

ye be strong," says the Apostle John. We wish to enlist the consecrated enthusiasm of

"The young and strong, who cherish
Noble longings for the strife,"

in the service of Christ and His Church, to train them in Christian culture and Christian work, that they may in turn take up the burdens of those whose places shall soon know them no more. If the Church will not find work for its young people, the world will. Their eager activities will find employment somewhere. The engrossments of business, the ambitions of life, the allurements of pleasure, will present to them perilous temptations. The increased opportunities which young people have nowadays for intellectual culture, if their culture be not consecrated to the service of Christ, present a subtle temptation to the indulgence of a refined selfishness; to the seeking of mere personal gratification, in reading, in music, in art, even in the austerer walks of science. Increased culture brings with it the responsibility of using it for the glory of God and the welfare of man.

Young women, especially, have not only greater educational advantages than their mothers and grandmothers, they have also greater leisure. Their time is not engrossed in the carding, spinning, weaving, dyeing, knitting and sewing that were necessary fifty years ago. Almost everything is now done by the nimble fingers and tireless sinews of machinery. At this juncture God has providentially opened a thousand doors of usefulness which were then closed. The wide missionary interests, belting the world with their bonds of sympathy, have sprung up. Women's Missionary Societies, the Woman's Christian Temperance Union, woman's work for the poor, the ignorant, the suffering and the sorrowing, have found a channel for the employment of the energies of women of incalculable benefit to the Church and to the world, and especially to Christian workers themselves. This heavenly mercy is "twice blessed; it blesses him that

gives and him that takes." And for this work we wish our young people to be trained. A noble altruism is now demonstrating the brotherhood of man, the solidarity of the race, and the responsibilities of wealth, of leisure, of culture. This is, as never before, the age of organized co-operation for mutual help and mutual improvement. There are opportunities of usefulness on every side—in home mission work, in Sunday-school work, in visiting the sick, in teaching the ignorant, and in reclaiming those who are out of the way.

Much time is wasted, and worse than wasted, in frivolous or pernicious reading. One object of the League is to prepare and recommend courses of useful, interesting, and religiously profitable reading—reading that shall give a mental and moral uplift to the whole being—reading whereby the earnest student of Christian literature shall be "thoroughly furnished unto all good works."

Loyalty to the doctrines of their own Church and to the institutions of their own country will not disqualify our young people for Christian work in wider fields. It will all the better prepare them for it. While they feel that they belong to one of the chiefest of the Churches of Christendom, they will also, in the catholic spirit of the founder of Methodism, be ready to say, "I desire to form a league, offensive, and defensive, with every soldier of Christ Jesus." Like the grand old Covenanting heroes of Scotland, they will be ready to "form a solemn league and covenant against all sin and the man of sin." Most of all and best of all, they will be in league with God Himself, and with all the moral forces of the universe in the battle of eternal right against ancient wrong—and in effort to bring back the erring to the feet of Jesus and to the joys of salvation. They shall be soldiers of a new holy war, of a new crusade, of a nobler chivalry than that of arms, the symbols of which shall be the white shield and the white cross—its great purpose to maintain purity of soul, and through that sign of grace to