

TERMS.
By mail, \$2.00 per annum, in advance.
" 2 50 " after 3 months.
By carrier, 50 cents additional for delivery.

CLUBS.
Ten or more papers sent by mail to one church or locality, or in the city to one address.
By mail, \$1.50 per annum.
By carriers, 2.00 " " "

To save trouble, club subscriptions must commence at the same date, be paid strictly in advance, in a single remittance, for which one receipt will be returned.

Ministers and Ministers' Widows supplied at club rates. Home missionaries at \$1 per annum.
Postage—Five cents quarterly in advance, to be paid by subscribers at the office of delivery.

CONTENTS OF INSIDE PAGES.

Army Chaplains.....154	Literary Items.....155
Report on Home Missions.....154	Ladies' National Convention.....155
Anniversary of the Genesee Evangelist.....154	Onions for the Soldiers.....151
Photography in the Field.....154	Letters of a Lady.....151
Servants in N. Y. City.....154	The Avalanche.....158
Editor's Table.....155	Religious Intelligence.....158
	Synod of Eng. Pres. Ch. 159

THE WOMEN'S NATIONAL COVENANT.

We print, in one of our inside pages, the most important articles of the Constitution of this new organization, together with the admirable address which it has issued, entire. We commend it to the attention of every woman among our readers. Doubtless many American women have felt themselves precluded, by their sex, from such an active and direct participation in the struggle as their fervent patriotism would have made agreeable. Zeal for the cause has led many of them to the most arduous and devoted efforts for the personal comfort of the soldier, and for the relief of the suffering and the wounded. Not a battlefield, not a hospital, scarcely a regiment, but can show abundant evidence of woman's tender, practical interest in the men. And there is no page in the history of the war, that will shine brighter than that which records the vast labors and self-denials of the loyal women of America for the comfort of their brave and suffering defenders.

Yet are we wrong in imagining that true patriotism in woman's breast is a tide so full and strong that it would gladly find more and even wider channels for its flow; that it even chafes somewhat restlessly for more active employment; that it carries its possessor sometimes to the perilous edge of battle, as an angel of mercy, amid the roar of conflict, to the wounded and dying; that it closes in enthusiastically with proposals for grand undertakings, requiring unprecedented labors, such as our recent and coming Sanitary Fair? Yes; the glow of devotion to country in the hearts of our American women has not, we believe been adequately expressed, much less exhausted, even by these great efforts. Gladly will it seize new openings, and take up, with rejoicing, whatever new burden can be laid upon it.

In the proposal of the Women's National Covenant, to abstain, so far as practicable, from all use of foreign goods, is just such an opening. Here is an opportunity for showing that as, in our day, the men can do and endure for the salvation of their country, as stoutly, as heroically, as unselfishly as in the days of the Revolution, so the women of this generation are equal, in devotion and in self-denial, to the truly heroic and noble souls of their sex in those days of our early history. Here is a wide and influential field; as wide as the most ardent patriotism could desire; as wide as the country; reaching all its business and financial interests. Here is a mode of bringing great relief to the government; of lightening every one of its burdens; of raising its financial standing and credit; of benefitting every soldier, sick or well; of relieving every family in the land, and of seriously diminishing the burden of our war debt, not only as affecting ourselves, but all the generations to come on whom that burden will fall. Here is an opportunity to cultivate simpler and purer habits of living, and to check that wild extravagance and dissipation which, if they go on, are more certain to ruin us as a people, than all the General Leases that can be sent from rebel capitals. Here is an opportunity to take up a daily personal cross, in the very spirit of the Master, and to prove, by those self-denials, so keenly felt by woman, the strength and sincerity of her devotion to the true interests of her country. Here is an opportunity to encourage our own working people—mechanics, manufacturers and inventors; instead of pouring forth our wealth to enrich foreign nations, who look coldly upon us, and who may some day use the very wealth we contribute to them in compassing our ruin.

During the height of the intense and awful interest of the past week, when the nation was holding its breath at the recital of the unparalleled bravery and stubbornness of our soldiers on the new battle-fields of Virginia, and swaying between admiration and grief at the fresh hecatombs of noble lives offered with martyr devotion for country, how discordant was the telegraphic announcement that, "on May 11th, at noon, the steamer Olympia left New York, with nearly \$1,000,000 in gold!"

Fifteen thousand wounded lying at Fredericksburg, while one million in gold was leaving New York! Six days terrible fighting in the Wilderness of Virginia, and one million in gold leaving New York city in the height of it! Union losses forty thousand, and twelve generals, killed, wounded and missing; and one million of dollars going to Europe in one shipment, to pay for luxuries, silks, laces, diamonds, wines, to adorn and pamper the people, and help on their gaiety in the awfullest hour of the nation's history!

Women of America! you are in great part to blame for this monstrous inconsistency! You have done it inconspicuously; now prove your sincerity by appearing, if need be, in the simplest attire, and by shunning temptations to extravagance and display as you would rebellion itself.

THE CHRISTIAN'S PAVILION.

In times of great excitement, it is the Christian's privilege to be calm in the exercise of trust in God; while others are swaying to and fro in the tide of conflicting emotions: now carried aloft by excesses of hope and confidence; now cast down into cheerless gloom by disappointment; running, in the course of a few days, through every grade of intense feeling and back again,—the believer refuses to be carried away in the tremendous current; God catches him away and hides him in his pavilion, and sheds serenity over his anxious soul.

Amid the extraordinary mutations of feeling which the ever-varying fortunes of the war have caused, the question naturally arises, do Christians learn their privilege and gain experience in the use of their divine Refuge, and in the exercise of a tranquilizing trust in God? We have had much opportunity to cultivate these sentiments of late. The war has been a great school for the grace of faith. Here in the East, the equipping and marshalling, and forward movements, and delays, and fierce battles, and retreats of the Army of the Potomac, have excited in our bosoms the most powerful and most conflicting emotions. High hopes of victory have suddenly been dashed by news of defeat. First we have held our breath with expectation, then we have been electrified with rumors of glorious and final successes; then chilled with ominous silence, and finally smitten to the earth with news of unaccountable and disastrous delays, or of unquestionable defeat.

Are Christians, are believers to be swept utterly away in the rush of this carnal conflict of emotions? or do they feel a strong and secret support amid all the confusion; are they gently drawn away into the Sabbath peace and serenity of the pavilion where God hides his people in time of trouble? While men with no spiritual resources are utterly at the mercy of the excitements of the hour, do they possess their souls in patience, and show themselves anchored by faith to the sublime and secret counsels of the infinitely wise God?

The Christian is a man; more truly and fully a man because he is a Christian; the follower of a Master who became partaker of flesh and blood, the better to execute his mission. Hence he does not become more Christian by feeling less in the great crises of human affairs and interests. We do not ask or expect him to be cold when all hearts around are throbbing and almost bursting with intense desires and expectations, or crushed with disappointment and dismay. But we ask him to learn, amid these storms of joy and sorrow, to feel for his foundations, to get firm holding-ground, and to acquire the art of staying himself upon his God. We counsel him to put these times of trial to good account; to prove to himself the existence of a practical trust in God, as a psychological fact in his experience, and to bring it into exercise, that it may acquire strength, facility and promptness in its movements, and that it may become a leading habit of his soul.

Why should the believer in God and in the mediatorial reign of Christ over the world, suffer himself to be convulsed with excitement like other men? Why should he be at the mere mercy of the conflicting hopes and fears of this sphere of being? Why remain in the atmosphere in which all things are seen without order and without aim, when

God's pavilion opens its doors and offers shelter to the believer beneath its calm, celestial dome? There shines over its doorway the emblazoned motto: God REIGNS. There, through its telescopic windows, may be seen the lines of Providence converging from the most discordant events to the most divine harmony. There humble faith bows, and the subdued chant arises from calm, sweet voices: "Thy will be done." There are seen, immovably, enthroned, the divine principles of justice and truth, law and liberty; and the rage of men breaks like harmless spray at their untroubled feet. There, built on a rock, with her foundations laid in fair colors, gleaming like a great jewel of light and beauty, reposes the Church, and the gates of hell prevail not against it. Enter into this pavilion, believer. It is set up in thy heart, and faith is the key to unlock its treasures. In the camp, in the very rage and thunder of battle, in the last conflict, thou mayest abide in its peaceful walls and soothe thy spirit with its heavenly repose.

OUR CAUSE AT THIS HOUR.

While we write there is a lull in the fearful storm of battle raging for eight or ten consecutive days in Virginia. It is but for a moment, doubtless; soon the strife will recommence; and a contest which is accepted as final by the rebels, and which has every appearance of that character, will go forward to the dire conclusion. The rebel General, with his great army, which has always been the key-stone of the rebel resistance, is pressed hard in front by superior numbers, whom he cannot beat off, who are destroying him by piecemeal; his communications on every side are cut off; the capital which he would defend is formidably menaced on land and water, and he cannot go to relieve it. With the continuance for a few days longer of the sublime firmness, heroism and good generalship hitherto displayed, and the favor of God enjoyed thus far by our army, the destruction of the rebel host is certain. The victorious progress of Sherman in Georgia combines with these successes in the East, to leave upon all minds, North and South, the impression that the rebellion was never before in so critical a situation; that never was the prowess of the North more fully exhibited, and never was the valor of the South more akin to desperation than now.

And never before did our rulers and generals so cordially recognize our national dependence on the Almighty arm as now. The calls of the President and of General Meade for prayer are more cheering than their bulletins of victory. We may venture to hope for success in proportion as such indications of a preparedness to enjoy and improve it, become national. Let us second them by our hearty daily prayers. Daily meetings for prayer are held at the Epiphany, Penn Square, and Broad and Arch Street Churches, in order, commencing on Monday of each week, at 5 o'clock, P. M.

"CONTRABAND" AGENCY NEEDED.

Amid all the enterprises for the relief of the escaped freedmen of the South, there is one which has been comparatively overlooked, but which, if put in operation, would, as it seems to us, be productive of great practical results, and bring relief to both the black and white races. Could some effective agency be established for introducing these freed people as servants and laborers into our families and business centres, mutual benefit would ensue. The crowded places of rendezvous for the fugitives would be relieved, and a most pressing need of help at the North would be supplied. Especially as domestics, could great numbers of the females find employment. The present supply of help, in this line, at the North, is so indifferent and so scanty, that householding, in many cases, has become an intolerable burden; and the pleasure and peace of domestic life reduced almost to a phantom. Why should so many excellent families be in such a state of want and perplexity, when but a hundred miles away, quite as many excellent colored cooks and house-servants are pining away in rags, wretchedness and idleness, because no man hath hired them?

The subject is well worthy the attention of the practically benevolent.

JOHN CALVIN. BRIEF SKETCH OF HIS LIFE.

On the 27th of May, 1564, died John Calvin, the great Reformer, the founder of "the Reformed Church"—a man whose eminent ability, whose learning, whose purity of purpose, are alike attested by friend and foe. Three centuries have passed away since he finished his labors, and yet three centuries have not produced a man, of whom it can be said with more propriety or greater emphasis, that "being dead, he yet speaketh."

Born in 1509, at Noyon in France, educated at Paris, initiated into those scholastic dialectics which Baxter, a century later, so strangely admired, and mastering by quick perception and close application whatever he undertook, his reputation as a student was fully established before he was eighteen years of age. Proud of his son's progress, his father urged him to devote himself to the legal profession; and at Orleans, under Peter de l'Étoile, and at Bourges under Alciat, he was unconsciously acquiring that profound acquaintance with law which, in the providence of God, was to fit him so admirably for his future position as the lawgiver of the Genevan republic.

But while his text-books of law engaged him by day, his nights were devoted to the study of the Bible. The agitating questions of the day—whose solution was submitted by Parisian bigots to the light of the funeral piles of Protestant martyrs—claimed his attention. His reason was convinced, and after sharp inward struggles, he resolved to cast in his lot with the friends of the new opinions. Ere he was aware, he had really become a most efficient Gospel teacher: without assuming the name he discharged the duties of a missionary and pastor. Ere long he was forced by persecution to leave his native land. He had compromised himself, by writing for his friend Nicholas Cop, the oration delivered by the latter as Rector of the Sorbonne, in which the doctrine of Justification by faith alone was ably vindicated. The oration was burned and Calvin with difficulty escaped, first to Navarre and afterward to Basel. Here, at the age of twenty-five, he prepared the first edition of his Institutes, the preface of which—embodying in it a defense of the Reformation—ranks with De Thou's preface to his history and Casaubon's preface to Polybius, as one of the three which have secured the applause of the learned world. The Institutes themselves, republished in successive editions and translated into different languages, retain in plan and doctrine the stamp they first received, "Though prepared in haste," says Beza, "he never changed anything." "He made no retractions," said Scaliger, "though he wrote much." Melancthon called him "The Theologian." No system of doctrine so clear, concise, symmetrical, biblical, had ever before appeared. From the first, it was recognized as, after the Bible, the text book of the Reformed Church.

But Basel was not to be Calvin's home. God had work for him elsewhere. Having visited the court of the Queen of Navarre, he set out to return to Strasburg by way of Geneva. He wished to pass unrecognized. But he was discovered by Farel, and the latter insisted that he should remain. His reluctance was overcome only by Farel's solemn impetation: "Since you refuse to do the work of the Lord in this church, may the Lord curse the repose you seek, and also your studies." Calvin could resist no longer. At first he would take a subordinate position, he would only teach theology. But his light could not be hidden. He preached a sermon and the people insisted that he should repeat it. The task of church organization was devolved upon him. The tempestuous little republic had, from time immemorial, been an Episcopal domain. After the Romish style, it had been a theocracy. Calvin determined to make it a theocracy of another type. Some steps toward this had been already taken, but the work was incomplete. Calvin did his best to realize his own ideal. Great difficulties however stood in the way. The opposition of the Libertine party was bitter. Calvin's severity was more odious to them than the maligned "Blue Laws."

The result was that Calvin was driven

out an exile from the city (Ap. 23, 1537). He was welcomed at Strasburg. A church was ready for him, and 1,500 French Refugees accepted his doctrines and discipline. The freedom of the city was given him. The interests of Reform throughout Europe engaged his attention. Crowds of students thronged to his lectures. He became acquainted intimately with many of the great evangelical leaders of the day. If his views had lacked breadth before, his horizon now was that of Christendom itself. He impressed his views on others. He scattered seed that was to ripen on distant fields.

But his heart was still in Geneva, and the people longed for his return. Of the four syndics that procured his expulsion, one had been hung for treason, one was killed while attempting to flee, and two were driven away. The council called him back. He hesitated. Full well he knew the turbulent elements with which he would have to deal. Bucer and Farel entreated him to yield. The cities of Bern and Basel interceded with him for their sister republic. Calvin at length consented, but it was with the full understanding that his discipline should be carried out. His ideas of church order had not deteriorated in exile. He had learned lessons of the United Brethren, and from the lips of its deputies had received accounts of their discipline. With the acclamation of the people, he entered Geneva (Sep. 13, 1541), never again to leave it. Under his labors the little republic was to become the wonder and admiration of Europe. It was to hold a position in reference to Protestant Christendom not unlike that of Athens to her contemporaries while known as "the Eye of Greece." It was to be a model of administration, civil and religious; a school of Reform; the home of the exile for the sake of religion; the stronghold of an orthodox faith, and the best ordered and most moral community in the world. For more than twenty years Calvin was the ruling spirit of the State. A hand less firm than his would have lost its control. A mind less sagacious would scarcely have escaped the impending dangers of civil strife. A heart less disinterested would have confounded the public welfare with selfish aims.

News of the Churches.

ERROR CORRECTED.—By an inadvertence arising from too hasty reading and copying, a correspondent of the *Evangelist*, writing of an installation at Cohoes Falls, was so copied in our columns of May 5th, that the first part of his sentence—a long one—was omitted, and the concluding part only inserted; by which he was made to endorse an opinion of an eminent divine and profound metaphysician in our church, which he designed to rebuke and deny. We now copy the whole of the sentence, regretting to have done the correspondent and his subject such injustice, unwitting though it was.

Dr. Hickok's sermon was, I must say, most excellent; clear, transparently so—as the Doctor's always are; strong, too—who ever heard of one that was not?—and eminently practical, as he always aims to make them. I could not, as I followed him through, but wonder at and pity those minds that seem bent on believing that in Dr. Hickok's case, the Lord, instead of creating a thinker possibly able to take them beyond their depth, has only given us an absurd paradox; i. e., a mind wonderfully clear which he thinks for others, as wonderfully cloudy when he thinks for himself; unmistakable in his meaning when he preaches to the multitude, stupidly incomprehensible when he writes for scholars; endowed with rare sense to avoid all abstract metaphysics as a preacher, but with no sort of sense as a metaphysician; unostentatious, sharply practical, reverently devout in the pulpit, but in the professor's chair conceited, vaguely abstract, and irreverently speculative.

REVIVALS.—A work of grace of much power and large results has been vouchsafed to the church of *Uniondale, Pa.* The pastor, Rev. R. Kessler, writes to the *Evangelist*:

It commenced early in December, last year; the first manifestations of it were a deep anxiety on the part of Christians and a great earnestness in their pleadings with God. We then commenced to hold daily meetings. In the third week of January, the Rev. T. S. Ward of Carbondale, was invited and came to assist in the work. He spent one week with us, preaching every evening. The good

work was much advanced through the assistance of this servant of God, than whom I never knew one more faithful. It was his last work of the kind—ten weeks afterwards he entered into the rest that remaineth to the people of God. As a fruit of this revival forty-two have already united with our Church on profession of their faith; among these 18 are heads of families, the remainder mostly young men and women. Three of these young men have since joined our army, where this little Church had already been well represented.

The Herald says:
There has been more than usual religious interest in the Presbyterian Church at *Ypsilanti, Michigan*, the last six months. Extra prayer-meetings were held several weeks during the winter. At the two communions in December and March, between eighty and ninety members were added to the church, fifty-five of them on profession of faith. Several persons will unite with the church in June on profession, and several students who experienced religion the last winter, have, or will unite at their respective places of abode. More than a hundred persons have expressed a deep personal interest in their own salvation, and the greater part of them have found a hope in the Saviour.

Very many young men and women have been converted, who have gone forth to all parts of the State to teach. The State Normal School, and also the City Union School educate a large share of teachers. In these institutions the religious interest has been quite general.

OF COLLEGE HILL CHURCH, near Cincinnati, the pastor Rev. C. E. Babb, also editor of the *Herald*, says:

At the regular quarterly communion of the Presbyterian church May 1st, 71 persons were received on profession of faith. Of these, six were widows or widowers, eighteen young men, twenty young ladies, and nineteen children from 11 to 16 years of age. Between thirty and forty others hope that they have found Christ during the recent time of refreshing from the Lord; some of whom have been taken under the care of the church and others will unite with other churches. The church on College Hill reported to the General Assembly in 1863, a membership of 60. It will report this year 145 communicants—a gain of nearly one hundred and fifty per cent. It is the Lord's doing and marvellous in our eyes!

Rev. E. S. Wright, D. D., of *Fredonia, N. Y.*, writes to the *Evangelist* that about forty persons have recently expressed a hope, in connection with special services in that church. Children and youths are principally interested, a large number being from nine to fourteen years old. The people have given Dr. W. \$170.

DONATIONS. &c.—The Peru church, Indiana, have given their pastor \$170. A new church, organized by the pastor five miles South of Peru, of nineteen members, have commenced the erection of a house of worship.—Rev. S. D. Burdard, D. D., of the 13th st., Church, N. Y., preached his quarter century sermon May 1. His people made him up a purse of \$1726—the largest donation we believe yet reported. The *Evangelist* says the church has gloriously emerged from all its difficulties.—Rev. H. H. Allen, the young Pastor of the Presbyterian Church at Cayuga, has received an addition of \$100 a year to his salary.—The House of Hope Church, St. Paul, having wiped out all its old debts, and made liberal advances in its contributions to the Home Mission and Education Causes, has recently added two hundred dollars to the salary of its respected Pastor, Rev. F. A. Noble.—The first Ward Church, Syracuse, have recently purchased a lot on which they propose to erect a substantial brick parsonage for their esteemed Pastor, the Rev. L. H. Reid.—The First Church at Lansing, Mich., purchased two lots on Michigan avenue, for \$4000 and will remove their church edifice to that site this Spring.

KIRK'S CROSS-ROADS, IND.—This interesting and prosperous mission field is rejoicing in the completion and dedication of a new house of worship which took place April 17th. The house is of frame 34x50, costing \$1300. It was dedicated free of debt. Special services, lasting several days, were held, and as the result, eighteen persons were received, fifteen on examination. So the spiritual house was strengthened at the same time with the external. The entire membership is 54, Rev. John B. Logan is the missionary.

Rev. Dr. S. H. HALL has resigned the charge of the church of Oswego, to take effect on the 1st of June.

Rev. H. R. HOISINGTON was ordained as the pastor of the church of Warren, O., by the Presbytery of Trumbull. Sermon by Rev. T. H. Hawkes, pastor of the second Church of Cleveland.