

judicious treatment, and you may possibly have feared to do more harm than good by meddling with it, but with respect to the other, the G. F. S., there can be no such scruple, and its benefits have been proved. We are told by some that its central rule* is too stringent, and that it cannot be maintained in practice. If it involves so much difficulty as is alleged, this to my mind strengthens the argument for its necessity, and we have to persevere until the public standard of morality is raised. Who that knows anything about the low standard of certain classes will not admit that young women require to be taught that *sin* is *sin*, and that the expression, so common in certain grades, "she had a misfortune," is a euphemism that ought not to be tolerated, being in fact, a phrase for disguising the character of evil. And this fact is practically enforced by expulsion from this society; so that membership is, so far as man can judge, a certificate of character all over the world. There is another society called "The Young Women's Help Society," which doubtless does good service, but it essentially differs from this in that young married women are admitted as members. Now it is most certainly not intended to cast any reflection upon married life, but this society is intended simply for *maidens*, and it might as well be objected to a convent that there is no provision for married nuns as to this G. F. S. that its membership is restricted to *virgins*. A fallen woman may, as a true penitent, be restored to membership with the Church of Christ, and to full communion, but she can never be what she was before her fall, and at all events there can be no security for those who in distant lands receive members of a society without our third rule, unless the higher test of Holy Communion be adopted all members being required to be communicants, which would imply much more restriction. One very important feature of our society is that it has for its members the same advantage as the Y. M. C. A. for men, that wherever they may go they find a branch to which they may be attached, on which they may rely in a strange land for countenance and advice, and may claim the kind offices and friendly countenance of other members. The number of members in England alone is 0,000, and it is regularly organized in most of the Dioceses in Canada, in the United States, in Australia, in New Zealand and South Africa. This is one great advantage of the G. F. S. as distinguished from every other society, and more especially from Parochial Guilds, which, however good they may be, are isolated and separated from all other organizations, that the members feel themselves part of a world-wide system, the total of members at the end of 1884 having been 112,527. I have founded a Diocesan Council, and I have a flourishing branch in connection

*This rule is that no girl who has not borne a virtuous character is to be admitted as a member, and character being lost the member forfeits her card of membership.