

often did his Master in His teaching say that? He used certain words in order that His followers might "*know*," and encouragingly He said, "Ye shall *know* the Truth, and the Truth shall make you free." It is manifest that there can be no development of true national life without attention be given to education. It opens every door of opportunity, commercially, intellectually and morally. The development of agriculture, manufactures, mining, commerce—all depend upon the right education of our people. Again, Christianity elevates and makes sacred the home, and I know of no more powerful influence tending towards nation building than the influence of *home life*. I shudder sometimes when I think of the home desertion which is practised in these days by the very best of our citizens. Everything seems to conspire against it; even the Church itself, which professedly upholds it, unites with other influences to destroy it. In many churches every night of the week is taken up with meetings of various descriptions. You have regular and irregular meetings, young people's meetings, old people's meetings, choir meetings, teachers' meetings, etc.; add to this the various meetings of various lodges and societies, temperance and otherwise, as well as frequent concerts and some tea-meetings, and in the midst of it all it is simply impossible to pay much attention to life in the home. Another principle, powerful in the growth of national life, is *right-doing*. The great Empire to which we belong rests upon this basic principle. Righteousness and justice, freedom and liberty, honor and fair play, have long been the bulwarks of her defence. In these things she commands the respect of the world. When her soldiers war, they fight for right and liberty. A nation of self-seekers and wrong-doers is never strong. Right-doing is especially important in high places, and the higher the position, the more important to follow it. For instance, I have heard it argued that a political lie or a professional lie is allowable, that these are not venal; and that in business, as in politics, wrong-doing must sometimes be resorted to and is allowable. But I have no hesitation in stating that a man or woman who tells a political, professional or household lie, is simply a liar. Does it concern us that we put in the highest places men without honor or integrity, who boldly debase their position, and sacrifice the public interest for private advantage? In this are we not endorsing what we otherwise condemn? Do we not express by our ballot approval of wrong-doing, and are we not thereby sharers in it? It is said that the force of competition compels men in order to succeed to do what otherwise they would condemn; that to compete successfully, you must fight the devil with his own weapons. I refuse to accept that doctrine. Wrong-doing may sometimes lead to temporary success, but not to ultimate success. A nation is not made in a day; it is always a process of growth, and what we seek for in national life, is not that which is temporary, but that which is stable and enduring. The world to-day is looking in every branch of trade for reliable,

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