

morals and manners of future Canada. Will we select the best of all and discard the worst, or, at least, the useless?

As we look out across the wide valley in which our home is situated, we can see the homes of a hundred other settlers, in a sense, they are all our neighbors; they will one and all have a force in establishing the coming Canada. In the home of the sturdy Scot, we hear the strains of music, it is set to the songs of the Psalms, and we know that strict discipline and good morals will be asserted; there in the English home we find another degree of worship, and so on down to the home where the only cessation from work is the carousal.

The cities are well supplied with the various phases of intellectual and moral welfare, but the village and country are not so well situated. In fact in most of these places the whole thing has fallen into the hands of those who are somewhat slack.

The dance is given the supremacy over all things besides business. Week after week they meet, and while perhaps there is nothing so very degrading in the form usually followed, there is not a single uplifting feature about it.

Amusement is all right, but there are scores of things that will amuse and at the same time not fail to advance us.

The whiskey bottle seems just a little too much allowable at the dance.

The trouble is that a dancer cannot get interested in any other form of amusement. He will tolerate a program if it is cut short, but the dance is his all. We must have something to strengthen the intellect of the country youth of Canada. He is thrown out of school privileges and the association of educational life. Our schools close during the winter months when the teachers, almost the only element for intellectual uplift, go back to the college or the town and leave the youth outside the school to spend the long dreary months without the encouragement and example they need.

What are we building homes for? The children that live in them, of course.

Canada must provide something more than mere amusement for the winter occupation of the young. We must not forget the spiritual and moral welfare of the men and women who will live in these homes fifteen or twenty years from now.

Sabbath desecration is more wildly committed than you might be willing to admit. This is partly on account of the closing of the churches during the winter season.

The country district that is ten or fifteen miles from town, has no services whatever from October until April or May. The mission has probably kept us supplied with a service more or less regular, through the warm summer months, but then the man who works but slightly if at all disposed to study the deeper problems of spiritual life.

But when winter comes, long, dreary, cold winter, the mission closes, the young citizen is turned loose to do whatsoever his mind dictates.

Consider the outcome of a land where school and church are outlawed or rather outweathered for half of the year.

Can you produce half a man? No, sir, you can not. The other half is so crowded with developing the material, that we entirely forget the best, and consequently the whole year is devoid of energetic work along character building lines.

We transport thousands of transient workmen over the great wheat belt to care for our crops. They come from the city mart as well as the more crowded rural sections of the east. They carry germs of discontent and teach immoral matter to the apt pupils of their few weeks' ministrations.

Among the farm boys of Saskatchewan and Alberta, as well as Manitoba, the wandering slumite is doing his work.

This is probably a thing that we can not prevent. We must have additional labor, and must take what we can secure, but we must beware, we must do what we can to offset this element of discord and corruption. Get busy, you who have the national welfare at heart, you who desire a great and good people to inherit this grand material empire.

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