

the former the President. "I see a vision in the Consolidated School teacher." This, it was remove practically all of the present rural. The subject of having of Boards also proved Secretary, Miss Griesbach, opinion that our rural very different if women of Boards and even made. Incidentally the President that the Minister of putting on a program responsibility on parents, Community in general affairs.

time was devoted to what to do with young age," a series of three giving opportunity to express an opinion. Mrs. taying on the farm must while from a financial young people are to be ntry. Mrs. MacKinnon, ed the necessity of mak- mes pleasant and getting e to help themselves by Mrs. Amos, Oxford, onal recreation very im- must be provided with music, pictures, etc., griculture gives sufficient and capital invested can obtained. Parents must work a drudgery but an dignified service. The Canada's greatest asset; ained for leadership, and on the farms when they big place in a big country Hutchinson, Oxford, held es help greatly to make utive. Give the child a to rear, she said, so he money. Make the home artistic in a simple way. osphere of refinement, ry Society for the winter, nnis Club in the summer. an Kemp, Grey, thought young people do not stay there is too much hard pending money, lack of ture, music, etc. The eck the trouble is raising arm life, and the only raise it is organization of d better education of the including scientific edu- to agriculture. When ak good English and talk re in a clever way he will ofession. Mrs. mcoe, stressed high ideals ant companions of one's them to help with every- ing, she objected to im- for girls; waists are too v. Several other ing or elaborating upon er ideas. In general it that something definite to keep the young people ured, and so glad to ms.

ing the program for the on, Dec. 17th, the Presi- d the necessity that the ork in conjunction with to accomplish things for cts. Through the ballot made and changed. As e to accept responsibility where. We have allowed to caricature the farmers; o maintain and raise the osition.

of the afternoon was the y Mrs. English, of St. eetings from the Women's ndependent Labor Party. e the unity of aims of the F.W.O.—to promote the and other advancement of y labor, either manual or es, she said will try to arties by scattering false- P. will be represented to Bolsheviks, the farmers to as responsible for the ng; but these must not be e demand of the labor- ur day had really origin- re men more work—two of one—an explanation cessary to gain farmers'

Discussions the economic

conditions of farm-folk was given considerable attention. Mrs. H. Wilson said the farmer really does not receive enough for his labor to instal modern water-system, bath, electricity etc. Nor have they time to enjoy themselves. "Pay the farmers as others are paid," she concluded, "and all these things will be added to them."

Mrs. Annis, of Woodville, spoke on "What is the Height of Farm Women's Aspirations." She began by comparing the aims and conditions of 50 years ago with those of to-day. We have come to a new era, but many farm women, she thought, are still in a comatose state. We should mobilize for reconstruction, and seek to release our country from profiteers and bankruptcy. The mother in the home must not think she is living in obscurity, but aspire to the greatest height of citizenship in the nation. The average farm woman has not appliances enough to help her, even when there is a placard on the gate, "We use a Fairbanks-Morse engine here." The farm woman should aim at more of such help and more time for mental development. Mrs. Annis thought community laundries and kitchens an idea worth attention. Also that the farm women should become informed on questions of Tariff, Taxation and Transportation, all of which affect the home. They should pay attention to the laws of our land, especially those concerning child welfare, laws that concern women, etc., and should look into the criminal code and conditions concerning cigarettes, liquor and tobacco.

The educational question is important, also property rights of possession, for women, democratic reforms (even to the abolishing of the Senate, Governor-General and Lieutenant-Governor, the navy, patronage system, and orders-in-council), proportional representations, the referendum and recall, and opening Parliament to women on the same terms as to men.

Miss Ada B. Currie, Guelph, gave a heart-felt address on the need of caring for neglected children, and giving affection and loving guidance to the little ones in the Shelters. She expressed great confidence in the work of Mr. J. J. Kelso, Toronto, and made a strong plea for regular financial aid to the shelters. "This work is constructive," she said, "It prevents crime and idleness." There should be trained workers in every Shelter, and the places should be made homelike. An idea worth attention was that 5 or 6 small farms, be established on which the children might work.

Mrs. F. Webster, Creemore, spoke on "Dying Organizations." "To keep life in an organization," she said, "is the test of real statesmanship." Many organizations had passed out, including the I. O. G. T. At present, speaking for her own vicinity, the Women's Institute domestic topics are worn threadbare. She thought, however, that there is plenty of work for every organization, in building up economic advancement, community laundries and kitchens—for which better economic conditions and better roads must pave the way—and many other things. Her opinion was that the greatest thing at present is to get electricity on the farms, and she spoke of new inventions which will cheapen the cost of telephone and hydro. The foundation for all, however, is making farming pay.

Mrs. Wilson spoke on character-building. Character depends greatly on habits. Thought is the force underlying all. Every conscious act is preceded by a thought. We have all this greatly under our own control. Mrs. Wilson thought the young mothers do more towards building character than anyone else, and put in a "plea for the unborn child"—parental influence. In conclusion she told of a mother whose fretfulness became manifest in a fretful, troublesome child, but whose children, after she understood parental influence, were very different. "As you want your child to be, be yourself." Keep connection with the Divine open, and so keep better fitted for the strenuous life, better fitted for eternity..

(To be continued.)

"Those women have been setting there for an hour or more."

"You shouldn't say 'setting,' my dear. It is 'sitting'."

"No, 'setting' is what I meant. I think they're detaching out trouble for somebody."—Detroit Free Press.

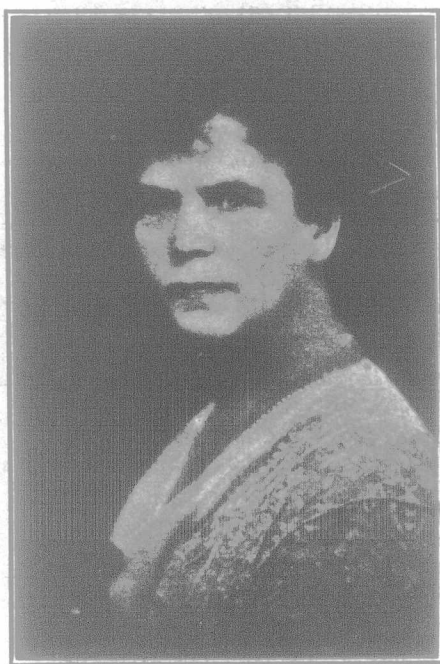
Hope's Quiet Hour.

The Court of King Jesus.

Pilate therefore said unto Him, art Thou a king then? Jesus answered, Thou sayest it, because I am a king.—St. John XVIII, 37. (R. V. margin).

Ye call me Master and Lord; and ye say well; for so I am.—St. John XIII, 13. Jesus, Master, King of Glory, Still to Thee we turn for life; Conqueror when the battle's sorest, O sustain us in the strife. Canon Knox Little.

Each of the four evangelists records the strange question of Pilate and the calm answer of his Prisoner. But in the first three Gospels the question seems to



Only Woman School Inspector in Ontario.

Miss A. E. Marty, M. A., LL. D., a graduate of Queen's University, Kingston.



Executive Council of the U. F. W. O.

From left to right they are: Mrs. Henry Wilson, Georgetown; Mrs. J. Foote, Collingwood; Mrs. G. A. Broad (Pres.), Newmarket; Miss Emma Griesbach (Sec.-Treas.), Collingwood; Mrs. H. L. Laws, Cayuga.

refer only to His royal station among His own countrymen: "Art Thou the King of the Jews?" and the answer recorded is simply: "Thou sayest it." St. John tells us how his Master claimed to be Ruler of a kingdom greater than any world-empire. Untroubled by the road of agony and death that led to His royal state, He accepted the Cross as a means of drawing all men unto Him. Pilate's question may have expressed puzzled wonderment or mocking scorn, yet we may be thankful that he asked it; for it brought forth the clear declaration of Royalty from Him Who is "The Truth." And St. John

afterwards saw the crucified One as a Conqueror, leading the armies of heaven, and on His vesture and on His thigh a name written: "KING OF KINGS."

An ancient writer spoke of "The Court of King Jesus," and the very title is suggestive. It reminds us that we must come with reverent humility into the presence of our King. St. John, His Kinsman and friend, saw the Son of Man in His glory and "fell at His feet as dead." No longer did he dare to lean familiarly on the breast of his Lord. He was overwhelmed, as the prophet Daniel had been many years before by the same great vision of the Man clothed in linen. Daniel could face earthly kings fearlessly; but in the presence of this King he fell on his face, and afterward, "stood trembling."

We love to sing hymns expressing our love for our Saviour and Friend, but we must never allow love to lead us into irreverent familiarity. Even before the heavenly glory was resumed, while Jesus was a Man in the circle of His closest earthly friends, He warned them of the difference that lay between them: "Ye call Me Master and Lord," He said with great dignity, "and ye say well; for so I am." Yet He had just before amazed them by washing their hot and dusty feet!

After the Resurrection, when those officers of His army tried to find out their Captain's plans, they were told that they—like the privates—must accept their daily orders unquestioningly. "It is not for you to know."—Acts I. 7—was all the answer their question received.

All who are weary and heavy-laden are invited to bring their burdens to Him Who loves to the uttermost, and who has all power in heaven and earth. He wants to help, and He is able to help. If we put our case into His hands He will deal with it in infinite wisdom and with un-failing care. If a sick person consults a specialist his orders are obeyed unquestioningly. The patient does not tell the doctor what treatment and medicines are necessary. It is a matter of course that the specialist knows more about that particular disease than the person consulting him. If you have no faith in the doctor why did you ask him to help you? It is the same way if you seek the help of a lawyer or a plumber, or anyone who

to do. We forget that the petition: "Thy Will be done," is in the heart of the great prayer—clasp hands with all the other petitions—and we venture to add: "Thy will be done!" to every request we make. While we say with our lips:

"I wish to have no wishes left But to leave all to Thee!"

our secret hearts are whispering rebelliously:

"And yet I wish that Thou shouldst will The things I wish to be."

And so—when God, in loving wisdom, refuses to give what we have asked, or allows us to wait a long time for the fulfilment of our heart's desire—we lose faith in prayer and absent ourselves day after day from the court of our King. We say that we used to have faith and now we have none. In such a case it is very evident that the faith we used to have was not faith in God, was not confidence in His wisdom, but was only faith in our own wisdom. If we really had faith in Him we should be satisfied if His answer to our prayer was, "Wait!" or even, "No!" If we are sure we know best it is only mockery to ask Him for help.

Many years ago the Israelites demanded flesh to eat. They despised the food which God gave them each day, and murmured against His providence. He saw fit to teach them a stern lesson—the danger of wilful prayer. They were given exactly what they wanted. I suppose they delightedly said that God had answered their prayers, and determined to trust Him in the future, when "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and He let it fall in the midst of their camp." But they soon learned the folly of telling God what was best for them. In that hot climate over-indulgence in meat soon resulted in a plague, which struck down their healthiest men—who recklessly indulged their appetites. Then they discovered that God's provision for their needs had been the best possible. If they had really trusted in Him all would have been well with them.

When we enter the Court of King Jesus let us offer worth-while petitions. With our eyes on Him, and with His great prayers ringing in our ears, we grow ashamed of our trifling and selfish requests. Listen to the King as He draws near to a terrible death. Reaching out, in amazing self-forgetfulness, He draws into His embrace the friends around Him and pleads that they may be kept undefiled in the midst of an evil world. And then He gathers into His arms all believers in every age, and holds them up to the Father; pleading that they may be united in a glorious bond of love—united to God and to each other. Let us link our desires with His! In this day of earnest purpose, when those who are trying to follow Christ are clasp hands and ignoring their differing opinions in a great "Forward Movement," let us forget our petty needs in the need of the world. If we are too busy to spend much time in the Court of the King, let us make the best use of the time. We must lay our private requests before Him, of course, asking Him to deal with them as He sees to be best; but our progress—like His—should not be narrow and selfish, but should embrace the world and help to uplift it. Instead of mournfully talking about the wickedness of our times, let us carry the burden of the world's sin—not forgetting our own share of the guilt—to Him Who came to save sinners and died for the sins of the whole world.

He who has said: "Yet have I set My King upon My holy hill of Zion," said also: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." That is His great prayer. Is the same mind in us? Is that also our heart's desire?

"For their sakes I sanctify myself," said the King; let us keep our hearts undefiled so that we may help forward His Kingdom:

"Each soul that strips it of one evil thing Lifts all the world towards God's good purposing."

DORA FARNCOMB.

For the Sick and Needy.

Christmas gifts "for the needy" have come this week from three of our readers.