



HISTORICAL JINGLE

INDEPENDENCE DAY. By Josephine Conning.

Seventeen hundred seventy-six
The Revolution ended.
Our country's flag ascended,
A Declaration had been signed,
That gave us Independence,
So we became a people free,
In our own defense.
Each year since that momentous day,
Now long an old-time story.

The booming of the cannon helps
Perpetuate the glory.
All through the fourth day of July,
With merriment and laughter,
The boys parade, while every girl
In line walks proudly after;
They fire of guns and crackers, till
They're forced to stop-but never dies
The fire of their ambition.

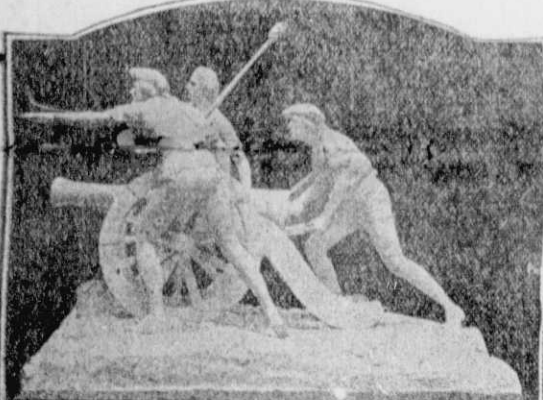
—The Churchman.

YALE HEROES HONORED.

Status to Commemorate Their Fight With the British.

"The heroic defense of New Haven by the students of Yale College, an almost forgotten page of American history," says Army and Navy Life, "was first thrown into the national limelight by the unveiling of a unique piece of statuary. The group was designed and sculptured in the studio of James Edward Kelly. The unveiling took place on July 5, 1907, the anniversary of the defense of New Haven.

The statue represents three figures, in the costume of the college boys of Colonial times, operating a piece of field artillery. The stirring



James Edward Kelly, Sculptor.
STATUE TO STUDENTS OF YALE WHO OPPOSED THE BRITISH AT NEW HAVEN.

affair that the statue will commemorate occurred on July 5, 1779. The British planned to cause Washington to weaken his forces at West Point in order to defend the Connecticut coast. New Haven, then a town of 1800 inhabitants, was to be the object of the British attack. President Stiles, from the steeple of Yale College, saw the British fleet preparing to sail from West Haven, and called out the students for the defense of the town.

"Under General Garth the British forced a landing, hotly opposed by the Yale boys and the patriots, and proceeded to plunder and destroy. A pitched battle was fought at the northwest corner of Broadway, and the defenders were eventually overwhelmed by superior numbers. Meanwhile the British had landed 1500 men at Lighthouse Point and advanced from the east, with the intention of forming a junction with those in the town and crushing all



INDEPENDENCE DAY.
E. Stremlaw.

one in the history of the sea in which the victor sank and the vanquished floated. Transferring his wounded to the English ship, Captain Jones had no more than time to save the living. His stately dead went down with the ship. As a final tribute to the valor of the brave Americans, this most famous flag went down with them.

The Real Fourth of July.

"On the 24 of July, 1776, John Adams, then one of the representatives of Massachusetts in the Continental Congress, wrote to his wife, Abigail: 'Yesterday the greatest question was decided which was ever debated in America, and a greater perhaps never was nor will be decided among men.'"

"In a second letter, written the same day, he said:

"But the day is past. The 24 of July will be the most memorable epocha in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations, from one end of this continent to the other, from this time forward, for evermore."

When the resolution was taken up on the 23, all the States, except New York, voted to accept it. Thus, on the 24 of July, 1776, the independence of the thirteen United Colonies from the throne of Great Britain was definitely decided upon. The 24, and not the 4th, may be called the true date of the



FOURTH OF JULY.

Come on, my dear children, now let's have some fun.
These big cannon crackers go off like a gun.
What? You've put your left eye out?
What matters an eye
To one who would celebrate Fourth of July?

Now fire off your rifles, and set off your bombs.
Don't mind if you lose some fingers and thumbs.
What? You've shattered your arm? Tie it up in a sling.
Don't stop the proceedings for such a small thing.

And now for the cannon, and now for the shell.
The day is progressing exceedingly well.
What's that? Little Johnny has blown off an ear?
Well, such things will happen. Don't cry so, my dear.

These jumbo torpedoes go off mighty loud,
Let's fire one right down in the midst of the crowd.
What shrieking and howling! Are many hurt? Yes?
Well, this celebration has been a success!
—Carolyn Wells, in Life.



THE BOSTON TEA PARTY.

separation. We could with propriety celebrate the 'Fourth' two days earlier. That the participants in the work considered the 24 as the true date is shown by the letters written by John Adams, quoted at the beginning of this article. The popular fancy, however, seized upon the 4th, the date of acceptance of Jefferson's more dramatic declaration of the reasons for the separation, as the proper day to celebrate. The debate upon the document was continued until the afternoon of the 4th, and, says Jefferson, might have run on interminably at any other season of the year. But the weather was oppressive, warm, and the hall in which the delegates sat was close to a stable, whence the hungry flies swarmed thick and fierce, alighting on the legs of the delegates and biting hard through their thin silk stockings. Treason was preferable to discomfort, and at last the delegates were brought to such a state of mind as to agree to the Declaration without further amendment.

"It is a mistake to suppose that the document was signed by the delegates on that day. It is improbable that any signing was done save by John Hancock, the President of the Congress, and Charles Thomson, the Secretary."—Paul Leland Haworth, in Harper's Magazine for July.

There was great rejoicing in the Hancock and many other Massachusetts homes when the news of the Declaration came. In Philadelphia the joy was more openly expressed, but in New York and New England circumstances made these exhibitions of satisfaction of a secret nature in many instances. Neither the British nor their allies, the Tories, were in any mood to look with favor upon a celebration like that. Thus our first Independence Day was one of great, but necessarily quiet rejoicing.

The Theory.

The single cyclops is worn by the dude. The theory is that he can see more with one eye than he can comprehend.—United Presbyterian.

The Glorious Fourth.



Shade of George Washington—
"Gadzooks! did I start this?"

The Hong Kong and Shanghai Banking Corporation paid dividends and bonuses aggregating thirty-four per cent. for 1908. The Alliance Bank, of Simla, paid fourteen per cent.

It is said that silicide and boride of titanium, products of the electric furnace, are as hard as the diamond.

POPULAR SCIENCE & INVENTION

Recently electrically welded chain has been made commercially by automatically cutting the blanks from a bar so as to form a socket in one end and a corresponding taper on the other end of the link blank.

The Academy of Sciences at Vienna has decided upon the creation of phonographic archives, which will be divided into three parts, and which will probably be the most remarkable library on record. The first section will be devoted to examples of European languages and dialects of the different peoples spoken at the beginning of the twentieth century.

A leading mathematician of France gives another warning that there is no infallible method of doubling one's stakes after a loss. "All one can do," says he, "is to combine one's play so as to have a great chance of winning a little and a little chance of losing much, and many chances of losing little. One can arrange his play so as to have one chance of winning a million francs and a million chances of losing one franc."

Antoine Henri Becquerel, the physicist, has reported before the Academy of Sciences a most interesting demonstration of the life of seeds. Submitted to powerful life destroying tests, drying in a vacuum at a temperature of 253 degrees below zero, they retain their germinating force. The conclusion drawn by Mr. Becquerel is that life is not a mysterious principle, but a simple physical and chemical function of an organism produced by substances and forces of its cosmic environment.

Electric train lighting is more general abroad than in this country, because the runs are much shorter and the battery system is therefore practical there, whereas in this country there are some drawbacks connected with its use. Gas has been found more suited for use on the American continent. The electrical engineers have been giving this matter some attention recently, with the result that the arc system is now being seriously experimented with by one prominent western railroad company. Storage batteries are carried beneath the cars, and the lamps are so disposed of in the dome of the car that they have the appearance of the familiar gaslight inasmuch as if we were to set up a brazen image and pray to that. The only faith which a finite being can possibly have in an infinite God, without being intellectually ridiculous, is to accept the highest ideal of the age in which he lives as the God worthy of worship. It is not plain that all this burden of progress, of development, of faith in himself, of faith in God, has been thrown upon man's shoulders? This infinite God, this power that works for righteousness, this eternal energy from which all things proceed, has literally said to men through all history, "Go forth and have dominion over the earth and over every moving thing which moveth upon it. Plow into the ocean with your ships; girdle the world with the electric spark; trace the mighty sweep of worlds and suns; tame mountains, water and plains; traverse the air like the bird, swim the ocean deeps like the fish, separate in your laboratories the elements from which I have composed the worlds. Do all this and a thousand fold more, for I am with you to guide and uphold." And men have done it simply because God has trusted them with the edged tools of the world.

CONVENIENCES IN PAINTS.

Business Now Has Grown to Include All Processes.

Progress has been made in the manufacture of paints and varnish, and the high grade quality manufactured in this country stands second to none, says the Detroit Free Press. An idea of the proportions of this industry may be seen when it is remarked that the business of several Detroit manufacturers amounts to very large sums each year.

Sixty years ago painters ground their own white lead and made their own putty. One machine these days turns out more putty of a better and more even grade than all the hands of all the painters and carpenters then. Formerly, when painters ground their own colors a stone slab and muller formed the entire apparatus, but now, when grinding has become a separate industry, efficient machinery has been devised for grinding and its collateral operations.

Everything is being manufactured for the consumer's use and comfort. Formerly the carpenter had to prepare his own wax and his stains for the wax floors. Today he is shown blocks of wood at the paint store finished in different styles. He can buy materials to duplicate the effects.

So has the artist been assisted. In the old days he had to make his own canvas. When colors were first put up they were dealt out to him in a little bladder. That artist would prick a hole in the skin, squeeze out the required amount of paint and tie up the end of the receptacle with a string. Now he is provided with collapsible tubes.

The manufacture of paint has happily become modernized and the grade infinitely improved. The selling price is cheaper for the quality involved than ever in the history of the industry.

Rooks' Hatred of Crows.

A curious incident in the recent history of the Gray's Inn settlement of rooks is mentioned by a London correspondent.

It appears that a couple of carrion crows settled in the gardens, and one day it was discovered that the rookery was deserted. The benches, who are particularly proud of their rooks, gave orders for the carrion crows to be destroyed, and the gardener prepared pigeons' eggs with good doses of arsenic. The crows swallowed them and seemed to grow fatter and healthier. At last strychnine was used, and the pair were seen picking at the egg. One of them fell as it flew up to the nest; the other reached the branch, reeled and dropped.

Then a curious thing happened. Not a rook had been seen for weeks at Gray's Inn, but the next day they were all back as though advised by telegram.—Manchester Guardian.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. HOWARD C. IVES.

Theme: Faith of God in Man.

New York City.—The Rev. Howard C. Ives, pastor of All Souls' United Church, preached Sunday morning in All Souls' Unitarian Church, Fourth avenue and Twentieth street, the Rev. Dr. Thomas R. Slicer being the preacher at Cornell University. Mr. Ives' subject was "The Faith of God in Man."

"The Faith of God in Man." This text was in these words: "God hath given man dominion over the earth and over every living thing that moveth upon it." In the course of his sermon Mr. Ives said:

We cannot too often remind ourselves that man's idea or ideal of God has constantly, though so slowly as to be almost imperceptible, changed as the ages have rolled around. From a faith in God as that of the savage who trusts Him to protect him from plague, fight for him in battle and guide him in his hunting, through many upward steps man has come to have faith in a God of love and Fatherhood. When to-day the leaders of scientific and religious thought speak of a faith in God, they do not mean any acceptance of a definition of His attributes and functions, nor any description of His powers or dwelling place. Both science and religion accept the universe as the despot's work of a rational power. Every intelligent man to-day regards the universe as an unfolding, living organism. Every scientist approaches the study of this life with an awe and wonder exactly proportioned to the depth and sincerity of his character, and every thoughtful mind sees in it all the working out of an immutable plan, the expression of an indwelling God, the unfolding of a life which is material or spiritual only as it is viewed from different sides and by different grades of intelligence. It is only by tracing these slow developments of spiritual life, of an appreciation of the worthfulness of purity, honor and truth; of the constantly developing ideal of God, that we are able to see that to worship an arbitrary Being, enthroned at the centre of the universe, to whom prayers for selfish gratification may be addressed, is just as truly idolry as if we were to set up a brazen image and pray to that. The only faith which a finite being can possibly have in an infinite God, without being intellectually ridiculous, is to accept the highest ideal of the age in which he lives as the God worthy of worship. It is not plain that all this burden of progress, of development, of faith in himself, of faith in God, has been thrown upon man's shoulders? This infinite God, this power that works for righteousness, this eternal energy from which all things proceed, has literally said to men through all history, "Go forth and have dominion over the earth and over every moving thing which moveth upon it. Plow into the ocean with your ships; girdle the world with the electric spark; trace the mighty sweep of worlds and suns; tame mountains, water and plains; traverse the air like the bird, swim the ocean deeps like the fish, separate in your laboratories the elements from which I have composed the worlds. Do all this and a thousand fold more, for I am with you to guide and uphold." And men have done it simply because God has trusted them with the edged tools of the world.

But He has trusted us with still greater power. How did we ever come to replace the idol of a wrathful, vengeful God with the spiritual conception of God as love? Simply through God's faith in us as His spiritual children. In the fullness of time a great soul—the first of those true sons of God for whom the creation had been in travail through the ages, enunciated the simple, tremendous truth that all this galaxy of earth and sky; all the meaning of history; all the lessons of nature and the voice in the hearts of men, converge toward the proof that God's plans involve nothing but the ultimate happiness and goodness of His children; that He is not pleased with the death of the wicked; that He sorrows over the prodigal and that there is joy in heaven over one sinner that repenteth. In a word, that God is fully, completely, scientifically described in the words, "God is Love."

But this tremendous truth had always been in the world. God did not suddenly become a God of love. Men had been slowly learning the lesson through the sufferings consequent upon ignoring it, and they learned it by experience, simply because God trusted them to learn it and act on faith in them. That after it was learned they would turn with joy and hope to the new ideal of Him and of themselves as His children.

When God gave us the earth to possess, He also gave us ourselves, and trusted us to learn that the only way to really possess our own souls is to prefer others before ourselves; the only way to be first is to be the servant of all; the only way to conquer is to love. This is the whole message of Christianity. We are no longer told we must be good in order to gain heaven after death. We have learned that we must live purely and unselfishly in order to make a heaven here and now for our brothers; and in learning that we have learned it all. We have only to adopt this simple rule to the involved conditions of modern life; only to make it effective in shop and home, Senate chamber and school, in street and farm and press, and lo! God's age-long faith in His children has been justified and His kingdom has come on earth as it is in heaven.

To Find Peace.

Give me good work to do, that I may forget myself and find peace in doing it for Thee. Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are more lonely.—Henry Van Dyke.

A Supplication.

Give me, O Lord, a mild, a peaceable, a meek, and a humble spirit, that, remembering my own infirmities, I may bear with those of others; that, considering my character, I may rebuke with all long-suffering and gravity; that I may think lowly of myself, and not be angry when others also think lowly of me; that I may be patient toward all men, gentle and easy to be entreated.—Amen.—Bishop Wilson (1722).

The Sunday-School

INTERNATIONAL LESSON COMPLEMENTS FOR JULY 4.

Subject: Paul's Second Missionary Journey—Antioch to Philippi Acts 15:36-16:15—Golden Text Acts 16:9—Colossians Verses 9, 10 TIME.—A. D. 52. PLACE.—Tross, Philippi.

EXPOSITION I.—Paul Forbidden to Preach in Asia, 6-8. "Asia" here does not mean our modern Asia, nor even Asia Minor, but a part of Asia Minor, the Roman Province of Asia. The time for Paul to speak the Word in Asia had not yet come. So the Holy Spirit said to Paul, you must not speak the word in Asia. This probably seemed strange to Paul, but he wisely obeyed and asked no questions. If we would speak the right word, in the right place, at the right time, we must look to the Holy Spirit for His guidance, and He will give it. The time came later for Paul to speak "the word of the Lord Jesus" in Asia, and wonderful results followed (ch. 19:1, 8, 10, 25, 27). If he had disobeyed the Spirit and followed his own inclination and judgment there would have been no such results. But though Paul obeyed the Spirit and did not speak the Word in Asia, he did not give up preaching. As the Spirit would not suffer him to speak in one place, he went to another. The Word was a fire in Paul's bones, and he must speak somewhere. If Paul had been like many of us, he would have taken the Holy Spirit's prohibition of his preaching in Asia as an excellent warrant for taking a vacation. Paul's labors in Phrygia and Galatia at this time were greatly blessed. There is no description of them here, but we learn from later allusions to them that there were many conversions and a number of churches organized (ch. 18:22; Gal. 1:2). It is well to note that Paul did not need the guidance of the Spirit to set him to preaching, but to keep him from it (comp. v. 7). If it had not been for the express prohibition of the Spirit he would have gone to preaching in the place nearest at hand. The Word of God tells us to preach, and so we need not speak of His allowing us that (Matt. 28:19, 20; Mk. 16:15). As Bithynia was the nearest country at hand, they immediately attempted an entrance to conquer it for Christ. But here again the Holy Spirit blocks the way. How strange it all must have appeared at the time. But God had larger plans for His faithful servant.

II. Paul Called to Preach in Macedonia, 9, 10; vs. 8-12. Step by step God leads His servant on. The means God used for His guidance are various; the direct guidance of the Holy Spirit, a vision (comp. ch. 9:10-12; 10:3-6, 7; 20:18-21; 27:23, 24; 2 Cor. 12:1-4; Acts 2:17); his own judgment (v. 10, R. V.). The promptness with which Paul responded to the guidance of God, no matter how it came, is worthy not only of special note, but of careful imitation. This is one of the greatest secrets not only of a happy, but an efficient life. If we respond at once to God's leading, it becomes clearer and clearer. If we falter, the guiding light grows dimmer until it goes out in thick darkness, and we are left to grope our way as best we can. "Come over into Macedonia and help us." What an outcast, wandering Jew help proud and potent Macedonians, especially people of the distinguished colony at Philippi? Yes, for he was the bearer of that in which alone is help for man—the Gospel. When Paul heard that cry he knew it was the preaching of the Gospel that was called for (v. 10).

III. The First Convert in Europe, 14-15. Paul lost no time in starting for the field to which the Lord had called him. There had been no supernatural direction to what part of Macedonia he was to begin at. So Paul used his common sense and went straight for the A-st city of the district (R. V.). Paul and his companions did not begin preaching at once (v. 12, R. V.). They waited and waited, and then they struck for a favorable time and place to strike the first blow (comp. ch. 13:14; 17:2; 18:4). They began at last, in a very quiet and humble way. They did not advertise largely and get a great crowd into the largest public building. They just spoke to an obscure but earnest group of praying women. Some one has said the "man of Macedonia" turned out to be a woman; it may have been the Philippian jailer. Be that as it may, the work of European evangelization began with a handful of praying women. That was the first of the most notable gatherings of all history. The word spoken resulted in the conversion of a prominent and pious woman, Lydia. "Whose heart the Lord opened." This was the turning point. There is no story for any woman, or man either, unless the Lord opens their heart (Jnc. 6:44, 45; Eph. 1:17, 18; Luke 24:45). But this He is more than willing to do. The steps in Lydia's conversion are very plainly marked and typical. (1) She went out to pray (v. 13). (2) She heard the Word (v. 13; 14; comp. Jno. 6:24). (3) The Lord opened her heart (v. 14). She gave heed unto the things which were spoken (v. 14 R. V.). (5) She was baptized (v. 15; comp. ch. 2:41; Mark 16:16). Lydia carried her whole household with her (vs. 31, 32; 1 Cor. 1:16). Lydia's heart went out in gratitude to her God, who God had used as instrument in her conversion and she constrained them to come into her house and abide there.

God's Habitation.

A quiet state of mind, a state of mind free from its own troubled imaginings and operations, is God's habitation, His inward kingdom and temple.—Ruybroke.