

Christian classics for literary culture; and (4) The devising of methods of doing good.

"The Oxford League will, in the fuller development of this scheme, encourage Methodist youth: 1. To study the Holy Scriptures with a view to the promotion of personal piety; 2. To become familiar with the Biblical origin of the doctrines, spirit, and methods which characterize their own Church; 3. To trace the development of the Methodist force in the Holy Catholic Church from the days of the apostles to the present time; 4. To trace the origin of the modern evangelical and apostolic revival, known as Methodism, in the Rectory of Eoworth, in the halls of Oxford, and in the consecrated homes of the best English society, and to promote a just appreciation of the strength, scholarship, and dignity of the Methodist movement; 5. To promote personal consecration to practical work; carrying the Gospel in the personal service to the most needy and degraded, to the godless poor and to the godless rich, reading to the bed-ridden and the blind, visiting the sick room, the hospital and the prison, looking after new families coming into the community, and inviting children and adults to the Sunday-school and the public service, studying the various benevolences of the Church, and thus cultivating intelligent enthusiasm in the entire work of the Church; 6. To promote the intellectual training, under the auspices of the Church, especially among those who no longer attend school, and thus develop a rational and refined Christian social life, in which accomplished people may find inspiration, and people of limited opportunities be brought into grace and ennobling and sanctifying fellowship; 7. To further these various ends by the publication and circulation of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism."

The projector of this scheme is the Rev. Dr. Vincent, of New York, and we have given so much of the proposed Constitution of the League as refers to its objects, in his own language, in order that our readers might have an opportunity of forming a correct judgment in respect to its character. No doubt should the recommendation of the Centennial Conference be acted upon, the working of the scheme will be narrowly watched, and in the event of its working well, it will be sure to be adopted in substance by other denominations. If the self-denial, the purity of intention, and high aims of the original Oxford Club, with the clearer light and more evangelical spirit of later Methodism, be carried into this organization, it is easy to see how powerful for good it is capable of becoming. On the other hand, should intellectual and aesthetic culture be allowed to take the place of genuine religious experience and fervent piety, it will most likely prove to be the reverse of a blessing. But to say this, is only to affirm the principle that wherever there is the possibility of great good, there is *ipso facto* the possibility of great evil.

Alone With God.

BY REV. E. LANGFORD, BEREN'S RIVER.

Alone with God—in silence bowed,
How sweet the moments are!
How precious to the child of God,
To meet his Father there!

Alone with God—how sweet the thought,
That He my prayer doth hear;
While worldly cares are all forgot,
And God alone is near!

Alone with God—in solitude,
To bow in fervent prayer,
And feel, with loving gratitude,
That God is surely there.

Alone with God—to talk with Thee,
And tell Thee all my woe!
'Tis more than all the world to me,
For thus my God to know.

Teachers at Church.

BY THE REV. ALFRED ANDREWS.

"I STAY at home on the Sabbath morning to study my Sabbath lesson."

Here is a snare, into which I fear some of our most intelligent teachers have fallen. Of the general duty of attending public worship they have no doubt; but the importance of being prepared to teach their classes seems to justify the spending of the Sabbath morning in this way; and the plea is,

"I have had no time during the week for this work."

"Has not every teacher all the time there is?"

It is only the choice of how we shall use the time. By previous thought and plan the lesson could be read over on Sabbath afternoon, after school, in the home; and a little time could then be spent in comparing parallel passages. Here let the children of the family take part; it will at once interest and profit them.

Then not many teachers, if they tried hard, are unable to seize, say, five minutes a day for this work.

Sunday morning has come, and still the lesson is behind. What now? Seize fifteen minutes or half an hour after breakfast. Then attendance at church will aid the devotional spirit, and bring us into closer relation to God and his work; and this heart preparation is not the least important element in successful teaching. Then there is a good solid hour for study between the preaching and the afternoon school.

Suppose the other course be taken. Can any teacher unused to study during the week, spend

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