

Sixty years ago the boys' school at Pointe aux Trembles was built. The building is of common red brick with a stone foundation. It is a plain-looking structure, four storeys high, somewhat weather-beaten, of course, and time-worn. In those sixty years thousands of boys have tumbled down its stairways, and played leap-frog in its dormitories and along its halls. We were anxious to know in what condition its foundations and walls would be found when they would be uncovered, whether indeed it would be worth repairing after such long years of public service. But the report is, the old building is all right, good for another sixty years. If Montreal is built all over as that old building has been, all I have to say is, it is a substantially built city, the untempered mortar evil not one of its evils.

But that is only one side of the city. It has other sides—what about its other sides? Any untempered mortar there? Is it a clean city? Is it a healthy city? Do its citizens respect law and order? Have they due regard to the powers that be? Is it a city of high ideals, or is its standard of education, morality, religion, low? Do the refuse of other cities find refuge here? Knaves and fools, beggars and burglars, rascality and rowdiness, and all such—are they at home with us? Do the city's public men, its merchant princes, its men of wealth and influence, commend themselves by their nobility of character, their sterling worth, and take high rank among the same class of people in other cities? If a city is to be great in the true sense, then it is everything that its leading citizens be men that command the highest respect, are known the world over for their public-spiritedness, their benevolence, their business integrity, their honorableness and broadmindedness. And, let it be said, that as a city we have men that shine out with a noble lustre, that are doing what they can to make Montreal the great commercial city of the country, that live and work for what they believe to be the best interests of the people, the greatest public good. The city is justly proud of such citizens.

We are not to overlook the fact, however, that it is not the great and good few in the places of influence and power that make a shining city, but the mass of the people, the everybodies that, in their own little spheres of usefulness are at work doing what they can—it is they—who build the city's true greatness. Just as homely mortar, commonplace cement, that your hands and mine would not deign to touch perhaps, serves so grand a purpose in city-building; so, the common people, the men and women down in the humbler walks of life, that toil and struggle there unrecognized, are the real city-builders. It is they who have made this city what it is to-day, and it is they, too, who today are making it what it is to-morrow. How important, then, that the people be something else to the city than untempered mortar, that they be true and loyal to its highest interests, if the city is to be built up and stand.

#### Empire Builders

This is Dominion-Day, the thirty-ninth anniversary of Confederation, and I feel it to be in place, in this union service, to call attention to the fact. I am a son of Canada, born and brought up in Canada, educated in Canada, lived all my life in Canada, and hope to die in Canada. Is it unworthy of me to say that I am proud of Canada? I have known no other country. I want to know no other country. I remember the first Dominion Day. I was a young preacher then, and preached my first patriotic sermon that day. Many of the people I preach-

ed to had no faith in confederation, and many of my brethren looked upon it as an evil day for the Maritime Provinces, but from the first I believed in it as our only true destiny, and I never believed in it more than I do today. God Bless Canada, and build her up!

I have only time for a word or two, but in those few words I would like to emphasize the fact, that we are not only builders, but empire builders, yes, empire-builders. We are therefore to set before us, as sons and daughters of Canada, the very highest and noblest patriotic ideals. Canada is destined to be an empire. In size and natural resources she is an empire now. We have the vast proportions and outlines of an empire. All we want to make us so is the people, and the people are coming. We want, too, imperial faith and energy and loyalty.

A note of warning is in place. It is the prophet's. We may never be an empire. Like a huge colossal tower, in the process of building, we may fall to pieces, crushed under our own weight and weakness. We are not to shut our eyes to the fact, that, from the first, we were made up of a great variety of national materials, as different as they could be in race and creed. And then emigration is not improving matters in that respect, but pouring in upon us a most heterogeneous mass of peoples of almost every race and tongue and faith. The problem, then, and it is a serious one, is how to build up these different peoples into a strong united national life. And shall I not say, in the language of the prophet, that it all depends on the quality of the mortar? This, of course, is composed of different ingredients forming a cement of the most unifying character. But the chief of these ingredients must be a pure gospel. Only the truth as it is in Christ can cement us together and so a great responsibility is laid upon Christian churches. Anything else but the gospel will be untempered mortar. We want it lived and preached everywhere among the people. Only thus can we hope to be built up into a strong united confederation reaching forward to our true destiny as one of the nations of the earth. Say, then, unto the empire-builders of Canada; say unto the politicians, who, in their own ways are daubing things with untempered mortar, covering up flaws and cracks by a weak legislation, that there is a national policy that shall fall. Only God's truth will stand. Only Christ is the rock for Canada to build on.

#### THE INSTINCT OF MENDACITY.

"There is a sense," remarks President G. Stanley Hall, the eminent psychologist and student of child-life, "in which everybody lies more or less." As if this statement were not in itself sufficiently startling, he goes on to say: "I am inclined to believe that about all children sometimes lie; that not a few pass through a stage, often prolonged, when they prefer the lie to the truth, while in a few this trait persists through life."

The "instinct of mendacity," it seems, is not necessarily injurious. It may even be beneficial up to a certain point. In the case of children, it contributes to the making of a powerful and healthy imagination. "When a boy of two or three," observes President Hall, "rushes into the house with beaming eyes and says he saw a horse with one horn on his head, a dog as big as a house, or that God met him on the lawn and told him not to pick flowers, that he had been up to the moon—and these are real cases—he has perhaps just discovered for the first time that he can really say things that have no basis in reality. This marks the moment of the conscious birth of the imagination."—Current Literature.

#### SPARKS FROM OTHER ANVILS.

Cumberland Presbyterian:—One of the unsatisfactory results of modern evangelistic work arises from the temptation to count, from the tendency to talk and act as if a large number of professions of faith were the chief end of the evangelistic movement. We are glad to notice that there are leading evangelists of our times who discourage this tendency to "count noses."

Herald and Presbyterian:—Young men need Christ so that, whether rich or poor, whether in prosperity or adversity, in sickness or in health, in temptation or trial, or in the abounding buoyancies of life, Christ may be for help and strength, for keeping and directing grace. Let every young man seek and accept the divine salvation. Let every Christian young man honor Christ in an abiding spirit of devotion.

Philadelphia Westminster:—We often pray as if the Lord were the main obstruction to our salvation. Give us thy spirit, is the burden of so many Christians, forgetting that the Spirit is ever being offered without reserve. Better ask that we be made receptive. In that lies the secret of conversion.

Methodist Protestant:—When a minister thinks it good policy "to be all things to all men," he must remember that it does not include being mean or bad, or envious or narrow-minded. A minister cannot afford to be polite for profit, nor yield his personality to a wrong cause.

United Presbyterian:—Many young people's societies are so only in name. The old heads run them, do the talking, do the planning, do the boasting, do the

Christian Guardian:—If God has set you at some lonely furrow, and so far there has come no word of human commendation, and there is yet no sign of any good accruing to the race from your lone toil, it is well to bear in mind that the long, weary years of our endurance may be all too short for the harvest of the Lord. God's servants learn to wait, and whether at last we stand triumphant amid a waving harvest, or alone upon a barren hillside, which we have tried to sow, it will be well with us if when God comes, he finds us doing in faith the work He Himself has given us to do.

#### DIVINE SOVEREIGNTY.

The doctrine of election has often suffered at the hands of its friends who sought to define or to defend it, but it has not forfeited its rightful place in a sane system of theology or of philosophy. It has just the same large and rightful place in our system of thinking that God Himself has in ruling the universe to His own wise ends. As long as God is an article in our faith, sovereignty must have a place in our thinking.

Natural scientists have called our grateful attention to the uniformity of nature, to its unbending adherence to law and its persistent pursuit of its own plans. The machinery of forms and of forces was set thousands of years ago to produce the exact situation which obtains today. Existing conditions determine with unfailing certainty what is going to be one thousand years from now. Our inability to forecast that future does not render it precarious or indefinite. There is a foreordination of stages and results in nature which exactly corresponds to what the Scriptures say about the predeterminations of grace and history.

Every good hope is anchored to the assurance that God knows what He wants, and that He is able to keep the spiritual and temporal interests which we have deposited in His keeping. A god who is not sovereign cannot ask for worship nor can he promise to answer prayer.