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THE NEW YORK HERALD.

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No. 7 Wall street, or 6 West street.
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FOR HALIFAX AND LIVERPOOL.

THE Royal Mail Steam Ships HIBERNIA and BRITANNIA, will leave Boston for the above ports, as follows:—

Hibernia, A. Ryrie, Esq., Commander.....Friday, May 16th.
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Passage to Liverpool.....$120.
Passage to Halifax.....20.
Apply to D. BINGHAM, Jr., Agent, 6 Wall st.
P. S.—Persons wishing to embark are requested, in all cases, to apply to the Agent before giving credit to any report that "all berths are engaged." m10rc

NEWARK AND NEW YORK,
FARE ONLY 12½ CENTS.

The favorite steamboat PASSAIC, Captain John Gaffy, will commence her trips for the season on Thursday, April 24, 1845, and run as follows, daily, Sundays included, until further notice, viz:—

LEAVE NEWARK	LEAVE NEW YORK.
Foot of Centre street.	Foot of Barclay street.
7½ A. M.	4 P. M.

The Passaic has been lengthened 35 feet, and is now two hundred and twenty feet long. She has a new boiler, and a new, commodious and elegantly furnished deck saloon, 60 feet in length, and is in complete order. Her accommodations for freight and passengers have been very much improved.
Freight carried at reduced rates. a26 1m*m

FARE $1 50.—Regular Opposition Line between Philadelphia and Baltimore, from the lower side of Chesnut street wharf, every Morning, Sundays excepted, at 7 o'clock, through in 9 hours, via Chesapeake and Delaware Canal, and connect with all the lines south and west from Baltimore.

On the Delaware, Steamer PORTSMOUTH, Capt. J. Devoe. On Chesapeake Bay, Steamer THOS. JEFFERSON, Capt. Phillips.

And through the Canal, a distance of 13 miles only, are first rate packet boats.

In fact the accommodation by this line, both for speed and comfort, is equal to any other line between the two cities.

Philadelphia, April 17, 1845.
MORRIS BUCKMAN, Agent,
a17 1m*m Office No. 30 South Wharves.

PEOPLE'S LINE OF STEAMBOATS FOR ALBANY.

DAILY—Sundays Excepted—Through Direct, at 7 o'clock P. M., from the Pier between Courtlandt and Liberty streets.

Steamboat KNICKERBOCKER, Captain A. Houghton, will leave on Monday, Wednesday and Friday Evenings, at 7 o'clock.

Steamboat ROCHESTER, Captain R. G. Crittenden, will leave on Tuesday, Thursday and Saturday evenings, at 7 o'clock.

At 5 o'clock P. M., landing at intermediate place, from the foot of Barclay street.

Steamboat COLUMBIA, Capt. W. H. Peck, will leave on Monday, Wednesday, Friday and Sunday Afternoons, at 5 o'clock.

Steamboat SOUTH AMERICA, Captain M. H. Truesdale, will leave on Tuesday, Thursday and Saturday Afternoons, at 5 o'clock.

Passengers taking either of the above Lines will arrive in ample time for the Morning Train of Cars for the east or west.

The Boats are new and substantial, are furnished with new and elegant state rooms, and for speed and accommodations are unrivalled on the Hudson.

Freight taken at moderate rates.

All persons are forbid trusting any of the Boats of this Line, without a written order from the Captains or Agents.

For passage or freight, apply on board the boats, or to P. C. Schultz, at the office on the wharf. m8re

NEW YORK, ALBANY AND TROY LINE
FOR ALBANY AND TROY DIRECT

from the Pier, foot of Courtlandt street—The steamboat EMPIRE, Captain R. B. Macy, will leave the foot of Courtlandt street, this, Saturday evening, at 7 o'clock.

The Empire, owing to her light draught of water, will be enabled at all times to pass the bar, and reach Albany and Troy in ample time to take the morning train of cars going east or west.

Freight taken at low rates.

For Passage or Freight apply on board, or to C. CLARK, at the office on the wharf. m9 re

LONDON PACKET—Packet of the 10th May—The splendid and fast sailing Packet Ship NORTHUMBERLAND, Capt. Griswold, will positively sail as above, her regular day.

Persons about to embark for the old country should not fail to make early application to W. & J. T. TAPSCOTT,
a26 m 76 South street, corner of Maiden Lane.

WANTED—Good and suitable vessels to freight Coal from Philadelphia and Bristol to Boston, Providence, Saco, Norwich, Allen's Point, Greenport, Hartford, New Haven, Middleton, Albany, Troy and other parts. The highest price will be paid and constant employment given.
Apply to FREDERICK TYLER & CO.,
5 Wall street, or
E. SAFFORD & CO.,
81 Dock street, Philadelphia.
a26 1m*re

FOR NEW ORLEANS—Louisiana and New York Line—Regular Packet to sail 16th instant—The elegant, fast sailing Packet Ship SARTELLE, Capt. Taylor, will positively sail as above, her regular day.

For freight or passage, having handsome furnished accommodations, apply on board, at Orleans wharf, foot of Wall street, or to E. K. COLLINS & CO., 56 South st.

Positively no goods received on board after Thursday evening, 15th instant.

Agents in New Orleans Mr. JAMES E. WOODRUFF, who will promptly forward all goods to his address. m10

UNITED LINE OF LIVERPOOL PACKETS—Packet of the 10th May—The well known, favorite, and fast sailing Packet Ship TAROLINTA, Captain Smith, will sail positively as above, her regular day.

Persons about visiting the old country will find it to their advantage to select this ship in preference to any other, as they will readily perceive on inspection. Those wishing to secure berths should not fail to make immediate application on board, foot of Dover street, or to W. & J. T. TAPSCOTT,
m3 South street, corner of Maiden Lane.

FOR LONDON—To sail on the 10th May—The superior fast sailing American ship TIOGA, Captain Eldridge, will sail as above.

This superior ship has elegant state room accommodation for cabin passengers, who will be taken at a very moderate rate; second cabin passengers can also be accommodated at the usual steerage rates. Those desirous of securing berths would require to make early application on board the ship, at Murray's wharf, foot of Wall street, or to JOHN HERDMAN,
m3re 61 South street.

LIVERPOOL LINE OF PACKETS—The favorite and fast sailing Packet Ship STEPHEN WHITNEY, W. C. Thomson, Master, will positively sail on 15th May, her regular day.

Having very superior accommodations for cabin, second cabin and steerage passengers, persons about embarking by this first class packet, should make early application on board, foot of Pine street, or to the subscriber.
JOSEPH McMURRAY,
m3 re 100 Pine street, corner of South street.

LONDON LINE OF PACKETS—The splendid and fast sailing packet ship NORTHUMBERLAND, R. H. Griswold, master, will sail on the 10th May, her regular day.

Having superior accommodations for cabin, second cabin and steerage passengers, persons about to embark should make early application to the subscriber.
JOSEPH M'MURRAY,
100 Pine street corner of South.

P. S.—The favorite packet ship Gladiator, Captain Bunting, master, will succeed the above, and sail on the 20th of May, her regular day. m4 re

FOR GLASGOW—Regular Packet—The well known fast sailing, British Barque ADAM CARR, Scott, Master, daily expected, will meet with quick despatch. For freight, apply to
WOODHULL & MINTURNS,
m9 m 57 South street.

BLACK BALL OR OLD LINE OF LIVERPOOL PACKETS—For Liverpool—Only Regular Packet of the 16th of May.—The new, magnificent and celebrated fast sailing favorite packet ship YORKSHIRE, burthen 1150 tons, D. G. Bailey commander, will sail positively on Friday, the 16th of May.

Having unequalled accommodations for cabin, second cabin and steerage passengers, those returning to the old country, or sending for their friends, will find it to their interest and comfort to select this unequalled line of packets. For terms of passage and to secure the best berth, early application should be made on board, foot of Beekman street, or the subscribers.
ROCHE, BROTHERS & CO.,
mâre 35 Fulton street, next to the Fulton Bank, N. Y.

LIVERPOOL LINE OF PACKETS—Packet of the 5th June—The splendid and favorite packet ship PATRICK HENRY, J. C. Delano master, will positively sail as above, her regular day.

Having very superior accommodations for cabin, second cabin and steerage passengers, persons desirious to embark by this superior packet, should make early application on board, foot of Maiden Lane, or to the subscriber,
JOSEPH McMURRAY,
100 Pine street corner of South street.

The packet ship Independence, F. P. Allen, master, will succeed the Patrick Henry, and sail on the 6th of July. mâre

PICKED UP—Fifteen miles south east of the Highlands of Neversink, a SLOOP, abandoned and full of water, called the Exchange. All persons interested in the above vessel, are requested to call at W. J. Romer's, 179 South street. JAMES MITCHELL.
m9 3t*re

WANTED—A Ship to load for a southern port—Apply to E. K. COLLINS & CO.,
m9in 56 South street.

Third Anniversary of the Christian Alliance—Campaign Against His Holiness the Pope—Approach of the Terrible Apocalyptic Conflict of Armageddon—The Protestant Hosts in Line of Battle.

The Christian Alliance held its third anniversary meeting on Thursday evening, in Dr. Cones' Church, Broome street. At eight o'clock the edifice was entirely full, and the services had to undergo some slight interruption, from the efforts made to provide seats for ladies as they arrived; a large number of persons, all apparently of the more wealthy classes of our citizens, stood on the galleries, and in the aisles for three hours, with a patience that showed the deep interest taken in the contemplated Anti-Popery movements of this confederation.

The Rev. Dr. CONE opened the exercises by reading the 15th chapter of Isaiah, and prayer was offered by Rev. Dr. HUTTON.

The Rev. Mr. ROSEVILLE read the report of the Corresponding Secretary, which set forth that it was not yet the privilege of the Alliance to report very large or extensive results, being only thus far in a forming state; but their movements for so far showed it practicable to enlist the various Protestant sects in this country, and so direct their combined force as to acquire power in papal countries. They had commenced the translation of D'Abigné's History of the Reformation into Italian for circulation in that country. The association was in no breathless haste to advance, although they were anxious to join together all Christian sects who are opposed to Romanism. They had evidence from various sources that the formation of the Christian Alliance had caused serious anxiety to the Romanists; and the Pope had dedicated no small part of his last encyclical letter to this Society. The Papal See showed unequivocal signs of alarm, and if they carried their scheme they would undoubtedly furnish His Holiness with sufficient reason. The gentleman here read a letter from Sir C. Eardley Smith, of Devonshire, England, couched in strong terms of approbation of the objects and organization of the Society, and giving a subscription of £10 sterling towards its funds.

The Rev. Dr. CONE then introduced

Bishop JANES, who rose and said—Mr. President, I move the adoption of the report, and that it be printed under the direction of the Society. Sir, in compliance with the request of the officers of the Society, I will take occasion to say a few words as to the Society and its objects. It is an old adage, that if we have too many irons in the fire some of them must cool; Dr. Clarke, however, says that the said adage contains an abominable falsehood; that no man can have too many irons in the fire; that every man should have as many in as he can—tongs, shovel, poker and all, and then depend on rigid attention and energy to keep them from burning. I recollect well that at some of the preliminary meetings that preceded the organization of this society, it was offered by many as a reason against this, that having so many already of these benevolent institutions, that if this did not suffer itself, it would be the cause of suffering to others already existing. I, however, am not of that opinion; I say we cannot have too many christian institutions. I believe, sir, we can take care of them all; that there are men enough, and means enough in the Church of Christ, if properly directed, to sustain, and sustain properly, all the christian organizations that exist, or that may exist for the furtherance of the truth of God and the religion of Christ. Why, sir, I am persuaded in my mind, that what ought to be done *can* be done. So then the question simply comes up "ought the Protestant Church to send the gospel of Jesus Christ—the light of christianity into Italy? Is this a part of her duty?" I believe it is; and this conviction of my mind comes up from this passage of scripture—"Go ye into all the world and preach the gospel unto every creature, beginning at Jerusalem." Now, sir, inasmuch as Italy is a part of the world, and the Italians a portion of its mortal and redeemed inhabitants to whom the gospel is to be preached, I believe, sir, it is our bounden duty to send the gospel there, and that we also can accomplish it. We may have to overcome difficulties; it may cost us much labor, much time, money, and perhaps blood; it will require much of zeal, faith, patience, and perseverance; but with God on our side—with his wisdom to guide us—his spirit to sustain us—the work, difficult as it may be—great as may be the obstacles, can be carried out. Why, sir, your report declares that the Pope has already been alarmed; if, however, I could speak into his Holiness's ear to-night, I would tell him he need not be afraid. Certainly we will not harm him; even had we the disposition, we have not the power. We Protestants have no inquisitorial power; we have no rack, no penances to use towards him; and we have not the wish; we seek to do them good only, and that in the name of the Lord. I presume there may be those here to-night, who may send the Pope an account of our meeting—what was said and done; if so, I shall be much obliged to them, if they assure the old gentleman of my sincere wish for his welfare, and that he may come to the knowledge of the truth, as it is in Jesus. There are several reasons why I am interested in this society, and one is, sir, because of its boldness; it seems to stand up in the true spirit of christianity; to look difficulties and danger in the face; and though we cannot do harm to the Pope or to those for whom we are concerned, nevertheless, we can tell him, that if he sends infuriated *bulls* among us here, we will take them by the horns, that they may not gore us or others. (Applause.) The great reason, however, which interests me in this society, and which assembles this christian audience, is the fact that it aims at the salvation of the souls of these people, as part of those for whom Christ died—immortal, like ourselves, and capable of sharing with us the bliss of heaven; and if by sending to them the Gospel, and giving to them a knowledge of the truth of Christ—if, by favoring them with light and the institutions of religion, we can bring them to Christ, to holiness and heaven, it is as high an object as we can aspire after—as great a good as it is possible for us in any way to accomplish. Another reason, sir, why we desire the salvation of these persons, is to remove the barrier out of the way of extending the Gospel to others. You are not ignorant of the fact, that wherever Protestant missionaries are successfully empolyed in the evangelization of men, the Romish Priest is there with his doctrines and discipline. And how is the poor heathen to discover which is the christian religion? How can he be blessed with religion, and enlightened by the Bible, and led to Christ against such obstacles as these Romish missionaries present? Well, Sir, if we can convert those who are engaged in sustaining those missions opposed to ours, and bring them to enjoy gospel fellowship with us; and instead of opponents, have them as co-workers with us in the vineyard of the Lord, and to enjoy the religion of the Bible—as we would save them and remove the great hindrance to the kingdom of the Messiah, we must come up to the support of this institution, and give it vigor and efficacy. And with the conviction that it will be successful, and that we can sustain it, and that it can achieve all it aims at, I maintain that it merits the cordial sympathy and support of this audience. And, now, Sir, another duty requires me to ask your permission to leave this meeting, that I may attend another of a similar character.

Doctor BACON, of New Haven, seconded the resolution—He said it gave him great pleasure to respond to the remarks of the last speaker and support the resolution he proposed, although he never expected to be the follower of a Bishop; and, said he, you may take this as an illustration of the unanimity of this Christian Alliance—as one of the spontaneous manifestations of the identity of the household of faith, however it may be named, or its deportments separated; and, let me say, that we may yet see a Methodist Bishop laying on hands in the eternal city, and under the very dome of St. Peter's—that we may yet see the Methodist missionary tread the Appian Way, freighted with the glad tidings of great joy, and proclaim the gospel over the ruins of the palace of the Cæsars. We all see, and feel, and hear, this as an age of revolution—more eminently such than any preceding age. There is an illusion perhaps in looking back upon former ages. Events contemplated at intervals of centuries seem magnified, and approximated, whilst those which are nearer us, and their results, make a weaker impression; but how few life-times on earth have ever included more great revolutionary events than are included in your life-time? Mr. Chairman, what can you not recall? I have not seen more than half your years, and what developments have I not seen of this progress? There is a revolution in everything—in every place—it seems as if the wheels of time were rushing onwards with renewed rapidity as they approach the finale consummation. The progress of revolution in this age is the progress of opinion. Revolutions, in the shape of insurrection and war, the overthrowing of thrones and dynasties, amount to nothing unless the new dynasty be the reign of opinion. I say then, that the revolution of the age makes actual progress only so far as the force of opinion makes progress. The power of revolution is to be measured only by that of opinion—only as new ideas of God, life and liberty are imprinted on the minds of men, and carried out by men, and incorporated in their institutions. I think that to reflecting minds it must be plain that the next great stage in the progress of opinion must be the assertion among the nations of Christendom, of the doctrine of religious freedom. Freedom is the great thirst of mankind in this age—the great yearning of the nations is for freedom; they are struggling for it, longing for it, ready to arm for it. The nations feel that civil liberty, social liberty, the liberty of the press, will be useless without religious liberty—the element of vitality to them all. Yet the assertion of liberty has not yet taken the shape of a demand for religious freedom. Hence, in all Roman Catholic countries every attempt to circulate religious freedom proves abortive. One of the signs of the times throughout Christendom, is an increased development of the spirit of enquiry, and the sensibility that characterizes the present period as distinct from the past, both here, in Great Britain, and throughout Europe; and we may look confidently in expectation of the next stage in the progress—now slowly but legitimately and surely going on—of the great idea of religious freedom; and when that shall be transplanted and fixed in the minds of men, it will take possession of governments and nations, and be incorporated deeply in their constitution and the fabric of their laws. It is the want of all the various forms of freedom, and above all of religious freedom, that creates that obvious fact of Roman Catholic countries continually disgorging, as it were, their superabundant misery and pauper population into the Protestant countries of the world; and the distress and misery found in the latter proceeds from the fact that it is transmitted from the former, and the liberty they enjoy attracts those who have been oppressed by despotism. Hence it is that emigration sets with a strong current from Catholic into Protestant countries. England, which has such an amount of misery in her own bosom, sees it multiplied and aggravated constantly by the crowds of paupers from that green Isle, which for 600 years she has governed with despotism she would not endure herself. We contemplate her fall, and feel that we have no greater danger to fear here than from the masses that pour from the Catholic countries of the old world. It is a danger we must meet—it is one I would not swerve from, but trust to the God of our fathers and of the Bible, to carry us through. So in Switzerland, in Geneva, the cradle of the reformation itself, is endangered from the Romish countries of Europe. The paupers of these are crowding into it because of the superior happiness found in the light and liberty which has attended the reformation. The simple principle lying at the foundation of this happiness, is the right of private judgment; it is the principle of Protestantism. The gospel, too, tells men to exercise their private judgment, when it tells them to repent and believe; it calls them to a spiritual religion, and calls them to exercise their minds; and every religion that is not one of mechanical performance—one of beads and scapularies, must rest on the right and duty of private judgment. This is the true way of serving God, of knowing, and apprehending him with an eye of faith. Now, sir, it is to the assertion of this principle that we of this society stand pledged; and it is well that among the assembly gathered here there should be one standing out from the rest—the standard and emblem the great Christian embodiment of the light and duty of man to judge for himself. It is right that there should be in this American assembly of Christian enterprize, a proof and token to show forth this idea of universal religious freedom. How then are we to act in order to promote religious freedom? Not by promoting revolution in the shape of physical force; not by going into plots and conspiracies; it is not our vocation—there is another sort of men who deal in this; it is not the genius of Protestantism—it is the felicity of Protestantism, that it is incapable of acting by such machinery as this. And our friends here, who may be taking notes to transmit an account of this meeting to the Court of Rome, will take down, that we admit full and freely, that we proclaim it as our glory, our incapacity for that kind of action by which the Jesuits achieved their success. We act openly. We are to act solely by argument and the diffusion of ideas. It is a fair means to read God's book. We trust that as God commands all men to repent, it is the privilege of all men, and their duty, to know by the choice of their own minds, the vast and stupendous manner in which God has enforced his commands. This is the idea we wish to inculcate at the propitious time. Now, when the clouds are gathering blackness—when ere long they may burst over Europe in flames of military violence; it is the time for our objects to be carried out; and I wish to leave impressed on your minds that the times now passing are those for scattering the seeds of opinion, that they may vegetate and spring up in the minds of those nations, and by and by produce their fruit. The speaker went on to describe the critical state of the peace of Europe—the war that is contingent on the death of Louis Phillippe—the flame that is ready to burst forth in Ireland, and the new course of English policy in tranquilizing the latter by friendly overtures to Rome—from all which he argued that the Christian Alliance was to encounter the foe, and that at once.

Mr. KIRK, of Boston, after a few preliminary remarks, said he proposed to answer the question what was the Christian Alliance considered in its spirit and objects? The Christian Alliance was not a creator, but a creature—not a cause, but an effect. He had no doubt but various feelings were stirring within the hearts of those in that house. Few had yet become animated with the spirit of the Christian Alliance; they had not yet fully imbibed the feelings which resulted in its organization; and standing there to speak to those assembled that evening, he was reminded of the time when thousands gathered on the banks of that noble river that formed the western boundary of their city, to see Fulton's discovery; when, despite its intrinsic worth, many a curious gaze told of the little faith they had in that achievement of the human intellect. The Christian Alliance results from this feeling, that we cannot live and see the human spirit crushed under despotism any longer; we cannot sit down under our own vine and fig tree, and see the richest countries of the world perishing for lack of spiritual food. The Christian Alliance is the result of the conviction that it is cowardly, unmanly, and impolitic, to sit still and open our bosoms to the deadly foe of Rome—to see our dearest institutions swept away without returning to Rome the compliment. (Applause.) What is the Christian Alliance? It is the expression of our fidelity to Protestantism, our love of liberty, of unity and Christ-like charity—our love of spiritual liberty and our hatred of despotism. It means to put in appropriate action the members of the Alliance and all Christians against spiritual despotism in its spirit and origin, its outward manifestation and consequences. There are three forms of spiritual despotism, toleration, arrogance, and unity. Toleration is despotism. What do you mean by toleration? Why, to let you think. Let me *think*? I may, my Lord Bishop of London—I *shall* think. I abhor the spirit that lets me think, and I worship God in a dissenting chapel. (Applause.) It is despotism to talk of toleration in religious affairs, and we have embodied our views in this young and flourishing institution; because, if right, it will stand—if not, let it go to the winds. The same we say of arrogance. This Christian says, "we have ecclesiastical authority, or better men than you." One says they are of the apostolic succession—one prides himself on baptism; but the freeman will as soon go to the conventicle as to the Cathedral. We abhor arrogance in any man or body of men; and we abhor too, Sir, the boasted unity of the church. The perversion of that sweet and blessed name is one of the crying sins of the age. What is the church? It is the fullness of him that filleth all the earth. How do you, a man, belong to the church? Get inside his heart and then you can tell. The moment grace divine grafts one of those branches into the living vine—not before—it is of the church, and it is despotism to bring a man into the church in any other but the simple way—that is in accordance with the word of God. I am in danger of trespassing to-night, for in order to give my thoughts more forcible utterance, I have written them down, and may as well avow it. I never came to a meeting with such feelings of awe and deep seriousness. The gentlemen who are sitting at these tables are giving our speeches a mighty magnitude. I want them to do it; it is a great thing to make speeches, and it is a great thing to report them. I often thought that if the Christian Alliance talked to the Pope, he would come down and join them. Mr. K. continued at great length to animadvert in strong terms on the efforts now making by the Court of Rome to spread his dominion over this country, and to contrast the genius and social influence of that with Protestantism.

Rev. Dr. Cox followed, and the sum of his address, which was extremely well received, was that the Pope was an old woman in petticoats—popery a *quidity of nonentity*—Rome the mother of harlots—her organization; framed upon the military plan of Pagan Rome, the Pope corresponding with the Dux or leader—but he begged of them to understand that by Dux he didn't mean a certain aquatic animal. In conclusion Dr. C. paraphrased the fifth chapter of the Apocalypse, which he concurred with Newton in regarding as applicable to papal Rome; he believed that all the vials of wrath were not yet to be poured out—was certain the Pope, not Mahomet, was anti-christ, and the great battle of Armegeddon as nigh at hand.

After the address, the meeting closed with prayer.

Theatricals.

The Misses Brandon are giving concerts in Natchez, Miss.

Mr. J. S. Patten has taken the Norfolk Theatre. Mr. A. A. Adams is engaged as principal tragedian.

Messrs. Chapman and Hamilton have opened the Detroit Theatre.

Mr. H. Phillips gave his farewell concert in Albany, on Thursday evening, which was well attended.

The *Boston Mail* proclaims Mr. Phillippe, the French Necromancer there, to be the greatest magician, after Herr Dobbler, of the 19th century.

Mr. Barton, the flutist, and Mrs. Vernon, have left New Orleans. They are on their way to this city, taking the river route.

Welch, Mann and Delavan's Circus, has met with unprecedented success since it left Philadelphia. In every town or village in which they have exhibited, their pavilion has been crowded to excess, although capable of holding a much greater number of persons than heretofore.

Signor Tomasi had a bumper benefit at the American Theatre, New Orleans, on the 30th ult.

Miss Mary St. Clair, assisted by Mons. Phillipp, and Mr. Fessenden, the optician, from London, will perform for the three nights more at Shawmut Hall, Boston.

The Buffalo Theatre opened on Monday evening, to a large and enthusiastic audience.

General Harlan has written a drama called "The Fall of Kep-chack, or Scenes in Tartary." The author resided among the people, whose customs, manners, &c. will be accurately set forth, nearly twenty years. It was brought out at the Chesnut street Theatre, Philadelphia, last evening.

LEGISLATIVE SUMMARY.—In the SENATE, Mr. Wright reported a bill to enlarge the act relative to Common Schools in the city of Brooklyn. Mr. Talcott, a bill further to amend the charter of the New York Fire Insurance Company. Mr. Corning reported against the bill to amend the charter of the Williamsburgh Insurance Company. Mr. Barlow reported in favor of concurring in all the material amendments to the bill to reduce town and county expenses, &c. The third reading of bills was then in order. The bill to incorporate the American Agricultural Association, was lost, for the want of a constitutional vote—ayes 19, noes 6. The third reading of bills, on motion, was continued until 12 o'clock. The Convention bill was then taken up in committee, and the amendment proposed by the minority of the select committee was further discussed—Messrs. Clark and Wright sustaining, and Mr. Porter opposing it, until the usual hour for a recess.

In the HOUSE, the special order—the consideration of bills on the general orders—was suspended until 3½ o'clock, P. M.—and the third reading of bills was taken up and occupied the entire morning session. A considerable number passed—not however without some discussion—much of which was on the subject of the Agricultural School at Fairfield. The bill to re-organize the Alms House department in the city of New York, after a long discussion, was recommitted.—*Albany Argus.*

County Court.

MAY 9.—*Trial of Justice Drinker, concluded*—The Court met at 5 o'clock, when, after a session of an hour, the following resolutions were adopted:

Resolved, That although the Court disapprove of the conduct of Justice Drinker in the respect alleged in the charge against him, they do not think he should be dismissed from office, or has been proved guilty of corrupt or malicious proceedings in his official duties, although meriting the censure of this Court.

Therefore, Resolved, That the charges against Justice Drinker be, and the same are hereby dismissed.—Adopted.

Ayes.....9
Noes.....5
Majority.....4

The Court hereupon adjourned.

Meeting in Behalf of the American Board of Commissioners for Foreign Missions, at the Broadway Tabernacle, May 9th.

This meeting was called by the board of direction, for the purpose of improving the opportunity, which the large number of the clergy and laity from abroad, in attendance on the various anniversaries, presented of circulating through the country missionary intelligence, and of awakening in the community, an interest in the affairs of the society. The Tabernacle was well filled, and the audience appeared to take a lively interest in the proceedings. At 10 o'clock, A. M., the Hon. Theodore Frelinghuysen, President of the Board, took the chair; and the exercises commenced with prayer, by the Rev. Dr. Beecher, of Cincinnatti.

The Rev. Dr. ARMSTRONG, one of the Secretaries, then read a statement of the operations of the Board during the last year. The past year, said the Secretary, has been an eventful one in the history of our missions in Western Asia; the opposition which has been manifested by the Turkish government; the many obstacles it has thrown in the way of a dissemmination of the gospel truth, have been, to a great extent, withdrawn. The Sultan has destroyed, by his religious toleration, the fundamental maxim of the Koran. We have now facilities there for building up the waste places, which, with the blessing of God, we are determined to improve. The mission to the Nestorians is abandoned. Dr. Grant, the intrepid pioneer of the mission, died of fever, in 1844; he had labored long and faithfully, and now is enjoying an exceeding great reward. We had to contend with fearful odds in our mission to that people. The Greek Patriarch and his brothers, with the Catholic priesthood, backed by the political influence of France, at the Persian Court, were all marshalled against our missionaries. In Syria, there has not been much done. Our missionaries, however, are preaching, and the people learning that the truth as it is in Jesus, will set the nations free. The mission at Jerusalem has been transferred to Beyrooth. We have every reason to be satisfied with the fruits of this mission; whole Greek families, in the face of the bitterest persecutions, have embraced Protestantism, and I rejoice to say, remain faithful to their profession. The most bitter antipathy seems to exist in the minds of the unconverted Greeks against the Protestant doctrine. The Bible is not allowed to be read, and in many ways the Greek Church shows itself a fitting coadjutor with the papal hierarchy in the work of oppression. The spiritual existence of the Armenian Church is not healthy—we have, however, some native teachers there, who are effecting much good, and the demand for the Bible is increasing, in face of the most determined opposition. In Constantinople, so many attend the mission church that the edifice can scarcely hold them, and once a week prayer meetings are held in the city proper, by native teachers, and this is in Constantinople, the metropolis of the Moslem world. The mission on Jabon river, in West Africa, is a most fruitful field of Christian labor, and soon an avenue will be opened to the dark and almost most unknown region in the centre of Africa, where Christians will have an opportunity of extending the blessings of religion. This mission has sustained a serious loss in the death of Mr. Griswold. There was nothing of importance from South Africa. The Secretary then went into a detail of the operations of the Board in Hindostan, showing the prosperous condition of the missions there, and observing, in conclusion, that their agencies there should be increased at least an hundred fold. In Ceylon, the indication of the downfall of idolatry is becoming more and more distinct from month to month. Our missionaries there are sending home loud cries for help, and the prudential committee earnestly desires to answer the cry. Nothing particularly interesting has been received from Siam. The unfriendly aspect which the local authorities of Borneo wore towards the missionaries is entirely changed. This is owing to the interposition of the home government. It affords us much pleasure to state that the Dyak mission is in a most flourishing condition. The Chinese want books sent, and the word taught, far beyond our ability to supply. We have two missionaries in Hong Kong, and one in Amoy; the last is of the Reformed Dutch Church, and labored formerly with great faithfulness in Borneo. The Board strongly desire to form a third mission on the Northern Coast, and we ought to send out at least twenty more missionaries. In the pastoral care of large churches, the missionaries have to depend materially upon the native assistants; they have proven themselves, faithful and competent. In many of the villages, the converted Chinese are building substantial school houses, and some of them support their own churches. One of the churches raised for that purpose $125, the very first quarter they met. No intelligence of moment has reached us from the Oregon mission. The aspect of the missions among the aborigines of our country generally is most favorable. The great difficulty missionaries find in inculcating the truth, is the avarice and wickedness among professing Christians. He would say, in justice to the Indian character, that the Cherokees and the Choctaws in point of morality, &c., compare favorably with Americans in their neighborhood. A mission to the Ojibbeway Indians has been established and is affecting much. And yet, although we have done all we could do, and we have effected much, how many have gone without warning to the land of silence and darkness, and passed unsanctified to the bar of God and the retributions of eternity! If we look only at what has been done, we see much to call for thanksgiving and praise—but if we consider what has been left undone, we feel that we have scarcely entered on the mighty work; that we are not half awake to its vastness and its amazing importance. In the domestic department of the operation of the Board, there are indications of an increase of the missionary spirit in the Christian community for which it acts. The numbers of young men in our Theological Seminaries, who profess to have consecrated their lives to the publication of the gospel among the heathen, is much larger than it was twelve months ago, and the prospect of obtaining an adequate supply of laborers for the foreign field, is fairer than it has been any previous time since the faltering of the churches, in 1837, exerted so disatrous an influence on those who were looking forward to this work.

The finances of the Board are more prosperous than they were last year. The receipts of nine months of the financial year, commencing on the 1st of August, 1844, and closing on the 30th of April, 1845, were $185,000, exceeding those of the corresponding period last year, $21,315. The amount thus received in the nine months that have elapsed, is less by $13,000 than the appropriations for the same period. If the remaining quarter of the annual year shall show an increase on the corresponding quarter of last year in the ratio that has been realized thus far, the Board will be free from debt at the close of its financial year on the 31st of July. In order to accomplish this, the receipts of the remaining quarter must average $26,300 per month.

The Board has now under its care 26 missions, with 500 laborers, including native teachers. We have 95 missionary stations, and 639 free schools, containing about 30,000 pupils, and some boarding schools and seminaries in a flourishing condition.—We have 15 printing establishments, which have printed about fifty millions of pages in 31 languages, not including the English, and there are twenty-six churches of converted heathen with 26,000 members in full communion, under the superintendance of the Missionaries sent out by the Board.

Dr. DE WITT then addressed the meeting instead of Dr. Wyckoff of Albany, who had been invited to address the meeting, but did not attend. His remarks had reference to the necessity of action, &c., among the Christian churches. He was followed by the

Rev. S. HUTCHINGS, of the mission at Madras, who, alluding to the many trials, &c., which await the missionary in the field of his labors, said that the missionary receives a call from Christ to go and preach the gospel, and he goes forth nothing doubting, with perils by land and perils by sea before him, and though the heathen harden his heart and perish refusing the tender of salvation, he knows that he has discharged his duty and will receive his reward.—Immediate success is not the expectation of the missionary; he is content to labor in the hope of ultimately seeing his exertions blessed to the salvation of the perishing heathen. A missionary who has labored for thirty years among the destitute of foreign countries, has said that he considered himself amply repaid if he had only a hearing at first. If the missionary leaves his home, his friends, his early associations, and all that is near and dear to him, to labor in the pestilential clime of India—to work himself out, he surely has a right to expect that you will sustain him with your prayers and property—that in the morning you will sow your seed and in the evening you will not withhold your hand. At first the Hindoos would not listen to the word of God; now they pay for Christian teaching, and many of them are training their children in the way they should go, and when they are old they will not depart from it. Is not this success? The Brahmin priests wield an iron sceptre over the people. In one district, containing a population of one million, there are 16,000 Brahmins, 500 attendant Brahmins, and 2,000 bayaderes, engaged in their religious ceremonies. The amount expended by Christians for secular purposes, is altogether too disproportioned to the amount given to promote the cause of Christianity. That is not the case with the Hindoo; they give largely of their effects to advance the cause of their god. It is a common occurrence to see $2,000 spent in celebrating an ordinary festival; and it is said that one million of dollars was expended in the erection of a Hindoo temple. One man in Hindostan gave one million and a half of dollars to spread Brahmanism. I have myself seen between thirty and forty cart-loads of money pass through the street on its way to support heathenism. In short, when I look at the small number in the field—the cold support given them—the want of spirit among Christians, and the nature of the obstacles with which we have to contend, I almost wonder how we have effected so much. After some further remarks, Mr. Hutching's called upon the Church to arise and take possession of the land in the name of their King—to give liberally, as God may have prospered them—and idolatry would be abolished, and God's name glorified among men.

After the singing of the following hymn in which the whole audience joined—

Behold, the mountain of the Lord
In latter days shall rise;
Shall tow'r above the meaner hills,
And draw the wond'ring eyes.

To this the joyful nations round
And distant tribes shall flow;
"Ascend the hill of God," they cry,
And to his temple go.

The beams that shine on Zion's hill
Shall lighten every land;
The King that reigns in Zion's tow'rs,
Shall all the world command.

Come then, O come from every land
To worship at his shrine;
And walking in the light of God,
In holy beauty shine.

Rev. J. TODD, of Pittsfield, Mass., addressed the meeting, and offered a resolution on the subject of the reciprocating influence that Foreign and Home Missions had on one another. He was, he said, sure the audience would be sorry to see him at this time, when they knew that he was taking the place of Dr. Beecher, who was not able to address them in consequence of his being in a weak state. [Here Dr. Beecher arose and said, he presumed there was some mistake on the subject, as it was the first he knew of it, but he presumed it was all right.] Mr. Todd continued, by saying, that he hoped the time might come when he should be too old to officiate, if with that time his absence should be regretted as his venerable friend's was, and his place honored as his was. The compliment of