# Rews and Notes.

-Mrs. Henry M. Fleld, wife of the editor of the New York Evangelist, died in this city on Saturday last. Mrs. Field was a lady who adorned not merely the society of her own home and immediate fr'ends, but also the circles of literature and of art. Her career was a most eventful one, and its record reads more like a romance than a tale of real life. Quiet and unostentations in her tastes and habits, yet by her pen and pencil as well as by her brilliant social qualities, she drew around herself friends and admirers. But the influence which her position gave her, was used to aid and encourage young artists and others who in this great metropolis struggled against the adverse circumstances of life.

-A certain country parish "hired" a elergyman. In due course of time a neighboring parish which had become vacant, sent a committee to hear the young divine preach, with a view to giving him a call. Thereupon the members of the first parish were highly indignant, saying "If a neighbor tries to induce a servant to leave us, it is 'just mean'; and we don't see the differonce when one congregation tries to draw away our clergyman." The Ogdensburgh Advance thus discourses on the subject:

It seems strange that churches of the same Communion should not use as much comity towards one another as is ordinarily observed among moreantile men: among them it is not usual to try and engage assistants from one another, but among churches it would appear that such things are not looked upon with the disfavor they should be. A recent writer has thus alluded to this state of things:

"All purties are deeply affected by this state of unrest among the clergy everywhere in our Church. The result is generally dis-astrous to the well-being of the Church. Permanence should be the law in relations of paster and people, and change the excep-tion. But it is evident the law is now re-

All this reads well, but to make so fine a theory practicable, 1st, permanence should be possible; 2d, dosirable; 3d, there must be no such thing as promotion in the ministry; and 4th, the man who happens to be rector at A, but afterwards finds his usefulness crippled there, must not think of resigning and accepting the parish at B, which is just suited to his peculiar education and tastes, and where he could do more good than at A.

As in the army, the officers of the Church militant must sometimes be removed from one post and assigned to another, as the exigencies of the service may demand; although there is now to some very limited extent, and might be to a much greater, such a thing as permanency in the pastoral office.

The Rev. S. F. Holmes, Chaplain of St. Barnabus chapel, publishes in the Tribune a card, warning the public against a person under the name of "Mrs. Frances Sanford." This person presents a recommendation purporting to be signed by Stephen Holmes, rector of St. Barnabas chapel, stating that her husband died five months ago, leaving three small children; that she has no means of support save her needle, and that she wishes means to assist her to Virginia, where she would be provided for. The date of the recommendation is Jan. 23, 1875. Among the subscriptions is one from myself of \$5. The recommendation is a fraud. Mr. Holines does not know such a person, nor has he assisted any such case.

-The practical value of that wonderful invention, the same demonstrated in such a variety of methods and applications as to admit of no doubt in regard to its permanent place in operative mechanisms. It reproduces on glass the finest steel engravings, it curves the most delicate designs on cut glass, it engraves cameos, and it does in five minutes, work which would take the most industrious stonecutter hours to accomplish-solid granite and marble dissolving before it quicker than snow melts in a hot sun. And all this is the result of the simple principle that sand will act on the surface of glass and other minerals, but not upon any vegetable or animal substance; so when a surface of glass or stone is partly covered with paper, cloth, leather, grouse, or ink, the sand will fall harmlessly away from the paper, etc., but will eat into the mineral as certain clds cat into steel.

-The true growth of the soul is not to be measured by our attempting many extraordinary duties; but by our power of doing simple duties well; and humility, when it reigns in the soul, carries this principle into practice. It bids us hallow our work, especially whatever may be to us hard or distastoful work, by doing it as a matter of principle. It bids us, when on our knees, use simple prayers. We do well to retain the very prayers which we used as children, however we may add to them; and to throw our whole soul into each separate clause and word. It enriches common acts of neighborly and social kindness with that intensity of moral effort which is due to every act of which the deepest moving power is the love of God. Without humility, no soul-that has turned to God and is learning to sorve Him, is for a moment safe. The whole life of the living soulis the work of Divine grace; and while pride claims merit for self, and therefore goes before a fall, humility confesses, day by day, "By the grace of God I am what I am." The higher you climb the mountain side, the more fatal must be your fall, if you do fall, if you would look over the giddy precipice without risk, you must first stoop to lay firm hold on the rock of humility. For humility is the condition and guaranted of grace; and, as St. Augustine says, there is no reason, apart from the grace of God, why the highest saint should not be the worst of criminals. Bishop Wilberforce.

"Among the rollglous periodicals that are exponents of the Episcopal Church, none are more ably conducted nor fuller of Church news than THE CHURCH JOURNAL of New York. Dr. Thompson, the editor-in-chief, is what is known as a Prayer Book Churchman, battling with equal carnestness Ritualism and extreme Liow Churchism. Communi-cants of the Episcopal Church in America will find no better paper for them than THE CHURCH JOURNAL."—Wyoming Post, Ill.

## Ensuvance.

Does not the man who insures his life, receive personal benefits from his insurance? Does he not receive an equivalent for the money he invests, in addition to what he is doing for others? Take the case of a cold-hearted and selfish man. He is working hard because he has a family to support. His life is not insured; therefore he is auxious and careworn while he is endeavoring to lay by a part of his income. He is auxious because his proporty accumulates slowly, and because he realizes that, if he should die suddenly, his family would be left without sufficient to live upon. He is anxious, too, because his success depends partly upon those who are connected with him in business; for if the active member of his firm should die, his business interests would suffer: or should the senior partner die, and the capital which he has put into the business be withdrawn, the firm would be broken up, and his own prospects would be ruined. No one will deny that this man would be happy if these anxieties could be removed; and they certainly can be removed by life insurance. By spending a small sum each year for a policy of insurance, he may leave to his family a much larger amount of money at his death than he would be likely to leave by his endeavors to lay saids a portion of his income yearly.

Thore is a question which will arise in the mind of every intelligent person who begins to examine the subject of life insurance. When a man has determined to be insured, he then asks himself "Where shall a policy be taken?" The only answer to this question is: From one of the large and well-established companies having insurances widespread over the courtry; one of those companies which have surmounted the many difficulties that have arisen in the past, and which have strength to withstand every shock in the future. There are several companies of this charncter, and one of them is the Equitable Life Assuration Society of New York,

"It is useless to attempt to add anything to what is said, and has been said, in regard to well-merited praise by the Journal and MESSENGER, as issue speaks so well for ilself, and cannot fail to endear it more and more to all its subscribers."

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THE SOCIETY FOR THE INCREASE OF THE MINISTRY needs \$10,000 before April 1. Address the

Rev. F. D. HARRIMAN, Cor. Sec.,

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LENT LECTURES, CHRIST CHURCH .- On Sunday evenings in Lent, sermons on the following subjects will be delivered in Christ church:

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THE EVANGELICAL EDUCATIONAL SOCIETY SIGS Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs \$30,000 for the work of the present year. "Give nd it shall be given unto you REV. ROBERT C. MATLACE

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All Angels, West 81st, cor. 11th av. All Saints', 288 Henry, Wm. N. Dunnell; r. Annunciation, 148 W. 14th, Wm. Jones Seabury, r. Anthon Memorial, 48th st., n. 6th av., R. Heber New-

Anisants, 200 fichtly, with M. Chiller, T. Aniunciation, 144 W. 14th, Win. Jones Scabury, r. Aniunciation, 144 W. 14th, Win. Jones Scabury, r. Aniunciation, 5th av., cor. 10th st., J. C. Smith, D.D., r. Atonement, Madison av., cor. 28th st. Beloved Disciplo, Madison av. and 89th st., Francis H. Stubbe, w: inc.
Bethiohom chapol, 9th av., n. 83d st., F. Oortel, m. Calvary, 4th av., cor. E. 21st st., E. A. Washburn, D.D.r.
Rev. Mr. Fisk, 3E. 23 st.
Chapel of the Atonement, 418 W. 41st st., Rov. Dudley D. Smith, r.
Clupel of the Shopherd's Flock, 222 W. 43d, John F. Steen, a. m.
Chirist church, 5th av., cor. 35th st., H. M. Thompson, D.D. r.; Allan Sheldon Woodle, B.D., d. m.
Ephphany, 130 Stanton st., U. T. Tracy, r.
Graco. 600 Broadway, n. 10th st., Henry C. Potter, D.D., r.
Graco onapel, 14th, n. Irving pl., J. W. Kramer, a. m.
Grace, 116th, n. 2d av. Harlem, D. Brainard Hay, r.
Heavonly Rost, 6th av., n. 46th, R. S. Howland, D.D., r.; T. K. Conrad, D.D., aiso. r.
Holy Apostics, 9th av., cor. W. 28th, J. P. Lundy, D.D., r.
Holy Communion, 6th av., cor. W. 28th, J. P. Lundy, D.D., r.
Holy Gommunion, 6th av., cor. W. 20th st., F. E.
Lawrence, D.D., r.; Honry Mottet, a. m.
Holy Martyrs, 39 Forsyth, James Millett, r.
Holy Saviour, E. 25th st., n. Madison av., A. B. Carter', D.D., r.
Holy Sepulcire, 74th, E of 4th av., J. T. Smith, r.
Holy Trinity, a. e. cor. E. 42d and Madison av., S. H.
Tyng, Jr., r.
Holy Trinity, 4th av., bet. 199th and 130th, Harlem, Wn., Nelison: McVickar, r.
Incarnation, E. 35th. cor. Madison iv.
Intercession, W. 164th, n. 10th av., W. M. Postlethwate.

Madison st. Mission chapel, 256 Madison st. Nativity, 70 Avenue G. Caleb Gapp, r. Uir Saviour, cor. Pike and South, R. #. Walker, m. Reconciliation, 31st st., n. 2d av., E. Solliday Widde-

ner, m.
Redeemer, 82d, cor. 4th av., J. W. Shackleford, r.
Reformation, E. 57th, bet. 4th and Lesington aves
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St. Ann's for Deaf Mutes, 18th, n. 6th av., Thos. (lal-laudet, D.D., r.; Jolu Chamborlain, a. m.
St. Aigustino's chapel, 262 and 264 Bowery, Arthur C. Kimbor, in charge.
St. Barnabas chapel, 366 Mulberry street; Stophen'F.
Holmes, c.
St. Bartholomow's, cor. Madison av. and 44th street,
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St. Chrysostom's chapel, n. w. cor. 7th av. and 39th
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