

other evangelical denominations, will result in a sort of self-defensive Protestant League. A large committee, located at important points throughout the Union, was appointed "to act in concert with other committees similarly appointed by other evangelical denominations, for the purpose of giving expression to our desire for more visible fellowship, and for securing a more vigorous co-operation in defence of Protestant Christianity, as against the encroachment of Roman Catholicism and infidelity in our land."

THOMAS C. ALDRICH.

In the death of this good man, the Hanover Street Church of Wilmington, has lost one of its most valuable ruling Elders, and the city one of its oldest and best citizens. Mr. Aldrich was born in Wilmington, in 1791. His ancestors were among its earliest settlers; the name appearing two hundred years ago in its annals. In a great revival in 1814, under the labors of Dr. Blackburn and Rev. James Patterson, of Philadelphia, he was hopefully converted and made a public profession of his faith. In 1818, he was made one of the ruling-eldership, which office he continued to fill for forty-seven years, with very great acceptance to the people and enlarged usefulness. From the time of his first connection with the Church, by his own act, he was one of its pillars on whom its prosperity, under God, rested. For many years, up to the time when advancing age led him to give the work into younger hands, he made the house of God his constant care, watching over its temporal affairs and its spiritual concerns, with a zeal and interest only second to that which he felt toward his own household.

He was always in his place at every public service; his absence from the sanctuary, or the place of prayer-meeting, or weekly lecture, was simply an indication of sickness or absence from the city. His public prayers were full of unction and power, making a part of the memory of two generations. The last voice in the prayer-meeting, but two days before his death, was his.

He was eminently a man of prayer. There are few men who were more habitually and frequent in intercourse with God. Morning, noon, and night, and often, on peculiar occasions, at other periods through the day, his private room was sought and the low murmur of his voice could be heard. These stated periods of prayer were never omitted wherever he might be, and it were possible to observe them. He would be missed for a while from a company of friends, gathered in his own house, and even in the bustle of a watering-place, the retirement would be sought and found, when the hour of prayer had come.

His religion, was no merely formal thing, but was carried out in a warm-hearted, genial intercourse with men. This writer has never known one who obtained a more universal testimony to his goodness, uprightness, and thoroughly Christian character. While in respect to almost every man, some exception would be made, in reference to him, there was but one voice. He was an honest, consistent Christian, with scarcely an element to mar the holy impression of a Christian life.

He was a thoroughly patriotic and loyal man, ready for any measure that would uphold the Union, or promote the suppression of rebellion.

His death was entirely unexpected to his family, and probably as wholly unexpected to himself. But the holiness of his life, and the intimacy of his communion with God, made the sudden transition from earth only a joyful surprise. It was a quick awakening, to find himself with Christ, with whom he had lived so long; only a coming into a seen presence that unseem had been very real.

NORTH BROAD ST. SABBATH-SCHOOL ANNIVERSARY.

The 6th anniversary of the schools connected with the North Broad Street Church, was celebrated last Sabbath afternoon. The report read by Mr. W. E. Camp, shows 488 scholars on the roll of the principal school, and 260 on the roll of the mission or branch school, organized last year; 748 in all. Contributions in 1864, \$245 46; in the first quarter of 1865, \$126 85; branch school, \$41 71. A Sabbath-school has been established in Dunkard, Greene county, Pa.; and one in New Jersey. The principal school is also supporting a pupil in the Normal school, at Beirut, at the suggestion of Mr. Jessup. Rev. Mr. Hammond's labors among the children in the city, commenced in the North Broad Street Church; they are gratefully mentioned in the report. Nearly, if not quite fifty hopeful conversions in the principal school and six in the mission school, are mentioned. Addresses were delivered by Rev. E. S. Atwood, of Salem, Mass., Rev. Robert J. Parvin, of Chelton Hills, Thomas E. Potter, Esq., and the pastor, Rev. Dr. Adams. The infant-school recited the 90th Psalm. The singing was admirable. The piece sung by the branch school, was repeated by request. The pulpit was decorated with gigantic bouquets of flowers, and the occasion was one of unmingled satisfaction to all.

YORK, PA.—We learn, with great satisfaction, that our church in this place is progressing under the administration of its new pastor, Rev. H. E. Niles. A valuable accession was made to its membership on the last Sabbath, of some fifteen or twenty in number, including several heads of families. This church

has a noble record, and, with God's blessing, a fair prospect that it will be none the less bright for the time to come.

RIGHT OF SUFFRAGE FOR THE FREEDMEN.

Response of the Committee on Bills and Overtures to the memorial on extending the right of suffrage to the colored population. Adopted by the General Assembly Saturday May 27th.

The memorialists, in the paper placed before the Assembly, ask this body to "adopt such a deliverance in regard to" the subject referred to, "as shall seem demanded by the circumstances of the country at this time." And as there is no doubt in respect to "the rights of citizenship" as invested in loyal men, the Assembly understands the memorial to have specially in view the case of the Freedmen. In their behalf it asks for an expression of opinion as to their "rights of citizenship." The memorialists desire that the Freedmen, irrespectively of the question of race or color, should be so completely enfranchised as legally to invest them with all the privileges usually enjoyed by citizens of this country. This the Assembly regards as one of the gravest and most solemn questions of the age.

Such a people, with such a history, surrounded by such a train of providences, so large in numbers, so intimately connected with the great struggle from which the nation is now emerging, so patient and hopeful during the long night of their bondage, so truly loyal and faithful to the Government in this age of treason, furnishing such an important and eminently needed service to the country in the hour of its peril, many of them personal sharers in the salvation and grace of Christ, and all of them hitherto subject to disadvantage social, civil, and political, directly calculated to depress their humanity, degrade their pursuits, and prevent them from realizing their proper destiny as men, may well claim the attention of this Assembly. As to the duty of making the most strenuous efforts for their education, social elevation, and moral and religious culture—the duty of giving them the Bible, preaching to them the pure Gospel, and in every possible way aiding them in becoming a blessing to themselves and country, their can be but one opinion among all right-thinking people. The Assembly is happy to observe an increasing tendency among Christians to consider and perform this duty. God in his providence has opened the door, and he now invites his people to enter and reap a most plentiful harvest.

As to the specific question of bestowing upon this people all "the rights of citizenship" in the great work of reconstructing society in the reformed States, referred to in the memorial there may be an honest difference of opinion among good and loyal men. The memorialists believe that the Government should "promptly adopt such principles and measures," in the reorganization of Southern society as will speedily secure this result. They do not specify what these "measures" should be; but simply ask for the speedy accomplishment of the end. The Assembly, without undertaking to define the ways and means most proper to be adopted for this purpose, heartily concurs with the memorialists in the end sought. The Assembly, moreover, believes that the sooner this end is gained, the better it will be for all classes. That the colored man should, in this country, enjoy the right of suffrage in common with all other men, is but a simple dictate of justice. The Assembly cannot perceive any good reason why he should be deprived of this right on the ground of his color or his race. Why then should not the black man "in the reformed States," who is and "has been true to the Country and the Flag," hundreds and thousands of whom have fought for that Country and Flag, be at once included among the loyal persons upon whom shall devolve the task of reconstructing Southern society? This the Assembly thinks to be the shortest and safest method of solving the problem, most certain to gain the result and prevent future evils. So large a population cannot, in the state of freedom, be long kept contented without the enjoyment of common civil and political rights. Possessing these rights, they will be in a position to be their own protectors. The enjoyment thereof will give them respectability, dignify their labor, elevate their desires, quicken their moral consciousness, and awaken in their minds those hopes and high aspirations upon which the proper development of humanity so largely depends. Possession of these rights is the quickest method of preparing them for their proper use. There can be no doubt of their loyalty; they are, and they have been, the friends of the Government; and in this they have shown more wisdom than most of their former masters. If these men are fit for the duties of the camp and the garrison, as soldiers, the presumption is that they are not less competent for the duties of citizenship. To this result the country must come at last; and in the judgment of this Assembly more will be lost than gained by any efforts to postpone it. It is better to meet the question at once, and settle it in accordance with the rights of man, the principles of our political system, and the clear indications of Divine Providence. Any proffered efforts of those in authority looking towards this result, will receive the warm sympathies of this Assembly; nor can the Assembly doubt that they will be ultimately sustained by the great majority of the American people.

It is not the purpose of the Assembly, in this deliverance, to argue this question at length, but simply to indicate its conviction in respect to the point intended in the memorial, and if possible, to say a word that may serve to encourage the Government in the discharge of its difficult duties. The prayer of the Assembly is, that the Government may be guided by wisdom and justice, apply these cardinal principles to all classes and all men; and that all the people, disciplined by Providence, and instructed by the trials of the past, may learn to practice that righteousness which exalteth a nation.

SOLDIERS' HOME.—Professor Saunders is too well known as the self-devoted and efficient friend of the country and the soldier, to need any endorsement. His labors, unsparingly and gratuitously rendered, have, in this city, accomplished seeming impossibilities, in the way of procuring bounty subscriptions, and enlistments of volunteers, and thus warding off conscription. His patriotic services in various ways, have been of so high account as to secure, through a vote of the Councils, a public expression of the thanks of our citizens. The following notice, which we cheerfully insert, informs us, that he is directing his influence and efforts toward what we trust is destined to become the popular patriotism of the hour of peace—the Pennsylvania Home for disabled soldiers.

"Many, like the undersigned, persuaded our citizens to enlist in the army, and take part in putting down the great rebellion. Others enforced these appeals by liberal bounties. Our volunteers hastened to the field

with alacrity. The result is, by the blessing of God, peace, to be followed by unexampled prosperity. But many of these patriotic soldiers return to us maimed and injured for life. It is not our duty—especially if by word or bounty—persuaded them to serve us, to provide a pleasant retreat, a very home for the disabled, during their entire lives. The efforts now in progress for this object call for earnest and immediate attention.

MONUMENT APPROPRIATE.

Abraham Lincoln came up from the ranks of the poor, and was ever the friend of the poor. He fell a martyr to liberty in the contest for freedom for all the people. Let the place where he was martyred become sacred to his memory. Where the assassin thought to have killed him, let him live forever. Let the good people of the land purchase Ford's Theatre and endow it with \$100,000 as a school for the education of the poor, white and black. The building is well situated for this purpose. Such a monument would be appropriate and in keeping with the character of Abraham Lincoln.

T. B. McFALLS, Assembly's Church, Washington, D. C.

THE WASHINGTON MACHINE.—Our readers may be assured that the Washing Machine, advertised under this name in our columns, is what it claims to be, and will give great satisfaction as a labor-saving instrument. It will soon be considered as repaying the investment, by those who use it. The machine is simple, works very easily, does its work well, and the most delicate fabrics receive no damage in passing through. A family provided with a washing machine and a wringer will be almost entirely independent of the poor but over-paid services of saucy Hibernians.

For sale by Samuel McFerran, 724 Chestnut street.

Special Notices.

The Presbyterian Synagogue will hold its Semi-Annual Meeting at Carlton, on the third Tuesday, 20th of June, at 4 o'clock, P. M. Medina, June 24, 1865. L. J. ROOT, Stated Clerk.

The Presbyterian of Rochester will hold its stated meeting at North Bergen on Tuesday the 13th day of June next at 3 o'clock, P. M. in the Church of the Redeemer, Stated Clerk.

The Presbyterian of Columbus will hold its next stated meeting in the Presbyterian Church, on Tuesday the 20th day of June, at seven o'clock, P. M. B. G. RILEY, Stated Clerk.

The Stated Meeting of Buffalo Presbyterian will be held at the Second Church, on the second Tuesday of June prox., commencing at four o'clock, P. M. Dunkirk, May 24th, 1865. L. J. ROOT, Stated Clerk.

Daily Union Prayer Meeting, from 12 to 1 o'clock, in the Hall, No. 1011 Chestnut street. Walk in and give a few moments to God and your soul.

Prayer was appointed to convey the blessings God designs to give, Long as they live should Christians pray, For only thus they may live.

French Evangelical Church.—The pulpit of this Church is now supplied by the Rev. N. Cyr, a pupil of Dr. Morie d'Aubigne, for fifteen years a missionary in Canada. They have services twice on the Sabbath in Dr. Parvin's school building, corner of Seventh and Spruce streets. Those of our readers who understand French might find it pleasant to stop occasionally, and they may contribute to the prosperity of this mission work by advising their French acquaintances to attend services. Mornings, 10½ and 7½ P. M.

Notice.—To Ladies' Christian Commissions and Ladies' Aid Societies, auxiliary to the United States Christian Commission.

It is the desire of the National Committee on Ladies' Christian Commissions to secure, as far as possible, such returns from all the auxiliary societies thus indicated, as will enable us to complete the records of their organizations, memberships, donations, &c. To this end the undersigned hereby respectfully request all such organizations to have not within a few weeks past received, and to be forwarded to the United States Christian Commission. The early attention of local secretaries is desired in this matter. Communications may be addressed to Mrs. A. G. CROWELL, Chairman, &c. at No. 11 Bank street, or Secretary, &c. No. 510 Walnut Street, Philadelphia.

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TEN DOLLARS PREMIUM. Secures a Policy for \$200, or \$10 per week compensation for all and every description of accident—traveling or otherwise—under a General Accident Policy, at the Ordinary Rate.

THIRTY DOLLARS PREMIUM. Secures a full Policy for \$300, or \$25 per week compensation, as above, at the Special Rate.

POLICIES ISSUED FOR FOREIGN INDIA, AND CALIFORNIA TRAVEL. Rates can be learned by application to the Office.

SHORT TIME TICKETS. Arrangements are in course of completion by which the traveler will be able to purchase, at any Railway Ticket Office, Insurance Tickets for one or thirty days' travel. Ten cents will buy a ticket for one day's travel, insuring \$500, or \$15 weekly compensation. Policies may be had for 3, 6, or 12 months, in the same manner.

Hazardous Risks taken at Hazardous Rates. Policies issued for 5 years for 4 years premium.

INDUCEMENTS. The rates of premium are less than those of any other Company covering the same risk. No medical examination is required, and thousands of those who have been rejected by Life Companies, in consequence of heretofore other diseases, can effect insurance in the TRAVELERS' COMPANY at the lowest rates.

Life Insurance Companies pay no compensation for the loss of a policy until the death of the insured. The TRAVELERS' pay the loss or damage sustained by personal injury, sickness or death of the insured.

RODNEY DENNIS, Secretary. G. F. DAVIS, Vice President. HENRY A. DYER, General Agent. Applications received and issued by WILLIAM W. ALLEN, No. 404 Walnut Street.

AMERICAN LIFE INSURANCE AND TRUST COMPANY

Walnut Street, S. E. cor. of Fourth. INCOME FOR THE YEAR 1864, \$357,800.