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SIXTH REPORT

OF THE

MEANS EMPLOYED BY SEVERAL CHURCHES OF CHRIST

TO

MAKE KNOWN THE GOSPEL,

AND

BRING BACK THE CHURCH TO UNION AND PEACE;

ALSO, EXTRACTS FROM THE JOURNAL OF

JOHN BOWES.

1845.

ON reviewing the last thirteen months, we have fruitful sources of deep reflection. I have conversed freely with Christian men of all parties, and regret exceedingly that they continue divided. I long more than ever for the time when they shall be cordially, visibly united. Sinners of all grades form but one great party, which we designate by one descriptive term—*wicked*—and in the same way the true disciples of Christ, of every variety of sentiment, form but one great class, designated the righteous. While the wicked and righteous remain in the world, we must have these two parties—we need no more. As the wicked are marshalled under the prince of darkness, and constitute but one army, so Christians, led on to victory by Christ the captain of their salvation, should constitute but one visible army. We have no warrant to divide those whom God has united. The true church, the body of Christ, is not bounded by the limits of the largest party; it is composed of believers, of the sons of God, scattered through every party. Present and powerful churches, rich in worldly wealth, and large in numbers, may have but few of the true church in them—churches, poor in worldly wealth, may contain many members of the body of Christ. His body consists of many members, who should appear as one body. No sectarian appellation would properly describe a church thus united. “I groan over the divisions of the church—of all our evils, I think, the greatest—of Christ’s church, I mean. That men should call themselves Roman Catholics, Church of England-men, Baptists, Quakers, all sorts of various appellations, forgetting that only glorious name of

Christian, which is common to all and a true bond of union. I begin now to think that things must be worse before they are better, and that nothing but some great pressure from without will make Christians cast away their idols of sectarianism—the worst and most mischievous by which Christ's church has ever been plagued.”—*Life and Correspondence of Arnold, of Rugby*, vol. i., p. 402.

Some are disposed to throw most of the blame of this state of things upon clergymen and ministers. They think that if there were no ministers at all, and if the Christian people were left to themselves and the Lord's truth and Spirit, that they would soon produce a change, and flow harmoniously together. It is difficult to say what truth there may be in this representation. Facts justify us in saying that the people often follow their ministers whether they go right or wrong, but there are some denominations who have no hired ministers, and they seem quite as far from union as some that have.

THE INFLUENCE OF WEALTH IN THE CHURCH.

The church is a spiritual community in which all are the sons and daughters of the Lord Almighty—kings and priests unto God. When any one is received into the church, put into office, or honoured because of his wealth, while his poorer brethren are overlooked and despised, the sin is committed mentioned by James ii.—“If ye have respect to persons ye commit sin.” No man deserves more respect than another because of his wealth. Such respect is not the love of the brethren, but the love of wealth. In the church no man should be honoured because he is rich—no man should be despised because he is poor. The honour given to wealth in the world has been transferred to the church, to the great injury of its moral power. If a rich man has obtained his wealth by honourable means, if he distributes it in clothing the naked, in feeding the hungry, in entertaining strangers, in spreading scripturally the gospel, he deserves our respect, not because he is *wealthy*, but because he is *benevolent*—not because his purse is long, but because his heart is large. He sows bountifully, and he will reap bountifully.

During the year I have read with great delight a letter by Charles Larkin, Esq., of Newcastle-upon-Tyne, a Roman Catholic, addressed to “THE MOST REVEREND William Riddell, D.D., Bishop of Tongo, on *the sin and simony* of selling seats in churches and chapels.”—G. Biggs, 421, Strand, London. This is one of the most vigorous and spirited productions of our times. I have seen nothing like it in this age from any

member of the Romish church. The most pithy part of the pamphlet I have inserted, by way of review, in "*The Christian Magazine and Herald of Union*," vol. ii., p. 104.

THE POWER OF THE TRUTH.

I fear many believers have underrated this power. They have expected their own sanctification to advance and sinners to be saved in answer to prayer, without placing sufficient confidence in the truth. "Sanctify them through thy truth—thy word is truth," was the prayer and explanation of our divinely appointed Saviour. If the truth as it is in Jesus is to sway and rule the soul, to penetrate and refine the inmost recesses of the man, and bring forth the rich fruits of holiness in the life, it must be *understood*—it must be more read, considered, and experienced. It is the great means appointed by our heavenly Father for subduing other rebels to his authority. We pray for revivals and wonder why we see so few—we ask for the conversion of our children and neighbours, and are disappointed that our prayers are not answered. Why are we unsuccessful? We have not made known the gospel. We have kept back the truth. We have prayed for the conversion of a sinner without at the same time telling him as much truth as would convert him, so that had he believed all we ever taught, he could not have been saved by it. We did not teach the gospel fully, plainly, and like men in earnest. If we wish our child or neighbour to be converted, let us take him aside and teach him the love of God to man. Men are ruined by hard thoughts of God. Let us proclaim his love, and prove it by the death of Christ for our sins, by his burial, and resurrection.

I have given my views of the gospel in a tract called "*The Gospel*." Men are most likely to believe in God's love to them when it is set before them, and when they believe that it will produce love in return.

A BURNING AFFECTION FOR THE HUMAN RACE.

One of the first lessons which Jesus Christ gives his pupils is *self-denial*—one of the first examples he places before us is his own. He could set nothing more glorious before us. His was a life of untiring zeal, of arduous toil, of unquenchable love to mankind. The highest eulogium on his history is contained in these few words—"HE WENT ABOUT DOING GOOD." Let us drink into his spirit, and copy his example. The good we can do must necessarily be limited, but let us remember that it is an inspired injunction "to do good unto all men." Let us never ask whether they are rich men or poor men—English,

Irish, or Scotch—it is enough for us that *they are men*—our fellow-creatures. Ignorant, let us instruct them; profligate, reform them; hungry, feed them; thirsty, if even our enemies, give them drink. Are they sorrowful, let us comfort them; in sickness, let us visit them. If we have wiped away the tears of a child, and sent him home with cheerful joy in his countenance, we have done something for suffering humanity. Let us address ourselves with firmness of purpose, with decision of soul, and, above all, with a large affection for *man as man*, to the work of doing good, and we cannot live and labour in vain. We shall diminish the burdens, lessen the sorrows, and wipe away the tears of many a suffering heart. We shall diminish the enemies, augment the friends, and add largely to the comforts and joys of our fellow-creatures. Oh, when will Christians hear more music, more charming melody in the songs of widows whose hearts they have made to sing for joy, than in the most costly organ. Christians talk of their doubts and fears while they are seeking comfort. Let them seek the comfort of others—employ themselves busily, earnestly, and constantly for the benefit of society, and they will become happy in making other people happy, while they are so thronged as scarcely to have time to think about personal comfort.

THE CHURCH IS THE GREAT REFORMER OF MANKIND.

But the church can only reform others as she teaches the truth herself, and sustains all her teachings by the weight of a consistent example. The church is indeed “the light of the world,” just so far as she inculcates the truth, and walks according to its commands. She is “the salt of the earth,” sending forth a penetrating, healthful influence far and wide, just as she is Christ-like; but if, on the contrary, the very salt loses its savour, it becomes an *outcast thing*, and instead of being useful to men, they tread it under their feet. If we wish to make the world right, to destroy its rebellion, and bring it over to Christ, we must *first make the church right*, by purging out the old leaven that we may be a new lump. The church that teaches humility must be humble—the church that teaches faith must show that she believes God for both temporal and spiritual bestowments. If I could not trust my body with God, I would not trust my soul with him. Shall he save from sin and hell, and leave us on earth without food and raiment? The church that teaches love to God and man must show it by actions. Her membership, ministry, institutions, parties, all require searching reforms. My love for the church induces me to say this. He is his child’s best friend who sets himself to correct

what is amiss. He is my best friend who lovingly, but faithfully, points out my faults. "My love for any place, or person, or institution, is exactly the measure of my desire to reform them; a doctrine which seems to me as rational now as it seemed strange when I was a child, when I could not make out how, if my mother loved me more than strange children, she should find fault with me and not with them."—*Arnold's Life*, vol. i. p. 415.

I fear that many Christians are overlooking the mighty influence which a true Christian church, such as she was in the beginning, had once on the world, and may have again. Without at all entering the arena of politics, I do venture to suggest to politicians of every school, that no government, of whatever kind, can be really good, only so far as it is composed of good men. Now, what is to make them good but the truth—the gospel which the church has to teach? And how can she teach it with effect, without walking according to it? I confess my utter ignorance of any other way by which men can be made good, Christ-like men. Then, as bad men would govern badly even under good laws, how can bad men make or keep good laws? Let us, then, first make the nation Christian by the truth—by the Church—and then we shall find more agreement as to modes or kinds of government. If there is any force in the adage, "whatever is best administered is best," we may rest assured that, as good men will make good laws, so they will administer them for the good of society. If Christian men, who, I grieve to say, spend much time and money in establishing their own favourite theory of government, would devote both to the great work of Christianizing the nation by the truth, they would act more in character, and do incalculably more good. Patriotism should prompt us to this. Whatly said of Arnold, of Rugby, "He was attached to his family as if he had no friends—to his friends as if he had no family—and to his country as if he had no friends or relations."—*Arnold's Life*, &c., vol. i., p. 237.

We can never be wrong, if we do not use wrong means, in attempting to make our nation really Christian.

HOLDING CONFERENCES OF CHRISTIANS.

Christians have kept too much aloof from each other. If they would come together, in the spirit of love and candour, and converse over their difficulties and plans of union and co-operation, truth would be elicited and diffused among many thoughtful and vigorous minds. Almost any kind of motion is better, more healthful, than a dead calm. If the church move

at all in the way of scriptural investigation, and consequent action, she can hardly get into a worse position than she is in. With the Scriptures as her text-book, she cannot go towards Rome. That is a journey which no man can take under biblical direction. The followers of Newman and Pusey first undervalue scriptural authority, and having got rid of its restraints, then, and not till then, they hasten towards Rome.

With the view of accomplishing such changes in the church as are deemed requisite to conform modern churches to the primitive, the following conferences have been held during the last thirteen months;—In Cook Street Chapel, Salford; Nethergate Chapel, Dundee; Tabernacle, Liverpool; Baptist Chapel, Carlisle; Nelson Street Chapel, Lancaster; School-room, Woolton; Lawson Street Chapel, Preston; and Temperance Meeting-room, Hardman Street, Manchester. I have also given liberty, after many of my lectures, for Christians to ask questions and make remarks.

EXTRACTS FROM J. BOWES'S JOURNAL.

8th mo. 18th, 1844.—MANCHESTER.—At Castle Field, in the evening, a soldier came up with two of his comrades. He was very talkative and unruly, and took off his belt to strike. He aimed a blow at me. A brother, who saw it coming, stepped in and received it for me. I was pushed down from the chair, and when I looked round, I found that the young men in the congregation, who did not know the truth, had driven the soldier into the street. I saw him no more, but heard that he was taken to the police office, for disorderly conduct, elsewhere. The same evening I finished in peace. We cannot wonder that men should be quarrelsome in such a school, trained up, as they are, to fight and kill.

12th mo. 24th.—Called to see my uncle, DAWSON BOWES, at Leeds. Found him upon a dying bed. He has been for some time lame, and dependant for support on others. When I called a few days ago, he seemed very happy in the prospect of death and glory. He said, "I would not give the place to which I am going for a hundred such worlds as this." "John," said he, with tears and cheerful joy, "I have been a beggar all my life, but I shall be a king's son there." My aunt died last night. He only lived a few days after this. "To die is gain," when we live to Christ.

3d mo. 6th, 1845.—I have for some weeks visited ———. Ministers and others had visited and prayed with him. I commenced with the facts of the gospel, detailing the birth, life, miracles, death for our sins, resurrection, and ascension of the Lord Jesus Christ. His attention was fixed. He was astonished at the good tidings of pardon, as God's free gift, through faith. To-day he expressed his great gratitude for the truths taught him, and said to me, "I never knew, until you explained it to me, that Jesus Christ was ever upon the earth, and that he wrought miracles; though I had sung Christmas carols when I was a boy, it never occurred to me that he was born in a stable, and that he suffered for our sins." He seemed to be conscious that this igno-

rance was a shame to him, and spoke of it in that light to his nurse. He is nearly fifty years of age, is rated for the income tax, and has often heard sermons in a Methodist chapel. As he is recovering, I trust he will do Christ's sayings. This is the most remarkable case I ever met with, and proves the importance of not taking it for granted that persons, whom we wish to believe, are acquainted with the facts of the gospel: we should treat them as though they had everything to learn.

6th mo. 27th.—LIVERPOOL.—Preached to a large congregation in Williamson's Square. Deep attention seemed to be excited.

29th.—Great Crosshall Street Room, at half past ten. Had a refreshing season at the Lord's Supper, as I generally have. How sweet to remember Jesus. To remember that he died for our sins, while we were yet enemies, thus teaching us to cultivate a kindred spirit to each other, and to our worst foes. In this institution we are also animated to hope for our Master's return—"we show his death till he come." I had rather sit at the Lord's table than at the Queen's. *Prince's Pier Head*, at three o'clock. A very large and attentive congregation. *Mill Street, Toxteth Hall*, at six o'clock. Proclaimed free pardon and full salvation to every one that believeth.

30th.—Near *St. James's Market*.—A very large congregation, and exceedingly attentive. I never had larger congregations, or more solemnly attentive.

7th mo. 1st.—This morning a breakfast was given to Merle D'Aubigne, in the Music Hall, at 3s. 6d. each. Such meetings reward the rich and punish the poor. I had neither money to spare, and if I had, I should not encourage such a course of proceeding, nor do I approve of such charges. Having a high regard for D'Aubigne, and a great desire to see him, I denied myself this pleasure, and sent him a copy of some of the most useful of my publications, with a letter containing my views of the breakfast. He sent the following note:—

"DEAR SIR,—I thank you for your books and letter. I believe there are many poor among the rich, and many rich among the poor. The Lord may give us to be poor in ourselves and rich in Him.

Your brother,

MERLE D'AUBIGNE.

1st July, 1815.

2d.—Sailed for Scotland by the *Princess Royal*—fine passage. A Jew, rather intelligent, on board. Has been several years in England, speaks English very well. States that the Jews are very kind to their poor, and still expect the Messiah. I endeavoured to show him from their own prophets that Jesus Christ was the despised and rejected one foretold by Isaiah, Daniel, &c., and read to him Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." I asked him if any but Jehovah could "pour the spirit of grace and supplication?" He acknowledged that it applied to Jehovah. I then proved that the words, "they shall look upon me whom they have pierced," could not apply to any one but to Jesus Christ, since God, as God, could not be pierced, and since God manifested in the flesh was pierced in the flesh by the soldier's spear; so that the person here spoken of must be both God and man, and that the text can apply to no one else but to the Lord Jesus Christ. To this he gave no satisfactory answer. His wife often wished him away, owing to the crowd of people that came around us, but he came back

again, and was quite free to speak with me, but declined giving his reasons for not believing in Christ. I pointed him to the stupendous miracles wrought by the Saviour, and asked him if they did not prove that he was sent of God? He referred me to two Rabbis, one in Liverpool and another in London, and told me that they could give me satisfaction on the texts and miracles. He always referred me to them when he could not answer; exactly as the Roman Catholic refers to the priest. It appears that still the blind Jews, who reject the Messiah, are following their blind leaders. When will men break the yoke of priestly dictation and freely search the Scriptures for themselves? After this a Swedenborgian endeavoured to deny a resurrection to come. I read and expounded the greater part of I Cor. xv.

3d.—Met a few Christians in GLASGOW. They meet together weekly. Some of them are afraid of a church, others of them desire it. I do not expect them to do much good as a meeting while they are in their present loose state, but let them boldly and humbly imitate the first Christians, and they will do good in this great city.

4th.—Arrived in Dundee about twelve o'clock at night.

5th.—Preached on the shore, near the place where, a few years ago, I was fined £2 for preaching.

6th.—*West Port*.—Out of doors at eight in the morning. The rest of the day I spent happily with the church.

7th.—Preached again on the shore. The truth seemed to penetrate the hearts of the people. While discoursing on the love of God to us, and the love we should show to all the children of God and to all mankind, even to our greatest enemies, the power of love was mightily felt.

9th.—NEWBURGH.—In the open air; many listened to the truth. Held a conversation with two who have fallen into A. Campbell's errors on no forgiveness or remission but in baptism. One of them admitted that many had felt peace and joy on believing without being baptized. He said "it was like a man being satisfied with a piece of paper that he had put into his pocket, believing it to be a £5 note, because it was like one, and it would give him all the satisfaction of a real £5 note while he believed it to be one." This illustration turned against his theory with overwhelming effect, and he would feel it the more keenly as he has published this view. I proved that all that believe "do enter into rest"—that Christ says, "Come unto me all ye that labour and are heavy laden and I will give you rest"—that Christ promises "peace," "joy," "love," as well as "rest;" and then I asked, do you call all these *no more than a blank piece of paper, or a forgery, without baptism*, thus making the promises of Christ of none effect? Out of the fulness of the heart men speak. When there is nothing but baptism in the heart, nothing else can be expected from the mouth; but when Christ is in the heart, he will be the theme of the mouth; when baptism is mentioned, it will be in its place, and hold a beautiful and lovely connexion with other parts of revealed truth.

11th.—*Ferry-port-on-Craig*.—In the Baptist meeting place. As there was a meeting of the Free church the meeting was small. Two or three very kind families.

12th.—Crossed the Tay in a ferry-boat, engaged for the purpose, to reach Arbroath in time for the steamer for ABERDEEN. Preached in *Castle Street* in the evening to a large congregation.

13th.—Spent the day in our meeting room, Long Acre, excepting that I preached out of doors at four o'clock. The room full at six.

16th.—Brother James Shearer met me at Pitcable with a pony, to take me to his house at *Croft-end of Auchlyne, Clatt*, where I discoursed in the evening.

17th.—Rode with Brother Shearer to the GLEN OF FOUDLAND. A barn, fitted up with pulpit and seats, was the preaching place. The Established and Free church ministers preach occasionally in it. A large and deeply-interested congregation. A cordial invitation from the farmer to return. May these sheep that pour down from the mountain sides ever feed in the richest pastures of divine truth. Remained all night at John Mackay's, on the mountain side. He is the chief teacher in a Baptist meeting, the members of which break bread sometimes with the brethren that meet at Clatt and Leslie parishes. This is as it should be. Why should little differences of judgment divide the children of God? Some are beginning to see that party names are evil.

18th.—INSCH.—The hall was asked here from a professing Christian, and refused. Had I preached the doctrines of a sect the last time that I was here, the hall would have been granted again. It is the same spirit that refuses sites to the Free church. One of the brethren accommodated us nearly as well in his barn. The two ministers that asked questions last time were not here. By the last visit good was done. Some began to meet in Christ's name alone.

19th.—KINNETHMONT.—In a barn—had a very gracious season.

20th.—CROFT-END OF AUCHLYNE, CLATT.—Ten of us sat down at the Lord's table in the forenoon—had the Master's presence. As several more Christians were present, I should have liked every child of God to have taken his seat at his Father's table.

Rode to AUCHLEVIN, parish of PREMNA, where Peter Ferres preaches every fortnight. More present than the hall would hold.

21st.—Rose about four, and set off for Banff and Macduff. Found, as the fishermen were out at the herring fishing, and as the night was cold and inclining to rain, that I should not likely get a congregation. Found a Christian brother, named Rettie, about returning to Cumminston. I rode in his cart about nine miles, and walked the rest to New Pitsligo, which I reached after eleven o'clock, having been travelling since five, A. M., and gone over about fifty miles of ground. The Christian family were gone to bed. I rested a few hours, took counsel with them, and set off before five o'clock on the 22d, to get a coach for Aberdeen. After walking nine miles, met the coach.

23d.—A large and deeply-attentive congregation in Castle Street. Here I learned that Ellen Magee and her husband had been led to renounce Roman Catholicism through a discourse which I delivered in Dundee some years ago. In the course of the series I dwelt upon the evil of withholding the cup from the laity, so that no living Roman Catholic, who is not a priest, has ever taken the Lord's Supper since he was born, and that for bread the communicant got a wafer. She went once after this, determined to see whether I had told the truth or not, and after the priest put the wafer on her tongue, she contrived to take it off with her hand unobserved, and to take it home and examine it. She found it to contain no *body, soul, or divinity of Jesus Christ*, but to be a mere wafer. From that time she left the church of Rome, and on removing to Aberdeen united with us. Through some imperfect instruction on her own part she left us, and some time after united with the Wesleyan Methodists. From all I can hear she is now

united to Christ. Her husband has left Rome, but I fear does not yet know the Lord Jesus Christ as his Saviour.*

24th.—STONEHAVEN.—A considerable congregation in the Temperance Hall. Several questions asked. I hope that several, who here approve of the truth, will act it out.

25th and 26th.—Sailed for ARBROATH. Preached out of doors, foot of *Bog Lane*, and *Shambles Bridge*.

28th.—Lord's-day, 7½ morning.—Considerable congregation out of doors, as we had at 5 P.M., on the shore. Discoursed in the School-room at 11, and Lord's Supper at 2. Here is a very loving little church. They have been peaceful and loving since they began to meet. I never saw so many in the place of meeting as at six o'clock, when I endeavoured to preach Christ to his enemies, and to teach his friends several important truths.

29th.—ANSTRUTHER.—Sent round the town's drum to give notice of sermon, and preached on the shore.

30th.—EDINBURGH.—Got a chair from Prince's Street, and stood on the mound. Preached to a large congregation. Had present a precious mother in Israel who was led to know Jesus through a discourse which I preached here some years ago. Also, J. Jeffrey, who once aided me while I preached in a steam-boat, on the Tay, from Perth to Dundee.

For other particulars of my Journal, see *The Christian Magazine and Herald of Union*, vol ii.

PROGRESS OF THE TRUTH.

During the year churches have been formed or organized according to the New Testament at *Clatt* and *Leslie*, in Scotland; *Carlisle* and *Preston*, in England. Two or three brethren have begun to meet in the Lord's name alone at *Stockport*. There are other four meetings in a state of transition from an unscriptural to a scriptural position.

During the year I have printed more publications than on any previous year.

1 of 21 pages—	3,000	copies,	making	72,000	pages.
12 ..	21,500	291,000	..
4 ..	28,000	112,000	..
Total copies..		55,500	Total pages..		478,000

These cannot be circulated in various parts of the three kingdoms, among both rich and poor, without awakening inquiry and doing good. It is also a matter of rejoicing that in most of the large towns where a movement has commenced to make the church scriptural, united, and active, the brethren preach in the open air. The amount of good done from these open air services will only be fully known in eternity. If, by our labours, we can be instrumental in augmenting the happiness of Christians, by promoting their scriptural order, activity, and unity, and turn many to righteousness whose past days have been rendered miserable by the evil of sinful passions and desires, we shall bless God that ever we were born. What a heaven of happiness it gives even in

* Since this occurred, I have conversed with John M'Guinness, who has left the church of Rome. He entered the Toxteth Hall, Liverpool, where one of our brethren was preaching. I asked him what in the preaching led him to renounce the church of Rome? He said, "the prodigal child." As the prodigal son was forgiven by his father without a priest, he thought God could thus forgive any sinner now. He said, "The priest makes himself God when he professes to forgive sins." I answered, "God only can forgive sins." He, his wife, and two daughters have left the church of Rome.

this world, not to speak of the far greater rewards of another, to reduce rebels to obedience, uphold the empire of God, and extend it among men, while we sow among them those heavenly seeds of peace and harmony which unite man to man, and man to God and heaven.

SUBSCRIPTIONS FROM LIVERPOOL, &c., AS THEY STAND IN THE BOOK.—1844-5.

1844.			1844.		
Sept. 18.	John Coward	£3 0 0		John Smith	0 5 0
	Wm. Crosfield	2 0 0	Dec. 6.	John Windsor.....	0 5 0
	George P. Lyon	0 10 0		1845.	
	John Priestley	0 10 6	1 mo. 16.	Wm. Mc. Kerrow	0 10 0
	A. B.	1 0 0	2 mo. 20	John Crosfield.....	1 0 0
	R. Johnson	0 10 0		G. H. Head, per Ditto	1 0 0
	A. Friend.....	0 3 0		John Clare	1 1 0
	Wm. Walthew.....	0 5 0		Michl. Ashton.....	0 10 0
	Wm. Rushton.....	1 0 0	March 1.	John Cloue.....	0 10 0
	R. Waterhouse	1 0 0		Lawrence Heyworth..	2 0 0
	John Nicholson	0 5 0		Thomas Meacock	0 5 0
	George Heath.....	0 7 6		W. Mc. Kay.....	0 10 0
	Thomas Hyde	0 10 0		R. Waterhouse	2 0 0
	Thomas Morecroft....	1 0 0		John Cropper, Jun..	3 0 0
	Henry Holme & Son	0 10 0		D. Hanison.....	0 5 0
	Hugh Craig.....	0 10 0		Thomas Affleck	0 10 0
	Wm White	0 5 0		Miss Wakefield	0 10 0
	A. Palethorpe.....	0 10 0		I. S. E.....	0 2 6
	R. Price	0 2 6		R. L. Jones	1 0 0
	James Davis	0 2 6		J. Francom.....	0 2 6
	Wm. Dix	0 7 6		G. W.....	0 5 0
	Thos. F. Hampton ..	1 0 0		X. Y. Z.....	0 5 0
Nov. 3.	J. Patchett	1 0 0		L. Graham	0 10 0
	H. G.....	0 5 0		Samuel Job.....	1 0 0
7.	A Friend	0 2 6			
	George Cooper	0 5 0		Total.....	£31 7 0

OTHER PROVIDENTIAL SUPPLIES FROM VARIOUS CHURCHES AND BRETHREN.—1844-5.

1844.			1844.		
7 mo. 10.	Brother D., Liverpool	£0 5 0	10 mo. 5.	A Brother, Dundee ..	0 1 0
	Brother J. H.....	0 2 6		Sister C. do.	0 5 0
20.	Brother C.	0 1 0		9. Sister T. do.....	0 1 0
21.	A Friend, Manchester	0 2 6		10. Brother M—d, do..	0 5 0
22.	A Brother, overpaid			11. A Sister do.	0 10 0
	Magazine	0 0 4		12. Brother S. do	0 5 0
	Do., another do..	0 0 5		Brother B do.	0 1 0
26.	A Brother	0 1 0		13. Arbroath, Young Sis-	
31.	A Brother in a time of			ters	0 2 0
	need.....	0 10 0		22. Brother D., Liverpool	0 5 0
8 mo. 1.	Brother and Sister C.			26. A Sister, Stonehaven	0 2 0
	Liverpool, part of			28. Sister B., Liverpool..	0 2 6
	what he had laid by			30. Brother C. do.	0 1 0
	for a winter's coat,			31. Brother W. S. do....	0 1 0
	not expecting to		11 mo. 1.	Brother R. S. do..	0 5 0
	need it.....	0 10 0		4. A Sister, Liverpool..	0 2 0
	1. A Brother, Manchester	0 2 6		A Sister, do.	0 1 0
	7. A Sister, do.	0 5 0		5. Brother T. do.	0 10 0
20.	Brother S.....	0 2 6		Brother J. C. do.	0 10 0
24.	Brother W., Liverp.	0 5 0		Sister C. do.	0 2 6
31.	A Sister, Aberdeen ..	0 5 0		Brother A. do.	0 4 3
9 mo. 1.	Brother G. B., for ne-			A Sister, do.	0 1 0
	cessary articles of			12. Brother J. T. do.....	0 1 0
	furniture, &c.....	0 10 0		14. Brother R. Woolton	0 10 0
17.	Liverpool Sisters....	0 5 6		25. Carlisle, a Sister....	0 1 0
22.	Aberdeen, a Sister ..	0 0 6	12 mo. 2.	A Sister at Lancaster	0 5 0
26.	A Friend	0 2 6		Brother H. do.....	0 5 0
30.	A Brother	0 1 0		Brother T. do.	0 5 0

1844.			1845.		
	5. Brethren at Lancaster			A Brother	0 1 0
	by John Furness..	1 10 0		A Brother	0 1 0
	16. Sir C. E. Smith....	2 2 0		26. A book sold, given for	
	23. John Bowes, Sen....	3 10 0		the Lord's work ..	0 0 6
	24. Brethren, Holme lane	0 2 0	5 mo.	3. A Brother, Liverpool	0 1 0
	Dundee Church, last			12. Brother B. do.	0 5 0
	6 months of 1844 ..	3 14 6		11. Sister J. C.....	0 2 6
	Arbroath do.....	1 15 0		Bro. C. for railway ..	0 2 6
	Liverpool do.....	1 3 1		24. A book given.....	0 0 4
	Manchester do.....	2 3 9		27. Do.....	0 0 9
	Aberdeen do. travel-		6 mo.	15. Sister W. Manchester	0 2 0
	ling expenses.....	1 15 0		28. A Brother, Liverpool	0 1 3
	Woolton do.	0 2 8	7 mo.	3. Brother B. Glasgow..	0 6 7
1845.				4. Brother C.....	0 2 6
1 mo.	12. Gillbent, travelling ex-			7. A Sister, Dundee	1 0 0
	penses.....	0 1 0		9. Sister A. do.	0 2 6
	17. To my youngest son	0 0 6		10. Brother M. do.....	0 5 0
	31. Brother S. to coach			Brother S. do.	0 2 6
	expenses.....	0 1 0		Sister M—H, do	0 5 0
2 mo.	3. Brother R. Woolton..	0 2 6		A Friend	0 5 0
	A Friend.....	0 2 6		11. A Sister	1 0 0
	4. Two Sisters	0 1 8½		12. Brother Y. Aberdeen	0 1 0
	A Friend... ..	0 1 0		11. A Sister, do.	1 0 0
	5. Brother S. Liverpool..	0 5 0		15. Brother T. do.	0 2 0
	A Friend, do.....	0 2 6		A. W. do.	0 1 3
	Brother B. do.....	0 5 0		18. Two Brethren, Inch.	0 1 0
	Sister J. C. do.....	0 3 0		19. Brother R. do.	0 1 0
	A Brother	0 2 6		Brother D. do.	0 3 0
	A Brother	0 1 0		20. A Brother, Leslie	0 2 6
2 mo.	7. A Brother, would over-			A Brother, Clatt	0 2 6
	pay Magazine	0 0 4		21. Brother S. do.	0 10 0
	25. A Brother in Manches-			22. A Sister, New Pitsligo,	
	ter. do.....	0 9 6		towards coach fare	0 7 6
	A Sister, Woolton....	0 2 6		Sister T. Aberdeen ..	0 2 0
	Brother A. Liverpool	0 5 0		Sister T—r, do.....	0 1 6
	Brother C. do.	0 5 0		23. Brother M. do.	0 2 6
	Brother S. C. do.	0 1 4		24. Friends, Stonehaven.	0 1 6
3 mo.	1. Sister C. of Dundee,			28. Dundee, a Friend....	0 0 3
	by J. G.	0 5 0		Dundee church, seven	
	3. Sold a book given for			months, 1845.....	2 1 6
	the Lord's work ..	0 3 6		Arbroath do.....	1 5 0
	16. Brother H. Manch..	0 2 6		Liverpool do.....	2 16 0
	18. Accordion sold.....	0 3 0		Manchester do.....	0 5 0
	21. A Brother towards a			Aberdeen do.....	1 0 1
	new hat, Liverpool	0 2 6		Woolton do.	0 3 0
	A Brother, do.	0 2 6		Preston do.....	0 7 6
	23. Brother S. do.	0 2 6		Articles of dress, provisions, &c.	
	Brethren towards a			at least	2 15 0
	hat, &c.	0 4 6		Profits of a stationer's shop, kept	
	26. Brother B. D. do....	0 5 0		by my own family	3 0 0
	J, C. do.....	0 5 0		Profits of my own publications of	
	Brother A. do.	0 5 0		this and former years.....	13 1 11
	Brother W. do.....	0 2 6			
	26. Brother J. do.	0 1 0			£66 12 7½
	29. Brother W. J. Manch.	0 5 0		Subscriptions as above....	34 7 0
4 mo.	7. Sister B. do.	0 10 0			
	A Friend, for children	0 1 0		Total.....	£100 19 7½
	A Brother	0 1 6			

The above is the amount received from all sources during thirteen months, ending the 7th mo. of this year. It will be observed that it includes sums that have been given by churches and individuals towards travelling expenses in the course of the thirteen months. I have travelled between three and four thousand miles, and all these expenses, as well as support, paying for halls, giving public notice of sermons and lectures, have been defrayed out of the above sum.

JOHN BOWES,

61, York Street, Hulme, Manchester.