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RELIGIOUS ANNIVERSARIES.

Anniversary of the New York Sunday School Union.

Tuesday was a great day among the groups of little children, to the number of some twenty thousand and over, belonging to the Sunday schools of New York and adjoining places. Eight thousand little creatures, of both sexes, rose from their beds yesterday morning, under the excitement of the great day of "The Anniversary;" and the part they were to perform, this day, in the great exhibition at Castle Garden, no doubt filled their little hearts with big expectations and tremulous excitement. There were several points of the city at which the little heroes and heroines of this great pageantsy met together, each under their respective flags and banners. From these points all the little detachments marched at a given hour, in order to meet and converge at one point, viz: Castle Garden, much in the same way as Napoleon planned the concentration of his troops, pouring down from different and distant countries, all to meet at a given time at one given and central spot, where he contemplated on a given day, to give battle to his astonished enemies. Thus, the little troops marched from all points of the city, and at the hour of three o'clock, there they all were concentrated at one point, more than eight thousand in number, nearly filling the great and beautiful space of Castle Garden. Such a hub-bub of little voices—such a multitude of interesting little faces—such "a getting up stairs," is only to be seen once in the year, on this occasion. It was an interesting *coup d'œil*. The voices of 6,000 children, with nearly a thousand teachers, and some thousand visitors, united together in singing, produced an effect which cannot be described. Several gentlemen belonging to the society were on the platform to meet them. Prayer was made by Mr. Wyckoff, of Albany; a brief address was also delivered by Mr. Livingston, of Brunswick, but in such an immense space, and such a din and buz of little voices, it was scarcely possible to hear what was said on the platform. Several hymns were sung in beautiful style by the children; and, soon again, Broadway was teeming with the mass of youthful life, as the little crowds diverged off to their various quarters.

At half-past seven o'clock, the society met at the central Presbyterian church, in Broome street. The Rev. Dr. Ferris, President, in the chair. The exercises were opened by prayer, by Dr. Alexander; after which extracts from the annual report of the society were read by Wm. H. Wyckoff, Esq., corresponding secretary. The report entered into a view of the labors and transactions of the past year, as related to the Sunday schools of this Union; and showed many of the beneficial effects resulting from the institution. A committee, appointed for the purpose, had made a very extensive enquiry, and had, so far as was possible, ascertained that generally among prisoners, in the various prisons, it is seldom, if ever, the case that any pupils from Sunday schools, who have been for any time in this institution, are found the inmates of jails, when they grow up. Four out of a hundred is the average, and of that four, one only who has permanently enjoyed the benefit of the Sunday school. One hundred and nine schools belonged to this Union—of these, ninety-six had sent in their reports. In these schools there were nine hundred and eighty-three male teachers, one thousand three hundred and twenty-three female teachers, and twenty-two thousand the whole number of the infant classes. The report having been ended,

The Rev. Dr. Davidson, of New Brunswick, New Jersey, then addressed the meeting. He began, by observing, that truth, however trite, is ever welcome. No apology is necessary for handling the familiar subject of Sabbath school instruction, or for offering inducements to renew the zeal of the weary. This theme ought to fill us with pleasure; many associations are cherished round it. A few years ago a subject excited great attention, viz. the advantages of Universal education—it was discussed everywhere with great spirit—it was an interesting theme. It was hoped to be a prophylactic against all political evils. We were pointed to statistics to show its wonderful power, it was said "figures cannot lie." Crime was shown to prevail more in countries where education was less extended. Those statements produced a great sensation upon the public mind, and gave a great impetus to the cause of common school education. But many began to question the influence of intellectual education; they found crime did not become less frequent, only its character was changed; it became perhaps less gross. The Bible and the spirit of protestantism is the security of the country. When we find the word of God thrust aside, to make way for the spawn of the delusions of infidelity, it is time to let the Bible find a refuge in the Sunday Schools, when thrown out of other schools. It fits man for heaven. Enough has been done for the body. Science and the arts work for the body. They rob heaven of its lightning, and convert it into the messenger of mercantile princes. Great are those benefits in their place, but the interests of the soul are far more important. What can be compared to its worth? "What is a man profited if he gain the whole world and lose his own soul?" Save, then, I implore you, the souls of the rising generation from the second death. Do this by the means of Sunday Schools. Progression must be our movement; "onward" our motto; annexation our political name. No imaginary line is to stop us, neither forty-nine nor fifty-four forty—our line must go forth into all the earth, and the words of truth to the ends of the world. We must fight against the world. Unless the rising generation become instructed to revere the Scriptures and hallow the Sabbath day, what is to be expected? About two hundred years ago the Highlanders were on a par with the Irish of Munster and Connaught. They were both of Celtic origin. But schools were planted by the Church of Scotland in the Celtic language, and now no people are more orderly than them. At the same time the Irish had nothing done for them in this way, and, alas! what are they? Grant Thorburn remarks what an improvement he found in the Irish women. Few educated in Sabbath schools turn out badly. I once superintended a Sabbath school. On making enquiry about the old scholars, I found some had become members of the church, some died in faith, some had gone west; but none turned out badly. There is a necessity for more progressive movements, more zeal on the part of the church. There can be no "masterly inactivity" for us. There is no armour for the back in the Christian panoply; he must not turn back, his motto must be "onward." Mr. Davidson concluded by moving that the report just read be adopted, which motion was unanimously agreed to.

Mr. Packard, delegate from the American Sunday School Union, of Philadelphia, next addressed the meeting. This was not his place; it was in the attic story, with a pair of scissors, a pot of paste; there he would be at home. Once a boy came throwing stones at his father's door. his father came out and asked him what he did there? The boy said I must be some where, and if I went anywhere else, they would ask what I did there? He regretted the absence of able men; he was no orator. He wished the present excitement could be bottled up and given to teachers when inclined to sleep a little too long on Sunday mornings. It is not so easy to make working men, as to make speeches; it would be good if the former were more numerous. As to union it is a good thing, but he thought it could not at this moment be effected. We need more danger. We want the prop of other's shoulders, that is only got when danger draws men together. It is heart rending to think how much is to be done, and how few there are to do it. Our movements must be more progressive. We stand in sight of a large harvest, and stand with our hands folded, debating if it shall be reaped with a sickle or a scythe, if carried in a cart with two or with four wheels. The influence of the New York Sunday School Union is great—it is a tremendous though an invisible influence: we owe it much. Manchester owed its safety from being burned and sacked to the influence of Sunday Schools. A ten dollar Sunday School Library was once sent from Williamsburg to Illinois; there were ten houses only in the town, and six different religious denominations there. These books were read, and produced an excellent influence. See then what benefits you may confer! The condition of the Philadelphia Union is progressively improving year by year. Our plan is to teach the Bible, and it only. When we lodge one text of Scripture in the mind of a little child, we elevate that child immeasurably beyond hundreds of thousands of its fellow-creatures. We do a great deal by the publication of our little Sunday School paper, more perhaps than is done by larger publications. Our object is to dye in the wool with Bible truth; that is, to imbue little children with it. Judge Snow, of Quincey, Illinois, relates a conversation which he overheard between his little boy eight years of age, and another boy who was a Catholic. The little Catholic boy said, "well, now you've got the Mormons out I suppose you'll be picking at the Catholics next." "Oh, no!" said the little boy, "we don't want to pick at them, we will supply them with Bibles." "Oh!" said the Catholic boy, "you murder Mormons, but you never heard of Catholics doing so." "Why I have read," replied little Judge Snow, "I have read how they killed Jonn Huss." "Pshaw," said the other, "that is nothing but a Protestant lie." The little boy, however, had the evidence in his hands, and his belief remained unshaken by the bold contradiction of his companion. This may show the value of circulating in the far West the instructive and useful little volumes for children, which are published by the Society.

Mr. Magoon, of Richmond, Virginia, then addressed the meeting, and began by descanting at large upon the astonishing power of early and first impressions. They form the moulds of subsequent principles, and give a tone to the whole character for time and eternity. As slight events produce great effects, so early impressions produce astonishing results. The ballad of the Babe in the Woods had a great impression upon Kirke White in his early youth; so with Pope, Byron, Franklin, Walter Scott, and others. The books they read in youth gave adoration to their after lives. Napoleon played, when a child, with a brass cannon for a play thing, and he said in after life he owed all to his mother. The influence of mothers by the impressions they give, is truly great.—When General Washington was a child he begged his mother earnestly to let him go to sea and be a sailor.—She refused. She promised to buy him something. She did, and bought him a pen-knife—that pen-knife is now to be seen at Alexandria. His mother made him promise when she gave it, always to obey his superiors; that promise afterwards he remembered when in difficulty, and he did not abandon his country—the penknife was in his pocket, and he remembered his promise. This shows the importance of early impressions! Hannibal was influenced by early impressions. Roger Williams, who founded Providence, and Dr. Doddridge, were influenced in after life by early impressions. So John Wesley, at the burning of his father's house at Eppworth, when his father knelt down and and prayed for his children who had been saved from destruction, was thus influenced. The value of early impressions cannot be calculated. The work of the Sabbath Schools is of infinite consequence in the impressions given to children by their influences.

The doxology was then sung, a benediction given and the meeting adjourned.

Anniversary of the New York State Colonization Society.

A meeting of this society was held on Tuesday evening at the Tabernacle, Broadway, Anson G. Phelps, Esq., presiding; which drew together a very full and deeply interested audience. We cannot omit to notice the excellence of the accommodations provided for the reporters of the public press. It is one evidence that their efforts to disseminate the proceedings of these deliberative bodies are properly appreciated.

The Rev. Dr. Levins addressed the Throne of Grace in a feeling and impressive manner.

The Secretary of the society, Dr. Reese, then presented some extracts from the report of last year, and stated that, in view of the great number of speakers who had been invited to participate in the proceedings of the convention, he should be compelled to confine himself to a very limited space in furnishing a review of the statistics of the doings of the society for the past year. The total amount received since the report of last May, was $56,458 60, of which $20,00 has been contributed, unsolicited from any source. In the State of New York $14,000 has been contributed, $7,000 of which has been presented to the parent society at Washington. A vessel has been sent abroad for the purpose of recapturing Africans sold to slavery. In 1843, 16 day schools had been established in Liberia, which were attended by 562 day scholars; and at this day 23 churches of differents denominations were organized and in a flourishing and still prospering condition. The American Colonization Society at Liberia now numbers 2,390. Recaptured Africans sent out by the United States government; ninety-seven purchased their own freedom, and are now happily situated in this colony. The flourishing colony of Cape Palmas is not included in this estimate.—From these statistics it appears that more than three-fifths of the population of Liberia are professed Christians. The colonists have almost effectually prohibited the sale of intoxicating liquors, $500 being required in order to obtain a license, so that temperance is even more flourishing in these benighted colonies (for they are by some considered benighted) than in the more civilized portions of our otherwise happy country. The neighboring kings and head men have placed themselves at the head of the colony, through whose influence our missionaries and emissaries of love and benevolence are welcomed among them. Their courts of law, police, and civil jurisprudence, are conducted and filled by colored men. In Monrovia all slaves are colored slaves. They have also two papers, well established, and creditably edited by colored men. They have schools and literary societies. Their naval forces, which are really effective, are manned and officered entirely by Africans, and which are capable of repelling such slave ships as might dare to venture upon their coast. Governor Roberts is the commanding officer, and is a man of rare attainments, and universally distinguished. The Secretary said that he would take this occasion to introduce one of the recaptured Africans who had but arrived from Africa yesterday. [He proved to be a little, diffident looking boy, of about eight years old, and expressing but little concern to all that was passing around him.] The Secretary stated that although somewhat abashed, he was able to speak his own name in English, which was R. R. Gurley. [Great applause.]

Mr. Seymour, a colonist, was then presented to the audience in the costume of one of the chiefs of the Modingo tribe. He also exhibited a whip used by them to drive their slaves into obedience—their war horn, by which they marshal their forces, and the bag made use of to contain the Koran. Also a cloth covering, manufactured by the natives on the Gold Coast, and several other articles of apparel and implements of warfare * * * * * * * * As has been said, I went to Liberia to obtain freedom, and where I happily experienced the benefits of an unconditional liberty. My friends at the South doubted very much the propriety of my going among an unknown people, and thought that by my so doing, I would but rivet the manacles of slavery upon those it was my desire to relieve. There, however, I found liberty, its blessings, and its privileges. I return to this country with a desire to return to Africa, where I am willing to give up my strength, and to exhaust my energies for the cause of my fellow man. We want encouragement in this quarter. We wish to pursue agriculture to a more complete perfection than at present exists. We want building materials and agricultural implements, and the appliances of steam power. We wish to produce our own sugar and molasses. The sugar cane is as plenty there as in the West Indies, and of far better and more productive quality. The climate is healthy and even, and I have not been ill except in consequence of my own imprudence and exposure to the night air. There has been a little oversight with many who have flattered themselves, by visiting this colony, that fortunes might be realized. Most of the population centred there are free men, either through manumission or from having purchased their own freedom. This country was intended by God for the colored race. While there, I was a captain in the militia, an officer in congress, and a justice of the peace—busily engaged at the same time in preaching the gospel, and doing most cheerfully such acts of benevolence and philanthropy as was in my power to perform. The inhabitants of this colony look as much to example as we do here, and have more faith in practices than professions. They have a strong desire to imitate our institutions and principles of government, both religious and political. We are much in want of assistance—we want farming implements, and more particularly the scythe—there is a deep under-brush which nothing can remove so effectually. We want a steam mill for the purposes of manufacturing sugar-cane. In a word, fellow Christians, we want your cheerful aid and encouragement, which will enable us to attain a fame in the last great day.

Dr. Lugenbeel, Colonial agent of the United States at Monrovia, then stepped forward and said, that having understood there were many speakers to address this meeting, he would trespass but a little time upon their patience. He had but recently returned from the Colony of Liberia, and therefore felt that he might impart something which would interest so large and attentive an audience. It was now about three years since he first left his native land to become associated with a people of different color and of different habits than his own. And although he had sacrificed many of the comforts of life, and had torn himself from a devoted mother and a loving sister, to become a stranger in a strange land, yet he had found the same kind offices of friendship at the hands of the Colonists as he had experienced in his own country. Many interesting facts might be stated in connexion with the rise and progress of colonization at Liberia; but as you have been informed already, through the medium of the public press, and your annual reports, and other written documents, I feel this step to be entirely unnecessary. It may be asked, if I am so much in favor of colonization, and so well contented with my temporary exile, why have I returned to this country? I will answer that—I have returned for the purpose of educating two or three young colored men in the science of medicine, and after having partially completed this purpose, it is my design to accompany them to Liberia, where I may live and die in the cause of colonization. Having been requested to state a few facts in connection with the recapturing of this boy, who but yesterday drew his first breath in this great land of liberty, I will briefly observe that this boy is of the Congo tribe, situated about 200 miles north of Monrovia, who was taken from a factory not far distant, and was one of the re-captured Africans from the slave ship Pons, which arrived at Monrovia under the charge of an agent from the United States government. His price in trade would be about $15, or $10 in cash, upon the coast of Africa, and would bring, either in Cuba or on the coast of Brazil, from $200 to $250.—These Africans of the Congo tribe are what we understand to be cannibals in their habits and education, yet they have never been known to exhibit such propensities in our colonies. There were 776 of the re-captured Africans on board of the slave ship Pons, most of whom were boys of from ten to fifteen years old. The United States government not having any place prepared for their reception, they were placed under my charge. I found it impracticable to form a settlement of them, and, therefore, I had them placed out where the best of care was provided for them. About 100 of them were placed under the care of the Episcopal Mission Society, where they were taught to spell words of one and two syllables. I might speak of the climate, but as this has been already alluded to, it is unnecessary to say more than that it is a healthy and pleasant climate—the heat is not generally as intense as I have known it to be in the summer months, either in New York or Boston. It is only from its long continuance, that it is to be found unpleasant or prejudicial to health; the greater part of the sickness is occasioned by exposure and imprudence—the acclimating fever is easily overcome by gentle medical treatment.

The Rev. Dr. Winans, of the Methodist Episcopal Church, was next introduced to the audience. He began by speaking quite inaudibly, when the audience, on every side, cried "louder," "louder," I'll speak louder directly—I can't speak loud at first. [Laughter!] I wish to get a full report of the statistics of this society, that I may know how far we have progressed for the past year. I wish to take it South with me. It was the importance attached to this society that brought me here, and I do not wish a garbled report. I wish I had greater ability, that I might employ it in the furtherance of this cause; I then would do a thousand-fold more than I can now. I am yet an amateur in this cause, and no feed advocate. I was born to anti-slavery principles, was nourished and hope to be sustained by these principles; they are strong within me, and I expect to die an anti-slavery man. When I was first made acquainted with this subject of colonization I was hopeless as to its consummation; I could not see how it was consistent with this country and to the happiness of the slave himself; I am satisfied that there is no hope for emancipation; it is only by colonization that I can see the safety of the republic, or the least possible hope to the slave. This slavery, as it exists in the South, is a blot, an incubus upon our escutcheon. I do not believe in emancipation, nor do I wish to hold any argument upon that subject; it has become too stale and familiar to most minds. Colonization is competent to put slavery among the things that have been; colonization will produce this result. But for the name of liberty, the slave at the South is in the enjoyment of more comfort and happiness than are the domestic working classes of England. (Hisses, applause, and great confusion.) After a long pause, the speaker stated that he was more disturbed by the applause than the hisses, although he courted neither. Facts will bear me out in my conclusions. Not long since, a distinguished gentleman of my acquaintance visited England, and upon his return, said that he had rather his children had been born slaves in the South, than that they should be free poor men in England. I hope to see slavery done away with; and although a Methodist, I am not much of a shouter, yet at the consummation of such an event I would shout most lustily. (Laughter and applause.) Slavery can be prevented; let but the work of colonization go on, establish colonies upon the entire length of the Coast of Africa, and you will effect this object. What can we do to enlighten them? We send out missionaries in this region of darkness; and with what success? If you send white men among them they would soon establish mercantile pursuits and perpetuate these very evils of ignorance now complained of. Many of our colored population object to colonize because of the climate, which has hitherto been unfairly represented; by statistics it appears that less of mortality exists in the colonies than in New England or on James' river; perhaps the providence of God shields them. I am glad to see our friend Seymour here, who says he will go back again, and if he can induce his family to go along with him, well and good—if not, he will go alone. [Applause.] That is the right kind of spirit, and such as all of the colored population should manifest. I know of but one serious objection to colonization; but one fear to entertain. I fear that spirit of commercial cupidity so inherent with white men, and that they will inflict an evil upon these colonists under the guise of humanity, perpetuating slavery in their very midst. There being other speakers to address you, I will only say, that I shall live and die in the advoccacy of the cause of African colonization.

The Rev. Dr. Tyng was next introduced. He said that he had no idea of being called to say even a word upon this occasion, but having the other night caught a bigger fish than was ever caught before, he felt it his duty to communicate his success. After the conclusion of the evening's exercises he received a little note requesting an interview on the following day. Prompt in his attentions, he waited upon the gentleman by whom he had been so politely addressed, who stated that he was so firmly convinced of the utility of colonization, he felt himself constrained to contribute one thousand dollars in addition to his previous subscription. He would like to receive such another invitation this evening, or for such additional sums as might be spared from any one of the gentlemen present. He would pledge his usual punctuality to be there at the specified time. The gentleman who last addressed you, made some allusions to the commercial cupidity of the white men. He differed from the gentleman, which was, perhaps, owing to his abiding sense in the Calvanistic purity of grace. There is a wall of fire, as well as a wall of ocean, around that colony, which would protect it from such commercial cupidity. Let us, therefore, do all we can in this cause of colonization, and all we can do and acknowledge as just and right before our God.

Dr. McAuley wished to say a word or two.—[He was invited forward, but declined, as he did not intend to make a speech.]—He would, however, tell an anecdote: There was an attempt once made in Belfast, to get up a slave-profiting society, in imitation of similar societies in London and Liverpool. There was an aged gentleman, named McKay, who was present at two or three of their meetings, and who, it was supposed, would subscribe £100,000 to the capital stock, which was to have been £1,000,000. He was a Roman Catholic—[Let it be understood there are good Roman Catholics, as well as Protestants.] (Great applause.) The paper being drawn up, it was handed to him in full confidence that he, being a man of great wealth, would subscribe very largely; and they wished his name to head the list; he took the paper in his hand, and raising it above his head, implored that God's curse might light upon that man's hand who should affix his name to such an instrument. The meeting dispersed, and the consequence was, that there never was a slave owner in all Ireland. (Continued applause.

The Hon. Mr. Latrobe, of Baltimore, President of the Maryland Colonization Society of Maryland, was next presented to the audience, who, after giving an animated account of the efforts made use of by the Maryland Colonization Society, and illustrating the benefits which would naturally succeed still further and increased exertions, gave way for the Rev. Mr. Parker, of Philadelphia, who spoke pointedly upon this subject, although the lateness of the hour was observable by a large portion of the audience, who became uneasy and began to retire. He said that it was a most difficult as well as a most glorious thing, to undertake the elevation of a degraded man; and urged continued and unceasing efforts for the final redemption of the slave from the bondage of the master, through the interposition of the Colonization Society.—The audience was then dismissed.

Twenty-First Annual Meeting of the American Tract Society.

The American Tract Society held its twenty-first annual meeting at the Tabernacle, yesterday morning. The house was very well filled, and, as usual, there was a large proportion of the fairer part of creation—old, young, *passé*, beautiful, and interesting. The usual number of country clergymen sat upon the platform, and the room had precisely the same appearance it has had on these occasions during our recollection. A little after 10 o'clock, the meeting was organised; and in the absence of the President—the Hon. Theodore Frelinghuysen—John Tappan, Esq. of Boston, was called to the chair. A prayer was then made by Rev. Dr. Milledoler, of the Reformed Dutch Church; when, after a few introductory remarks by the President, who stated that Mr. Frelinghuysen would be present to-day at the meeting of the Bible Society, the treasurer's report for the year was read by Moses Allen, Esq. The report is as follows:—

Receipts since April 15th, 1845, for sales	$82,784 00
Do do do from donations	71,132 16
Total	153,916 16

EXPENDITURES.

Paid for paper	37,999 61
Do for printing, engraving, stereotyping, &c.	16,602 60
For folding, stitching and binding	36,001 62
Colportage	31,043 50
General agents	5,709 45
Officers of the Society	7,884 61
Care of libraries	1,208 51
And several other small sums, making in all an expenditure of	$153,916 16

After the reading of the treasurer's report, the following abstract of the annual report was read by William A. Hallock, Esq Secretary of the Society:—

In the Publishing Department 73 new publications have been stereotyped, in seven languages, making the whole number now on the Society's list 1307, of which 198 are volumes. Among them are Dr. Hopkins' admirable Exposition of the Ten Commandments; Dr. Belcher's Anecdotes for the Family and Social Circle; Jay's Christian Contemplated; J. A. James' Pastor's Daughter; Dr. Edwards' excellent and timely Sabbath Manual, No. 2, and Drelincourt's masterly discussion of the Teachings of Rome as compared with the Holy Scriptures, in French.

There have been printed, during the year, 364,100 volumes; 4,922,000 publications; 116,173,000 pages—and circulated, 366,006 volumes; 5,158,898 publications; 123,643,593 pages. Total circulation since the formation of the Society 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages. Twelve thousand copies of Baxter's Call have been printed in large, and twenty-one thousand in smaller type, during the year; 33,000 of the Sabbath Manual; 28,000 volumes in German; 6,000 in French; 4,000 in Welsh. The Society's monthly newspaper, the *American Messenger*, has been enlarged, and has 40,000 subscribers.

It is gratifying to observe, that while the Society's volume circulation has been gradually increasing for a series of years, the circulation of pamphlet tracts is not diminished. The average circulation of tracts for several years has been about thirty millions of pages.

The grants of publications have exceeded those of former years by 3,000,000 pages. Members and directors have drawn 2,830,260 pages; 26,874,986 pages have been forwarded to foreign and home missionary stations and seamen's chaplains in our own and foreign ports, or scattered along the lakes, canals and rivers, or distributed in Sabbath schools, and from house to house by colporteurs, or by Auxiliary Societies. Colporteurs and agents have personally distributed nearly 18,000,000 of pages.

The receipts for the year have been $153,916, of which $82,784 are the proceeds of sales. The donations ($71,132) show an increase of $8,823 over the previous year. Those received for colportage exceeded $24,000; for foreign distribution $4,300.

The expenditures have just equalled the receipts, $153,916. Of this amount, $90,603 were paid for paper, printing, binding, copyright, engraving and revising; $15,000 remitted to foreign and pagan lands, and $31,000 expended for colportage, in addition to grants of books by colporteurs to the amount of $12,000.

The remittances of the American Tract Society, Boston, amounted to $24,419. Those of the Connecticut Branch to $4,755. Liberal remittances were received from many other branches and auxiliaries in different parts of the country.

Colportage.—This mode of reaching the destitute has found favor with the christian public, and continued to engage much of the attention of the Society. It seems to realize the great idea of all Protestantism, which is no mere dead resistance to error, but an active propulsion of the truth, through all darkness and over all barriers, into the hearts of the children of men, making known every where that "only name," and "warning every man, and entreating every man," in order that all may come to the knowledge of the truth as it is in Jesus.

Five years ago, two young men from Maine and New Hampshire, one a licentiate, and the other a layman, went to the West under a commission to labor among the destitute in Kentucky and Indiana. These were the first American colporteurs. God confirmed the enterprise with his blessing, and its development has been steady and rapid. In these five years, more than one hundred and ninety-four years of colporteur labor have been performed; 400,000 families visited; and 670,000 volumes circulated, chiefly among the destitute, whom the former volume agency did not reach.

Efforts have been made to provide specific classes of our population with colporteurs best suited for them. The list of colporteurs includes French, German, Irish, and Welsh, converted catholics, and sailors. The whole number who have labored for the whole or a part of the year have been thus distributed among the States:—In Rhode Island 1, Connecticut 1, New York 27, New Jersey 6, Pennsylvania 32, Virginia 7, Maryland 4, North Carolina 9, South Carolina 3, Georgia 7, Florida 2, Alabama 10, Mississippi 6, Louisiana 5, Texas 1, Arkansas 1, Tennessee 9, Kentucky 4, Ohio 18, Michigan 4, Indiana 6, Illinois 8, Missouri 8, Iowa 1, Wisconsin 2—In all 175. Of this number 135 are still in commission.

Conventions of the colporteurs of different districts, at Syracuse, Detroit, Cincinnati, Pittsburg and New York city, for mutual advice and encouragement, have greatly inspirited their labors, by giving them more extended views of the good effected, and imparting mutual experience in overcoming or supporting difficulties.

An appendix to the report is filled with interesting details of the visitation and distribution; of the influence of books, both good and bad; and of the aspects of the work in its bearing upon the spread of Romanism in our land and day, and it also contains a tabular view of the whole results of the year. More than 166,000 families have been visited, 177,000 volumes sold, 50,000 volumes granted to the destitute poor, and two millions of pages of tracts distributed upon the field. Between one-sixth and one-seventh of the 166,000 families visited, viz: 26,799 families, are reported as having been found destitute of every religious book except the Bible, and about an equal proportion (24,506 families) were Roman Catholics, or professed to hold what we believe to be fatal errors. More than 12,000 families are reported as found destitute of the Bible, and nearly the same number as supplied by the colporteurs with copies obtained from State or County Bible Societies.

FOREIGN FIELD.

The aspects of Providence in respect to the great work of evangelization abroad, are on the whole more cheering than at any former period. The society has, during the year, remitted $15,000, according to the recommendations of a special committee of different denominations, as follows: to the Sandwich Islands $1,000. For China, (in addition to $500 transferred to the Episcopal mission from the mission to Crete,) mission of Board of Commissioners $1,000, General Assembly's Board $1000, Baptist Board $500, and Rev. I. J. Roberts $1,000. Siam Baptist Board $200, Board of Commissioners $200. Burmah $400; four missions in Northern India $2,000; Orissa $500; Madras $500; Ceylon $1,000; Madura $500; five stations in Turkey $3,000; Greece, Board of Commissioners $300; Russia $500; Sweden $100; Denmark $200; Hamburg American Baptist Mission $600; Lower Saxony Tract Society $300; Calw, for Hungary, &c. $200; Belgium $100; Paris Religious Tract Society $300; Toulouse and American Swiss Committee at Geneva $500—total $15,000.

France.—The cause of Evangelization in France wears the most encouraging aspect. About 300 colporteurs are at work under the care of the different religious evangelical Societies at Geneva, Paris and Toulouse.

Germany.—The jealous vigilance of the civil power in all the States of Germany, has made it difficult to establish colportage or tract distribution among the German people. But a beginning has been made, with the promise of success; and similar efforts are making in Denmark, Sweden and Russia.

Turkey.—Cheering news comes from the Protestant Armenian church, of steadfastness in the midst of temptation and persecution. Here too the extensive reading of tracts and books has proved a powerful agency in achieving a great religious reformation—a revival of pure religion in a dead church.

India.—Never was the instrumentality of the press more needed in India than at present. The demand for books is increasing yearly. The confirmation and extension of British power, the repeal of laws punishing a renouncement of *caste*, the rapid diffusion of education, and a growing taste for discussing religious subjects, go to loosen the hold of Hinduism upon the people and open entrance for Christianity. Missionaries among the Mahrattas, at Madura, Ceylon and Madras, among the Teloogoos, in Orissa and in Northern India, prosecute with increased interest their tours through the villages for the distribution of tracts and books, and with increased success: numbers are added to the church. The distributions in various parts of Burmah for 1844, amounted to 5,000,000 pages. Among the Siamese, (emphatically a nation of readers,) they are also laboriously continued.

China.—In China, the law of the land being now with the missionaries, they engage daily in tract distribution, and find hearers wherever they go. Patients discharged from the hospitals and dispensaries at Canton, and in the northern cities, are furnished with a variety of books in duplicate and triplicate copies, which are circulated by this means, under the most favorable circumstances, in the provinces. Ten thousand books (500,000 pages) have been circulated by one mission in Canton. In one year the Assembly's Board printed 4,136,000 pages. The eyes of the Christian world are fastened upon this mighty field, destined to test to the utmost the powers of the modern press. One of its missions (Shanghae) alone occupies the seaport of a province peopled by thirty millions of souls.

Mr. R. S. Cook, Secretary, now spoke of the colport age system. Five years ago, two young men from New Hampshire went to the West, for the purpose of laboring among the people there. One of them, after remaining four years, was called away, and the other still remains. This was the beginning of the colporteur enterprise. The first year there were 1 colporteur; second 27; third 76; fourth 143; fifth 175. During the five years of its existence, 500,000 families have been visited, and over one million of volumes have been distributed; 180,000 families have been visited during the past year, and one half of these had no religious books with the exception of the Bible. Nearly 200,000 volumes have been sold during the past year, and 5,000 volumes have been given away to poor families. 2,000,000 pages of tracts have also been distributed.

After these reports were read, the following resolution was read, and spoken to, by Rev. Jonas M. Clark, colporteur of the Wesleyan church, Wisconsin.

Resolved, That the annual report, an abstract of which has now been read, be adopted and published under the direction of the Executive Committee; and that this meeting express their gratitude to God for his continued smiles upon the society, in its various departments, during another year.

Jonas M. Clark said, I was requested not to make a speech. I went to the West about three years ago, in the capacity of a colporteur; and my labors have been blessed. The conversions which have taken place, have been caused by the books of this society. In Wisconsin, where I have been laboring, the cause is prospering. my object has been to distribute the publications of the society over the prairies and settlements; to talk with the new comer, and bring him to Christ. The colporteur is peculiarly adapted to the wants of the people of Wisconsin. There are but 150 evangelical ministers there, but there are three colporteur associations, which embrace ten counties; and they have been successful. Brother Church is engaged in the interior, and brother Kelly among the mines—and God has poured out his spirit upon the work; 500 families have been found without the holy Scriptures, and there is much work left for us yet. I remember passing over a prairie a little while ago and seeing a farmer at work; I spoke to him, and offered him a Bible. He had a wife and children, but said he did not believe in the church or the Bible—He was an infidel. I finally succeeded in getting him to take a copy of it, and "Baxter's Call to the Unconverted." During the time I have been there 11,000 Bibles have been circulated, 12,000 families visited, 50,000 tracts distributed. The tract "The Daryman's Daughter" has done much good. There are 25,000 Catholics in Wisconsin, and 20 churches; these are great difficulties to contend with—but, with the assistance of the Savior, we may overcome them.

The resolution was now adopted.

Rev. J. M. Stevenson now offered the following resolution:—

Resolved—That Colportage is an important, if not an indispensable instrumentality in gathering the great harvest of the West.

He said—The whole West belongs to Christ—but the devil is now straining every muscle to get possession of it. He is sending out runners every where to proclaim his ownership. Although I do not think it best to irritate such an enemy, yet as he controls the West at present, we might learn a lesson from. If we had not a better cause and a better captain we might loose it. But we have a noble, self-sacrificing set of men there, who are indoctrinating the youth. But, as a Western pastor, I say we want other agencies. The Colporteur system is the best calculated to do the work. Mr. Stevenson now spoke of the difficulties which they had to contend with, and among others the Catholics were the greatest enemies to their cause. They are (said Mr. S.) flooding the valley with priests, and have marked it for their own. That dangerous system—dangerous in all respects—is spreading—and all our energies must be aroused to stop it. Does not the resolution speak truly? The Colporteur system is the best adapted to the wants of the people. It has the gift of tongues. The Colporteur goes into the country and circulates tracts in all languages, and they meet with a ready reception. They don't talk about any particular system of religion, and are received cheerfully when ministers would not be received at all. These laborers, who may be found kneeling at the hearth-stone of the poor, are the very men we want. They are wanted to sow the seed and stay the tide of infidelity till the church come. This is the agency God has blessed more than the minister. Give us the means and we will flood the vast West with men, in less than three years—that great West which is yet to rule the East. Let us go forward, and the victory shall be ours. Oh! Israel's God, speed the day.

Resolution adopted.

Rev. Mr. Turnbull, of Hartford, Conn., offered the following resolution:—

Resolved, That the present and prospective wants of the country, and the pervading influence of a demoralizing press, claim from this society redoubled efforts to diffuse a pure evangelical literature.

One of the most important considerations, and first of all, is to bring the home population of this country within the reach and benefits of this society. Our domain is spreading itself from the East to the West, from the North to the South. Look at the internal capacities of this country, which are much greater than those of England, with a much larger representation in point of numbers, and larger than all Europe combined, if we except Russia, and comprising a population of from 250 to 300,000,000. Look at our railroads and canals, finding their way to the most remote portions of our country—our magnetic telegraph, the great talisman of human ingenuity. Ours is the only race which is advancing and conquering, and which alone is progressing in religious civilization. The great stream of Puritan and Protestant faith is extending itself in every direction in our midst. Observe the manner in which our population increases, and which doubles itself every 22 years. The probability is that it will continue to advance in an increased ratio, and that our grand-children will live to see this country with a population embracing 272 millions of human beings. The advance in population must be chiefly confined to the great West, of whose mineral and agricultural productions there is neither limit or space. Forty or fifty years will give us complete control of this continent, and through that the world! For one, I rejoice at the accession of so many Roman Catholics in the southwest, coming, as they do, chiefly from Ireland and Germany; for, being placed in this land of freedom, they will soon yield up their own religious prejudices to the awakening influences of our combined exertions in educating them in the right way. With our Bibles in our hands we will be enabled to emancipate them from their religious prejudices, and the pernicious influence of Popery. It is impossible to look forward to our future growth. Our sails now whiten every sea, and our agricultural and mineral productions gladden every habitable space. We will soon be the Jerusalem of the earth!—the Thermopylæ of the world! There are now in the United States more than 600,000 white persons, over the age of twenty years, who can neither read or write. God's word is to them as a sealed book—should not our efforts, therefore, be redoubled to produce pure evangelical literature?" Of this number a very large proportion are to be found in the South and West—here it is that Romanism and infidelity are casting their pernicious and blighting influences. 'Tis here that our efforts should be increased, for, wherever a Christian plants his standard of truth, Satan plants his standard of error. The missionaries of this Society are to be found actively engaged in disseminating tracts among this people; they are denied the comforts of home, and are wholly devoted to spreading the truths of the gospel through Christ Jesus. Resolution adopted.

The Rev. Mr. Hengstenberg, Court Preacher of the Evangelical Prussian Church, Berlin, offered the following resolution:

Resolved, That the cheering results which have attended the efforts of this Society for our German population, encourage greatly increased exertions for the spiritual benefit of this and other classes of immigrants.

—And after apologizing for his imperfect acquaintance with our language, said, that although he was unable to speak distinctly, he yet could feel with his whole heart, the benefits which the German population had derived through the efforts of this Society. He well knew that he expressed the feelings of the Christians of Germany, when thanking this Society for what they had already done for the poor and destitute Germans in this country. He hoped that they would increase their exertions for their spiritual benefit, and that finally they be made acceptable unto God.

This resolution was very unanimously adopted, and somewhat tumultuously applauded.

Mr. Tucker was hereupon appointed Recording Secretary, in the absence of Mr. Maclay.

The Rev. William Adams, D. D., of the Presbyterian Church, New York, here came forward, and proposed the following resolution:

"Resolved, That in the great and interesting enterprise of promoting religious liberty and evangelical piety in continental Europe, the labors of colporteurs in the distribution of the Bible and evangelical books demand our cordial sympathy and co-operation."

He said that in the city of Strasburgh, on the eastern frontier of France, there stands in the principal square a large bronze statue of Gottenburgh, the inventor of the art of printing, full and large as life, represented with a printing press, and holding in his hand a large scroll, upon which is inscribed these words: "Let there be light." Upon the four sides or squares, upon which this statue is supported, are *tableaux* which are designed to represent the life and liberty of the world. On one of these are the names of the most distinguished poets, philosophers, theologians, historians, and distinguished men of literary genius that have ornamented the ages of the world. On the other stand, the names of those eminent men who were most distinguished for their advocacy of freedom all over the world—among which stood conspicuous the names of their own countrymen. There stood the Declaration of Independence, with the distinguished names that figured thereon. There stood the name of their own Washington—the father of his country—the names of Adams, Hancock, and the fathers of the revolution. On the other side were the names of the prominent philanthropists, cracking off the fetters of the slave. And again, he saw the form of Christianity k