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Vivus to those who have failed !

The wonder is, always and always, how can there be a mean man or an infidel ?

This day before dawn I ascended a hill, and looked at the clouded heaven.

And I said to my Spirit, When we become the enfolders of these orbs, and the pleasure and knowl- edge of everything in them, shall we be filled and satisfied then ?

And my Spirit said, No, we level that lift to pass and continue be- yond.

Underneath all are individuals— I swear nothing is good to me now that ignores individuals.

O, I see now, flashing, that this America is only you and me.

The greatest city is that which has the greatest man or woman; If it be a few ragged huts, it is still the greatest city in the world.

Charity and personal force are the only investments worth anything.

I do not think seventy years is the time of a man or woman, Nor that seventy millions of years is the time of a man or woman, Nor that years will ever stop the ex- istence of me, or anyone else.

O the joy of manly self-hood ! Personality—to be servile to none—to defer to none—not to any ty- rant, known or unknown, To walk with an erect carriage, a step springy and elastic, To look with calm gaze, or with a flashing eye, To speak with a full and sonorous voice out of a broad chest, To confront with your personality all the other personalities of the earth.

Afoot and light-hearted I take to the open road, Healthy, free, the world before me, The long brown path before me, lead- ing wherever I choose. Henceforth I ask not good-fortune—I am good-fortune; Henceforth I whimper no more, post- pone no more, need nothing. Strong and content, I travel the open road.

Is reform needed? Is it through you? The greater the reform needed, the greater the Personality you need to accomplish it.

I say nourish a great intellect, a great brain; If I have said anything to the con- trary, I hereby retract it.

Have you learned lessons only of those who admired you, and were tender with you, and stood aside for you?

Have you not learned the great les- sons of those who rejected you, and braced themselves against you? Or who treated you with con- tempt, or disputed the passage with you?

Have you had no practice to receive opponents when they come?

Pleasantly and well-suited I walk. Whither I walk I cannot define, but I know it is good, The whole universe indicates that it is good, The past and the present indicate that it is good.

The Windrow.

Ed Heyse, the winner of the Nobel Prize for Literature for 1910, will celebrate his eighty-first birth- day on the fifteenth of March next.

The coronation festivities will ex- tend from June 19th to June 30th, and will be more elaborate than those which attended the coronation of King Edward.

The president of the Board of War and the High Commissioner of the Navy in China have cut off their queues. The fashion is spreading rapidly, and queues are falling by the thousand in the more enlightened portions of the Empire.

The French Institute, of which the French Academy of Sciences is a part, voted by 92 to 52 that Mad- ame Curie should not be admitted to the latter, because she was a woman. Madame Curie, it will be remembered, discovered polonium, and isolated metallic radium.

There was no serious war during 1910, and more was done towards a general peace propaganda than in any preceding year. Among the deaths of prominent people during the year were those of King Edward VII., Tolstoi, Mark Twain, Dr. Koch, Florence Nightingale, Goldwin Smith, Bjornstjerne Bjornson, Holman Hunt, Marion Crawford, Mrs. Julia Ward Howe, Mrs. Eddy.

Hope's Quiet Hour.

A Summons to Jerusalem

The common problem yours, mine, every- one's, Is not to fancy what were fair in life, Provided it could be, but finding first What may be, then find how to make it fair, Up to our means,—a very different thing. —Robert Browning.

A reader of "The Farmer's Advocate" has twice asked me to write on 2 Chron. XXX: 18-20. When I said that he ought to tell me what lesson we might learn from that passage, he refused to assist, saying that he left that to me. So, if he does not approve of this article, I can't help it. If you will read the text—which most of you won't do—with the chapters that lead up to it, you will understand the situation of things. The wicked king Ahaz had tried to kill the worship of Jehovah. He was not sat- isfied with cutting in pieces the sacred things that were in the house of God and shutting up the doors of the Tem- ple, but "he made altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods." When Ahaz died, his son, Hezekiah at once faced the common problem. He did not sit down in discouraged hopelessness because it was impossible to have the Church as pure and beautiful in its worship as he wished to see it, but he made the best of things as they were. He at once opened the house of the LORD and told the Levites to sanctify themselves and cleanse the dismantled sanctuary. It was done with reverence and swiftness. The priests went into the inner part—where the rest of the people were forbidden to enter—and "brought out all the uncleanness that they found in the temple of the LORD into the court." Then the Levites threw into the brook Kidron the accumu- lated rubbish of years. In sixteen days this great housecleaning was done, and the king commanded the priests to offer sacrifices and make an atonement for all Israel. The people rejoiced in the great revival and brought in their offerings of oxen and sheep, by hundreds and by thousands. Hezekiah also rejoiced to see that God had prepared the people to co-operate with him, "for the thing was done suddenly." It was too late to keep the passover at the proper time, so he took counsel—being a wise man—and decided to celebrate the great national feast a month later. Hezekiah only ruled over the kingdom of Judah, but he in- vited all the tribes of the sister-kingdom of Israel to come to Jerusalem and join with him and his people in worshipping God in the way that God Himself had commanded. The posts passed with his letters of invitation "from city to city through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn, and mocked them.

Nevertheless, divers of Asher and Man- asseh and of Zebulun humbled themselves and came to Jerusalem." Hezekiah had invited all the people of Israel; and, when "a very great congregation" had assembled to keep the feast, he knew that many of those present—especially the visitors from Ephraim, Manasseh, Issachar and Zebulun—had come carelessly and hurriedly. They had not taken time to perform the ceremonial acts of purifi- cation required by Law. Perhaps—as heathenism had nearly driven out the worship of Jehovah for many years—they were entirely ignorant of the Law. Yet they had come to eat the passover; and this was a proof that they really desired to seek God, the LORD God of their fathers, though they were "not cleansed according to the purification of the sanctuary," and though they ventured to keep the sacred feast "otherwise than it was written." So Hezekiah, knowing that his attempt to work a great re- formation was only a partial success, in- terceded for this great crowd of well- meaning but ignorant people, saying: "The good LORD pardon every one that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the sanctuary."

And the LORD, we are told, "harkened to Hezekiah, and healed the people."

That is the situation which my friend wished me to write about. It seemed rather doubtful whether such a motley multitude could join, in brotherly fashion, in the worship of God; but the success of the undertaking was wonderful. The feast was kept for a week—the time pre- scribed by the Law of Moses—and then it was unanimously decided by the eager crowd to keep it "other seven days with gladness." There was greater joy in Jerusalem than had been known there since the time of Solomon, who had built the Temple about 800 years before. Best of all, when the priests and Levites arose and blessed the people, "their voice was heard, and their prayer came up to His holy dwelling-place, even unto heaven."

What lessons can we learn from this interesting bit of history?

Hezekiah's example is worth following. He found the outward signs of religion completely absent—a pretty sure sign that the spirit of religion was at a low ebb—but he had faith in human nature. He knew that man is always restless until his heart rests securely on God. Find- ing men straying from their Father, he invited them to come home, feeling sure that they really wanted God infinitely more than they wanted anything earthly.

Let us take that view of our brothers and sisters. We are hungry for God and holiness, so are they. We—because we have the light of the knowledge of God committed to our charge—are given the glorious privilege and the solemn re- sponsibility of making that knowledge known throughout the world. Are we exerting ourselves to carry out our Mas- ter's command as swiftly as possible? Do we, who are honestly trying to walk in the way of God's commandments, ever pray for those who have sinned ignorantly in unbelief? God healed those who, without the careful preparation which He demanded, had crowded into His Sanctu- ary. He healed them, the record says, because Hezekiah had prayed for them.— 2 Chron. xxx: 20.

The effectual, fervent prayer of a right- eous man availed much. It was not be- cause he was a king that his prayers ac- complished such great things. Is God, even now, waiting to bestow a rich blessing on those who are seeking in thick darkness for the Vision of His Beauty? Is He waiting for our pray- ers? How long will He have to wait?

Those ignorant members of the Jew Tribes were very dear to the God of Israel. How glad He must have been when Hezekiah invited them and prayed for them. And all the tribes of the earth are very dear to Him now. Our indifference to the spiritual needs of our brothers and sisters must cut our Father and their Father to the heart.

And then there are others, others who worship God with all their hearts, and yet are not in full accord with ourselves. Perhaps they differ from us in many im- portant matters—the "cleansing" before the Passover, which those ignorant Israelites had imperfectly performed or entirely omitted, was a very important duty. What then? If we enjoy privi- leges of instruction or environment which

they do not possess, is that any reason for trying to stand apart from them or for looking down on them in half-con- temptuous pity? We must answer to God for knowing His will; for, if we know and do not obey, we shall receive greater condemnation.

And then there is God's view of the whole matter. Christ is the King who has invited us to keep the Feast. We are required to come with clean hands and pure hearts, with love to God and to our neighbors. We flock in crowds to the House of the Lord, but there is great need that our King should pray for us the prayer of Hezekiah: "The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary."

Very often we worship God with our lips, while our hearts are busy with everyday work or pleasure. Sometimes, perhaps, we even dare to ask God to forgive us "as we forgive," while we are nursing a grievance against some other of His children. Sometimes we expect Him to accept the gifts laid at His feet, even though they are really offered to win the approval of men or gratify our own self-esteem.

But we come to seek God, and our King "ever liveth to make intercession for us." He is our Advocate, pleading His own perfect Righteousness, which has satisfied all the requirements of Infinite Holiness. He is so completely one with us, that He has been "made sin for us," as St. Paul says (2 Cor., v: 21), "that we might be made the righteousness of God in Him." One great Name of the King promised by God through the prophets, is "THE LORD OUR RIGHT- EOUSNESS." We press close to Him for cleansing and healing, knowing that He is able, as He is willing, to sanctify and cleanse His loved Bride—the Church—that He may "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We, who long for perfect holiness, and yet stain our white robes of innocence by countless sins of omission and commis- sion, can echo the glad words of Isaiah as we draw near to our King, Who, as the prophet sings, "hath covered me with the robe of righteousness, as a bride- groom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Our King has summoned us to Jerusa- lem. We are ready to obey the call. Where can we—here on this earth—find the golden city of God?

"Where in life's common ways
With cheerful feet we go;
When in His steps we tread
Who trod the way of woe;
Where He is in the heart,
City of God! thou art.
Not throned above the skies,
Nor golden-walled afar,
But where Christ's two or three
In His Name gathered are,
Be in the midst of them,
God's own Jerusalem!

DORA FARNCOMB.

The Roundabout Club

Literary Society An- nouncement.

Study IV.—Write a "character" sketch. This may be in story form, if you choose, but may be simply a descriptive essay, whose subject may be man, woman or child.

This subject gives opportunity for very artistic treatment,—whether pathetic, humorous, or simply beautifully descrip- tive—and we hope that our students will find much pleasure, as well as good com- position practice, in writing upon it. Kindly send essays so that they may reach this office within three weeks after the date upon which this paper is issued. As before, leather-bound classics will be given as souvenirs to those who do the best work.

JUST THINK I—A handsome forty piece Austrian China Tea Set for sending in only four new yearly subscriptions to "The Farmer's Advocate and Home Ma- gazine," at \$1.50 each.