ANNIVERSARY EXHIBITION OF THE NEW-YORK INSTITUTION FOR THE BLIND.

The Academy of Music was crowded to its utmost capacity on Wednesday afternoon by the throng of people desirous of seeing how much education has done in mitigation of the sadness of the dark lot of those who are stricken of Heaven in the delicatest sense of all, Sight. The tender interest in all relating to the acquirements, the improvements, and the condition of the sightless, is always potent to attract crowds to their public exhibitions, and to make the huge multitude regard any shortcomings in their examinations or other performances, with a delicate consideration seldom extended to others. The wonder is, not that they fall short of the pinnacle of the hill of science, but that they leave its foot so far behind.

These remarks have no special reference to the exhibition of yesterday, for everything that the blind scholars attempted to do was done understandingly and well, and in most cases so admirably that students who have their eyes and all their other senses, might well be proud of having achieved so much.

There were about 150 pupils on the stage, of whom about 80 were males. They were arranged on the stage in tiers, the youngest in the background. The young women were, for the most part, attired in white and blue, and presented an appearance of uniformity in costume that was not discoverable on the part of the young men. The band, composed of fifteen blind boys, occupied one corner of the stage, and on one corner was a large pile of brooms, baskets, mats and other utilitarian products of the industry of the pupils of the institution. The teachers, of whom eleven are blind graduates of the school, occupied the front rows. Probably three-quarters of the audience were ladies, and many went away, being utterly unable to obtain seats in any part of the house.

The exercises begun with an introductory piece by the band. The performances of these musicians, which were interspersed throughout the exercises, were most creditable and excited much laudatory comment in the auditory. The course of musical instruction given, is thorough, and is especially insisted on in the case of all who develop the slightest talent in that direction. It is esteemed by those most familiar with the education of the blind, that the study of music is, of all others, calculated to afford them the purest and most intense gratification.

There is little in its pursuit to remind them of their great misfortune, and it is not only a great solace to all who make any proficiency in it, but in many cases it has proved a mens of obtaining a comfortable livelihood, where special excellence has been attained. So all the pupils study music, and there are now 64 of them under instruction in vocal music, 83 are practising piano-forte music, and the 15 youths before mentioned, who compose the band, have regular instruction in the art of blending the harsh voices of the clarionets, bugles, horns, drums and other curious inventions, into a "concord of sweet sounds." More than $1,400 have been expended during the last twelve months in the Musical Department, for salaries of teachers, musical instruments, &c., and the attainments of the scholars, as yesterday shown, are proof unquestionable that the money has been well invested. There were a number of solos, duets and choruses sung by the vocal proficients, admirably and with applause.

An original poem was spoken by Miss CYNTHIA BULLOCK, on which we can give no opinion, as it was inaudible to our reporter—the managers, who should have known better, having neglected to provide reportorial accommodations.

The classes were examined in arithmetic, American history, geography and reading in raised print, the answers to the proposed questions being promptly given by the classes, either in concert or individually, as required.

All the appliances for the attainment of knowledge must of course, for these pupils, be so contrived that their fingers can do the work of the eyes in other persons. Therefore all kinds of printed matter and maps used by the blind present a raised outline that is easily intelligible to the touch. The "slates" on which they work out their mathematical problems are exceedingly ingenious—the figures or characters being moveable from one compartment to another, like the pegs on a cribbage board. The readiness with which these clumsy-looking contrivances are used shows that familiarity and practice with them give a degree of expertness that is really wonderful.

Of course it was impracticable to give yesterday any performances in mechanics, as the stage of the Academy could not readily be transformed into a workshop, but the heaps of brooms and mats and baskets showed that the manual-labor students hav attained a most useful proficiency in several branches of industrial education.

It has been often argued that this department of an institution should pay its own expenses; that is, that the money received for manufactured articles should balance the sum expended for materials, and the other necessary expenses of the department. This has not been the experience of the New-York Institution for the Blind. During the year ending December, 1857, the amount expended by the Committee on Manufactures is $12 743 42, while the manufactures have sold for only $9,587 07, leaving a deficiency of something more than $3,000, from which the value of the stock on hand must be deducted, and the Committee report that the total loss for 1857 is $2,003 02.

The blind cannot yet successfully compete with those who have to aid them not only eyes but machinery.

In the Literary Department the usual common-school studies are taught, as also astronomy, chemistry, natural history, political economy, and intellectual philosophy. In all of these studies, in which the classes were yesterday examined, the result was eminently satisfactory; and, on the whole, the Exhibition was one of the most attractive features of the Anniversary week.

N. Y. ASSOCIATION OF UNIVERSALISTS.

The delegates to the Annual Convention of Universalists of this city and neighboring towns, assembled in Dr. Chapin's Church, Broadway, on Wednesday morning. On motion, Mr. EDWARD PHILLIPS was called to the chair as Moderator. The certificates of the delegates were presented, examined and read.

The Rev. H. LYON then rose and stated that he had been requested by the Second Universalist Society of Newark, to ask for admission to the fellowship of this Association; they had appointed two delegates who desired to be admitted in the council; that the Constitution of the Association provides for the admission of other Societies outside of New-York, and in accordance with that provision he thought that the Second Society of Newark could be admitted; that although there was an Association in New-Jersey, they would feel more at home here. He would, therefore, move that the delegates from the Newark Society be admitted.

Dr. CHAPIN desired to know the motives of the Society for wishing to be admitted to the fellowship of this Association, as he could not favor their admission until he was satisfied on that point.

The Rev. Mr. LYON, in reply, stated that there had been some difficulties among the societies in New-Jersey, and the society asking admission to fellowship had found it expedient to withdraw from the New-Jersey Association; that they had not for several years past appointed any delegates to the New-Jersey conventions. They had finally appointed delegates to attend here and ask for admission here, and he thought that he knew them well enough to feel that they could come in with them pleasantly. He had no idea that their admission would lead to anything unpleasant.

Dr. CHAPIN said he would like to know what would be the probable feeling of the other Society of Newark or the New-Jersey Association, should this Convention receive them.

Mr. LYON replied that he understood the position of affairs well enough to believe that nothing unpleasant could result from the proposed course, inasmuch as they have already withdrawn from the New-Jersey Convention.

Dr. SAWYER said, in regard to the Constitution providing for the admission of Societies from outside of New-York State, that it was framed with special reference to Societies in New-Jersey; but since that time a State Convention had been formed in New-Jersey. In the present case, however, he would remark he was aware that a difficulty sprang up a long time ago, out of which this second Society in Newark grew; they knew the men well, for they had had some part in their education, whether their position was good or bad. He thought that, under their present necessities, they should be admitted here, where they can be at love and peace, rather than they should be kept constantly in hot water. He considered that receiving them would be like a divorce, as a matter of necessity, where the parties will live together only to quarrel; that it would be better to let them form a new alliance, where they could be most happy. If they turn out quarrelsome or naughty, the Association would have the power of turning them out.

Dr. CHAPIN somewhat questioned the right of New-York to grant divorces in New-Jersey; they were very tenacious of their rights on the oyster question, and might prove so in this matter.

After some further explanation, it was finally resolved to admit the Second Universalist Society of Newark, whereupon the delegates presented their credentials and took part in the proceedings.

Reports were presented from the different Societies composing the Association, relative to respective conditions, &c.

A letter was received from the Rev. Peter Thomas of New-Jersey, announcing his intention of withdrawing from the ministry, and asking the acceptance of his resignation, which was complied with, and the Clerk directed to inform him of the fact.

The Rev. H. Lyon, the Rev. H. Blanchard, and Mr. A. McPherson were appointed the Standing Committee for the ensuing year.

Messrs. McAdam, Thos. Wallace and W. E. Bailey were appointed the Committee on Discipline.

The Rev. Drs. Chapin and Sawyer and Mr. George Rivard were appointed be Committee on Ordination, &c., and the Rev. Dr. Sawyer, the Rev. H. Lyon, Mr. Thos. Wallace and Wm. Gurney, delegates to the State Convention.

The Standing Committee was instructed to invite the Rev. Mr. Miner, of Boston, to deliver the next annual sermon before the Association; and the thanks of the Association were voted to the Rev. Mr. Blanchard for his eloquent sermon on Monday evening.

Dr. SAWYER then took occasion to suggest the idea of appointing some clergyman of the Association to annual office, whose duty it should be to visit every Society and Church, for the purpose of ascertaining by personal examination the exact condition of each Society and each Church, what they are doing, and report the same at the Annual Convention. The office to correspond somewhat with that of Bishop or Presiding Elder, not, however, to be considered superior. He considered that the Association needs something of the kind, in order to acquire definite information relative to the true condition in which every Church and Society stands.

The Convention then adjourned until 9½ o'clock this morning, when the subject will be brought up for action.

UNIVERSALIST SUNDAY SCHOOLS.

The anniversary meeting of the Universalist Sunday-Schools of New-York and vicinity, was held on Wednesday afternoon in the Rev. Dr. Chapin's church. There were present the teachers and children of the Broadway, Orchard street, Bleecker street, Twenty-fourth street, Church of the Restoration, Brooklyn; Fourth street, Williamsburgh, and Newark Sabbath Schools. The Rev. Dr. SAWYER, Presided. A voluntary on the organ and the following hymn opened the meeting:

HYMN.—PRAYER OF THE SABBATH-SCHOOL CHILDREN.

WRITTEN FOR THE OCCASION BY MRS. C. M. SAWYER.

Father, thou who art in Heaven,
O'er us brood in love to-day;
Let thy truth our spirits leaven,
While our young lips sing and pray!
Gathered in thy holy temple,
Lo, a thousand hearts, we bow!
By thy loving, pure example,
Savior, King, inspire us now!

Make our love deep, true, outreaching,
Clasping all, where e'er they be!
Make our lives, like angels' preaching,
Strong to lead the lost to thee!
Oh, the thousand streets and alleys—
Oh, the sea-isles far away—
Oh, the countless hills and valleys,
Where they know not thee to-day!

Shall they walk, thus blindly groping,
Down the paths of sin and death?
Shall they, like dumb brutes, untoiling,
'Mid the darkness yield their breath?
What to them though thou in Zion,
On the cross for love's sake died,
If they know not that, in dying,
Thou for them wert crucified?

Bowed in shame, oh, Father, hear us!
While we still before thee plead,
For a dark benighted race that near us,
Groan in deep, despairing need;
If no hope to them be given
By this earth, on land or wave,
Art thou not some nook in Heaven
Keeping for the wretched slave?

Yes! we know, though long averted,
Father, though thine eyes may be,
Never yet was one deserted,
Never will one be lost by thee!
Prove our hearts! Oh, triumph rather,
Of this last great solace sure,
In thine own good time, oh, Father,
Every ill will find a cure!

After prayer by the Rev. Henry Lyon, the Rev. Dr. Sawyer made an introductory address. He said they were fortunate in possessing a faith which left these little ones pure and holy. He pitied the teacher or parent who could believe in the total depravity of little children. What could be their idea of the susceptibility of such creatures to any efforts for their moral or spiritual regeneration? He thanked God that a better light was vouchsafed to Universalists. The purport of the Sunday School was to train up children to a knowledge of the true religion. If the fertile mind of youth was not sown with the seeds of truth, the devil would not fail to fill it with error. To teach little children has by many been regarded as a matter of small moment, requiring little talent, care or culture; but if parents and teachers could lift the vail of the future they would soon see the fallacy of such opinions. The early education of the child stamped its character for good or evil through life. He wished to urge the necessity of a more thorough Christian education in Sunday-Schools. Although much had been done, there was a still vaster work yet to be done. He would have the Sunday-School become the nursery of the church. Proselytism was very good, but he held that a more important duty was that of imbueing the minds of their own children with the principles of their faith. God grant that they might go about this work with renewed spirit, so that their children might carry forward to a more perfect success the work begun and carried on so faithfully by their fathers. Mr. Sawyer closed with a touching tribute to the Rev. Mr. Baulch, who has recently removed from this city to Vermont.

The Rev. HENRY BLANCHARD of Brooklyn next addressed the little ones. He would like to know how much good these children could do. They could do much evil; why not much good also? They looked forward to the time when they would become men, before thinking to achieve anything. But he insisted that they should do good as children. If they gave joy to their parents, they had done a great deal. They could make their parents feel happy, very happy, by rendering them obedience. If they would only strive to please their parents, they would often lighten their hearts of very heavy loads of care. By kindness to their brothers and sisters, and their playmates, they could do a great deal of good in the world. Their example, too, would influence others, for good or evil. Over in Brooklyn, where he lived, there were little boys and girls whose parents lived in cellars and garrets, amid squalor and vice.

These children, by going to the Industrial and Sabbath Schools, had learned and become that which had wrought wonderful changes upon their swearing, drinking parents. He knew instances in which hitherto drunken, godless parents had been led by the influence of their children's example, to abstain from the use of liquor, and to lead godly and moral lives. So might every child, in his or her sphere, exert a beneficient influence. As little children, they could accomplish a great deal of good.

The children sang another hymn very sweetly, and then

The Rev. Dr. SAWYER said: The Rev. A. St. John Chamber having been detained by sickness, they might expect to hear a word from their friend Horace Greeley. Some called him the Honorable Horace Greeley, but he liked him better as plain Horace. In fact, the term honorable was not now-a-days so very honorable.

HORACE GREELEY said they were aware that he had been called upon to address them at a very short notice. Yet, he had a word of caution rather than instruction to say to them as Sunday-School teachers and Sunday-School scholars. Their friend who had last addressed them, had laid a proper stress and value upon the practical aim and end of Christian teaching. While he could not add anything to what had been said upon that point, he would suggest that there was a reflex side of the same idea. It was a common, a usual thought that there was something meritorious, something commendable in respecting the Sabbath, and obeying the ordinances of the Church. That, for instance, learning portions of Scripture, reading the Bible, attending Church and Sunday-School, were meritorious services in the sight of God. So thinking, after a little while they may come to feel that these outward observances balanced this unfair dealing, or that trespass against their neighbor. "Beware of the leaven of the Pharisee."

The Pharisees had not all died out yet. The true idea was that religious observances were a means toward an end, and that end was to influence the heart to a more perfect love toward God and man. Sunday-Schools and Churches were useful in proportion as they accomplished this. If those who attended Churches and Sunday-Schools did not feel such an influence exercised upon them, they were worse off than the child who had never seen a Bible. Religious agencies were means toward an end, and that end was goodness; not a creed, not an observance, but that spiritual improvement which would send them forward toward that heavenly city where perfect love and perfect goodness reign. Let them not believe, then, that because they had a little more light in regard to their relations with God, they were any better in his sight.

If any Catholic or Mormon child loved God better than he did, then that child was a better Christian. A better creed was better only so far as it led them to a more perfect life. If they were to be gathered into the presence of God to-morrow, their creed would be nothing only to far as it had exerted this influence. This life was a progress and a journey, and if every year they did not get a little nearer heaven in heart, they had lived very unprofitably. Were they practically any better in their lives than five years ago? If so, let them thank God and take courage. Let them each one take these truths as an admonition, and try to move on in the path God had appointed for them.

The children sang another hymn, after which an address was delivered by the Rev. B. PETERS of Williamsburgh, on the nature of Christianity, and its relations to young children. Another hymn was sung, and

The Rev. E. H. CHAPIN spoke a few eloquent words appropriate to the occasion. He urged the necessity of concentrated, organized effort in the Sabbath-School. The power of children in the Church could not be estimated. They were to take the standard of Christ when their fathers fell, and bear it to victory. Another hymn was sung, and after the Lord's Prayer, repeated aloud by all present, the children were dismissed with a benediction.

FIVE POINTS HOUSE OF INDUSTRY.

The seventh anniversary of the Five Points House of Industry was held on Wednesday night at the Cooper Institute. Long before the time appointed for the commencement of the exercises, the large basement hall was filled. Extra seats were brought in, but hundreds of people were forced to go away disappointed, there not even being standing room for all who applied for admission.

Mr. ARCHIBALD RUSSELL occupied the chair.

Mr. PETER COOPER was present during the evening.

The children, nearly three hundred in number, were seated upon a raised platform in the rear of the stage.

The exercises commenced with singing by the children of the introductory hymn, Hosanna:

"Let children young, with joyous tongue,
Lift up the notes of praise;
To Christ, the Lord, by heaven adored,
Their loud hosannas raise.
Hosannas, hosannas,
Their loud hosannas raise."

The Rev. Dr. PLUMMER of Baltimore then offered up a fervent prayer.

Mr. ARCHIBALD RUSSELL read the Annual Report, showing the receipts and expenditures during the past year to have been as follows:

By balance March 1, 1857	$125 58	Farm produce	$324 13
Work	673 77	Record	212 47
Board	1,506 15	School Fund	2,419 99
Donations	12,085 26	Engraving	35 50
Donations for farm	600 00	Total	$18,463 22
To total expenditure, of which $7,951 is for provisions; $2,429 for salaries; and interest, $1,404			17,963 10
Leaving a balance on hand March 1, 1858, of			$499 12

During the past year there were 1,159 inmates of the institution, viz:

Remaining March 1, 1857	162
Received since	997 — 1,159
Of these there were sent to situations	641
Sent to their friends	154
Went to housekeeping	58
Sent to hospital	24
Sent to other institutions	36
Expelled	20
Eloped	27
Left voluntarily	85
Sent back to England	1
Died	5
Remaining in Institution	122
Remaining at the farm	14 — 1,159

On the 1st of March Mr. Barlow, the present Superintendent, assumed the charge of the House of Industry at the Five Points, and Mr. Pease was thus released, and enabled to return to the farm in Westchester. The report concludes by stating that the work yet to be accomplished is far greater than that yet achieved; the number of perishing outcasts is still fearfully great, at least 20,000 children growing up in ignorance in New-York.

Bishop McILVAINE of Ohio, was the first speaker. He commended the Christian spirit and motives which actuated the persons who projected and carried on this institution—allaying the miseries and necessities of the the poor, the aged and the lost, and taking them from the streets of this metropolis and furnishing them with a home and shelter in the House of Industry, and endeavoring to lift them up and train them up to reek everlasting life. It was strictly obeying the injunction to "suffer little children to come unto me and forbid them not." In conclusion, the speaker expressed his desire that employment and aid might be extended to the House of Industry. The children then sung "Blow ye the trumpet, blow."

The Rev. T. L. CUYLER was introduced—He said that all honor should be awarded to Peter Cooper. He has given us the best gift we had in many a day. There was a great St. Peter at Rome, a grand affair, but our Peter is far in advance of that one. [Applause.] This Peter gives while he lives, and is his own executor. His splendid will is destined to stand above us, now executed in freestone. We cannot elect such men as he to office, because he never puts his fingers into any one's pockets but his own. [Laughter.] He admired the spirit which actuated Mr. Pease to go to the Five Points and commence his work, while Christianity, which was engaged in other works, would close its olifactories and pass on the other side. Last Summer he had visited the various institutions in London, and he had not seen one that was better conducted than this House of Industry. We should be proud of this as one of the first jewels and first ornaments of our city. The children are taught to read the Bible, to sing, and to keep themselves neat and clean. In conclusion, he desired the audience to lend their aid to the advancement of so good a cause as this.

The Hon. JOHN W. WILDER and the Rev. L. M. PEASE made short addresses, a collection was taken up, and the audience separated.

NEW-YORK CITY ANTI-SLAVERY SOCIETY.

The New-York Anti-Slavery Society held its Anniversary on Wednesday evening, in Mozart Hall, which was crowded.

Mr. OLIVER JOHNSON called the meeting to order and Mr. JOHN HUTCHINSON and his wife sang a song.

Mr. THOMAS WENTWORTH HIGGINSON said that he had to-day read a speech which gave him more hope than anything which had happened since Douglas attempted to drop the Arnold from his name. He had read a speech of James H. Lane in favor of universal suffrage. But lately, Lane was among the most rabid against allowing black suffrage, and his was among the most remarkable of remarkable conversions. Great part of this was owing to an incident where Lane, while with a party scouring the prairie, found a fugitive slave, and had the question forced directly upon him. This argumentum ad hominem convinced him that he could not return the fugitive, and he must let him slide. He found hope for the Anti-Slavery cause. Many, like Senator Seward, had concluded that the question was settled, so far as white men were concerned, and now found a new sympathy springing up for the black man. Suppose the trifling political questions with which Republicans attempted to deal all settled; suppose Kansas free, and the black man free in the Northern States, and even the border States free, then the solid mass of Slavery was left behind—three millions of slaves. For years he had been disposed to think that salvation was to be worked out for him, and not by him. But his eyes were opened. Never in history had a nation been emancipated but by their own blows. We honored the prudence of the men of Kansas in waiting so long before resistance. We might one day honor the slaves for that very virtue. Behind so long submission there might lie a dagger. We spoke of the slave as if he could do nothing for himself. We forgot the heroes of St. Domingo and of Surinam; the maroons of Jamaica, whom all the power of Spain and England could not subdue in a century and a half. We forgot that the slave of the South added to this blood that of the race which we called the strongest on the earth. If they had seen and heard of the perils and dangers of the negro in achieving his liberty, they would learn a courage which put to shame the courage of the pure Anglo-Saxon race. There was no brave deed in history, not an item in the long career of heroism through all ages, that he could not match by the deeds of some black man. The heir of Gen. Jackson came to New-York with his gold snuff-box to be given to some brave man, and he could not find a white man brave enough, for aught he knew, to receive the gift. [Prolonged hisses and applause.] At that very moment there might have stood behind his table some swarthy black man who had given such evidence of his courage as no white man on earth had ever given in war. And a greater change was going on in the black race than in the white. The blacks had established themselves in Canada—they had common schools, and Sharpe's rifles, and THE NEW-YORK TRIBUNE. These men went back to the South. All these slaves had communication with their friends in the South. There was an underground telegraph as well as an underground railroad. He had seen, in looking over the book of Mr. Logan, the Agent of the Underground Railroad, a woman's name many times. He was told that she was a little, quiet, elderly coal-black woman, who had year after year, month after month, gone back, braver than Florence Nightingale, to bring more out of Slavery. She was better known among the slaves than the Bible, for they had stopped the circulation of the Bible, but they could not stop her. The colored people called her Moses, and she was blessed to go back, not once into Egypt, but many times. Another woman, who had come as a mourning widow, was very disconsolate, and kept her veil down all the time. She found no difficulty except in excess of sympathy. One enthusiastic Irish gentleman offered her his heart and hand on the way. This woman could not rest until she had gone back into the jaws of death again and brought her little sister, ten years old, out of bondage. The race which furnished such women would not remain forever in bondage. The communication between the slaves and the white men of the North was remarkable. The Fremont movement was known all over the South. It was the cause of the first insurrection which had taken place in the South for many years. When those poor slaves were being whipped to death they said, "Fremont" "and his men hear every blow." Was there a man in the audience who would help to put down a slave insurrection? ["Yes."] Let them mark that man; he might never be seen again.

Mr. WENDELL PHILLIPS said that when the fugitive clause was smuggled into the Constitution, the seeds of death were planted there—the ground for a law so odious to human feeling, that the defender of it in Faneuil Hall went home to give his body servant, a fugitive slave, the money to take him to Canada. Pure Saxon slaves had never freed themselves without aid. The only instance of successful insurrection was on the part of the Haitians. They inaugurated the idea of immediate emancipation. But he intended to speak of another thing. This Society had been charged with infidelity, because it admitted everybody who would work for Anti-Slavery. He himself was fixed in his religion firmly enough, so that he could use any opposition to Slavery without fear of losing his faith. He thought the agent of this Society who used his opportunities due to Anti-Slavery for the propogation of orthodoxy or heterodoxy was false to his duty to the Society. Thomas Paine and Jonathan Edwards stood side by side in the Anti Slavery Societies of the Revolution. It was needful for Anti-Slavery men and women to do something more than to subscribe to the dogma that Slavery was a sin. That idea was outlived. When Henry C. Wright was once asked by a slaveholder, "Do you think I would lie?" he answered, "I don't know; but I do know "that you'd steal." Republicanism was only resistance to the last encroachment of the Slave Power. It might be fanaticism to refuse the fellowship of slaveholders, but he believed that that was the way to be understood. If Massachusetts should ever be an abolition State, as South Carolina was a slaveholding State, she would be perfectly justified in letting such a man as Mason know, emphatically and insolently, that if he went up Bunker Hill on the 17th of June, he would be thrown down. For instance, he would say of such a man as Douglas, who, from Presidential motives, stabbed the principle of the Missouri Compromise, that a mere change of front on his part should not be a card of admission to the Republican party. He must first do penance. He honored Gerrit Smith; but when he invited the leaders of the extreme South to his table, he prevented them from understanding. When, from his seat in the House, he called them murderer, and robber, and thief combined, they laughed at him as a wordy declaimer. This might be fanaticism, but it was by fanatics that this lazy world had been dragged out of its pit of gold into some decent progress. Kansas was now out of the way, and there was room for the Ostend Manifesto. When some future Hildreth, rising to philosophic insight, above the mere gaudy ornament of Bancroft, should prove that Christianity aided humanity, would he find it in the dumb churches of New-York rather than in a Society which went up to heaven with four millions of broken chains in their hands. [Loud applause.]

Mr. GARRISON repeated Mr. Phillips's compliment to him on Tuesday evening, and declined to speak.

The members then retired for their business meeting.

THIRTY-SECOND ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

The thirty-second Anniversary of the Home Missionary Society was celebrated on Wednesday evening at the Church of the Puritans. Judge JESUP occupied the chair. The services were commenced by singing by the choir, and prayer by the Rev. Mr. LEAVITT. The Treasurer's Report was then read by CHRISTOPHER R. ROBERT, esq., after which an abstract of the Executive Committee's Report was presented by the Rev. DANIEL P. NOYES. The following is a condensed abstract of both the above reports:

The Society has been called to mourn the decease during the year, of Henry Dwight, esq., for 20 years its honored President; of one of its Vice-Presidents, the Rev. Nathaniel W. Taylor, D. D., and four of its Missionaries. The number of ministers of the Gospel in the service of the Society in 24 different States and Territories has been 1,012. Of the whole number, 524 have been the pastors or stated supplies of single congregations; 311 have ministered in two or three congregations each; and 147 have extended their labors over still wider fields. Eleven missionaries have preached to congregations of colored people; and 41 in foreign languages—20 to Welsh and 19 to German congregations, and 2 to congregations of Norwegians and Frenchmen. The number of congregations and missionary stations supplied, in whole or in part, is 2,034. The aggregate of ministerial labor performed is equal to 735 years. The number of pupils in Sabbath-schools is 68,500. Sixty-six churches have been organized by the missionaries during the year, and 47 have become self-supporting. Fifty-five houses of worship have been completed, 37 repaired, and 49 others are in process of erection. Seventy eight young men, in connection with the missionary churches, are in preparation for the gospel ministry. The additions to the churches, as nearly as can be ascertained, have been 6,784—viz: 3,680 on profession, and 3,104 by letter. In but three other years, since the organization of the Society, has there been so large an accession to the churches aided. This is of the fruit, as yet but partially gathered in, of the remarkable revivals with which these churches have been visited within the last half of the year, in common with so many others in the cities and villages of the land. One hundred and fifty-two missionaries make special mention of these works of grace in the churches to which they minister, many of which are described as of great interest and power, bringing persons of every age and profession and condition in life to the feet of Jesus. Sixty, seventy-five, ninety and one hundred conversions have taken place in small congregations, until whole families and neighborhoods were rejoicing together in the love of Christ, with scarce an individual remaining in impenitence and unbelief among them. The number of hopeful conversions reported by all missionaries is 4,450.

Receipts, $175,971 57. Expenditures, $190,735 70; leaving $11,046 47 still due to missionaries for labor performed; toward cancelling which, and meeting further claims on commissions daily becoming due—amounting in all to $80,000 59—there is a balance in the Treasury of $6,489 67.

The year opened with indications of unusual pecuniary prosperity. During the first five months, the receipts increased to nearly $3,000 beyond those of the like period in the year preceding; and the Committee felt justified in giving corresponding enlargement to the operations of the Society. The next three months, however, from September 1 to December 1, covering the severest period of the financial embarrassments of the country, the receipts decreased to an extent unprecedented, coming short by nearly $15,000 of the amount realized in the corresponding months of the previous year. So embarrassing was this deficiency, that the Committee were unable to make prompt remittances to the missionaries for labor performed, or to pledge the needed assistance for the future to those who looked to them for aid.

In these circumstances, an appeal was made to the patrons of the Society, setting forth its condition, and the immediate necessities of those who depended upon their regular dues for the comforts of life—calling upon the missionary churches, also, to do what they could to lessen the drafts upon the Society. This statement met with a generous response, both from those who give and those who receive. Relief soon began to be experienced, and has been coming in so steadily and liberally, that we are able to report at the close of the year an aggregate of receipts, falling short but $2,089 31 of that of the previous year; and for this we are indebted to the regular contributions of churches and individuals—the amount of legacies, $52,404 71, being less by $4[illegible]7 27 than the year before.

The large balance in the treasury at the beginning of the year, occasioned by the payment of legacies near the close of the year preceding, in connection with the increased receipts of the last few months, has enabled the Committee to sustain their enlarged operations with less embarrassment, and they trust with less suffering to their missionary brethren, than they had reason to fear. The expenditures of the year exceed those of the previous year by $6,115 29, and those of any other year of the Society's labors by $4,124 68. The number of missionaries shows an increase over the preceding year of 58. Fifteen more years of missionary service have been performed; 39 more congregations have enjoyed the ministrations of the Gospel; 3,000 more children and youth have been instructed in Sabbath schools; and 1,294 more have been added to the churches.

At the close of the reading of the reports, it was moved by WM. A. BOOTH, esq., "That the reports "now presented be adopted and published under the "direction of the Executive Committee," and carried unanimously.

The Rev. WM. S. LEAVITT then addressed the assembly. He said that we could never become a Christian nation till we were so in fact. Our laws and our Constitution said nothing on the subject. Perhaps this was not to be regretted; Christianity gained nothing by the indorsement of kings. We may even find comfort that the absence of any national profession of faith has saved us from hypocrisy. We prefer Pontius Pilate to Judas. If Congress should resolve to morrow that we were a Christian nation it would make no difference, and he thought under present circumstances it would confer no honor upon Christianity. What we need is Christian principle ruling our life. He referred to the prayer-meetings that had been held all over the land, and said that we needed not only prayer, but Christian principle in the hearts of business men. Not only prayer in legislative halls, but Christian principle in the hearts of those who occupy those halls. The people must believe that whoever may be elected to rule over us, Jesus Christ is really King over all. A nation could not thus be imbued with Christian principle in a day, it must be the work of time. Mr. Leavitt at the close of his remarks offered the following resolution, which was seconded, and passed unanimously:

Resolved, That we cherish the work of Home Missions as one of the great constant forces, by which is to be formed, in this land, a Christian nation, not in name, but in fact.

The choir then sang a hymn.

The Rev. SAMUEL T. SEELY of Albany was then introduced, who read the following resolution:

Resolved, That while we may properly appeal to philanthropy and patriotism on behalf of Home Missions, we must rely chiefly upon Christian principle.

He said that mere philanthropy only alleviates—Christianity cures. The true rights of man were only found in the Gospel. The mere philanthropist values the Gospel for the benefits it confers in this life; and although we may expect their aid in this work, yet we must not rely on them entirely. We can, however, rely upon Christian principle, and with that success is certain. It goes beyond patriotism and philanthropy, and embraces the world; and it never falters. There are two reasons why we should rely upon principle—the first is, because it gives the only foundation for success in our efforts to bless the race. Every effort to bless the race must rest upon a firm foundation. Another reason is, that Christian principle sympathizes with and appreciates the worth of the Gospel. The Christian will work to spread the Gospel when other men would despair, because of his appreciation of its worth. The work accomplished by this Society shall never be lost. The foundation of a noble temple may be out of sight, but it is the foundation still.

The resolution already read was seconded and passed. Another hymn sung by the choir followed.

The Rev. Dr. BACON was introduced—the Rev. Mr. Dexter, who was announced to speak, having been taken ill. He said the very name of this Society was an appeal to patriotism. It is natural for us to love our home and our own Government. When Christian principle is in the heart, then this becomes true Christian patriotism—patriotism like his who wept over Jerusalem. Patriotism without this principle was but barbarism. This Society, he said, rested upon Christian principle. He said there was a church quiescent and a church acquiescent. He had no respect for the church termagant, but he had a respect for the church militant. The true church will stand forever.

The benediction was pronounced by the Rev. Dr. ASA D. SMITH.

After the benediction, the present officers of the Society were reelected, with the exception of Aristarchus Champion, esq., who was elected President in place of Henry Dwight, esq., deceased, and the Rev. Chauncey A. Goodrich, D. D., who was elected Vice-President in place of the Rev. Dr. Taylor, deceased.

NEW-YORK M. E. CONFERENCE.

The annual sermon before the Methodist Conference was to have been preached on Wednesday afternoon in the Jane-street Church. It was postponed, and the Conference were engaged in examining the character of the effective Elders, and passed through the New-York and Poughkeepsie Districts. The examination will be continued at the session this morning, at 8 o'clock.

The same evening, the Missionary sermon was preached at the above-named church, by the Rev. W. P. STRICKLAND, assistant editor of *The Christian Advocate*. There was a large audience present.

SOCIAL REUNION OF THE NEW CHURCH.

The American New Church Association, or Swedenborgean Society, last evening formally opened their new book-room, No. 20 Cooper Institute, and celebrated the occasion by a grand social union. The room is neatly fitted up and can comfortably accommodate about 250 persons seated, but the number present last evening was from 300 to 350, apparently of a very intelligent and highly respectable class of citizens. The exercises commenced with the reading an appropriate Scripture lesson and the offering of a prayer by the Rev. B. F. BARRETT. Mr. HOYT followed with a few remarks relative to the opening of the new room, in the course of which he gave a history of the rise and progress of the Swedenborgean Printing and Publishing Society, as well as the organization of the New Church Association in this city. He concluded by formally delivering the charge of the room to Mr. Samuel L. Waldon, President of the Printing and Publishing Society and Mr. F. S. Wilsey, President of the New Church Society, for the objects designed. An address was then delivered by the Rev. B. F. BARRETT, who gave a detailed statement of the manner in which the two sister institutions referred to were operating to effect the promulgation of the doctrines of Swedenborg, of which 14,308 volumes had been published and sold by the Society since its organization and over seven or eight years ago. He warmly eulogized Mr. Cooper for his philanthropy in erecting so magnificent a building for such praiseworthy purposes. The exercises were enlivened by some excellent singing.—The whole wound up with a bountiful collation which had been prepared for the friends of the cause in an adjoining room.

PUBLIC MEETINGS.

CHAMBER OF COMMERCE.

The Chamber of Commerce met yesterday at the Merchants' Bank, Wall street, for the special purpose of considering the subject of collisions at sea, and the action proposed in the report of Mr. Brower, presented last week and printed in THE TRIBUNE. Mr. PERIT, occupied the chair.

Mr. BROWER moved the acceptance of his report and the adoption of the resolutions.

Mr. HINCHES said that the proposed act did not include the consequences of negligence in the management of vessels.

Mr. CONKLIN thought that the third section of the bill, making premeditated collisions upon the seas, lakes, bays and rivers, piracy, was too severe. He believed that steamboat racing was exceedingly reprehensible, but he could not go so far as to make such offenses piracy, punishable with death.

Mr. BROWER defended the bill, and disclaimed any intention of making steamboat racing piracy, only where there was a well-defined, premeditated, malicious purpose to run down vessels, so as to endanger or distroy life; such offenses should be piracy. For steamboat racing and kindred acts the laws were not stringent enough, and the report aimed at amending those laws.

Mr. HINCKEN thought that the report unnecessarily mixed up ownership and underwriting. The report asked Congress to annul the maritime laws of all countries. He hoped that it would be laid over for further consideration.

Mr. A. A. LOW defended the report. He did not think an innocent ship-owner should be held responsible for accidents resulting from the error or carelessness of his captain. It was to be presumed that a ship-owner intrusted the most capable man he could find with his property. As the law stood now they were all at sea.

Mr. R. B. MINTURN moved that a portion of sections one and three, referring to collisions on the lakes and rivers, be striken out. With that exception, he hoped that the report would be accepted, and the draft of the proposed bill transmitted to Congress. He gave the Committee very great credit for the report.

Mr. OGDEN thought the proposed change too radical, and moved to lay the whole subject on the table for further consideration. Subsequently, however, he withdrew his motion.

Mr. Minturn's amendment was voted down.

Mr. C. H. MARSHALL advocated the early adoption of the report.

Mr. HINCKEN did not see the report until a few hours ago, and he was not prepared to act upon it now. He desired more time to reflect upon the changes proposed.

Mr. BROWER said complaint had been made that gentlemen had not seen the report. He saw it a week ago in full in THE TRIBUNE. If gentlemen objected to the report they should name their objections.

Mr. OGDEN moved to recommit the report to the Committee for further consideration at a meeting one week hence. Lost.

Mr. BROWER called for the adoption of the report. Carried, 8 to 6.

The whole subject was then referred to the Committee and the officers of the Board to carry out the object of the report. Adjourned.

COMMISSIONERS OF EMIGRATION.

The Board met on Wednesday afternoon, the Hon. GULIAN C. VERPLANCK in the chair. A letter was read from the United States Consul at Bremen, stating that the emigration from that port would be much less than that of last year, on account of "The American Panic." Thus far the figures stood 8,301 last year to April 1 to 1 165 this season.

We append the week's statement:

Number of alien emigrants arrived to May 5, 1858	12,487
Number of alien emigrants arrived since to May 12	3,922
Total	16,409
To same date in 1857	40,316

	1858.	1857.	1856.
Number of inmates in Institutions at Ward's Island	1,187	1,328	1,456
Number of inmates in Marine Hospital	99	138	191
Total	1,286	1,466	1,647

Balance in bank Jan. 1, 1858	$32,155 89
Aggregate receipts to May 5	$30,363 95
Receipts since to May 12, 1858, for commutation of alien passengers	7,907 10 — 38,271 05
Total	$