

SIR JOHN A. MACDONALD

Canada's first Premier, whose term of office began shortly after Confederation, the 60th anniversary of which is being observed this year.

Born in Glasgow in 1815, he migrated with his family in 1820 to Upper Canada, where they settled at Kingston. He was educated at the Royal Grammar School, which he left at the age of fifteen to enter a law office; and was called to the bar at the age of twenty-one. After eight years of practice, he was elected to the Legislative Assembly of Canada in 1844, and continued to represent Kingston in parliament until his death in 1891. His first term of office was in 1847 as Receiver-General in the Draper administration. By 1857 he had become Prime Minister in the Macdonald-Cartier ministry. On the defeat of the Tache-Macdonald administration in 1864, he was a prime mover in the formation of the "Great Coalition" designed to carry through the plan for Confederation; and after the resignation of George Brown in 1865, Macdonald was the chief figure in the discussions and bringing into force of the British North America Act. Therefore, at the inauguration of this Dominion in 1867, he was selected to be the first premier; and by force of his genius he held the position, with the exception of Mackenzie's five years of office, until his death.

LINDBERGH'S MAIL

Some of the Trials of Being a Hero Appear in the Following Clipped from the Press

Three U. S. mail trucks, displaying large signs which read: "The People of the United States by Air Mail Congratulate Lindbergh," carried 500,000 letters to Colonel Lindbergh when he departed from the Memphis at the Washington Navy Yard. How much mail he received via regular railroad services is unknown.

Press Clippings

Before hopping across the Atlantic, Colonel Lindbergh made a contract with a Manhattan clipping bureau to watch for any newspaper stories concerning his flight. Faithful, the bureau collected two freight cars full of clippings.

Telegrams

75,000 telegrams were delivered to Colonel Lindbergh in Washington.

The Great Wall of China

Few people realize what an almost perfect condition prevails along a large part of the great wall of China. The bricks of the parapet are as firm as ever, and their edges have stood the severe climate of North China with scarcely a crack. The paving along the top of the wall is so smooth that one may ride over it with a bicycle, and the great granite blocks with which it is faced as smooth and as closely fitted as when put in place over 2,000 years ago. The entire length of this wall is 1,400 miles; it is twenty-two feet high, and twenty feet in thickness. At intervals of one hundred yards or so there are towers some forty feet in height.



Sir Alan Cobham

Famous British aviator, who, with Chamberlain, may take the Columbia on a new flight, details of which are still a secret.

British Settlers for the West

Saskatoon Star (Lib.): The prairie provinces in the past few years have received fewer settlers from Great Britain and the United States than from Continental Europe, especially from the Scandinavian and other western or north-western countries, are heartily welcome, many of their predecessors having become prosperous farmers and splendid citizens of the West. But if these newcomers continue to outnumber greatly the English-speaking immigrants it is only a matter of time until the basic stock becomes a minority. It would be to the advantage of Western Canada if a greater number of farm settlers from English-speaking countries could be brought here.

Sunday School Lesson

July 3. Saul Chosen King. 1 Sam. Chapters 9 to 11. Golden Text—What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6: 8.

ANALYSIS.

I. THE MEETING OF SAUL AND SAMUEL, 9:1 to 10:16.

II. SAUL CHOSEN KING AT A NATIONAL ASSEMBLY, 10:17-27.

III. SAUL'S VICTORY OVER THE AMMONITES AT JABESH-GILEAD, 11:1-15.

INTRODUCTION—We begin with this lesson a series of studies in Old Testament history, covering the period from Samuel to Isaiah, somewhat more than three hundred years.

Samuel, who has a prominent part in our lesson story, was the last of the great judges of Israel, but unlike most of those who went before him, he was not a soldier, but a prophet. He lived in the seventh century before Christ, but the exact dates cannot be given. In the earlier years of his life Israel was sorely oppressed by the Philistines, but under the inspiration of his leadership and the religious faith which he taught to the people they were able for a time to throw off this hated yoke and to enjoy peace and prosperity. (See 1 Sam. 7:13-15).

Twice he gathered the chiefs of the people together for worship and conference (7:5-13; 8:4-22). On the second occasion they asked him to choose them a king. "Now make us a king," they said, "to judge us like all the nations." Their coming together in these national assemblies, and their united and victorious action against the Philistines, had taught them the value of unity, and they now sought to make a strong federation of their hitherto independent tribes under a king, who would lead their armies in war and be their judge and ruler in times of peace (ch. 8:19). Samuel, at first reluctant, holding to the older way of the theocracy and tribal independence, yielded to their demand only when assured that it was according to the will of God. But he gave the people solemn warning of the danger which they were facing, in that their king, like other kings of the country about them, would seek to exercise arbitrary power over them, and so would deprive them of their ancient freedom of self-government.

I. THE MEETING OF SAUL AND SAMUEL, 9:1 to 10:16.

Ch. 9:1-14. The story of the search for the last asses is very simply and graphically told. Kish, Saul's father, was a wealthy man of the tribe of Benjamin. Saul was "a young man and a goodly," tall and stalwart, and to all outward appearances "every inch a king." The search led them, it would seem, first westward from Gibeah, the home town of the tribe, to the valley of Ajalon, then northward and eastward again to Ramath, the home of Samuel. Here they decide to consult the "man of God," whose name as a true prophet must already have been wide-spread. It was evidently the custom of the time for those who sought the prophet's advice to bring a present, and the bit of silver, weighing about fifty-six grains troy, and worth about sixteen cents, was deemed sufficient (compare 1 Kings 14:3 and 2 Kings 4:42). The high regard in which Samuel was held by the people of his native town is well shown by the fact that at the sacrificial feast in the local sanctuary, or "high place," they waited for him to pronounce the blessing.

Va. 9:15-27. Samuel had, according to his custom, sought guidance from God in prayer that he might make the right choice of a man to be king. He was looking, therefore, with the confidence of a simple faith, for the answer to his prayer. When Saul appeared the inward voice said, "Behold the man." Saul greatly surprised, is addressed as the man "on whom is all the desire of Israel" (Revised Version Margin), and is given the chief place at the feast and the choice portion of the meat.

Ch. 10:1-16. This is the first instance in the Old Testament of the use of the holy anointing oil in the selection of a man to the kingship. The custom appears to have been well known, however, for it is referred to in the fable of Jobam, Judges 9: 8-15. Henceforth, the king of Israel is known as "the Lord's anointed" (compare 16:13; 26:9; 1



Centre of Canada's Confederation Celebration

THE NATIONAL CAPITAL

From the period of Confederation till very recently, it was customary for the people of Ottawa, as well as those resident elsewhere, to regard the Capital as the favored child of the political gods, past and present. Any expenditures designed to aid the city, even indirectly, were resented in other localities and it was a commonplace to read or hear that Ottawa was maintained by the presence of the legislative buildings and all such an establishment implied. But gradually a more national spirit and outlook has developed.

Ottawa was probably the first city to recognize that it owed a duty to the rest of the country, and it set about creating a better understanding of its position, at home and abroad. It is now nearer its ideal of a national capital than at any time in its history, and the movement has only begun. The conception of Ottawa as the Capital of the country and not merely an individual city, has grown in favor, and it is not too much to assert that at this Confederation celebration the idea

will be firmly fixed in the public mind. The Ottawa attitude is that government or public expenditures for the improvement and beautification of the city should not be construed other than as efforts to dignify the chief legislative city of the country, and add to the prestige of the nation as a whole. "Not our Capital, but yours" is the Ottawa interpretation which the city is seeking to impress. And in this it is sincere, for while the Dominion parliament had done much for Ottawa, the city in its turn has sacrificed many millions of dollars in taxes and other ways in order that the country, indirectly, should benefit.

Nature, as had often been said, has done much for Ottawa. The natural beauties of her site are unrivaled and of late years much has been done to emphasize her advantages in this respect. The Ottawa Improvement Commission, one of the creations of Sir Wilfrid Laurier, has worked for many years, with limited funds, to beautify the outer fringes of the capital with a series of driveways and parks, and in reality given the whole scheme a

working basis. This year the Dominion parliament agreed to the creation of a Federal District Commission with considerably wider powers than possessed by the older body, and a larger annual fund for improvements.

Within the period since Confederation Ottawa has grown from a lumber town of considerably below 20,000 population into a beautiful and modern city of well over 120,000, exclusive of the neighboring city of Hull. Within a radius of three miles from the city hall are some 150,000 souls. Visitors are impressed with the splendid public and other buildings of the Capital, with her clean streets, her widespread system, her excellent transportation lines, urban and otherwise, her lighting facilities, and her progressive civic methods. The growth of the city has been steady; no booms have marred her progress and the Capital has developed along sane lines. During the period from 1835 onwards her progress has been very marked, and her future should be such as will cause all Canadians to refer to the seat of government in terms of justifiable pride.

Kings 1:29). The gift which Samuel tells Saul he will receive from pilgrims to the shrine at Bethel will be the first recognition of his royalty. The "hill of God" where he will meet "a band of prophets" was probably Gibeah. Samuel gives Saul the great assurance that "the spirit of the Lord will come upon him, as upon Moses and upon Joshua, qualifying him for his task, and that he will be a charmed man (see especially vs. 6 and 9).

II. SAUL CHOSEN KING AT A NATIONAL ASSEMBLY, 10:17-27.

The story told here of the choice of Saul by lot in a national assembly at Mizpeh differs so widely from that of ch. 9:1 to 10:16 that it has caused much questioning and difference of opinion. One fact, at least, is certain, and that is, that here as elsewhere in older narratives which do not always perfectly agree. Of course, it is quite possible to accept the explanation sometimes offered that the choice by lot in the national assembly was overruled by God so as to confirm the choice made by Samuel.

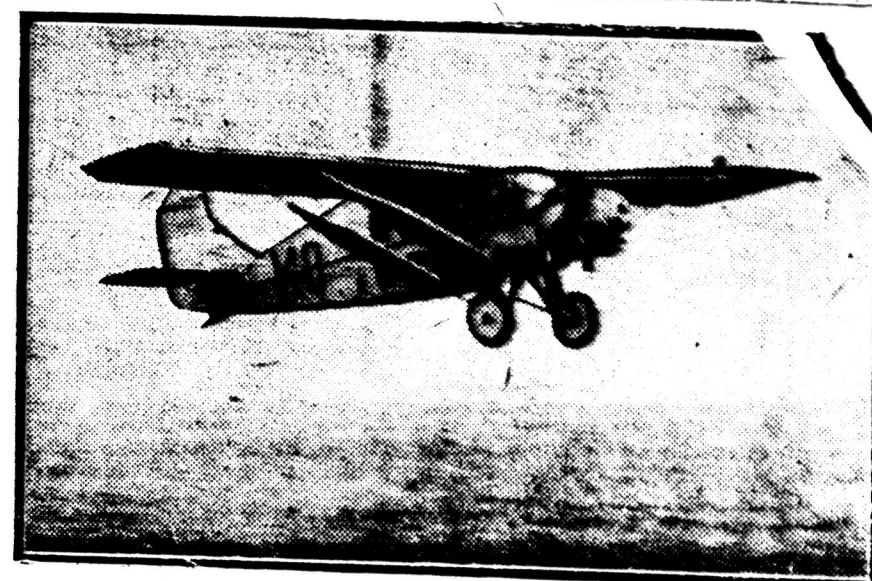
V. 25. Samuel told the people the manner of the kingdom. Fearing that under the rule of a king the ancient rights and liberties of the people may be lost, Samuel prepares a declaration of those rights, has it written in a book and laid up in the sanctuary. There it would remain as a guide for successive kings and a people's charter which might be appealed to in any subsequent difference which might arise. (See Deut. 17:18-20).

III. SAUL'S VICTORY OVER THE AMMONITES AT JABESH-GILEAD, 11:1-15.

The remarkable story here told shows how Saul proved his kingly qualities when by prompt and ener-

getic action he rallied the men of Israel to the relief of an important town in Gilead. Henceforth, his title to the kingdom was undisputed, and his final consecration took place at the sanctuary of Gilgal, near Jericho, made especially sacred by memories of Joshua and his encampment there during the years of conquest, Josh. 6:10-15.

view the Free Press thoroughly disagrees. There surely is a Canadian race. A large section of the people of Canada are of mixed origin. Thousands of persons living here are the descendants of parents who were English, Scotch, Irish, Welsh, French, German, Scandinavian. These persons do not belong to the English



"THE COLUMBIA"

The Canadian Race

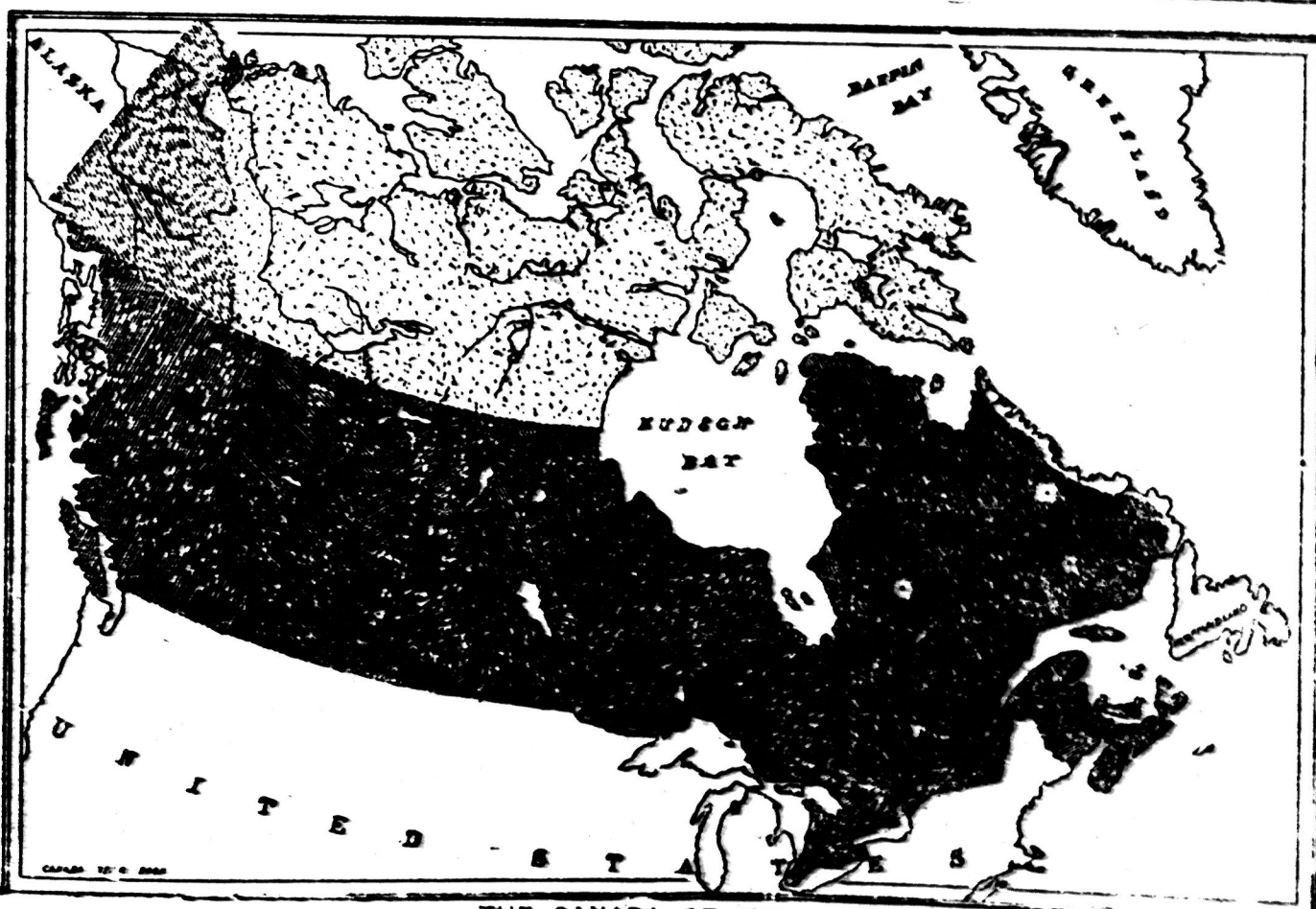
Manitoba Free Press (Ind. Lib.): Several newspapers, both East and West, think that there is no Canadian race, and as there is no Canadian race it is not reasonable to ask that Canadians be permitted to tell the census enumerator that they are of Canadian racial origin. With this

is, the Irish race, the Scottish, or any other race. They are a new people, of mixed origin, born in a new land. Many of them are the sons and daughters of stock that has been on this continent for 200 years. These people belong to the Canadian race and no other, and the census officials should know it.



THE CANADA OF 1867

Little the "Fathers of Confederation" dream of this mighty Country. Compare this with the map of Canada in 1763 and 1867.



THE CANADA OF 1927

Compare the Canada at Confederation with the Canada of to-day.