

THE TRANSFIGURATION.

Not alone on Tabor's mountain,
Not alone before the three,
Has the Master been transfigured,
But before e'en erring me.

Oft in straits where naught of turning
Could be seen by human eye,
Has the Christ in robes resplendent,
Bid me lift my thoughts on high.

Oft in sorrow, and in sighing,
When all hope in life was dead,
Has the loving Master shining
Stood by me, and gently said

"Come thou weary, heavy laden,
Come and lean upon My breast ;
Like a shepherd, I will guide thee,
Lead thee into perfect rest."

And I pray that on the mountain
I may humbly watch and wait,
Till He lead me down, transfigured,
Through the glittering, golden gate.
Owego. J. T. G.

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer ; and time is not lost which is spent in the practice of meekness and patience.—*Fenelon.*

"Faithful conscientious work counts in all life's relations and in all Christian activities. The Sabbath-school is no exception. We do not want spasmodic effort, or great enthusiasm for a time, or a great display of earnestness and zeal in some special directions, but persistent, steady and uniform energy and consecration year in and year out. He who has a worthy aim and keeps working away at it amidst discouragement as well as encouragement will accomplish the most in the long run. Be earnest, reliable and effective forces, as teachers and officers."

To be a Christian is business as well as pleasure ; it is occupation as well as luxury ; it is stout performance as well as holy exercise ; it is belonging to the front rank of society, but marching with the rear rank and helping to carry the knapsack of those that are overtired ; it is being respectable ourselves and fostering respectability among the disreputable ; it is surviving because we are fit and it is taking those that are not fit to survive and making them fit.—*C. H. Parkhurst, D. D.*

THE STORY AND WORK OF CONFUCIUS.

"Confucius" is a name that is above every name with the Chinese, though they have little more than the name. The following simple statement of his life, teachings, and work as given by Dr. Mutchmore who recently travelled in China will help our readers to some knowledge of this great name.

Confucius, who has had such universal sway, was born 551 B. C. From childhood he showed that seriousness which is the result of thoughtfulness. After the death of his mother, when he was twenty-four years old, he retired to a meditative life. Three years of this seclusion were devoted to study in ancient recorded thought ; he became an enthusiast in this kind of lore. He took up the study of government or politics, and in pointing out a course to be pursued, truthful and just, he fortified his position by noble examples, which he urged upon the rulers of his day as models. He became a famous teacher. Pupils waited on his instruction from all parts of the empire. When fifty-two years old he had the opportunity to show that his theories of government could be made practical. He was made a magistrate of Chung Tu, which he held for three years, directing its affairs, judicial and administrative, with so much ability that his district became a model for the Empire.

The men of his day did not to any extent appreciate him, and many assailed him in his most unselfish endeavours, but this is an inevitable result to any one thinking a thousand years beyond his time. His treatises and rulings were political, judicial, administrative, and contained a system of practical ethics concerning man's life and its relations, in time alone. He had no conception of another life, and gave no clear opinions concerning it.

His golden rule is *reciprocity*. His philosophy requires subordination to superiors, and kind and upright dealings with men. He had an ideal which he constantly held up before his followers, in the form of a princely scholar, a being pure, unselfish, dignified, just, manly, beneficent, the embodiment of all virtues. He was not original, or a projector of aught that was new in the world, but rather a collator of what was already in the world, which means he secured for them greater supremacy over the minds of men. He approached to the conception of what is now in all systems regarded as a fact, to wit, conscience. The power of his system in the world is largely due to this fact ; which is evidenced in its echoes ever since, in tones louder or weaker, in the lives and conduct of the people.