

REPORT

OF

THE YORK COMMITTEE,

OF THE

SOCIETY

FOR

Promoting Christian Knowledge,

&c.

YORK—1830.



REPORT,

OF

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THE YORK COMMITTEE,

OF THE

Society for Promoting Christian Knowledge:

AND THE

ANNIVERSARY SERMON.

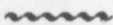
PREACHED IN ST. JAMES' CHURCH, BY

THE REV. J. H. HARRIS, D.D.



YORK:

Printed for the Committee, by R. STANTON.



1830.

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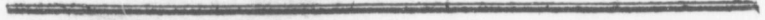
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A
SERMON,
PREACHED IN ST. JAMES' CHURCH,
YORK, U. C.
BY THE REV. J. H. HARRIS, D.D.



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SERMON.



ST. JOHN, XVII. 3.

And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.

THESE words are part of that pathetic, and merciful prayer, which our Lord put up to the Father, in behalf of his immediate, and future disciples, on the eve of his betrayal: and if words of such infinite importance in themselves, and pronounced by such a speaker, be susceptible of additional interest from any external circumstance, it must certainly be from this, that they were uttered during the last act of social converse between the Saviour and his disciples, previous to his violent separation from them, and cruel death. In the near prospect of these events, Jesus with the most tender and considerate compassion, had been suggesting to his dejected followers, a variety of topics most calculated to console and support them; and in conclusion he breathed forth a most earnest and affectionate appeal to his Father that he would sanctify and keep those whom he had given to his Son, now about "to be no more" with them "in the world." In this appeal occur the words of the text, which we may therefore look upon as among the dying aspirations of that Jesus Christ, whom to know is thus declared to be life Eternal: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Were I addressing myself to those who did not (professedly at least) acknowledge the Sacred Scriptures as the standard of

their belief, and the rule of their practice, it might be necessary to prepare the way for our reflections on the subject before us, by shewing in the first place, that, although the works of nature every where proclaim the agency of an intelligent Being, infinitely powerful, and wise, and good, yet mankind have ever failed to deduce therefrom, without the aid of revelation, any but the most confused and imperfect, as well as unworthy notions of the "only true God;" whilst of the person, office, and redemption of "Jesus Christ whom God hath sent," as there is nothing in the natural, or moral world, whence human reason *could* extract their discovery, man must necessarily have remained in entire ignorance, without an express revelation made to acquaint him with them: and thence, in the second place, would have arisen a necessity for proving that the Scriptures of the Old and New Testaments contain such a revelation, both of the nature and attributes of the one true God, the Creator and Sovereign disposer of all things; as well as of that scheme of mercy which caused the sending of Jesus Christ. In a word it might have been proper to demonstrate that only a very dim, and insufficient knowledge of God the Maker of the World, and that absolutely no knowledge of Christ the Redeemer of the World, could possibly be obtained, except from the inspired source of the Scriptures. But neither is such our present object, nor I trust, are any who now hear me such as to stand in need of instruction in these first principles. You both believe that Christ uttered this declaration, and are therefore also convinced of its truth—All therefore that we now propose is, briefly to set forth, from a review of the Scriptures, what is comprised in this knowledge thus solemnly declared by Christ himself to be eternal life; and thence to urge the duty of exerting our utmost endeavours, first, to attain this inestimable knowledge ourselves, and then to communicate, and disperse it abroad as widely as our ability, and opportunities will permit.

First, we are led to consider the knowledge of "the only true God." It can scarcely be necessary to observe that this knowledge must manifestly be restricted to such, as is consistent with our finite reason: we cannot with our limited faculties either fully comprehend His infinite nature and attributes, or presume to fathom His inscrutable designs; "such knowledge is too wonderful for us;" "great things doeth He which we cannot comprehend," for "He dwelleth in that light which no man can approach unto, whom no man hath seen, nor can see." But though there be much which is "unsearchable in His judgments," and in "His ways past finding out," much is also revealed which is perfectly within the reach of our understandings, and with which it is our bounden duty and highest interest, to be thoroughly acquainted. In one sense indeed all the attributes of Jehovah are above mortal comprehension, inasmuch as they are all infinite, and no finite powers of thought can therefore reach them; but still we may understand and know the *qualities* of the attributes, though we cannot conceive their *degree*. We can, and must know him, as He is declared in Scripture, to be, omnipotent, and omnipresent; most wise, most holy, and most just; compassionate, long-suffering, gracious, good, and bountiful; and all these in an inconceivably higher degree than our thoughts can compass. Respecting the acts, and government, and will of God, all that is necessary to be known, is level to the humblest capacity, and is written in characters so plain, that "he who runs may read them." Thus, every one who is capable of directing himself in ordinary affairs, can perfectly understand the declaration that God created man, and all things that are in the world; that what He created in the beginning He has ever since upheld, and preserved. Every one can understand the assertion that God delights in holiness, and abhors sin; that He will certainly reward the righteous, and punish the wicked. The due knowledge indeed of this part of God's government and character, implies and includes another most important knowledge,

that of ourselves : but this also is conveyed in the same Scriptures, and in terms equally intelligible to all.—For the first principles of this last mentioned knowledge we must look back to that period of the Sacred history which informs us that in the beginning God created man in his own image, holy, happy, and immortal ; that to prove the strength of his creature's gratitude and obedience in return for the communication of a nature so pure and perfect, He laid upon him one most simple, most easy prohibition, warning him that in the day he disregarded it he should surely die ; that notwithstanding these motives to obedience our first parent transgressed the command, and eating of the fruit of the forbidden tree, fell instantly from a state of innocence and peace, to one of guilt and dismay ; and man whom the goodness of his Maker had created the child and heir of heaven, his own wilful rebellion transformed into the slave of hell ; whilst the self-incurred bondage of the parents enchains and debases their latest posterity. The knowledge then of ourselves teaches us this humiliating truth, that we are the children of disobedience, inheriting from our fallen parents a depraved nature which is ever inclining us to offend God, by numberless transgressions in thought, word, and deed ; that we can of ourselves do " no good thing," but that " every imagination of the thoughts of our *natural* hearts, is only evil continually," and therefore whilst our knowledge of God's delight in holiness can yield us no comfort, our knowledge of his anger against sin must overwhelm us with despair. But thanks be to God, that at the same time, and from the same source, that we learn this humbling and alarming knowledge of ourselves, we also become acquainted more fully with the mercy of God, and arrive at the knowledge of " Jesus Christ whom He hath sent : " for we learn that even whilst denouncing the sentence which cursed our race with sin and sorrow and death, God gave the promise of that " seed of the woman " which should " bruise the serpent's head," and deliver mankind from the power of hell and the grave. This seed, we subsequently learn, is Christ,

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the Son of God, who alone was of purity and dignity sufficient to redeem the forfeit Souls of men : Him the Father freely gave, and He with compassion inconceivable to mortal sense, freely gave himself a sacrifice and satisfaction for the sins of the whole world.

After the lapse of four thousand years, during which, notwithstanding the abundant, and malignant fruits of this all-pervading sinfulness, God was not diverted from his purposed mercy, but kept alive from time to time in the minds of his faithful people, the hope and expectation of its accomplishment, by the intimations of types and ceremonies, and the predictions of prophecy—after four thousand years, this promise of redemption, and salvation received its completion by God's sending into the world Jesus Christ. He though the Son of God, and himself God, submitted to take upon him human nature in its lowliest form, and circumstances : he consented to sojourn upon earth as a wandering outcast, not having "where to lay his head;" now treated with scornful derision as a deluded fanatic; now reviled as the colleague, and agent of the devil; and lastly persecuted and put to a shameful death for making himself equal with God. This was the consumation of his sufferings; and his voluntary humiliation thus completed, was succeeded by the triumphant vindication of his power and Godhead, displayed in his rising from the dead, and ascending "to the right hand of the Majesty on high."

If we now recapitulate, and place in one point of view, the several particulars which we have cursorily noticed, it will appear that the knowledge of "the only true God and of Jesus Christ whom he hath sent," embraces these points:—that "the only true God," is the God who is revealed in the Scriptures; that he is the Creator, preserver, and disposer of all things visible and invisible; that after He had created the worlds of inanimate and irrational beings, he crowned his work by forming man, a

living Soul, the image of Himself, and lord of every thing around him: that man by disobedience forfeited this high estate, and exposed himself and his posterity to temporal and eternal death; that in order to avert the fatal consequences of this transgression it was ordained by Jehovah that the second person of the ever-blessed and mysterious Trinity, God the Son, should descend on earth, become man, and in that form suffer death, rise again, and re-ascend into heaven when, and in proof that, his work was accomplished.

Such is the knowledge which Christ declares in the text to be life eternal. And it is probable that each one who now hears me, will be ready to exclaim, all this have I known from my youth up. And speculatively, it is to be imagined that such is the case; for we would not willingly suppose that any one here present has never heard, nor read of these things.—But, my brethren, it is a most important inquiry, what is the effect produced by this knowledge upon us?—how does it influence our conduct and affections? Merely to know these truths as matters of record, and to give our assent to them because they are so well attested, that to deny them would argue a deficiency, or a distortion of our understanding, and judgment; is an insufficient and worthless knowledge, which can form no title to everlasting life; it is too nearly allied to that dead faith which wants the animating principle of good works. All doubtless profess that they “know the only true God”—they acknowledge, for instance, that He is *one* God, besides whom there is none else; but yet how few are there who do not set up in opposition to Him those two idols, self and the world, which largely share if they do not receive *all* the worship due to Him alone; and whose knowledge therefore is of no more saving value than that characterised by St. James; “Thou believest that there is one God; thou doest well; the devils also believe and tremble.” Again whilst all are ready to avow their knowledge of God’s love of righteousness, and

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hatred of iniquity, does their conduct constantly manifest such a knowledge, or do they not, on the contrary, frequently act as though they believed that God was at least indifferent to sin, and that he respected not holiness? They acknowledge the omniscience and omnipresence of God, and yet how continually do they act and think; as though no eye saw them, nor was there any God who "understood their thoughts afar off."

So again, with respect to the knowledge of Jesus Christ; doubtless every one professing himself a Christian, would be offended at the bare supposition of his being ignorant who this divine person was, of the object of his mission, and of all that he underwent in its accomplishment: but if that knowledge stop short here, if it extend no further than the head, and do not shed a humbling and purifying influence on the heart, it is no such knowledge as will open the gate of eternal life. If our knowledge of Christ's infinite compassion in becoming "a man of sorrows and acquainted with grief," for our sakes, inspire us not with universal love and charity for our fellow creatures; if our knowledge of his humility, patience, and endurance of injury, allay not in our bosom every feeling of pride, discontent, and revenge; if our knowledge of his spotless purity excite not our earnest desires, and endeavours to walk in his footsteps; and lastly, if our knowledge, that he died a painful and shameful death to redeem us from the curse of sin, fill us not with shame, and heartfelt remorse for our own offences, and lead us not with sincere penitence, and in humble reliance on the assistance of his grace, and the efficacy of his atonement, to renounce and abhor sin for the time to come; our knowledge profiteth us not; but fatally aggravates our guilt: it had been better for us never to have known the way of righteousness, than having known it, not to walk therein.—"If (said Christ to the Pharisees) ye were blind, ye should have no sin: but now ye say, we see, therefore your sin remaineth."

But, my brethren, there is yet another most essential criterion of the genuineness, and efficiency of our Christian knowledge

which claims our attention, namely, that if it have these qualities it will not be confined within our own bosoms; it will not suffer us to rest contented with its possession ourselves, and to have no care whether all the world besides be ignorant of it; but it will urge us to impart and disperse it abroad, to the utmost of our power. We have said that one effect of the knowledge of God and Jesus Christ, is to make us imitate the divine love and goodwill towards mankind; to teach us the most exalted observance of the precept to "love our neighbour as ourselves." And is not the communication, and participation of what we most highly value ourselves, the most incontestable proof of such love? The sharing of our worldly wealth and advantages with a friend, in order to save him from ruin, and to raise him to the same condition of happiness with ourselves, would surely go far towards creating the belief that we must love him in the same proportion. But if we have it in our power to demonstrate an equal, or far higher degree of love, at a much less sacrifice, does not the duty become infinitely more obligatory?—Such then is the duty of imparting the knowledge of God and Jesus Christ. For the communication of this knowledge, which "is eternal life," as much outvalues the boon of kingdoms resigned for a brother's welfare, as the worth of an immortal soul transcends that of a perishing body: and this communication it is in our power to make, (or at least to aid in making) by the sacrifice of a very small portion of our earthly wealth, and without any diminution to ourselves of what alone is valuable, the heavenly light which we would diffuse, and which would shine no less brightly and warmly on ourselves, though millions of eyes now sealed in darkness were opened to imbibe its rays of life. That there are millions unconscious of this light is an additional powerful motive for our increased exertions in its diffusion. It is true indeed that the single efforts of individuals can extend only to a very contracted circle; but the combined efforts of many brought to bear upon the same point, can effect, for they have effected, great results. It is

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in this view that societies and associations for ameliorating the condition of mankind in any manner are entitled to our best wishes and co-operation : and among those of a religious character, and which have a peculiar claim on Christians of our own communion, is the Society whose cause I am now called on to plead before you. Its object, as its title imports, is "The Promotion of Christian Knowledge;" of that knowledge whose principles we have been reviewing, and which is declared by our Saviour to be "life eternal."

This Society, venerable by an existence of a hundred and thirty years, employed in advancing the best interests of man, and during which she has been the honored means of contributing to the fulfilment of the prophetic declaration of Jehovah "From the rising of the Sun unto the going down of the same my name shall be great among the Gentiles"—thus speaks for herself in a late report of her proceedings—"The duty of communicating Knowledge to all classes of human beings, the peculiar importance of Christian knowledge, the great importance of communicating this knowledge to the young, and the impossibility of doing so upon an adequate scale without the assistance of public charity: these together with the consequent duty of endeavouring to convey such benefits to other nations as well as our own, are the fundamental points upon which the claims of the Society for Promoting Christian Knowledge rest." To this simple but solid statement it may not be improper on the present occasion to add a brief notice of the means by which the Society endeavours to accomplish its ends. The principal mean, and that which may be considered as the distinguishing feature of this Society, is the circulation, in some instances gratuitously, but chiefly by selling them at reduced prices, of the Holy Scriptures, the Common Prayer, and Offices of our Church, and other books and tracts calculated to convey and illustrate the knowledge of pure and enlightened Christianity : amongst the latter description of books are many in which the truths of religion

are blended, and diversified with moral, and useful instruction of a general nature, whereby it is attempted to render those into whose hands they may fall, worthy members of the civil as well as of the Christian community. The total number of Bibles, and books of different descriptions thus issued by the Society in one year during 1827 and 1828, was 1,656,066, and the loss sustained by the Society on them, that is, which must be made up from public contributions, was upwards of twenty thousand pounds. If, of this large number of books thus put in circulation by the Society, but a thousandth part should be effectual to the conversion, and salvation of Souls hitherto ignorant of the truths, and consolations of Christianity, what abundant cause for satisfaction and gratitude must it afford to have been in any degree instrumental in the furtherance of a work so beneficial to man, so acceptable to God.

In addition to her efforts by means of this, the main instrument of her operations, the Society also lends her assistance in the establishment and enlargement of Schools, in the support of Missions, and in contributing from her funds to the execution of any design having in view the extension of Christian knowledge. In pursuance of its first, and principal mode of operation, it should be stated, that the Society last year, forwarded to this place a gratuitous supply of Bibles and other books, to the amount of Sixty Pounds, to be distributed, at the discretion of the Committee, among the *Settlers*. The mention of *Settlers* must immediately suggest to your thoughts the peculiar claims which the Society has to Christian support, in the midst of a growing Colony, which is daily receiving vast accessions of population. The circumstances of such a population do indeed present a wide and fruitful field, for the exercise of an enlarged Christian benevolence. Can we contemplate the numerous families already settled over a vast extent of country, but so widely scattered that it is not possible they should enjoy the stated ministration of religious ordinances, and not feel the most lively anxiety to afford what alleviation we can to the

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condition of these sheep without shepherds, by supplying the the absence of living pastors, by the presence of the Holy Scriptures, and such other books as are best calculated to keep alive the spirit of pure religion, and also of attachment to our Church. For this last consideration is one which not only *may*, but which *ought* to operate with us as a motive to our exertions; and that, without any breach of the most comprehensive Christian charity, inasmuch as we may respect, and approve, and co-operate with the right hand of Christian fellowship, in the labours of those who differ from us on points not of fundamental importance; and yet, at the same time, be only demonstrating the sincerity of our own profession, by endeavouring to disseminate such doctrines, and opinions, as may at least preserve those who have been brought up in the bosom of our own most venerated Church, from falling off from their adherence; if we may not also hope to draw new members within her pale.—Again, can we see hundreds of our fellow beings, and fellow subjects who have left the land of their birth, in the hope of providing here that honest maintenance for themselves and their children, which they failed of procuring at home; can we see them arriving among us strangers, and destitute, and suffer them to pass onwards to their lot of toil, and often of solitude, and not at the same time feel what inestimable service we might render them, what comfort we might impart, had we but the means of supplying them with that knowledge which is, “life eternal?” These means the Society whose cause I am advocating, is anxious to furnish to us; she waits but the invitation, and impulse of a cordial and adequate support on our part to communicate to us of her resources freely and effectually. Finally, then, my brethren, can you profess the knowledge of “the only true God, and of Jesus Christ whom he hath sent,” can you believe too that this knowledge is life eternal, as well as, what is equally certain, that ignorance of it is eternal death, and not be actuated by the wish to contribute your utmost aid to impart this life-giving knowledge to

those who possess it not? Evince then by your deeds the sincerity of this wish, remembering that it avails your destitute brethren nothing, *only to wish* them freed from their ignorance. To say to a brother or sister naked of the robe of righteousness, and destitute of the bread of life, depart in peace, "be ye warmed, or be ye filled, notwithstanding ye give them not those things which be needful to the Soul's welfare;" what doth it profit?

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YORK COMMITTEE,
OF
THE SOCIETY,
FOR PROMOTING CHRISTIAN KNOWLEDGE.



The Annual Meeting of this Committee was held in ST. JAMES' CHURCH, on Friday, the 18th June, 1830, The VENERABLE the ARCHDEACON of YORK, in the Chair.

After Prayers, the following Report was read by the Secretary:



REPORT.

THE YORK COMMITTEE of the Society for Promoting Christian Knowledge, in laying their Annual Report before the Subscribers, and the public, humbly trust that there will appear much cause for satisfaction at the success which has attended their proceedings, and for gratitude to the giver of all good, for blessing their endeavours to propagate the knowledge of His holy word.

In conformity with the following Resolution, adopted at the General Meeting of last year, viz:—"That the Parent Society be solicited to make a depot of their Books and Tracts at York, for the purpose of being sold at low prices, this Institution becoming security against ultimate loss," the Committee beg to state, that a very large supply of both were promptly forwarded from London, and arrived here in the Autumn, a Catalogue of which has since been published.

The sum due to the Parent Society for this supply, amounts to £834 4s. 4d., in part payment of which the Committee were enabled to remit £62 1s. 11d. at the time of sending home their application.

It may be necessary here to observe for the information of those who may not have previously become acquainted with the circumstance, that, in consequence of a recent regulation of the Parent Society, Foreign Committees are charged the full cost price of the Books sent out to them : but it should at the same time be mentioned, that they (the Foreign Committees) are not now as formerly, required to contribute any portion of their Subscriptions, or other proceeds, in aid of the Parent Society.

This Committee not having been able to open their Depository for the issue of books until the month of January last, have every reason to feel satisfied with the result of their operations during the short time which has elapsed from that period up to the present.

The following is a statement of books and tracts circulated by this Committee from the first of January to the first of June, 1830 :—

<i>Bibles</i> sold to individuals	80	}	156
Do. sent to Depositories,	76		
<i>Testaments</i> sold to individuals,	15	}	39
Do. sent to Depositories,	24		
<i>Prayer Books</i> sold to individuals,	12	}	285
Do. sent to Depositories,	16		
<i>Bound and half-bound Books,</i>			
To individuals,	137	}	292
To Depositories,	155		
<i>Tracts, &c.</i> —To individuals,	463	}	1287
Do. sent to Depositories,	824		

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The numerical amount of Books and Tracts thus disposed of being 2,059,—and the sum due for them to the Committee, from Individuals—£78 7 1½; and from Depositories—£113 13 1½;—Total—£192 0 3.

So soon as the whole, or a part of this sum, shall be paid in, the Committee hope to be enabled to make another remittance to the Parent Society. They cannot, however, refrain from expressing their regret that, owing, to the low state of their finances, and the large amount due to the Parent Society, they are unable to make any gratuitous distributions to such individuals as are destitute of the means of purchase. It may also be mentioned, that the last year's expenses have been considerably increased by the charges upon so large a supply from England; by the fitting up of a Depository, and other incidental expenses. The friends of this institution are therefore earnestly solicited to render their assistance, each according to his means, in furtherance of its important object—the dissemination of the sacred Scriptures, Prayer Books, and such other religious books as are well calculated to afford Christian knowledge, and instruction to the poor.

Depositories have been formed at the following places:—Thornhill, Yonge Street; Whitby; Toronto; Streetsville; Trafalgar; Ancaster; Pickering, and St. Thomas: and the Committee hope to add others to this list as soon as the necessary arrangements can be made.

The Hospital and Gaol in this place have been supplied with such books and tracts as were deemed most suitable.

Also the Sunday School, revived in December 1828, continues to be furnished with the requisite books by the order of the Archdeacon. As usual during the past Spring the number of Children has fallen off, and the School has not yet recovered its strength, but as the Summer advances, it is hoped that the attendance will be greater, and more regular. At present there is every prospect of the School's becoming more extensively beneficial than it has hitherto proved.

The Committee having thus given a brief, but, they trust, a satisfactory report (all circumstances considered) of the present state of their funds, and of their operations during the past year, cannot close this part of the subject without noticing the great and increasing success of the labours of the Parent Society, which are indeed such as to afford gratification to all who are sincerely desirous to promote the glory of God, and the eternal welfare of mankind—such as to encourage us to use diligence and exertion in the same benevolent and pious undertaking.

It appears that the Receipts of that venerable institution during the last year, amounted to £73,000, and the Expenses to £72,000.

The number of Books circulated was as follows:—

Bibles,	60,668
New Testaments,	79,164
Prayer Books	151,702
Books on religious subjects,	115,927
Tracts,	1,197,443
Total,	1,604,904

If then the objects of this Society have been so successfully and extensively accomplished at home, and if, as is proved by the result, these objects be considered of importance and utility in a community possessing all the benefits and advantages of regular religious instruction—surely they cannot but be of greater importance and utility in a Country like this, where from local circumstances a vast portion of the population are as yet unavoidably deprived of the ministry of God's word.—And not only so, but it is greatly to be apprehended that many of our fellow creatures are at this moment, and in this Province, living destitute of the means of improving either themselves or their offspring in the knowledge of their duty to God and man; sitting in darkness and the shadow of death, without a guide to direct them in the way of truth, and of salvation, and to warn

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them to flee from the wrath to come. In order to remedy this evil, as much as existing circumstances will admit, and to relieve in some degree the spiritual wants of our brethren, it seems but reasonable, and an act of gratitude to the giver of all good, that we, more highly favoured Christians, should contribute our aid in procuring for them the Book of God ; that bread which endureth unto everlasting life ; and such other religious works as may tend to the removal of ignorance and error, and to the promotion of the excellency of the knowledge of Christ Jesus our Lord—that knowledge which alone maketh wise unto Salvation.

Whilst, then, we have the means and the opportunity of rescuing our fellow creatures from ignorance and depravity, and of conducting them into the paths of everlasting rest and peace, it becomes our bounden duty to persevere in promoting this sacred cause, humbly trusting that the divine blessing will not be wanting to our labour of love.—And to this end it behoves us to be frequent in offering up our earnest prayers to the wise Disposer of all events, without whom nothing is strong nothing is holy, that He would vouchsafe his blessing upon our endeavours in diffusing a knowledge of his Gospel, and that, finally, and in his own good time, his way may be known upon all the earth, and his saving health among all nations.

By desire of the Committee.

J. HUDSON,
SECRETARY.



The following Resolutions were then moved and adopted :—

Moved by the Solicitor General, C. A. HAGERMAN, Esq.
seconded by W. H. DRAPER, Esq.—

That the Report be received.

Moved by the Hon. P. ROBINSON, seconded by the Hon.
Mr. Justice MACAULAY—

That the Report be Printed.

Moved by the Hon. the CHIEF JUSTICE, seconded by S. WASHBURN, Esq.—

That the thanks of this Meeting be given to the PARENT SOCIETY for their prompt attention in complying with the request sent by the managing Committee, to make a depot of Books and Tracts, this institution becoming security against ultimate loss.

Moved by the Hon. J. H. DUNN, seconded by C. C. SMALL Esq.—

That the thanks of the Society be given to the TREASURER.

Moved by the Attorney General, H. J. BOULTON, Esq. seconded by S. JARVIS, Esq.—

That the thanks of this Meeting be given to the Rev. JOSEPH HUDSON, for his valuable services as Secretary, and that he be requested to continue in office during the present year.

Moved by the Rev. DR. PHILLIPS, seconded by D'ARCY BOULTON, Esq.—

That the thanks of this Meeting be given to the LADIES and GENTLEMEN who have acted as Teachers of the Sunday School during the last year, and that the continuance of their superintendence be requested.

Moved by the Hon. MR. JUSTICE SHERWOOD, seconded by JAMES FITZGIBBON, Esq.—

That the thanks of this Meeting be given to those CLERGYMEN, and GENTLEMEN, who have taken charge of Depositories of Books on account of this Society.

Moved by CAPTAIN PHILLPOTTS, R. E. seconded by DR. DIEHL,—

That a Subscription be now opened, to give an opportunity to those who may wish to come forward to enrol their names, as Members of this Society.

Moved by the Hon. COLONEL WELLS, seconded by ROBERT STANTON, Esq.—

That the Rev. DR. HARRIS, be requested to preach a Sermon for the benefit of this Society, on the 27th instant, in the forenoon.

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Moved by DR. HORNE, seconded by MR. DUGGAN,—

That two Gentlemen be appointed to collect the Subscriptions for the year.

Moved by W. H. DRAPER, Esq. seconded by F. T. BILLINGS, Esq.—

That a Committee be appointed for the ensuing year, to forward the objects of this Institution, by regulating the issues, establishing Depots, and soliciting Subscriptions; to consist of the Office-bearers, and the following Gentlemen:—

The Venerable the ARCHDEACON OF YORK, and CLERGY,

The Hon. J. B. MACAULAY,

“ “ COLONEL WELLS,

C. A. HAGERMAN, Esquire.

D'ARCY BOULTON, Esquire,

Secretary—The Rev. JOSEPH HUDSON,

Treasurer—The Hon. WILLIAM ALLAN,

Collectors, } Mr. JOHN POWELL,
 } Mr. ELLIOTT,

Depositor—ROBERT STANTON, Esquire.

The Chairman having left the Chair—

The Hon. J. B. ROBINSON, CHIEF JUSTICE, was called thereto—when it was—

Moved by the SOLICITOR GENERAL, seconded by the Hon. COLONEL WELLS, and adopted unanimously—

That the thanks of the Society be given to the Venerable, the ARCHDEACON OF YORK, for his conduct as Chairman this day, and for his very valuable services rendered to the Society in promoting their general interests.

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His Excellenc

Governor...

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The Chief Jus

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OF THE

Society for Promoting Christian Knowledge.

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** An Annual Subscription of Ten Shillings, Currency, constitutes a Member. Subscriptions are received by the Treasurer and Depositor at York; and by the Depositors at the several places hereinafter named.

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** Catalogues of Books, and prices, may be obtained, on application at the several Depositories.