

brother, or sister, we would refer them to these lines from the poet :

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

And we would also remind them that all is acceptable to Christ, if offered in the right spirit.

Consistent living has been the means of bringing many followers to the Christian religion. The conduct of one member of a family, the daily life of an office-boy, or the honest living of an individual has won the admiration and imitation of others.

Nothing is in vain, and the fault with so many is that they fail to appreciate their own usefulness and thus lose many bright and golden opportunities to do good.

In everyday life many are too careless of their conduct and do not seem to know that each may be the means of discouraging some who want to lead a better life, but lack the courage, and are too timid to proceed alone. No wonder, then, that persons say if the life of a Christian be such as shown by this person, whose public life is unfitting a Christian, that they do not care to join the church.

Such remarks as this jar upon us greatly, but let us all strive to live more thoroughly in accordance with the teachings of and in harmony with the noble example of our Saviour. Let us look back to see what our influence may have been in the past.

Have we been diligent in the attendance of F. D. S.? Have we been doing our duty there, by doing all that our hands find to do? Have we each tried to make our F. D. S. one of the best? Have we been trying to extend our influence by being promptly in our places?

If we are faithful in all these things, then we will certainly have an influence towards enlarging our school. For the F. D. S. is an important factor in any neighborhood, whether all attend or not. And not only within its limits,

but beams of goodness and mercy will spread and be felt by surrounding communities.

The influence that is started into life to-day in the F. D. S., or family circle, although very small now, will grow wider and stronger, and produce either a blessing or a curse as it moves.

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M. G. W.

THE TRANSFIGURATION.

I do not know how it was in other schools, but in ours the explanation of this lesson in our Lesson Leaves gave us but little light. In fact the great lesson to be learned from this circumstance was, I think, altogether overlooked. If our Lesson Leaves are to be to our schools what they should be, and what they were intended to be—real lesson *helps*, they must not skip the most difficult passages and explain away those parts which are quite clear already to the most of our scholars, as they often do. Not long ago I was asked to explain, in a letter from a Friend in Nebraska, a passage in one of the lessons which was, no doubt, difficult to understand, and upon which the explanation accompanying the lesson threw no light. I question the wisdom of giving to our schools lessons which we cannot, or will not, clearly explain.

In our lesson of 4th mo. 22nd,—The Transfiguration,—there is clearly, I think, portrayed a most beautiful and important teaching. It was difficult for the disciples of Jesus to break away from their traditional teachings, or to understand much of the higher spiritual law which Jesus was endeavoring to lead them into. They still clung to the Hebrew theology. In this vision they saw the Law (Moses), the Prophets (Elijah), and the Higher and Spiritual Law (Jesus). The last appeared more exalted to their sight than it had ever been before. Represented figuratively by the different writers thus: "And the fashion of his countenance was altered," "and his face did shine as