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# SEVENTH 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.

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**1846.**  
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IN the course of the past year, the Lord of the harvest has not only sent forth more labourers, but led his people to see the great importance of **INDIVIDUAL EXERTION**. The idea has been entertained in years past, that the Holy Spirit, in answer to prayer, would, in his own time, convert sinners; and it was not distinctly seen that the Holy Spirit draws sinners to Christ chiefly *by the truth*. Hence, many who have prayed, "O Lord, revive thy work," have kept back that truth which God has appointed, in grace, to quicken and save the soul. There has been a want of confidence in the Gospel, although it is God's appointed medium of salvation to man. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." It is by the preaching of the Gospel that the world is led up to know what God is, and thus rebellion is subdued, and sinners, under a display of God's love, are led to trust in that kindest heart which was pierced by the soldier's spear. Such is the mighty power of love, that faith in God's love kindles a similar flame in every believing soul. The truth about Jesus, when it once enters the soul, casts it, and transforms it into its own mould, as Paul writes—"But thanks to God, that although ye were the slaves of sin, yet ye have obeyed from the heart the type of doctrine into which ye were delivered."—(See the Greek.) Confidence in the saving

power of truth is requisite to induce us to teach it as frequently and earnestly as we can. The Lord Jesus Christ saves us, but how? By *teaching* us the truth about his own death for our sins, his burial, and well attested resurrection. Men are destroyed by ignorance. The greatest crimes in our land are annually committed by those who can neither read nor write. Very few convicts can read and write well. Men are saved by knowledge. So taught the Prophet of Nazareth—"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Let this great truth be understood, and Christians will try to teach to every creature that glorious "Gospel of Christ, which is the power of God unto salvation to every one that believeth." Let all men know that Christianity only saves as it is understood—that it is *a system to be learned*, and they will be likely to read and hear that they may learn it. Paul said to Timothy, "continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Another great error into which many of the Lord's people have fallen, is that of leaving the teaching of the Gospel to the ministers or officers of the church, as though only they ought to teach the Gospel. With as much wisdom might the army leave the fighting of its battles to the officers; and should it act thus, what could be expected but defeat?

We wonder why so few are converted, and we withhold the only truth which can convert them. Let the Christian reader ask—Did I ever sit down or engage, in my own mind, to teach as much truth to a sinner as would have led him to salvation, had he believed it; if not, need I wonder that my prayers are not answered?

We have had several instances, in the course of the year, of ignorant rebels who have been led to Christ through the private teaching of both brethren and sisters. In our own families, and among our own relations, as well as among others into whose society Divine Providence may introduce us, we are peculiarly called upon to make known "the truth as it is in Jesus."

#### TRACT DISTRIBUTERS,

Also, would do well to give such tracts as "The Gospel," "Believe and Live," and "What is Faith?" to those whom they wish to teach the Gospel. It is to be regretted that many

tracts do not tell a sinner what he is to believe in order to be saved. If we wish to instruct believers to obey Christ, let us put into their hands such publications as call attention to the "all things" which Christ has commanded.

#### TRUTH AND GRACE

Are mighty in the kingdom of Jesus—we should desire to be filled with both. Those who lived in Judea, while Christ tabernacled there, and were attracted by his love, could say, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of GRACE and TRUTH." Such was the Saviour's aspect to men—he was *full of favour* for lost sinners—hence his tears over guilty Jerusalem. Let us resemble him. Let us study the wretched state of the ungodly and the "grace of our Lord Jesus Christ" till a *favour* for sinners shall spring up within us like a powerful stream bearing us onward in "the work of faith and labour of love." We can only hope to be useful to others as the truth fills our own hearts. Christ was *full of truth*; and as it is by *reading, hearing, or praying* that the Lord's children are to be filled with truth, let these means be *duly, daily*, and, if possible, frequently in a day, employed. Our time for work is a limited day, which is hastening to a close. It must be done now, or left undone for ever. We cannot read the Gospel in the grave. All Christians have some gift, some talent or other, committed to their care under the solemn injunction, "Occupy till I come." It is possible to neglect any gift or talent, such as teaching, praying, &c., till we provoke the owner to take it from us and give it to others. How solemn our responsibility!—the day of accounts hastens. God has committed to his people the treasure which eternally enriches—they are to call upon others to inherit the true riches. Let all speak, and especially all who can say, "of his fulness have we all received *grace upon grace*." GOD IS GOOD, and he gives, through Jesus, *favour* heaped upon *favour*. Our being saved from sin, delivered from our enemies, and being made useful, are all in the hands of one that loves us, and is able to keep us from falling. To fear that we shall fall, or to distress our minds about our own weakness and danger, is to doubt the love and power of our Saviour. He loves to be trusted, and well does he repay the confidence of those who "cast all their care on him."

#### THE UNITY OF THE CHURCH,

Which has been the theme of our yearly reports, and occur

ped much of our labours, is now commanding a large share of attention, but not so much as it deserves. The Church in Irwell Street, Manchester, addressed the proposed **EVANGELICAL ALLIANCE**, when it held its great meeting in the Free Trade Hall. The address, which is too long for insertion here, appeared in "**THE CHRISTIAN MAGAZINE AND HERALD OF UNION**," *vol. ii. p. 169*. It is a matter of joy that the love of Christians is outgrowing their sects—that sects are becoming to them like child's clothes to the youthful man, too small and narrow, and therefore no longer fit for wear—fit only to be cast aside for more manly garments. Some glory in being *Roman Catholics*; we are too *Catholic* to be *Roman Catholics*. This word *Roman* is too sectarian for us. Some glory in being *Protestants*, but we *protest* against the sectarianism of *Protestants*, and cannot allow our Christian love to be restricted to them, or to any narrow party, but desire to extend it as far and wide as Christianity itself—"Grace be with all who love our Lord Jesus Christ in sincerity." When sects are felt to be too narrow for the enlightened minds and affectionate hearts of Christians, they will be laid aside as useless, and all the Saviour's scattered flock, now divided into discordant parties, will become "one fold under one shepherd."

#### THE SETTLEMENT OF THE OREGON QUESTION

Has made us feel a satisfaction in the pacific principles of the nation greater than ever we felt before. On no previous year, possibly, have more large and powerful peace meetings been held than during the past. Tracts have been widely diffused. Oh! that the lovers of peace would resolve *to give every family in the kingdom a tract against war*. It could be done. If the Christians of this country have abolished slavery, and done something to give permanent peace with the United States, let them do what they can for the world. It is no matter of thanksgiving to the enlightened Christian that during the last twelve months tens of thousands of men, on the banks of the Sutlej, or in the river itself, were slain through our nation.



#### EXTRACTS FROM J. BOWES'S JOURNAL.

8 mo. 17th, 1845.—This morning preached out at the **NEW CROSS, MANCHESTER**. The people were very attentive till the Roman Catholics disturbed the meeting by offering to discuss their religious views. I named a committee to prepare for a public debate, but could not procure order.

This evening was much comforted under the persecution sustained at the **New Cross**, by the application made for church fellowship by a young

man, who has been led to know the Gospel through my preaching at this very place. Several others applied for church fellowship.

18th.—Visited a candidate for the church. She sees so much of her own imperfections, that she doubts whether Christ has saved her or not. If she saw no imperfections, would she not think herself entitled to pardon on account of her own goodness? How few are satisfied with what Christ has done for their sins, and willing to accept of salvation freely, as a gift from God's great grace.

23d.—STOCKPORT, near THE COTTON TREE, at nine o'clock—in a large room in Birch-street, at 10½—far end of PORTWOOD, at 1½—this end of Portwood, at 2¼—Room at 3. Open air, near the Independent Methodist Chapel, at 5½—at 6½ in the room. Returned to Manchester with a body needing rest after seven public services. May the seed sown to day be seen after many days.

9mo. 3d.—STOCKPORT.—After preaching, returned home by the railway. A gentleman observed me put up my umbrella to keep off the wind. He also came under it, remarking, "I like to be under the canopy of a friend." This was very frank in a stranger. I replied, "all mankind should be friends to each other, and if they were humanized and Christianized would treat each other as friends and brothers."

14th.—NEW CROSS.—Very orderly meeting, till the Roman Catholics came to disturb. They pretend they want a discussion. I had written out my terms, which I was about to read, when they began to fight. It would seem as though their object was not to get to know the truth by discussion, but to create disturbance, that the glorious truths of the Scriptures may not be heard among them. Though there are many infidels in Manchester, they are more courteous and civil than the Roman Catholics.

PRESTON, 11mo. 13th.—As I was holding a *week's meetings* for preaching the Gospel and teaching Christ's commandments, at the request of the ANTI-WAR-SOCIETY, I gave a Lecture against war, in Lawson-street Chapel, which was very well attended. I showed how every family in the kingdom *could easily be presented with a tract against war.*

16th.—*Lawson Street Chapel.*—A happy day—four souls profess to have believed the good tidings while calmly listening to the preaching of the Gospel. Souls saved are very precious *hire.*

17th.—The week's meetings closed to day. A sudden death happened—awfully instructive. A man who resided not far from my lodgings, and who, on former visits to Preston, had often heard me and been deeply affected, died suddenly. About six months ago he was much affected about his eternal destiny, invited me to his house, and I took breakfast with him at that time. He, however, only attended two of the meetings last week, and was not in the Chapel at all yesterday, nor in any place of worship. This morning he went to his work at seven o'clock, at 7½ was not well, left his work, in about 40 minutes he was a corpse. Ah! had he known that this would be the last week of his life, and that yesterday was to be his last Lord's day in this world, would he not have heard the Gospel which testifies of Jesus the only Saviour? Time is short. How forcible the command, "Boast not thyself of to-morrow." "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

30th.—LIVERPOOL, *Torteth Hall,*—Have just finished a *week's meetings.* This was the last of the series. The meetings have not been well attended till this evening. I never saw so many hearing the Gospel in the hall. A general flood of tears during the proclamation of the Gospel. A very precious season at the Lord's supper.

1 mo. 4th, 1846.—**MANCHESTER.**—We held a fortnight's meetings here last year, with no appearance of fruit at the time. It is now appearing. To-day four souls, converted from the world, wished to unite with us.

During the first and early part of the second month, visited and preached or lectured at *Middleham, Leyburn, Leeds, Birkenshaw, Birstal, Batley,* and *Heckmondwike*. While at Birstal I went to see *John Nelson's* grave, in *Gomersal* grave-yard. The following is inscribed on his tombstone:—  
 “JOHN NELSON, departed this life, July 18, 1771, Aged 67 years. Martha, his wife, departed this life, September 11th 1774, Aged 69 years.

While we on earth had our abode,  
 We both agreed to serve the Lord.”

From this it would seem that Martha did not always persecute him, but at last got converted, though she once left her home because of his religion and his preaching.\*

2 mo. 15.—Closed a week's meetings at **GILBERT**, large congregations, and they have gone on increasing to the last. JOHN ALCORN, EBENEZER SYME and I laboured by day in visiting from house to house, conversing on the Gospel, leaving tracts, and informing the people of the meetings, and each evening we preached the Gospel. One address in the course of the week showed what a Christian church should be.

4 mo. 15th.—We have held meetings for eleven days at **RUSHOLME**. The following was circulated in hand bills, large placards, and a few advertisements were put into the newspapers:—“**MOOR STREET CHAPEL, RUSHOLME.**—On Lord's Day afternoon, April 5th, 1846, a series of Revival Services, will (D.V.) be commenced in the above chapel, which will be continued every evening throughout the week. The Christian Brethren, who stately meet in the above place of worship, are concerned to see so many around them neglecting the ‘one thing needful;’ and being persuaded it is the bounden duty of those who have been made the happy partakers of the Salvation of the Gospel, to seek by every legitimate means to extend its knowledge, they purpose making, in humble dependance upon the Divine Blessing, an extra effort for the spiritual enlightenment of their fellowmen. The glory of God, in the Salvation of Souls, being, they trust, the only object they have in view, they urgently request those who are anxious to become partakers of the hope of the Gospel, to attend the Meetings. On Lord's Day, April 5th, the service will commence in the afternoon, at three o'clock; in the evening, at half-past six; and at seven o'clock on each of the following evenings throughout the week. (Here follow the names of the preachers.) N.B. Seats free, and no collections.” A few souls were led to believe the Gospel, and a few were added to the church.

6 mo. 9th.—Set off to **LIVERPOOL**. Preached to a large congregation near St. James's Market. Seldom see larger congregations than in Liverpool—feel thankful that though the novelty is over, the attendance is greater than ever. There was exceedingly little open air preaching in Liverpool nine years ago, when I was taken up by the police for preaching at the coach stand, Scotland road. Now there is a great amount of open air preaching, both by our own brethren, the town missionaries, and other Christians.

13th.—At **CATRINE** in *Ayrshire*. *An old woman is the town cryer.* She cried my discourse very well—had a considerable number in the market place.

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\* Since this visit, a few believers have commenced meeting weekly in the Lord's name alone, at *Gomersal*.

14th.—CUMNOCK, in Mc. Knights Hall, at 11, 2, & 6. A large congregation in the market place at one o'clock. A church with whom I remembered the Lord, of about 35 members.

16th.—Went to see a monument erected on a moss about two miles from Dalgig, in memory of the COVENANTERS. I give a-verbatim copy:—“Here lies Joseph Wilson, John Jamison and John Humphrey who was shot on this place by a party of Highlanders. For their adherence to the word of God and their covenanted work of reformation. 1685.” It seems this secluded spot, shut out from the world, surrounded by rising ground, and far from the dwelling of man, in a time of great persecution, was selected for worship, and while the covenanters were worshipping God they were shot. One feels sorry, that they were so far carried away by the martial spirit of the times as to carry arms, and sometimes fight the regular troops. This weakens their testimony. Christ, and the first of his followers, who endured martyrdom, suffered in meekness, and died praying for their enemies. But how much would the moral glory of their sufferings have been obscured, had they fallen while prepared with death-dealing weapons to oppose by force their enemies? Several monuments, similar to the one I visited, are to be found in this county, and a few small congregations, still abide by the sentiments of their forefathers.

18th.—KILMARNOCK.—As it is what is called a *fast day*, and the shops are all shut, and business laid aside, although, I believe, no one really fasts, I preached at one o'clock to about 100 people. The *fast day* is intended for preaching and preparing the population for the Lord's supper. It occurs once or twice a year in every parish in Scotland. It would be acting more in the spirit of the religion of him who went about doing good, for Christians to work on this day, and give the proceeds to the poor. At eight o'clock, P.M. a very large congregation. A socialist opposed. The people very unadvisedly hissed him, which created such a noise as to bring the police. They removed him. Happily I had delivered my discourse before he began, and his remarks were not calculated to do much harm, though I should have wished to reply to some of them.

19th.—KILMARNOCK, again—still larger congregations, solemnly attentive. A few Christians commenced meeting in the Lord's name alone here on the 16th, of 11 mo, 1845. The meeting began with six, now eleven meet to remember the Lord, beside a number to hear the Gospel, who may get brought under its influence. The meetings are held in *Kirkwood's School Room, Clark Street*. W. K. Rose, the author of several tracts, is labouring in the meeting.

20th.—NEW MILLS, market place—large congregations, very attentive. Nearly all the Scotch congregations are examples of good behaviour.

21st.—DARVEL.—11, 2, & 6½. About fifty-five brethren are now meeting in the Lord's name alone here, being under no obligation to have any master but Christ, nor any laws but his in his church. At 4¼ open air. New Mills—many listened attentively to the *great, good news*.

22d.—Lectured again in the Chapel at Darvel; after which, some of A. Campbell's followers asked questions, as it gave an opportunity for refuting their erroneous views of *baptismal regeneration*, and the truth was diffused, I was glad of the questions.

23d.—PAISLEY. 24th.—GLASGOW, near the Green. When I had delivered about three parts of my discourse, two police men came with orders from their commander that I should remove to the Green. As we were not interrupting the thoroughfare, nor near it, I felt inclined to remain, believing that the police were going beyond their province; but while I was deliberating, a band of music connected with this “vanity fair” com-



menced playing in front of a kind of theatre behind me, which determined me to go to the Green, followed by a great crowd, for others now ran together to see what was the matter—hundreds of people following a man! In the day of accounts it may be found that even this interruption has done good to some poor wanderers.

25th.—RUTHERGLEN, in the *parish school*.—28 believers meet here, simply as Christians. I had much pleasure in being here. They seem an honest-hearted, simple-minded people—several of them colliers. The fields are white for the harvest; it is the Lord's province in answer to prayer, to send forth labourers.

27th.—DUNDEE.—A large congregation on the shore. The magistrates and police are very quiet now, and do not fine me for preaching the Gospel in the open air. Great changes have been made among them since I stood a trial four days before them, in 1811.

7 mo. 8th, 9th.—STONEHAVEN.—Preached the Gospel and discoursed on Christ's neglected commands. The truth seems to be spreading here. Oh! that Christians had greater confidence in the Scriptures, then they would know that they could not get wrong by following them.

12th.—ABERDEEN.—Some time ago there was a division here, from various causes, chiefly because some adopted narrow views on several great questions. To-day I addressed both meetings; the one in the *Guestrow* in the forenoon, after which desires were expressed that we might have a conference to ascertain the possibility of re-union. I broke bread at 2½ o'clock with those who meet in *Long Acre*. Their principles are unchanged. At 6, I preached. The meeting in *Guestrow* came to hear. The congregation was very crowded. At eight o'clock the conference commenced. I was sorry to find, after all these promising appearances, that there is no hope of union in consequence of some of the members at *Guestrow* having fallen into the error *that remission of sin can only be obtained in baptism*, or, to use their own language, "that baptism is the scriptural way of remission." But a still greater error they have fallen into is baptizing and adding to their number two persons, who hold *similar sentiments to the Unitarians*. While these two errors are held there can be no union. A man cannot be said to know the Gospel, or believe it who denies what "all the prophets witness, that through Christ's name who-soever believeth in him shall receive remission of sins." This I have found among all who hold these errors a lack of *honest boldness* in declaring what they really believe; or if they affirm they believe certain texts, when you ask their meeting they claim to believe them though they hold them in a *new sense*, which appears to be *forced, unnatural, or contradictory*. The Lord's spirit alone can guide us into all truth. What a wayward creature is man when left to the bent of his own head-strong will?

15th.—OLD MELDRUM, in the market place,—Truth is spreading here. I could hardly supply the people fast enough with publications. They seem to hunger and thirst after truth.

16th.—Walked to *Insch*, and then a farmer kindly offered me a horse to ride to *Clatt*. A comfortable meeting.

17th.—RHYNIE, several miles from *Clatt*.—The discourse was intimated for the open air—it rained while I and brother S. rode down in a cart. Enquired about the hall—found that the *Free church* had taken it for a day school. Called on the minister—I was well acquainted with him while a student in Aberdeen. He seemed unwilling to give it. I asked, "What difference is there between your refusing me the hall and the proprietors of the soil connected with the Established church, refusing

you sites on which to build." He said, "I have not *refused* you the hall." But as he talked as though he intended to refuse it, alluding to my views on the ministry, &c., I farther said, "suppose you favour the Evangelical Alliance, at least many of your ministers do, how can its object of uniting the church be carried out if Christians refuse to give to each other an opportunity to spread the truth?" "O!" said he, "you may have the hall, but I will not charge you anything for it." We now sent a man to every house in the place to tell the people—probably 40 or 50 assembled. We left several publications among them—reached home about midnight.

18th.—KENNETHMONT.—The man and his wife who accommodated us with a barn last year, have now united with the brethren at Duncanston

19th.—DUNCANSTON.—15 observed the Lord's supper together—considerable congregations.

21st.—AUCHLEVEN.—A tolerable meeting. It was not very comfortable, however, as some seemed restless, and went out, but whether it was because they disliked the truths taught, or had early to rise in the morning, I could not learn. I fear the former.

22d.—HUNTLY, Sellar's hall.—Not a large, but interested congregation, James Shearer and James Wiseley accompanied me. A few spent an hour afterwards in conversing on interesting topics.

22d.—Walked to the GLEN OF FOEDLAND—preached in a barn to a large congregation anxious for knowledge. Many publications circulated among them. Walked to LARGUE.

23d.—LARGUE.—Though the *Free* church school room was denied here, a Free church-man very courteously granted his large barn, which was well attended.

24th.—INSCH.—Open air, I should think more than the hall would have contained, had we been permitted to occupy it on the conditions I mentioned to its owner. A large amount of Gospel seed was sown after by the publications which were eagerly sought.

31st.—Sailed to PETERHEAD from Aberdeen by the *Samson*, steamer. The fog was so dense that we were in great danger from the rocky shore. When we were about two thirds of the way, we discerned rocks. I believe I first saw them and gave warning—they were just before the vessel. The captain cried, "*helm a port*," and her engines were instantly stopped, just in time to save us. Thank God. Sometimes when I have been in danger by sea or land, I have derived great comfort from this text, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." Now, were I to be called *in a moment* to meet God, I could not depend on my *past prayers, feelings, promises, labours, or successes*. Nothing that I have done furnishes a ground of confidence before God. But he has been pleased to say, "whosoever believeth shall not perish." I believe, therefore, as God is true, *I cannot perish*. There is no hell for me. I do not fear it any more than as though it had no existence. God's promise saves me from it. The same love says, he that believeth "hath everlasting life." I believe, therefore it is mine. Every word of God is true. How vast his care!—How exceeding great his grace! My soul wonder and adore.

During this visit to Scotland, I heard one of the most remarkable testimonies from a Christian and a friend, in whose house I resided, concerning his excellent wife that I ever remember to have heard. In the course of a friendly conversation, he said, "*I have been married to her 27 years, and IN ALL THAT TIME I HAVE NEVER HAD OCCASION TO FIND*

FAULT WITH HER, NOR DO I REMEMBER THAT SHE EVER ASKED ME FOR ANYTHING." I said, "I suppose you mean such as articles of dress, furniture, &c?" to which he assented. What a treasure is such a wife! Who can tell what grace can do? This is a Christian family. Some very remarkable things I have inserted in my journal which I do not deem prudent to publish at all while the parties live; in others I give the facts without the names. In the course of the thirteen months, there have been about 50 souls brought under the saving influence of the Gospel that we know of, and we trust the day may show many more. The *protracted meetings* were a great blessing in most places, to both saints and sinners. Let us put forth all our means daily, to bring sinners to "know the truth."

( To be continued in The Christian Magazine and Herald of Union. )

SUBSCRIPTIONS FROM LIVERPOOL, &c., AS THEY STAND IN THE BOOK.—1845-46.

1845.			1846.		
Sept. 22.	R. Waterhouse	£1 0 0	2 mo. 25.	Wm Mc. Kerrow	0 10 0
	John Coward	3 0 0	March 2.	Lawrence Heyworth	2 0 0
	John Priestley	0 10 6	3 mo. 3.	Daniel Harrison	0 5 0
	G. P. Lyon	0 10 0		Wm Mc. Kay	0 10 0
	Henry Holmes	0 10 0		R. Waterhouse	2 0 0
	Wm. Crosfield	2 0 0		M. Ashton	0 10 0
	A. B.	1 0 0	5.	John Cropper	3 0 0
	Thomas Morecroft	1 0 0	6.	Samuel Job	1 0 0
21.	John Nicholson	0 5 0		(R. L. Jones	1 0 0
	Hugh Crag	0 10 0		James Noble (2 years)	1 0 0
	R. Johnson	0 10 0		Thomas Meacock	0 5 0
	Thos. P. Hampton	1 0 0		J. Francom	0 2 6
	Edward Heath	0 10 0		X. Y. Z.	0 5 0
	A. Palethorpe	0 10 0		For the late Thos. Atleck	0 10 0
	J. Patchett	1 0 0		I. S. E.	0 2 6
	W. Dix	0 10 0		John Crosfield	1 0 0
	R. Price	0 2 6		G. H. Head	1 0 0
	James Davis	0 2 6		L. Graham	0 10 0
	W. Walthew	0 5 0		S. Thompson, 3, India	
	John Jones	0 2 6		Buildings	0 10 0
	Wm. White	0 5 0			
	George Cooper	0 10 0			
	J. G.	0 2 6			
	John Smith	0 5 0			
	Thomas Hyde	0 10 0			
	John Windsor	0 5 0			
				Total	£32 16 6

OTHER PROVIDENTIAL SUPPLIES FROM VARIOUS CHURCHES AND BRETHERN.—1845-46.

			1845 — 8 mo.		
Aberdeen Church	£0 17 3		15.	Cloth for a new suit of clothes, and towards making them from the Liverpool brethren	£1 10 0
Arbroath do.	1 3 5		9 mo.		
Cannock do.	1 0 0		5.	A Brother, at Mossley	0 1 0
Darvel do.	0 5 0		7.	A Friend, at Stockport	0 1 0
Dundee do.	3 16 0		17.	A Brother	0 0 6
Gillbent do.	3 9 0		23.	Brother P. W.	0 0 6
Kilmarnock do.	0 5 0			Sister M. overpaid Mag.	0 1 1
Liverpool do.	4 14 4½			Sister C.	0 1 0
Manchester do.	1 5 0			Two Stamps	0 0 2
Preston do.	0 11 6		26.	Brother T., Liverpool	0 10 0
Rusholme do.	6 0 0		27.	Sister B.	0 2 6
Stockport do.	0 2 10½				
Woelton do.	0 9 1½				
Total from the churches	£23 18 6½				

1845.			3 mo., 1846.		
A young Brother....	0	3	0	1. Brother F.....	1 0 0
28. Sister H.....	0	2	6	Overpaid tracts.....	0 1 6
A Brother.....	0	1	0	Sold a pamphlet given..	0 0 3
Brother R.....	0	3	0	A Baptist.....	0 1 0
29. Brother R. D.....	0	2	6	8. Brother A.....	0 10 0
30. Brother W.....	0	2	6	Sister, Woolton.....	0 2 0
10 mo.				Do. Do.....	0 2 0
1. Sister C.....	0	5	0	Sister.....	0 1 0
3. Bro P. W. overpaid Mag.	0	0	4½	11. Brother, overpaid book	0 1 6
Sister G.....	0	2	6	12. Brother R.....	0 4 0
13. Bro. J., Manchester, re-				A Brother.....	0 2 6
membered it was rent				A Sister.....	0 1 0
day .....	0	5	0	For the children.....	0 1 0
14. Brother & Sister L., do.	0	2	0	Sister L.....	0 2 6
15. A Bro. overpaid books.,	0	0	4½	Two Sisters.....	0 0 6
18. Brother J.....	0	1	0	16. Temperance Meeting,	
20. Bro. A., Birmingham,				Bold Stree t.....	0 10 0
for himself and others	0	7	6	17. Sister B.....	0 3 9
26. Brother H., Bolton....	0	2	0	Brother A.....	0 0 6
29. A Sister.....	1	0	0	Sister G.....	0 2 6
11 mo.				Brother J. C.....	0 2 6
10. A Brother, Preston....	0	0	4	A Friend in the hall,	
15. Brother H.....	0	2	0	Liverpool.....	0 2 6
17. A Brother.....	0	0	6	18. Sister C.....	0 3 0
18. Brother L.....	0	1	0	Sister H.....	0 2 6
27. Sister K., Liverpool....	0	5	0	Sister C. C.....	0 2 6
28. Brother C.....	0	5	0	19. Friends of Peace. Leigh,	
29. Sister W.....	0	5	0	towards travelling ex-	
30. Brother A.....	0	1	6	penses.....	0 10 0
Brother R.....	0	3	0	15. Brother P. to youngest	
Brother B.....	0	1	6	child at different times	0 2 0
A Brother.....	0	2	0	20. Brothers W. and L....	0 0 9
12 mo.				28. Sister C. of D.....	1 0 0
3. Brother C.....	0	10	6	31. Books sold, given, &c..	0 1 0
Brother R.....	0	2	6	4 mo.	
A Friend.....	0	2	6	15. H. M.....	0 2 6
A Friend.....	0	0	6	Brother H., Manchester	0 5 0
4. Brother H.....	0	1	0	19. A Brother, Gillbent... ..	0 1 0
7. Brother R., Manchester	0	2	6	26. Brother F.....	1 0 0
14. Sister W.....	0	2	6	5 mo.	
18. Sir C. E. Smith.....	1	0	0	1. Brother A., expenses to	
22. Brother B., Lees.....	0	2	6	Stockport....,.....	0 1 4
28. Brother S., Liverpool... ..	0	1	0	13. A Brother, Preston... ..	0 1 6
Brother A.....	0	6	0	14. Brother S.....	0 1 5
Brother B.....	0	10	0	E. B., stamps .....	0 0 3
Sister C.....	0	3	0	17. Brother R., Lancaster..	0 2 6
31. Brother H.....	0	2	6	18. Brother F., do.....	0 2 6
1846.—1 mo.				Brother S. of L.....	0 1 0
23. For my youngest son... ..	0	1	0	Brother B.....	0 1 0
29. John Bowes, Sen. ... ..	0	10	0	Brother S., Garstang ..	0 1 0
2 mo.				Brother J.....	0 1 0
3. A Sister.....	2	0	0	Brother H., Caton ....	0 2 6
4. Brother J F.....	0	2	6	30. Sister, by J. G.....	0 5 0
5. J. G., for Sister C.....	0	5	0		

6 mo., 1846.			8 mo., 1846.		
2. Brother L.....	0	0	2	2. At Peterhead.....	0 3 9
7. Brother F.....	1	0	0	Brother R.....	0 0 6
10. Brother A., Liverpool..	0	5	0	4. Sister R.....	0 10 0
Brother C.....	0	5	0	5. Sister W.....	0 1 0
P. W.....	0	2	6	9. Sister T. ....	1 0 0
Sister K.....	0	0	8½	8. A few Christians at Dun-	
Brother G.....	0	1	0	dec towards new suit	
Brother H.....	0	2	6	of clothes.....	2 16 6
11. S. H.....	0	1	0	This purchased the suit	
J. C.....	0	5	0	except 4s. 6d., and a	
R. D.....	0	2	0	brother in Liverpool	
24. Brother B., Glasgow ..	0	5	0	made it gratis.	
30. Brother S., Dundee....	0	5	0	8. Sister M'.....	0 2 6
7 mo.				11. Donald Mc. Intyre ....	0 5 0
1. Brother B.....	0	2	6	14. Sister C., Liverpool....	0 3 0
2. M—d .....	0	5	0	22. A few Brethren for a	
6. Brother M.....	0	9	6	hat.....	0 6 0
Brother B.....	0	2	0	23. Sister C.....	0 0 6
Sister G.....	0	1	6	Sister K. ....	0 3 6
Sister L.....	0	5	6	Brother S.....	0 1 0
A Brother overpaid....	0	0	5	Brother W.....	0 2 6
A Hearer.....	0	0	6	24. Brother R.....	0 4 0
10. Sister R., Aberdeen....	0	1	0	A few Brethren, by Bro.	
11. Brother R.....	0	2	6	J. Corf.....	0 5 6
13. Brother B.....	0	1	6		
14. A. W.....	0	2	6		
Brother T.....	0	2	6		£33 6 10
Sister T.....	0	2	6	Subscriptions as above....	32 16 6
19. Bro. H., Duncanston..	0	2	6	The Churches,.....	23 18 6½
Brother J.....	0	2	6	Articles of dress, provisions,	
24. Brother R.....	0	0	10½	furniture, books, &c., pre-	
Brother R. of K.....	0	0	6	sented at various times,	
Brother S.....	0	10	6	at least.....	10 3 9½
Brother W.....	0	2	6		
29. An old Friend.....	0	3	0	Total.....	£100 5 8

The above is the amount received during the last thirteen months from the various sources specified, to enable me to travel and labour in the Lord's service, and to publish the glad tidings of salvation to thousands of persons. I desire to honour Christ more and more for his great goodness, in disposing the hearts of his people to co-operate with me in this work. The future I commit to the Lord and his children. As the meetings kept for eight or fourteen days together have been productive of great good, although attended with a little extra expense, let the churches hold them more extensively the next year, both in their own and other neighbourhoods, since we are all satisfied that the preaching of the Gospel is God's appointed way of converting sinners, and the teaching of "the all things" commanded by Christ the way to obedience and holiness in the church.

JOHN BOWES.

9 mo. 2d, 1846.

61, York Street, Hulme, Manchester.