

THE GIRLS' FRIENDLY SOCIETY.

THIS beneficent Society is organized in, Great Britain, the Colonies, and the United States. It enjoys the especial favour of the Queen, the two Archbishops, and all the Diocesan Bishops and their wives. Yet there are many parishes in Canada where its very name is unknown, but which would all be greatly benefited, by having a branch of the Girls' Friendly Society.

The society in each country where established, has its President and Secretary who watch over the branches. The President for Canada, except the Diocese of Montreal, is Mrs Wood, 100 Pembroke St., Toronto, and the Sec. Treas. Mrs. Kenrick, 1 Anderson St., Toronto. For Montreal, Mrs. Henshan, 8 Park Avenue, and Mrs. Mercer, 104 Mansfield St., are the officers. The Central Rules governing each national branch were published in the DOMINION CHURCHMAN of 24th March. The rules and other information will be gladly sent by the Secretaries. The following are the objects of the G. F. S.:

1. To bind together in one Society girls and women for mutual help, religious and secular, for sympathy and prayer.
2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift.
3. To provide the privileges of the Society for its members wherever they may be, by giving them an introduction from one branch to another. The officers and associates of the G. F. S. must be communicants of the Church of England, but members not necessarily so.

The third annual Report (1886) of the Toronto Council, says: "The G. F. S. is much more than a mere parochial institution; it claims to be a vast sisterhood, a living bond of union of women of all classes drawing them together by means of mutual help, sympathy and prayer. Each branch, whole in itself, is but one link in the great circle of love which aims at embracing our whole Dominion." "The G. F. S. must be undertaken as a Spiritual and Christian work; on no other foundation can it succeed." They suggest that the Society would gain a great advantage, "If the wives of all the Clergy would consent to become working associates, so that in every parish throughout the Dominion, there should be at least one person fully informed of the work and aims of the G. F. S., to whom members could be commended, and who would be interested in organizing the work in her neighbourhood, should an opportunity present itself."

A fee of 60 cents a year is required from the working associates to be paid to the central fund, if they are not attached to a branch. A monthly paper is published by the Society called the "Friendly Messenger," annual subscription 25 cents. The address of the Editor is 11 Grange Road, Toronto. Specimens of other publications may be had from the general Secretary. This paper was started by Miss Cox, whose indefatigable services on behalf of this Society have been most praiseworthy and valuable.

It is earnestly hoped that the operations of

the G. F. S. may become much more widely extended and its benefits increased by means of the information here given through the wide circulation of the DOMINION CHURCHMAN, whose happy province and privilege it is to promote all good works. A work of this kind deserves the heartiest sympathy, and should command the personal interest especially of every churchwoman. Will our church people where the work of the G. F. S. is not established, make a move at once? They can obtain most willing help by addressing the Secretaries. Let them not delay. Many circulars and letters have been sent out but in too many cases the appeal has been unheeded. The form of parochial machinery can be of no greater use than this in calling out the spiritual energy of a large portion of every congregation into practical endeavour to make our holy religion a real tangible blessing to hundreds who are hopeless through lack of sympathy of a practical nature which they can understand, or indifferent because of our culpable neglect.

These appeals should remain no longer unheeded, but will we trust, awaken the deepest interest of Church people, and move them to earnest efforts in the direction suggested by the Girl's Friendly Society.

THE METHODISTS AND THE CHURCH OF ENGLAND.*

THERE is a peculiar fitness in a layman standing forth as the champion and apologist of the Church against Methodism as now organised, because the existing schism of this body was not the work of the clergy who gave Methodism its life, but of ambitious laymen, who, in spite of Wesley's warning, sought the priesthood in a spirit of reckless contempt for order and Scriptural direction. The pamphlet just issued by Mr. F. C. Ireland, of Lachute Mills, is the most effective and complete yet issued in the controversy between the Church of England, and the so called Church of Wesley. Mr. Ireland speaks as one having authority, and not as a mere scribe. He was a Methodist for thirty years, which demonstrates the possession of very wide experience of the inner life, and teaching, and tendency of this body. He was a local preacher and Sunday School superintendent, which certifies to his piety, his zeal, his devotion to Methodist interests, and the absolute confidence reposed in him by this body before he saw the light, as our Masonic friends say. He is a Justice of the Peace, and a large manufacturer, having connections all over the Dominion, and in foreign countries; a man clearly who is "level headed," no dreamer, but blessed with practical talents and social power. Such citizens are the salt of the Church and of society. That one bearing the daily burthen of extensive commercial interests should devote his time to an earnest study of the problem he has written upon so fully and so well, speaks trumpet tongued as to the power of Christian principles to enrich the

mind and emancipate the spirit from the enslaving thralldom of business cares.

The most dangerous infidelity [of to-day is not agnosticism or atheism, it is the faithlessness of christians to christianity, seen in the absorbing interest taken by those who profess to have no abiding city here, but whose whole energies are consumed in the pursuit of money.

Mr. Ireland divides his treatise into well ordered sections, most of which are so complete a treatment of one aspect of the controversy between the Church and Methodism, that they would bear separate publication. Each chapter fires off a splendid shot, at times red hot, right into the enemy's camp, and the succession of them read at one sitting gives the impression of a battery firing gun after gun. Yet, with all this fatality of logical aim and literary and historical force, there is not one word of malice or uncharitable censure. We do not propose at present to quote from the pamphlet, but content ourselves with indicating the special features of the leading sections:—

The first portion sets forth the unanswerable facts that Wesley neither separated from the Church, nor desired his followers to do so, that he sternly condemned any founding of a sect, and never dreamt of organising a "Methodist Church," but that Wesley's intentions are clear in his own words;—"We Methodists continue from principle to remain what we always have been, true members of the Church of England." From this demonstration of Wesley's position the next part proceeds to narrate briefly the changes that were made after Wesley's death—changes in discipline, in organisation, in ritual, doctrine, and especially in relationship to the Church, from unity to schism. Chapter IV. is painful reading to us who know what Wesleyans were fifty years ago, showing how true was the prophecy of Wesley, "If you leave the Church, GOD will leave you." The failure of Methodism to do the special work which called it into being is then proved, and Mr. Ireland, after contrasting the backsliding of modern Methodism as an evangelising power, with the marvellous vitality in this work of the Church, declares that there is more true Methodism of the Wesley stamp in the Church of England to-day, than exists in the whole Wesleyan connection!

The chapters defensive of a Liturgy, of a ministerial garment, of the observance of feasts and festivals, are admirable for pith and point. The practical, business mind of a shrewd layman is very noticeable in the chapter on a liturgical service. The stale nonsense so commonly heard in objections to a form of worship is exposed mercilessly. One excellent point is doubtless based on experience, it is to this effect, that every minister who prays extempore repeats himself so persistently that his congregation knows what is coming as well as the users of a liturgy, with this difference, that extempore prayers are not only stereotyped, but are usually commonplace, tedious, and lifeless; while the English Liturgy is a living fountain of devotional expression of ever renewing freshness.

* "The Methodists and the Church of England," by F. C. Ireland. Published at the Witness Office, Montreal.

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