RELIGIOUS INTELLIGENCE.

June 1—Pentecost or Whit Sunday.

RELIGIOUS PROGRAMME FOR TO-DAY.

Herald Religious Communion Table.

SCIENCE AND PRAYER.

An Answer to Professor Tyndall.

PASTORAL MISSIONS IN FLORIDA.

The Established Church Pulpits.

THE PROPHECY OF ST. MALACHY AGAIN.

Catholicism on the Banks of the Hudson.

CATHOLICISM AT THE NORTH POLE.

Interview with a Missionary in Lapland.

Substantial Aid Wanted for the Laplanders.

The Feast of Weeks—A Jewish Festival.

MOVEMENTS OF THE CLERGY.

Services To-Day.

Rev. R. J. Nevin, of St. Paul's, in Rome, will preach to-day in Calvary church, at half-past ten A. M. and four P. M.

"Suicide; Its Guilt and Consequences," will be Dr. Holmes' subject this evening at Trinity Baptist church. The Doctor will preach the sixth annual sermon at half-past ten A. M.

At the services this morning in Zion Episcopal church there will be special musical exercises.

Rev. Dr. Talmage will preach to the Tabernacle congregation at the Brooklyn Academy of Music, morning and evening.

At the Methodist Free Tabernacle Rev. John E. Cookman preaches morning and evening.

"Murmurings" will be the basis of Rev. Wayland Hoyt's discourse this evening, at Tabernacle Baptist church. Morning service as usual.

Rev. Dr. Brice will preach in the morning and Rev. Dr. Potter, of Grace church, in the evening at the new St. Stephen's.

Rev. W. H. Pendleton preaches upon special subjects, morning and evening, at Fifty-third street Baptist church.

Rev. E. C. Sweetser will preach his farewell sermons this morning and evening at Bleecker street Universalist church.

At Berean Baptist church Rev. P. L. Davis preaches morning and evening.

At the Church of the Reformation there will be services morning, afternoon (children's) and evening by Rev. U. T. Tracy.

Rev. Dr. Anderson preaches, morning and evening, at the First Baptist church.

Rev. H. D. Northrop preaches at West Twenty-third street Presbyterian church, morning and evening.

At St. Luke's (Methodist), Rev. J. F. McClelland preaches morning and evening.

Father Beeson, of Oregon, will give a discourse in Rev. Dr. Chapin's church, this evening, at eight o'clock, on "The responsibility of Christians relative to the Modoc and other Indian wars."

The Bishop of New York will administer the rite of Confirmation, at half-past ten A. M., in the Free Church of the Holy Sepulchre. Sunday school festival at half-past three P. M.

Rev. J. K. Demarest preaches in Westminster Presbyterian church at the usual hours, morning and evening.

Rev. Dr. Flagg preaches this morning in the Eighty-fifth street church, and Rev. E. H. Kettell in the evening.

Confirmation services at Rodof Sholom temple, under conduct of Dr. A. Hahn, at eleven o'clock A. M.

Whitsuntide services at the usual hours in Christ church, by Rev. Dr. Hugh Miller Thompson.

At Anthon Memorial church Rev. R. Heber Newton preaches at half-past ten A. M. Choral service at half-past three P. M.

Services at the Russian-Greek chapel (in English) at ten A. M.

At Fourteenth street Presbyterian church Rev. Robert Sloss preaches morning and evening.

Preaching, morning and evening, in Central Baptist church, by Rev. Frederick Evans.

Services, as usual, in Laight street Baptist church, by Rev. H. W. Knapp.

Rev. J. W. Barnhart preaches in Forsyth street Methodist church, morning and evening.

"The True Church a Burdensome Stone" is the subject upon which Bishop Snow will dilate, at three o'clock, in the University.

The congregation of St. Paul's (Reformed) will worship at the Harvard Rooms, morning and evening. Rev. F. V. D. Garrettson preaches.

Special Whitsunday services at St. Thomas', under conduct of Rev. Dr. Morgan, at nine and half-past ten A. M. and four P. M.

Rev. W. C. Dawson preaches at the Church of Christ, morning and evening.

Rev. Dr. Samson will officiate in Plymouth Baptist church at the morning and evening services.

"What Do We Mean by the Providence of God?" is Rev. G. H. Hepworth's morning subject, and "Some of the Head Winds of Life's Voyage" his evening subject at the Church of the Disciples.

At Canal street Presbyterian church, Rev. David Mitchell preaches at half-past ten A. M. and at half-past three P. M.

At All Saints' Rev. Wm. N. Dunnell will preach in the morning and evening.

Chaplain Laval will minister at the Episcopal services in Bleecker street mission morning and afternoon.

Science and Prayer—An Answer to Professor Tyndall—Mr. Galton's and Professor Martin's Theories About Prayer.

To the Editor of the Herald:—

Mr. Galton's recent statistical argument, which endeavors to show that the people who pray do not live any longer, don't get well any sooner, don't get any richer, don't make any better investments, than the people who don't pray, really has no bearing at all on the so-called prayer test. The Christian's prayer is, of course, the point upon which the controversy arises, in contradistinction from all other forms of prayer.

The difference is very material between the Christian prayer and all other forms of prayer as defined by the Master himself. See the model form, "Our Father who art in heaven," &c., &c., embodying the important and significant expression, nevertheless, "Thy will be done." The prayer of the Christian is always subservient to the better knowledge, wisdom, judgment of the One to whom it is addressed; and is, therefor, in effect, a desire expressed, a prayer urged, that the mind and desires of the applicant may conform to the excellent knowledge and sovereign will of the Father, to whom it is offered. In all other forms of prayer the applicant insists upon his own better knowledge and wisdom as to what he requires; and in no case is willing to submit that point to another. Whereas the Christain is taught that he can by no possibility know what is best for himself. As directed he offers up his orisons to his Heavenly Father, humbly praying for those things which he thinks may be best for him, but always, nevertheless, "Thy will be done."

And thus the Christian's prayer, if persisted in, must always be favorably answered by conforming his mind to that of the will of his Heavenly Father. Yours truly,

WM. COVENTRY H. WADDELL.

VALHALLA, May, 1873.

Pastoral Mission in Florida.

To the Editor of the Herald:—

The Right Rev. Augustine Verot, Bishop of St. Augustine, Fla., has been visiting Key West, Fla., recently in the interest of his pastoral mission. During his stay there he administered confirmation to about seventy persons, fifteen of whom were Cubans. He also presided at a literary soirée given at the Convent of Mary Immaculate. The programme comprised the usual *tableau*, musical and other exercises, and exhibited in its rendition a high degree of efficiency on the part of the pupils. The convent and school are under the direction of the Sisters of the Holy Names of Jesus and Mary, presided over by Mother Felicity, and were established at Key West some five years ago, the encouragement offered to such a work being not only the local wants of Southern Florida, but as offering to many Northern students an educational institution of a first class character, that would attract pupils from the North whose health required a Southern residence during a period of the year that would constitute a full term. In this the Sisters have not been disappointed, as the number of pupils at present will average 100 for the past year, although, thus far, this realization of their hopes has been confined to local needs. They are striving to build a new house, with larger accommodations, when they hope to receive a larger accession of boarders and obtain Northern support. Among those present at the exhibition were Rev. Father Beauchamp, Rev. Father Allard, pastor here of St. Mary's, Star of the Sea, and the Rev. Father La Rocque, his assistant.

In the course of the exercises a diploma and medal were presented by the Right Rev. Bishop to the third graduate, after which the prelate made the customary charge to the pupils as to the new course of life, with new surroundings, that their companion was about to enter upon.

The Sisters of this Order became very popular here, on the occasion of the last visit of the smallpox, by their untiring efforts to extend relief to the sick. The hospital for the infected was placed under their charge, and the recollection of their fearless and careful nursing still remains active in the minds of the people.

The Church of St. Mary, Star of the Sea, has recently undergone extensive repairs and enlargement. The Catholic people here, although in fair proportion (that is, leaving out the Cubans) to other Christians, is not wealthy, and the work upon the building has been almost completely interrupted for want of funds. The Bishop was to have delivered a lecture on Monday evening, May 19; but there being no intelligence of the likelihood of the quarantine at Havana being raised, and fearing if it were not he might be detained too long, he availed himself of the privilege extended him of going North to Cedar Keys in the government steamer Geranium, proceeding thither on special service.

The Prophecy of St. Malachy Again.

To the Editor of the Herald:—

I have read with interest the articles which have appeared in the Herald recently relating to the prophecy of St. Malachy, Archbishop of Armagh. The most interesting of these articles is that which was printed in your issue of the 6th inst. It concluded as follows:—

One Hundred and First—We are now at Pius IX., the 101st Pope on the list. He got the pre-announcement "Crux de Cruce," * * * such are the prophecies and their applications, attributed to St. Malachy, of Ireland, on the Popes of Rome. * * * They present the question, is Pius IX. the last of the Popes?

Your talented correspondent undoubtedly had a copy of the prophecies attributed to St. Malachy before him when he prepared the articles for the Herald. Why he has terminated the prophecy of St. Malachy with the demise of the 101st Pope (Pius IX.), is more than I can tell; except it was for the purpose, so prevalent nowadays with writers for the press—namely, to create a "sensation." If that was his object he has certainly succeeded to a certain extent.

The prophecy attributed to St. Malachy actually includes the pontificates of ten additional occupants of the chair of St. Peter after Pius IX. I was reminded of this on reading the letter of your correspondent "David O'Keeffee," which appeared in the Herald of this morning. Mr. O'Keeffee refers to a work edited by the late Nicholas O'Kearny, of Dublin. Knowing that I had a copy of Mr. O'Kearny's book lying around "in a promiscuous manner," as Mrs. Partington would say, I thought I would hunt it up and see what Mr. O'Kearny had to say on the subject. The book is now before me. I find that the prophecy of St. Malachy begins with Pope Celestine II., 1143, and goes on in regular order, pretty much as your correspondent of the 6th has stated, until Pius IX. (the 101st from Celestine) is reached, thus:—

CI.—Crux de Cruce—Pius IX., 1846.

TO BE FULFILED.

CII.—Lumen in cœlo. CVII.—Pastor et nauta.
CIII.—Signus ardens. CVIII.—Flos florum.
CIV.—Religio depopulato. CIX.—De medietate lunæ.
CV.—Fides intrepida. CX.—De labore solis.
CVI.—Pastor angelus. CXI.—Gloriæ Olivæ.

In persecutione Extrema Sanctæ Romanæ Ecclesiæ sedebit Petrus Romanus qui pascet oves in multis tribulationibus, quibus transactis civitas septi collis dirutur et pii ex tremendis predicabit populum suum.

From the above you will see, if there is any reliance to be placed in the prophecy, that we are to have a few more Popes to govern the Church Catholic after it shall please God to call the present distinguished Pontiff to his reward.

If you consider the preceding worth a place in the Herald please have it printed therein for the information of many of your readers, and by so doing confer a favor on an exile from

LOUGHGALL.

NEW YORK, May 18, 1873.

Catholicism on the Hudson.

To the Editor of the Herald:—

About a year ago Rev. James Fitzsimmons, late assistant pastor of the Church of Holy Innocents, New York, was appointed to take charge of St. Joseph's, Rhinecliff. On his arrival he visited the different parts of his mission and saw at a glance that there was a rich harvest to be reaped. He immediately went to work and established seven Sunday schools in the following places:—Hyde Park, Tivoli, Staatsburg, Rhinecliff, Barrytown, Rhinebeck and Rechook. Ladies who had the interest of religion at heart willingly took charge of them in their respective localities. A certain hour each day was appointed for the children to assemble, and Father Fitzsimmons might be seen during each day at one of his missions to instruct and explain to the little ones the great truths of their holy faith; and in order to encourage them he offered as prizes beautifully bound velvet prayer books, which were won by the following named children:—Miss Mary Ann Early, of Rhinecliff; Miss Walsh, of Staatsburg; Miss Ellie Tierney, of Hyde Park, and Mr. Nicholas Kiernan, of Staatsburg. Thus the good work went on until late in the Fall. But no sooner did the first symptoms of Spring appear than the good Father resumed his labors among the children, and on the 8th of April had the great satisfaction of witnessing over three hundred children receive their first communion. Satisfied with the result of his labors among the children, he turned his attention to the adults, and had a mission opened on the 20th of April, which lasted two weeks, and was conducted with great success by Fathers Byrne and Powers, of the Dominican Order. The mission closed on Sunday, the 4th of May, and on the 7th of May the Most Rev. Archbishop McCloskey, attended by his secretary, Rev. John Farrelly, and assisted by Rev. Edward Briody, Bartholomew Galligan, John Kergan and Charles Corley, administered the sacrament of confirmation to 439 children and adults. At eleven o'clock A. M. the children were formed into line by Father Fitzsimmons, and as the bell tolled they commenced to march from the college hall to the church. Rarely, if ever, such a sight was witnessed before on the banks of the Hudson. The boys were dressed in their best attire, and each wore a beautiful rosette on the left arm. The girls, dressed in white, encircled with a blue sash, wearing long white veils which fell gracefully over the back, and crowned with white wreaths, moved gently along, displaying the greatest humility and recollection. The church was tastefully decorated for the occasion, and was literally packed, yet the most perfect order and nicest discipline were displayed throughout the entire service.

The mass was celebrated by Rev. John Kegan, at the conclusion of which the Most Rev. Archbishop delivered a beautiful and appropriate discourse to the children, and in the end passed the highest encomium on Father Fitzsimmons for the manner he had prepared and instructed the children of his scattered mission for the reception of the sacrament.

AN OBSERVER.

Congregational Singing.

To the Editor of the Herald:—

When speaking of the introduction of congregational singing in the Church of St. Stephens the other day you say "that is the great lack of the Church in this age." Your remark contains a great truth, and there will be a hearty response from the hearts of thousands of your readers. It is a fact recognized by the mass of worshippers, and your advocating congregational singing will be appreciated by them.

You say the people take little, if any, part in the services, and no wonder that after a while they lose all interest in them save that which springs from being entertained or amused. To me it has often been cause for regret that congregations should allow a few singers to do all the singing. Singing is praise, and should be participated in by all the people. A few years ago I was placed in a very ridiculous position in a quartet choir. It happened that two members of the choir were absent, and it devolved upon the other member and myself to do the singing. The first hymn commenced—

Lord, how delightful 'tis to see
A whole assembly worship Thee!

and, although I was paid, I felt it was wrong to be in such a position. It is very pleasant to hear four singers sing some of the lovely compositions of the great masters; but who ever looks upon it as praise to God? Who ever in the congregation feels that he has, as it were, approached the Great Maker, through the singing of a quartet in the gallery? No one would ever think of making a comparison between such a choir and the grandeur of the singing of a large congregation. Success depends a great deal upon the people taking part in the singing. There is a grandeur and an elevating influence in the harmonies set forth from a mass of voices. The people sing at Dr. Hall's church, at Henry Ward Beecher's and at Spurgeon's Tabernacle, London, and where more successful churches than they? What is wanted are congregational rehearsals, and, if possible, rehearsals of the same tunes and hymns in the week that will be sung on the following Sunday. If the subject is taken up by the Herald I have no doubt as to the result.

S. W.

A Religious Reception at Flushing, L. I.

To the Editor of the Herald:—

The interesting ceremony of reception took place in St. Joseph's Convent chapel, Flushing, May 26, at three P. M. Six young ladies received the veil from the Right Rev. Dr. Loughlin, assisted by several clergymen. The scene in the chapel was a beautiful one, one portion of the edifice being filled with the darkly veiled religieuses, who with bowed heads and clasped hands, besought blessings on the aspirants, while the other contained the pupils of the academy, robed in white, whose youthful countenances exhibited the interest and impressiveness, incident on seeing one of their number consecrate herself to God. The music was of the finest selection, the "Tantem Ergo" being particularly well rendered. The ceremony closed with benediction.

A PUPIL.

The Established Church Pulpits—Occasional Preaching by Non-Conformist and Missionary Clergymen Denied—The American and Scotch Episcopal Churches—Debate in the House of Commons—Mr. Gladstone's Views—Dr. Livingstone as a Pulpit Orator.

A debate very recently took place in the House of Commons on a bill to confer authority on incumbents of livings, with the consent of the bishop, to allow persons not in communion with the Established Church, to preach occasionally in the pulpits of that Church. The proposition has been laid before Parliament on former occasions, but a majority was always found against it. There is so much energy and activity among the various non-conforming bodies, and so much desire among many persons in the Established Church to hear their speakers, that the change, it was urged, would be useful and acceptable when carried out under proper regulations. The Church buildings in question being the property of the nation, and not owned by a portion less than one-half of the population, the proposition was accordingly supported on grounds of wisdom and justice. The incumbents, it appears, have been free since 1840 to invite to their pulpits and to join in the services clergymen who belong to the

EPISCOPAL CHURCHES OF AMERICA AND OF SCOTLAND.

The Irish Episcopalian ministers have been always welcome, and it has been frequently said, even by the London *Times*, that it is a relief to listen to one of these clerical orators in contrast with the monotonous and vapid style of too many of their English brethren. But, should a clergyman of the Establishment desire to get the assistance of a minister of the Established Church of Scotland, or the Free Church of Scotland, or of any one who was not a member of the English Established Church, or if he wished his congregation to hear any

AMERICAN OR GERMAN MISSIONARIES

it was found that an act allowed in the colonies was prohibited by law in England. The interesting fact came out that to preach in the churches it is not necessary to be in orders, and that in the very earliest ages of Christianity men who were not ordained either deacon or priest were allowed by authority of bishop to deliver discourses to the people when assembled for worship. Preaching is not a priestly office or sacrificial function any more than reading the Lord's Prayer. Mr. Cowper-Temple, who had the bill in charge, saw no reason on earth why a man of knowledge, intelligence and experience should not be allowed to address people in a church if it were thought beneficial. Mr. Thomas Hughes asked if,

DOCTOR LIVINGSTONE,

the eminent missionary, were staying with a church clergyman, would there be any impropriety in asking that celebrated man to officiate in the pulpit? The Established Church was a department of State, and Parliament could regulate it as much as any other department of State. In opposition it was said that there never was a church that admitted hostile preachers to its sanctuaries, and that in the Episcopal Church of America, the daughter of the Established Church in England, the same rule existed. There have been exceptions, however. The American and Scotch churches, though not having exactly the same prayer books, have yet the same creed in the main.

MR. GLADSTONE

came out boldly against the measure. The Nonconformists were indifferent on the subject, which may account for the Premier's course. He acknowledged the good intent of those who brought the bill forward. It had been rejected last year, and it ought not to be called up again, thus wasting valuable time. The rights of minorities were entitled to respect, but the rights of majorities were also entitled to protection. It was proposed to permit addresses to be delivered in places of worship of the Established Church by persons who would be placed under no limit or responsibility whatever. They were to be subject to nothing beforehand, and if they chose to present what they knew to be odious and detestable to the congregation and opposed to its laws as a religious community they were to be subject to no reproof. Of course the opposition of Mr. Gladstone settled the fate of the bill and a desire was expressed to withdraw it, in accordance with his wish. This would not be allowed and on a division 53 votes out of 252 were recorded for its passage. There was no great feeling in its favor, but fears were expressed that some strong-minded women from the United States might get into the church, while others held that if Mr. Gladstone himself, Mr. Disraeli, John Bright, Spurgeon, or Henry Ward Beecher were announced to preach under the dome of St. Paul's, what crowds of all classes would press to listen to their words!

Catholicity at the North Pole—Interview with a Missionary in Lapland—Establishment of the North Polar Mission—The Climate—The Inhabitants.

Father Dumahut, Apostolic Missionary in Lapland, is at present staying in this city, the guest of the Redemptorist Fathers in Third street. In an interview with a Herald reporter the following conversation took place:—

Reporter—Father, I have called on you, in the interests of the readers of the Herald, to learn all about the Catholic missions in Lapland and some interesting facts about that land of eternal frosts and snows.

Father Dumahut—It will give me much pleasure to supply the great journal which you represent with a brief sketch of the labors of the Catholic missionaries in Lapland, of whom I am an humble representative in this wonderful country. It may not be amiss to state that the missions in those high latitudes are of comparatively recent date; they were established by the present Pontiff, Pius IX., in 1855. In that year a Polish priest was sent to explore the country and visit the Norwegian peasant on the coast and the Laplander in his tent. He was kindly received by the wretched natives, who, although cut off from all intercourse with the other members of the great human family, are by no means wanting in hospitality. On his return to Rome this visiting missionary communicated to the Pope and to the College of the Propaganda the results of his journey. He found the country mountainous and barren, the climate almost unendurable, and the roads dangerous on account of wild beasts. After some consultation the mission was established under the name of

THE NORTH POLE MISSION.

It included Iceland, Greenland, the Faroe and Shetland islands, the Orkneys and the regions situated north of Hudson Bay. The first mission was opened in 1856, at the mouth of a small river in the Valley of Alten, in 70 degrees of north latitude, near a village partly peopled by immigrant Laplanders and inhabitants of Finland. Having overcome the difficulties of learning the language, the missionaries soon saw their labors crowned by several conversions, and the first Catholic station established. Numerous conversions followed and many stations were established at the principal centres of the country. To-day we have about three thousand Catholics, fifteen priests, three of whom are natives; several chapels and schools. During the past few years many stations have been established along the coast of Norway, and chapels erected at Bergen and Frederikshad. At Tromso, the principal station in Lapland, we have a large school, with a seminary attached, in which there are young men preparing for the sacred ministry. Before I left I had the honor and happiness to open a chapel at Hammerfer, the most northern city of Europe. So you see our prospects are very encouraging.

Reporter—Who is the local superior of the mission?

Father Dumahut—The Right Rev. B. Bernard, Apostolic Prefect of Norway and Lapland. He is a native of the diocese of Rheims, France, and was the first to volunteer his services to Catholicise the inhabitants of the Polar regions.

Reporter—What is the religion of the natives?

Father Dumahut—Such as have any religious belief profess Lutheranism; but the vast majority are sunk in the mire of ignorance and superstition.

Reporter—Have the Catholic converts full religious liberty?

Father Dumahut—Nominally they have; but the constitution of Norway excludes Catholics from all offices of trust, and does not permit a Jesuit or monk to settle in the country; so that Catholicity is, to some extent, a proscribed religion. The King, Oscar II., is said to be personally liberal; but I fear he will scarcely dare run counter to the constitution.

Reporter—Reverend father, may I ask you to give me some idea of Lapland?

Father Dumahut—Certainly. Lapland comprises the region between 64 and 71 degrees north latitude, and 34 and 41 degrees longitude. The country is very mountainous; some peaks rise as high as 6,200 feet above the level of the sea. It is well watered, and in the summer the lakes and rivers supply the natives with excellent fish. In the interior it is fearfully cold, the thermometer ranging from 54 to 58 degrees below zero Fahrenheit.

Reporter—How do the missionaries manage to exist in such a climate?

Father Dumahut—Oh, we follow the example of the natives, and always dress in a kind of caribou skin. The reindeer, which abounds in the high latitudes, supplies the greater part of the wants of those simple people. It serves as a beast of burden, and it is wonderful with what rapidity they travel, yoked to little sleds, two and a half feet long. The milk and flesh of these useful animals furnish good food, which is eaten without bread. For drink they use snow water. We (I mean the missionaries) have to conform to the necessities of the country and the customs of the inhabitants.

Reporter—The Winter must be frightfully severe?

Father Dumahut—Yes; it is difficult to give you a clear idea of its intense cold. The Winter lasts nearly nine months, during which we have a night two and a half months long. The darkness of that long Winter night is occasionally enlivened by the extraordinary brightness of the moon and the stars, as well as by the aurora borealis, which displays a sublime splendor.

Reporter.—How about the Summer?

Father Dumahut—The heat is never very warm. No corn or fruit is produced in that land of snow. During the Summer season there is a day that lasts three months, and in the month of June the sun never disappears below the horizon.

Reporter—The inhabitants must be physically strong to bear the rigors of such a climate.

Father Dumahut—They are of medium size, thin and wiry, with long black hair. Their mouths are very large, their eyes sunken and their faces round. The dazzling reflection of the snow and the smoke in their huts causes a variety of opthalmic diseases. You may think the lot of a missionary priest in Lapland hard and cheerless, but I assure you the docility with which the people hear the Word of God and the satisfaction of rescuing them from ignorance, error and vice amply compensate us for all our privations and labors.

Reporter—May I ask you, Father, the object of your visit to America?

Father Dumahut—My visit to America, like every act of my life since my ordination, is for the spiritual good of the poor Laplanders. The good people of Montreal and New Orleans have contributed very liberally in aid of the "North Polar Mission;" and I have no doubt that if the generous people of New York knew of our spiritual poverty they would not require to be asked for help.

The reporter, having thanked Father Dumahut for his courtesy and wished him success on his mission, took his leave.

The Feast of Weeks—A Jewish Festival.

Yesterday evening the Jewish festival of *Sheruot*, or Feast of Weeks, began. It comes inopportunely here at this season, since it was designed to commemorate the goodness of Almighty God in giving prosperous harvests, of whose first fruits, whether of wheat or barley, or other grain, the people of Israel were to present offerings to God. The season has been too far behind with us here to admit of harvest offerings on this the 1st day of June, 1873. But at other times and in other places even now the Scriptural injunction as found in Exodus, xxxiv., 22; Leviticus, xxiii., and Deuteronomy, xvi., 9, can be literally fulfilled. The festival continues seven Sabbaths, or a week of weeks, even seven weeks. It was ordained, before the Israelites entered into the Promised Land, and so strict was its enforcement that they were restrained by statute from eating either bread or parched corn or green ears until the self-same day that they had brought

AN OFFERING UNTO THEIR GOD.

They were to bring a sheaf for a weave offering unto the priest, and the day after the first Sabbath they were to begin to count fifty days, so that seven Sabbaths might be included in the festival. Other offerings of lambs, kids and young bullocks were also made at the same time, and at the end of the seven weeks the festival of the ingathering of harvest commenced. This Feast of Weeks is one of the principal Jewish feasts, and, with the Passover, is, perhaps, more generally kept than any other. It is one of the three great festivals which, in ancient times, called all the males of the Lord's people from every part of the earth to go up to Jerusalem to appear before Him in the temple. But, like other festivals of its kind, it does not command the same attention here that it does in Europe, nor in this age as it did centuries ago. It is, however, more popular than some others. It does not demand so much self-denial as the Passover, the Tabernacles or others; it occurs at a season of the year when nature is arrayed in her gayest attire and it is a feast of rejoicing and not of sorrow. In modern times it has come to be identified more or less with the giving of

THE LAW ON MOUNT SINAI,

whereby a nation of slaves was selected and ordained to become a kingdom of priests and a holy nation. It cannot be denied that the Sinaitic code surpasses all other enactments. It sustains the soul and teaches man how he may enjoy the benefits derived from other sources by turning his course heavenward. The observer of God's laws alone is happy. He blesses not only himself, but by his teachings and example is made a perpetual benediction to others. It is this law which has kept Israel a separate and a united people, scattered as they have been for centuries to the four corners of the earth, and it is obedience to this law that shall keep them one forever, not only with themselves, but with God.

Church and State in Asia.

By advices from Rangoon, India, we learn that Juswunt Sing, the new Maharajah of Joodpoor, feasted the Brahmins for a number of days, and won their good will by distributing 125,000 rupees among them and assigning to them five villages for religious purposes.

Church Fair in Brooklyn.

A fair is now in progress in the tent erected on the grounds adjoining the Church of the Nativity, corner of Madison street and Clason avenue, Brooklyn. The interior arrangements and display are the counterpart of the fair recently held in aid of the cathedral, Jay street. The proceeds are to to aid in liquidating the debt of the new church, of which Rev. M. G. Moran is pastor. The fair, which is well deserving a visit, will be continued during the week.

Ministerial Movements and Changes.

PRESBYTERIAN.

Rev. T. B. McFalls, a Presbyterian minister, formerly a member of the Baltimore Conference of the Methodist Episcopal church, died in Washington city, May 22. The Synod of Belfast, Ireland, has renewed the proposition for a "Pan Presbyterian Council" in an overture sent to the Irish General Assembly. The disendowed Presbyterian ministers of Ireland, it appears, receive larger salaries under the voluntary principle than they did before. The sustentation fund for the year just closed amounted to $125,000, gold, which gave to each minister a supplemental dividend of $100, gold, above the old sum. Rev. Joseph Elliott, who was until recently minister of the Congregational church, Halifax, N. S., has applied to be received into the Canada Presbyterian church. The Rev. Frederick Home, late of the Synod of the Church of Scotland, and who was located in Bathurst, has also applied to be admitted a minister of the Canada Assembly. A regular Presbyterian service will be maintained in Vienna during the Exposition. Clergymen of the Church of Scotland will conduct the afternoon services. Rev. Dr. Moore, a minister of the Irish church, will officiate in the morning. Rev. C. H. Park has been installed pastor of the Presbyterian church at Circleville, N. Y. Rev. Thomas C. Easton, A. M., has received a call to the First Presbyterian church in Belvidere, Boone county, Ill.; salary $2,000, with vacation of two months. Rev. D. G. Bradford has assumed the pastorate of the First Presbyterian church of Lafayette, Ind. Mr. W. O. Goodloe was recently ordained and installed pastor of the Presbyterian church at Mount Sterling, Ky. The Presbyterian Mission Boards closed their ecclesiastical year with a debt of $128,000, and when they went to the General Assembly at Baltimore a motion was made to curtail expenditures, which so aroused the enthusiasm and zeal of the delegates present that they started subscriptions in the Assembly, after the Methodist fashion, and in a few minutes $75,000 of the entire indebtedness was pledged. It was believed that the remainder would be raised before adjournment. If so this would make the grand total of $582,000 contributed for missionary purposes by the Presbyterian churches during the year. The General Assembly of the Cumberland Presbyterian church, which met at Huntsville, Ala., last week, has 100 presbyteries, 1,090 ministers and 90,000 communicants. It has two universities and several colleges under its control, and its total contributions for last year amounted to more than half a million of dollars. The United Presbyterian Church of Scotland has expended in its foreign mission work last year nearly twenty thousand dollars more than its receipts. It has built a church and school at Jerez, Spain, at a cost of $10,000; in China and Rajportana, India, it has expended nearly twenty thousand dollars more, and has, besides, sent out eight new missionaries to different fields of labor. The General Assembly of the Free Church of Scotland is getting a little trouble on its hands in this wise:—Rev. Mr. Saunders, a minister at Gargunnock, near Sterling, bought a railroad excursion ticket which required him to return on the 13th of a month. He stayed away until the 18th, and then, as charged, altered the 3 to an 8 and travelled on the ticket. He was condemned in a civil court, having let the case go by default. His presbytery then took the matter in hand and also convicted him, but he has appealed to the General Assembly and threatens, in case that body gives a verdict against him, to appeal to the civil courts. It is said that he has plenty of money, left by a recently deceased relative, and that he takes great pleasure in litigations. The case of Rev. Mr. Knight, for a publication on prayer, in which he took Professor Tyndall's view of it, is also to come before the Assembly, and in case of an adverse decision, which is expected, he, too, will carry the question into the civil courts. The anti-unionists also threaten to sue the Assembly for certain ecclesiastical property, which they claim as the original true-blue Free Churchmen.

ROMAN CATHOLIC.

Next Sunday being Trinity Sunday the annual collection for the Pope will be taken up in all the churches of this diocese and the arch-diocese of Baltimore. The month of May has been celebrated throughout Rome with great piety. The churches of Santa Maria a Popolo, S. Carlo a Catinari, S. Carlo a Corso, Santa Marie Maggiore and Gesu have been densely thronged at every service. Nor are the little altars at the street corners forgotten; but, notwithstanding, the *buzzuri* are brilliantly illuminated at night and adorned with flowers. The Sacrament of Confirmation was administered on Ascension Thursday to crowds of children and a good number of adults, in the churches of the Assumption (Jay and York streets) and Holy Trinity (Montrose avenue). A Roman correspondent of the *Catholic Review* writes that in the Italian capital, on the evening of May 8, two well-known and highly respectable priests were going quietly home through the Campo Fiore when some of our neo Romans thought fit to insult them, and one of them received a very cruel blow on the head, which nearly stunned him. A crowd soon formed, and many honest persons, indignant at this outrage, befriended the two priests. The Rev. Father Corcoran, pastor of St. Joseph's church, took his departure for Europe in the Cunard steamer Russia on Wednesday, the 21st inst. The pilgrimage to the shrine of Carravagio, North Italy, seems to have been a most brilliant success; over fifteen thousand persons from Milan, Lodi, Pavia, Paira, Cremona and Bresica assisted. The congregation of the Passionists, which is very widely extended, has since 1830 been greatly revived in England, Ireland, Belgium and Australia. In this country it has now five houses. Last week Archbishop Bayley confirmed 1,420 persons in Washington, D. C., 200 of whom were converts. A new Catholic university, giving full courses of sacred and secular education, is to be founded near St. Joseph, Mo. The Brothers from Notre Dame University, in Indiana, are making the arrangements, and 150 acres of land have been given for the site of the new institution. A House of the Good Shepherd is in course of erection, which promises to be a great ornament to Ocean Hill, East New York. The Right Rev. T. F. Hendricken, Bishop of the Diocese of Providence, and his Secretary, the Rev. Father Sullivan, sailed for Europe on Wednesday, the 14th of May. Rev. Wm. F. Sheehan, of West Troy, N. Y., sailed a week ago for Europe, intending to visit Rome and the Pope before his return in the Fall. A short time ago, while Rev. Father Early, President of the Jesuit College in Georgetown, D. C., was talking to Archbishop Bayley, in that city, he was suddenly stricken with paralysis, which has now proved fatal. The editor of the *Freeman's Journal* transmitted yesterday by steamer a bill of exchange for $874 91—a birthday present to the Pope from the readers of the *Journal*. Archbishop McCloskey has administered the rite of confirmation to 1,346 children in this city since May 21. The Easter collections for the Roman Catholic Orphan Asylums, in the churches of this city, amount to $24,664 87. The "mission" at St. John's church, Brooklyn, after a very fruitful season, closed on the 26th. The new church of St. Anthony, at Greenpoint, L. I., will be 160 feet long and 73 feet wide. The spire will be 210 feet. The material will be brick, trimmed with Nova Scotia stone. The death is announced of Rev. Henry William Wilberforce, son of the great philanthropist, who, about twenty years ago, became a convert to Romanism, and was for many years proprietor of the *Catholic Standard*. His brother is the Episcopal Bishop Winchester.

BAPTIST.

The Baptist church in Chester, Pa., have given their pastor, Rev. A. F. Shanafelt, four months' vacation for a trip to Europe. He will sail early in June. Rev. D. McLaughlin, of Clarksburg, W. Va., being in ill health, has gone to Pack's Ferry, W. Va., to spend the Summer. The missionary contributions of the Baptists of Kentucky during the past year were $23,000, at least $3,000 more than the aggregate of preceding years. There are two endowed male Baptist colleges in Kentucky, one at Georgetown and one at Russellville—"Bethel." These colleges have about two hundred and fifty students, of whom forty have the ministry in view. The Baptists are the most numerous denomination of Christians in the State of Kentucky, numbering 1,191 churches, 614 ministers and 120,000 members, of whom at least 30,000 are colored. The latter have a General Association, which meets in August in Paris, Ky. The Virginia Baptist State Convention held its annual session last week at Alexandria. A large proportion of the pastors and delegates were slaves previous to the war. Rev. W. A. Caplinger has just accepted the pastorate of the Baptist church at Greenwood, Ind. The Rev. Jacob Morris has assumed the pastorate of the Baptist church at Sharpsville, Pa. A Baptist church of thirty-three members has been organized at Greensburg, Pa., over whom Rev. R. C. Morgan will take the pastoral oversight. The Rev. J. H. Ruby, lately of Omaha, Neb., having committed some indiscretions prejudicial to his ministerial character while temporarily supplying the Baptist church, he has been expelled from the pulpit and from fellowship in the church, whose members declare that he is "unworthy the confidence of the churches or membership in a Christian church." The First Baptist church of Cleveland, Ohio, have extended a call to the Rev. A. J. F. Behrends, of Yonkers. It is thought the invitation will be accepted. At St. Paul, Minn., a Baptist church is being built, which, with the grounds, will cost about one hundred thousand dollars. It is said to be the wealthiest Baptist church west of the Mississippi River. The Baptist churches at Middletown, N. J., and Roxborough, Pa., retain the apostolic custom of "laying on of hands" on all baptized believers. The churches of the "Six Principle Baptists" in Rhode Island also practise the rite. The Rev. Handel G. Nott, father of the late Rev. A. Kingman Nott, a few years ago pastor of the First Baptist church of New York, died recently in Rochester, N. Y. Rev. A. Edson has resigned his pastorate in Fall River, Mass., and all three of the Baptist churches there are pastorless. Rev. W. B. Gillette has lately closed his long and successful pastorate at Shiloh, N. J., and entered on missionary work for the Western Seventh-day Baptist Association.

EPISCOPALIAN.

A memorial against Romish practices in the Church of England, signed by upwards of sixty thousand persons, has been presented to the Archbishops of the Church. The memorialists asked that the Bishops of the Church should exercise their authority for the entire suppression of ceremonies and practices adjudged to be illegal; to protect them and their families in the admission of candidates to holy orders, in the licensing of curates and the distribution of patronage, from the teaching which, when taken in its plain and obvious meaning, is subversive of those truths to which their Protestant Church, as keeper and witness of Holy Writ, had ever borne its faithful testimony. The Archbishops undertook to draw up and circulate a reply, and further promised that everything in their power should be done to prevent infractions of the law. At the late session of the Irish Synod a resolution was introduced explanatory of the Black Rubric denying the "real presence" in the eucharistic elements. But after much discussion it was shown from the Bennett case that the Courts took no cognizance whatever of the Rubric or the declaration attached thereto, and that such a resolution as proposed would be worse than useless. It was, therefore, laid aside. The restoration of the Cathedral of Chester, England, is nearly completed. All the south side and part of the north are finished. An Evangelical Union church has been established at Constantinople, the object of which is to supply some of the religious wants of the large number of British and American residents at Constantiple, many of them engineers in the service of the Turkish government. There are morning services in the two English Episcopal churches; but the proposed church will provide afternoon and evening services for Protestants of other denominations, of which Episcopalians are also willing to avail themselves. The Church Missionary Society of Great Britain ordained two native preachers in India last year, who had been educated in the Divinity School at Lahore. Good and attentive congregations, it is said, can be obtained in the large towns and in some of the country villages, and an increasing interest is manifested in the teachings of Christianity. The annual Convention