pain in my knee and right side, and somewhat sickly, but I immediately stood up and proceeded with my discourse. Some wished us to apprehend him, but I told them that we ought to act upon the principle of non-resistance, taught by Jesus Christ and “overcome evil with good.” At the conclusion of the service I was led to pray publicly for the poor man, who had acted thus towards us, and to thank God that no life had been forfeited by his unaccountable conduct. It seemed to be wonderful that no one was killed or seriously injured. We are in the hands of God, who says “the very hairs of your head are all numbered.” How soon are we made to see that we owe our lives to his care who alone can secure them from danger?

### SUBSCRIPTIONS AND DONATIONS FROM VARIOUS PLACES AND PERSONS.

1842.				1842.			
5 mo.	1. A Friend,	- 2	0 0	10 mo.	8. Christian		
30.	Sister R.,	- 0	1 0		Friends, who arranged		
6 mo.	6. R. Waterhouse,				ed for the Lectures		
	Liverpool,	- 1	0 0		against Socialism in		
14.	Anth. Wigham,				Manchester, - -	2 16	0
	800 bills of Tracts			11.	Liverpool, a Sis-		
	against War.				ter, - - - - -	0 2	6
16.	A Brother, Bir-			16.	A Brother in Man-		
	mingham, - - -	0 2	6		chester, - - - -	0 2	0
12.	Dundee Ch.,	0 13	0		Christian Commit-		
	Sister M., - -	0 5	0		tee for managing the		
	Another Sister,	- 0	1 6		Discussion on Soci-		
7 mo.	29. A. Wigham, 800				alism, - - - -	4 0	0
	Tracts against War.			18.	Brother T., Li-		
8 mo.	2. A Friend, - 2	0 0			verpool, - - -	0 10	0
	Also towards Tracts	0 2	6		Sister S., - - -	0 5	0
21.	Friends at Pe-				Another do., -	0 1	6
	terhead, - - -	0 7	9]		Manchester, a Bro-		
	Brother H., - 0	3 0			ther, - - - -	0 5	0
	Two Seamen from			29.	Brother T., se-		
	Wigtenshire towards				veral doz. Hint Waf-		
	travelling expenses,	0 4	0		ers for Christians.		
28.	Friends at Pe-			21.	Sister W., - 0	2 6	
	terhead, - - -	0 7	8	25.	Bro. G., Glasgow		
30.	Brother F. H.,	0 3	0		for the Hint Wafers,	0 7	6
9 mo.	6. Sold two Gold				Sister H., - 0	2 6	
	Ear-rings, mentioned			26.	Sister M., - 0	2 6	
	last Report, - -	0 4	0	11 mo.	12. Sister P., Liver-		
15.	R. W., for a Re-				pool, - - - -	1 0	0
	port, - - - -	0 1	0	22.	A brother, for		
20.	Sister J. C., Li-				Books and Tracts,	0 2	6
	verpool, - - -	0 5	0	23.	A Sister, - 0	2 6	

1842			
11 mo.	27. A. W., towards printing the "Magazine,"	0	2 6
1 mo.	16. Sister R. Writing paper.		
2 mo.	25. A Sister,	0	11 6
	26. A Baptist,	0	2 6
	27. Widow's mite,	0	1 0
3 mo.	13. Sister P., Liverpool,	0	10 0
	14. Sister B., do.,	0	2 6
	19. A Sister, do.,	0	2 6
	21. Do. do.,	0	2 6
	Brother R.,	0	2 6
	Sister B.,	0	10 0
	Sister C.,	0	7 6
	22. Brethren, do.,	1	10 0
	23. Sister D., do.,	0	10 0
	23. A Brother in Wales, to get Fourth Report,	0	2 6
	Breth. in Hawarden	0	18 5
	31. Sister W. Hyde,	0	1 0
	A Minister,	0	10 0
4 mo.	4. Sister S., Liverpool,	0	2 6
	Brother T., some sheets of Hint Wafers.		
	5. Brother C., Glasgow,	0	5 0
	17. A. Wigham, Peace Tracts, and vol. 7 and 8 of the Herald of Peace.		
	A Brother, towards publishing "Christian Magazine and Herald of Union,"	0	0 6

1843.			
4 mo.	19. A dear Brother at Rochdale,	1	0 0
5 mo.	8. Brother T.,	0	5 0
	11. Anstruther Friends,	0	1 6
	12. Brother at Elie,	0	5 0
	13. A Brother and Sister,	0	2 0
	15. Brother S., Dundee,	0	2 6
	Brother P., do.,	0	2 0
	16. Brother overpaid Magazine,	0	0 4
	Sister C.,	0	5 0
	Sister M.,	0	2 6
	A Son of a Christian for a Stock,	0	5 0
	Sister M. and a daughter,	0	5 0
	A Brother towards travelling expenses to Arbroath,	0	1 0
	17. Sister A.,	0	2 6
	Dundee Brethren,	0	5 0
	A Friend,	0	2 0
	30. Towards travelling expenses, a brother,	0	14 6
6 mo.	30. Arbroath Christian Committee for the Discussion against Socialism towards travelling and other expenses,	0	12 0
Total, - £30 1 2½			

SUBSCRIPTIONS FROM LIVERPOOL AND OTHER PLACES,

As they stand in the Book.

1842-3.			
1842.			
Sept.	15. John Coward,	2	0 0
	A. Palethorpe,	0	10 0
	Wm. Crosfield,	1	0 0
	R. Johnson,	0	10 0
	16. Al. Thompson,	1	10 0
	Wm. Rushton,	1	0 0
	W. Walthew,	0	5 0
1842.			
	16. H. Holmes,	0	10 0
	17. T. F. Hampton,	1	0 0
	Ths. Morecroft,	1	0 0
	Hugh Craig,	0	10 0
	J. Morrish,	0	5 0
	Geo. P. Lyon,	0	10 0
	A Friend,	1	0 0

1842.			1843.		
Sept.	E. Heath,	0 7 6	Wm. M'Kay,	0 10 0	
	R. B.,	0 5 0	Law. Heyworth,	2 0 0	
	K. D.,	0 10 0	J. S. Elwood,	0 2 6	
	G. W.,	0 5 0	Hugh Crichton,	0 5 0	
	A Friend,	0 5 0	15. M. Ashton,	0 10 0	
	J. G. & Co.,	0 5 0	John Clare,	1 1 0	
	B. Frankland,	0 5 0	John Crone,	0 10 0	
	John Priestly,	0 10 6	Jas. Smith,	0 5 0	
	Law. Heyworth,	2 0 0	O. P. Q.,	0 5 0	
	J. Patchett,	1 0 0	16 C. E. Rawlins,	1 1 0	
	W. Reighton,	0 2 6	Dan. Harrison,	0 5 0	
	John Jones,	0 5 0	J. Francome,	0 2 6	
	Henry Jones,	0 5 0	R. L. Jones,	0 11 0	
	E. Ashcroft,	0 10 0	W. Fawcett,	0 10 0	
	Jas. Davis,	0 2 6	L. Graham,	0 10 0	
	T. A.,	0 5 0	T. B. B.,	0 2 6	
	Thos. Hyde,	0 10 0	T. Burley,	0 5 0	
	Geo. Cooper,	0 5 0	T. Meacock,	0 5 0	
	A Friend,	0 5 0	Thos. Affleck,	0 10 0	
	J. R.,	0 5 0	Sam. Wilson,	1 0 6	
	Geo. Hesketh,	0 10 0	A Friend,	0 2 0	
	A Friend,	0 10 0			
	Do.,	0 3 0			£42 19 0
	W. M'Kerrow,	1 0 0	Occasional Sup-		
	D. Ainsworth,	0 10 0	plies,	30 1 2 <sup>3</sup>	
	A. C.,	0 2 6	Aberdeen		
	Wm. White,	0 5 0	Church,	43 10 4 <sup>1</sup>	
	John Windsor,	0 10 0	towards Rent,	8 0 0	
	Christian Friend,	0 10 0	Articles of dress,		
	R. A., donation,	0 10 0	Groceries, &c.		
	S. Billinge,	0 2 6	&c., from va-		
	William Dix,	0 7 6	rious persons,		
	Jos. B. Yates,	1 0 0	and places, at		
	Joseph Wilde,	0 5 0	least,	8 0 0	
1843.	A Brother,	0 2 6			
3 mo.	4. John Crosfield,	0 10 6	Total,	£132 10 7	
	G. H. Head,	1 0 0	In a year and two months.		
	R. Waterhouse,	1 0 0			
	Jn. Croper, Jun,	3 0 0			
	Miss Wakefield,	0 10 0			

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