believe to be the smallest one-horse power engine in the world. Its moving parts, as I told you, weigh just twenty-six ounces, or less than two pounds. As it was with the engine, so it has been with every part of the machine. Every part of it has had to be made over and over again, until, as the result of the greater part of my leisure for the past fifteen years, I have accomplished what you have seen to-day."

"Yes, Mr. Langley," said I, "that is true, you have worked, but you have succeeded."

"Yes," replied Mr. Langley, "I have succeeded. I have proved both theoretically and practically that machines can be made which will travel through the air. The question of the development of the fact is one of the future. My motive and interest in the work up to this time have been purely scientific ones, but if I had the time and money to spend upon the construction of a large machine I believe I could make one on a scale such as would demonstrate to the world that a large passenger-carrying flying machine can be a commercial as well as a scientific success. There are many things yet to be learned concerning it, but I have no doubt that they will be discovered in the future. The moment that men see that such machines are not only practicable, but that they may be made commercially profitable, there will be a thousand inventors working upon the problem where there is now one. I believe however that the flying machine will first come into national use in the arts of war rather than those of peace. In an event of a great war by means of an aerial machine, the armies of one nation will be able to know exactly what those of the enemy are doing, thus radically changing present military strategy and tactics, to say nothing of their power of dropping down bombs out of the sky. I believe, however, that such inventions will finally be of even greater advantage in the arts of peace. I have faith that the swiftest and perhaps the most luxurious, if not the safest, traveling in the future may be through the air."

"But will it not be impossible to induce people to risk their lives in the first experiments on such machines?"

"I think not," replied Mr. Langley. "If I had a large aerodrome constructed on the principles of the one you have seen today, though the danger of the initial experiment would undoubtedly be great, I am sure I should have to turn away any number of men who would be anxious to risk a flight upon it."

FRANK G. CARPENTER.

NEWSPAPER PAY IN LONDON.

It Is Liberal, and Offers Opportunity to the "Free Lance."

Chambers's Journal.

There can be little doubt that the great literary boom, concerning which that veteran journalist, Mr. James Payn, prophesied some sixteen years ago, is now in our midst. Nearly every day sees the birth of some new issue, and hence in London, where papers on the bookstalls are returnable, the bookstalls at the railway stations threaten to extend into the tunnels, so great is the strain upon their accommodation. It is still, however, the custom to speak slightingly of journalism as an ill-paid and half-starved profession; Mr. Stead has said that a man must be unusually mentally active, and ever on the alert, to make £4 or £5 a week; but the latter observation was made some few years ago, and hardly applies to the present state of affairs in the journalistic world. In fact, an energetic and capable "free lance" can pick up a very snug little fortune, untrammeled by any of the drawbacks of an office life; and while all cannot be members of the regular staff of a newspaper, it should be remembered that there is always room for good copy, even in the most exclusive of journals. Unquestionably most of the best writing for the press is done by the "free lance;" his articles must be good or they will be rejected.

The Times will pay from 5 to 10 guineas for an article contributed by a correspondent, and rather than lose a good one considerably more. If one has really got anything to say of great public interest, or any information of a peculiarly exclusive character, it is always better to begin with the Jupiter of Printing House Square. No paper is more prompt and courteous in returning unsuitable manuscript, provided, of course, that the golden rule of always enclosing a fully stamped and addressed envelope is carefully attended to. The rate on the other great London dailies is, as a rule, 2 guineas per column, the Daily Telegraph, the Daily News, the Standard and the Morning Post all paying that sum. Formerly the Daily Chronicle would have nothing to do with that obsolete coin, the guinea, reckoning its remuneration in pounds, and that at the rate of one to a column, but with increased circulation the rate has probably made a corresponding concession, paying exceeding a column in length, or at the most a column and a "stick," are not encouraged. As a well-known newspaper manager once told the writer, articles should just turn the column and no more, space being an important consideration with all editors, and therefore allowance for copy exceeding the column inch is rarely given, payment being in reality 2 guineas for an article rather than per column, though the Daily News always gives its contributors the benefit for all that is printed. The "half-penny" mornings vary so much in size that it is difficult to lay down any hard and fast rule concerning their scale of remuneration. A guinea and a half per column will be found about the mark, the latter being the rate on that extremely prosperous venture, the Daily Mail, while the provincial dailies rarely exceed an honorarium of 1 guinea. The daily morning journals, however, take very little from outsiders, having large staffs and correspondents of their own in all parts of the world; therefore the free lance will do far better by bombarding the evening papers, since their demands are for their copy these subsist to a far greater extent upon that sent in from extraneous quarters.

Among the London evening newspapers the Pall Mall Gazette holds pride of place for most munificently rewarding its contributors, 2 guineas per column being the usual rate, while for special articles a good deal more is given. The Evening Standard, whose literary matter is practically confined to the entertaining essays that form the leading feature of its outside page, pays for them at the rate of 2 guineas a column, but a contributor fortunate enough to receive a proof will have to wait some time before his article will appear. The St. James's Gazette at one time was said to pay as much as 3 guineas for an article; now the remuneration is a guinea and a half, while should the copy submitted be converted into a "leader" 2 guineas will be allowed. The Westminster Gazette pays a guinea and a half per column, and during Baron Grant's regime this was the sum given by the Echo, which now rarely renders more than a guinea. The Globe rewards the writers of its "turnovers" with a guinea, and as with such a small paper space is very much cramped, litterateurs should be careful to cut their effusions intended for this journal as short as possible.

The weekly reviews, the Spectator, the Saturday Review, etc., give as much as 5 guineas for accepted articles, but in their case special attention should be drawn to the editorial warning that the sending of a proof is no guarantee of acceptance. During its early years Tit-Bits, the forerunner of innumerable similar productions, only paid 1 guinea for its weekly prize story, outside contributions for its other columns not being invited; now, however, 1 guinea per column is the rate throughout the paper, and quite recently a special premium page has been instituted on which the remuneration is double the above. Answers, the Success, the Golden Penny all pay 1 guinea per column, and the first named by the weekly award of a £5 note for what is considered the best article in each issue, may be said to reward its fortunate recipient in a truly liberal manner. Pearson's Weekly gives 2 guineas a column for original articles, and this shall close our list.

As to Lying.

Boston Transcript.

When Mr. James Logan Gordon says that "he would excuse no one for lying; not even for the saving of life was a lie justifiable, and whoever lied either unconsciously like a religious liar, or a confirmed liar with whom everyone was acquainted, the sin was the same in the sight of God," we feel glad that Mr. Gordon is not supreme judge of earth and heaven. Virtues carried to extremes cease to be such; they either become ridiculous or reprehensible. There are lies which are heroic and which we believe range high among the good deeds recorded above. In "Les Miserables" Victor Hugo gives two eminent examples of grand and holy lying in the cases of white-souled Sister Simplice and the good Bishop Muriel.

Strangers Now.

Detroit Free Press.

"Don't you think, Mrs. Spitely, that this hat is a little too gay for a matronly woman like me?"

"Not at all, my dear. You know that you're years younger than you look."

TWO BIBLE HISTORIES

REV. LYMAN ABBOTT DISCOURSES OF CHRONICLES AND KINGS.

Allusions to the Prophets as Inspired Men—Official Record of Incidents in Jewish History.

Brooklyn Eagle.

The usual large congregation filled Plymouth Church, including the aisle seats, to hear the fourth lecture in the course on "The Bible as Literature." Dr. Abbott's theme was "Two Bible Histories; the Epoch from Samuel to David," which he characterized as the epoch of organization. The next lecture will be a continuance of the same theme, the books of Kings and Chronicles, the epoch from Solomon to Nehemiah, or the epoch of conflict. Dr. Abbott said:

"The Rev. Samuel Jones, the Southern evangelist, is reported in one of his religious addresses to have said: 'I love flowers, but I hate botany,' and to have intended by this phrase to express parabolically this: 'I love religion, but I hate theology.' So it would seem that there are some persons who love the Bible, but hate biblical criticism. It is quite possible to understand how one who loves flowers and hates botany should be shocked if he should see William Hamilton Gibson preparing one of those marvelous lectures, which, alas! we shall never hear from him again. He would see this poet and artist, this rare reader of God in nature, picking the flower to pieces, and he would say: 'Alas, you irreverent man, you are destroying one of God's beautiful works.' But if he would wait a little while, he would see that the way to understand a flower is to pick it to pieces, and that he only comprehends the real significance, the splendid beauty, the wonderful mechanism, who has known how to take it apart and see the different elements of which it is composed. So I am sure that when this questioning age has finished its critical work with the Bible, teaches us to love the Bible, as theology rightly understood, inspires a more reverent religion and as botany conduces to a greater love of flowers. When we have taken the process by which it was composed, when we have understood something of its constituent parts, when we have learned to discriminate its prose from its poetry, and its history from its fiction; when we have learned to distinguish between the shell and the substance, the book and its message; when we have learned to comprehend what is divine in it and what is human, we shall understand the divine the better from our comprehension of the human, and we shall understand the message better from having analyzed the book. So in this faith the way to love the Bible is to undersand the Bible, and the way to understand the Bible is to analyze the Bible, in this faith that there is no gift which God has ever given to us which need fear or does fear the freest handling. I shall go on with this course of Sabbath evening lectures, neither turning aside on the one hand to evade or avoid the criticisms, nor on the other hand to meet or to reply to them.

AN EPOCH OF ORGANIZATION

"We are entering to-night upon what I may call the epoch of organization in the history of Israel. If we may compare the growth of a nation with the growth of an individual, then we may say that Genesis describes the prenatal influences, that the Book of the Covenant, little more than amplification and application of the ten commandments, describes the birth of the nation, that the book of Judges describes the crude period of growing boyhood, 'the epoch of national adolescence,' and now, as we take up the book of Kings and of Chronicles we enter upon the epoch of organization, we see the nation growing into nationality. Up to the close of the Book of Judges, indeed, up to something like the middle of the book of Samuel, the nation does not yet truly exist. There are twelve distinct tribes. Each tribe has its own separate existence. There is no capital, no national literature, no organized religion, no established church, no formulated liturgy. In the wars which break out from time to time the attacks are made on single tribes and the single tribes repel the assailant, calling, sometimes with greater and sometimes with less success, upon other tribes to aid them, much as in the colonial period in our own country colonies were attacked by French or Indians and defended themselves oftentimes without the co-operation of other colonies. When Saul is called to be king, he is at first only a kind of lineal descendant of the previous judges. His relation to the kingdom of Israel is much like that of Jephtha or Gideon. But Saul is, in more than physical respects, a man of large stature. He had in him the making of a great man and had it not been for the self-seeking and self-conceit shown in his later days in passionate jealousy, he would have been a great man. He grasped the conception of a united Israel and when appeal is made to him to put himself at the head of one of the tribes and succor it from oppression he does not content himself with doing that; it is said he cut a couple of oxen into pieces and sent them through all the tribes, accompanying them with this message: 'So shall it be done unto the oxen of any man who comes not forth to the defense of this tribe in this time of peril,' and nationality enough was developed to respond to this as a nation. It gathers under the banners of Saul. He wins a victory. The nation is born. The colonial days are past. The Declaration of Independence has been read. The colonies have become one, though the constitution is later to be organized and the national framework established. With this organization of the nation politically there comes, as we shall presently see, the organization of an army, and of a church. How it came about we cannot tell. But ritual worship, the church, begins to be national. Up to this time any man has offered sacrifice anywhere. There has been no complaint, no objection. It has been accounted rather a virtuous act for Gideon to offer a sacrifice to Jehovah by the borders of his native village. But now it has become wicked for anyone but a priest or a prophet to offer sacrifice, and when Saul does it he is sharply called to an account by Samuel for his wrongdoing. The distinction between laity and clergy has begun to show itself, with no 'thus saith the Lord' behind it. The worship gathers more about the tabernacle, found now in one place and now in another. There is yet no national capital, no really established church, but we see the church growing into an established church, and the ritual growing into a national ritual.

THE PROPHETS.

"There begin to appear, too, the prophets as an order. Individual men have appeared before with their message from Jehovah, but under Samuel for the first time we see a college or school of the prophets. These preachers of righteousness become organized into an informal and unecclesiastical order. They are not foretellers, they are forthtellers. They are not men who assume to know about the future and tell to-day what is going to happen to-morrow—though they sometimes do this—they are men who profess to speak under the inspiration of an indwelling God, and because of that inspiration to see more clearly the significance of passing events. They understand to-day better than the uninspired man, and, therefore, they understand better what the day will bring forth in to-morrow. They are interpreters of the times from the divine standpoint. They are men who undertake to read what God is doing in current history. They might be compared with the editors of our own times, in that they deal with current history, but they stand in sharp contrast with most editors, because they undertake to tell what God is doing in that history. The divine is the permanent fact with them, and to understand the great divine laws and forces seems to them to be to understand the times and their significance. These prophets begin to rise into a position of influence and power. One of them becomes the trusted counselor of King David, and later the tutor and educator of the prince royal of the house of David.

Along with this organization of the kingdom and this organization of the army, the church, the ritual and the order of priests, there comes a change in the structure and character of the literature. The literature itself begins to become organic, if I may so express myself, vertebrate. Up to this time there has been no vertebrate literature in Israel. It has consisted of stories and tales. We have in Genesis prehistoric traditions held in common by Israel and by pagan nations; but gathered together and at a later date by a great prophet retold, somewhat as Tennyson gathered together the stories of Arthur and the Round Table and retold them with a poetic and spiritual significance which was not in the original writer. In the book of the Covenant we have a law, simple, comprehensive, profound, but the history in which it was imbedded was written at a much later date. We have in the book of Judges the folk lore of a colonial people, stories which mothers told to their children and heroes told to the boys who listened with gaping mouths to these narratives of the olden time. These folklore have been gathered together by some later writer and their spiritual significance at least in some measure interpreted. But with the advent of the organization of the kingdom there comes an organization of literature. There are chroniclers appointed for the court, and others appointed for the church, and these chroniclers record officially the passing events. Moreover, prophets are not merely preachers; they are also historians. They begin to write the history of their own times and you may find some of these chapters of Israelitish history imbedded in what we call the prophetic books—in Jeremiah and Isaiah and Ezekiel.

TWO KINDS OF HISTORY.

In the first of these Sunday evening lectures I called your attention to the difference between epic history and philosophic history—epic history in which the tale is told for a dramatic purpose, to illustrate a quality of character in the man; philosophic history in which the narrative is given, not to illustrate a quality in the man, but for the purpose of presenting the development of an idea, a thought, a truth or a life. History from this time begins to be philosophic. The historians of Israel and Judah begin to trace the record of events for the purpose of showing God's dealing with national life. At the same time poetry, we almost say, is born. It is true there are poems prior to the time of kings. There is that marvelous war song of Deborah which I read last Sunday evening, but now that which has been accidental, incidental, occasional, and, on the whole, with all its stirring quality, barbaric, begins to flow in a regular stream of poetry. That great hymnal of the Hebrew race begins to be made. First, lyrics are written and sung, which afterward are to be interpreted in this book for the temple service. The Book of Kings and of Chronicles thus take on a new aspect. It is partly composed of ancient records, partly of prophetic narrative, partly of poems sung or supposed to have been sung in the time of the kings, and partly of ancient folk lore, which is still intermingled with the historic narrative. It is not possible to distinguish accurately the historic record from the ancient folk lore. Two professors of the Episcopal Seminary in Philadelphia have prepared an edition of the Bible in which they have undertaken to make such discrimination. The Old Testament is published in two volumes. One of these is entitled "History," the other is entitled "Literature." Many of the stories to which we shall presently refer, are included in the literature, not in the history; nearly all the stories about Elijah and Elisha are included by them in the literature, not in the history. Certainly some of the stories, perhaps most of them, in these historic narratives belong rather in the realm of ancient literature than in the realm of ancient history. But it is not important that we should make any sharp discrimination; for in judging the characters of epochs, and the times, they are as well illustrated by the stories which are current as by the history which is official record. For example, there are a great many stories told of Abraham Lincoln, some probably accurate, some probably inaccurate and some probably wholly fictitious; but whether they are accurate, inaccurate or fictitious, they illustrate at once the character of the man and the impress he has left upon the Nation. We do not think it necessary to put every story about Abraham Lincoln under a cross-examination or subject it to a critical inspection under a microscope; the stories, the folk lore if you please, of the American people respecting Abraham Lincoln gather around that character because they consort with him and with the estimate which the American people have of him, and we judge of his character alike by the current stories and by the official history. Indeed, it is hardly too much to say that if one desires to get a true portrait of Abraham Lincoln he will get it better from the stories current in the American press to-day than he will from reading the official documents in the American blue books. It is not in official documents that we find the lifelike portraits of men; to those we go for the record of great transactions. Still, though this history has fable, if you will, I would rather say folk lore, story, legends interwoven with it, it is a continuous history.

CHARACTER OF DAVID.

We now come upon dates undertaken to be stated with some measure of accuracy. King succeeds king in regular way. Thus, whether we look at the political constitution of Israel, at the structure of its army, at the growth of its church, or at the character of its literature, we see ourselves entered upon the epoch of organization in Israel. I think that I can best illustrate the character of this period by sketching the life and speaking of the elements of character in its most heroic figure—David. The estimates which have been formed of David are very widely different; indeed, quite antagonistic. You find in ancient religious literature David exalted to be a saint, in modern literature David depicted as almost chief of sinners. You find in old-time literature David accounted as the great poet; the author of all, or nearly all the psalms; in some modern scholarship scarcely an assent is given to the idea that he wrote a single psalm; only verses here and there are accredited to him. Cheyne thinks he scarcely wrote anything, and Renan regards David as little more than a freebooter. My estimate of David lies somewhere between these two extremes; he seems to me to be not a saint, far from perfect, but a truly great and noble character, hero, statesman, poet, man of God. His virtues are his own. His vices belong to the age in which he lives.

It is not easy to trace chronologically the history of David. The stories are not altogether accurate or consistent. It is not in my purpose in these lectures to point out the difficulties in the order or to the disputed questions. I give you only the results of criticism and results as I myself had reached them. We first came upon David, then, as a shepherd boy, son of a peasant of Judea, feeding his flocks on the hills by Bethlehem, looking up into the stars, listening to their voices and getting their meaning. In this very early time we find him seeing something of the poet and the hero of later times; even as a boy, like Wordsworth in his boyhood, one who can perceive what nature has to say and can interpret nature's voices. A brave young fellow he. And when a lion and a bear come down upon his flock he springs to the defense of his sheep, and, with courage, kills the assailants and saves his flock. Whether, indeed, this story be fully historical or not we need not inquire. It is told of David's boyhood and illustrates at least the conception which Israel entertained of the shepherd. He is a musician. That is very certain. He plays with such skill that when Saul is perplexed, distraught, possessed of an evil spirit, a man who thinks that the spirit certainly was evil, as it showed itself afterwards, whatever the interpretation of the origin of the evil may be—David is thought of as one who will charm the evil spirit away, and the shepherd boy is summoned to the court for that purpose. He carries his lute with him and he carries with him his courageous heart also, and when presently a giant from the Philistine force challenges Israel David cannot understand how it is that nobody dares to meet him. He does not put himself at the front at first. How is it, he says, that this uncircumcised Philistine is allowed to challenge the armies of the living God? And only when he is chided for his presumption he says: "Surely if no one else will go, I will." Yet the courage of this lad is not the audacity which runs recklessly into peril. He remembers his own skill with the sling. And I ask you his young men here to stop and think one moment that David never could have won that battle if he had not learned to sling the stone well before he knew the critical hour was coming in his time. We never can take advantage of our great opportunities unless we have developed a capacity that is ready for the opportunity when it comes. He selects the stone with care, goes forth to meet the giant and slings it with such accuracy that the first one finds the joint in the helmet and Goliath sinks to earth, slain with his own sword. I believe this is the first instance in history of warfare carried on by projectiles. Bold in that time, so far as I can learn, it had always been pursued chiefly by the sword and the spear, and this shot from a shepherd's sling was the far-off progenitor of the Maxim gun and the great rifle bore cannon of our own time.

DAVID'S WEAK SPOTS.

"Women always admire heroism, and the younger the hero the more they admire him. They were not very wise to come out and meet David with their songs and their dances—"Saul hath slain his thousands, and David his tens of thousands." After Saul heard that, there was no skill in David's lute to drive the evil spirit out of his heart. The king compasses David's destruction. "I will give my daughter," he says, "to anybody who will bring me evidence that he has killed a hundred Philistines." Men, instigated by the king, go to young David with the message, "Here is a chance for us." "Who am I," he says, "that I, a shepherd boy, should aspire to be the king's son-in-law? nevertheless, if he wants the evidence of a hundred Philistines killed he shall have it." He goes out and brings in the evidence of two hundred, much as a North American Indian in our time might bring in two hundred scalps as witnesses of his victory. Micah is given to the shepherd, and loved him with a true, wifely love from the beginning. To me, the worst feature in the whole of David's life and character was the little regard he paid for the wife who risked her own life for his. For when, a little later, the king sent a guard to arrest him and watches the house by night that he shall not escape, Micah lets him down by the back window, and then takes the household god, for still images are worshiped in the homes, dresses it up and puts it in the bed, and when the messengers comes she says: "David is sick; he is asleep," and opens the door a little that they may look in and see him, as they think. They go back, and then, sent again by the king to take him from his sick bed and arrest him, they find nothing but the image of the god lying there, and Micah escapes from the wrath of her father only by saying that David threatened her life and she let him escape to save herself. He flees away and enters upon the period of outlawry in the caves of Judah. It must be remembered that at that time it was impossible to escape from one country to another. Every nation was the foe of every other nation, and if an Israelite had fled into any one of the surrounding nations it would have been either to be put to death or be held in slavery. That strange attractive power called magnetism by way of concealing our ignorance of what it is, which always characterized David, draws to him now and one another that are discontented and dissatisfied, and their number increases until he finds himself at the head of a very considerable body of armed men. In this period of outlawry, however, he never forgets his patriotism. He will not fight against his own countrymen. I cannot see that he makes any marauding expeditions against them. He does, indeed, ask those who live upon the border to furnish him and his troops with the cost of his protection of them, and once when he meets with a churlish refusal he sets out with his band to take revenge on the man who has taken protection and refused the levy. But he yields to the interposition of the wife and lets Nabal go unharmed.

GREAT EPOCH OF HIS LIFE.

"Perhaps you may count it part of this same magnetism of David that when a little later Nabal is struck to death by Jehovah, the narrative tells us, Abigail, the wife, is taken by David to be his wife. Micah is forgotten, left at home, and by her father has been given to another husband, for divorces in Israel at this time were quite as free as they are with us today in some of our Western States. David shows in this period of outlawry that magnanimity which I call one of the virtues of his age. Once certainly, perhaps twice, it is not quite certain whether we have the same incident told by two narrators, or two incidents duplicating each other—Saul comes under the power of David so that it would be easy to take the king's life, and David's counselor and man of war appeals to David's religious faith in praying permission to assassinate the king. "See," says Abishai, the counselor, "God hath delivered thine enemy into thine hand. Let me smite him, I pray thee." No David will not slay him, his hand is held back partly by what you may regard his superstition—"Who can stretch forth his hand against the Lord's annointed and be guiltless," he says. Yet even if you regard that as a superstition, it is not that kind of superstititon that would have influence on any but a magnanimous nature. Saul and his son are slain in battle. The news of the death is brought to David by one who naturally thinks he will commend himself to David by saying: "I slew Saul," expecting reward, "that thou didst dare to slay that man who was the anointed of the Lord," and straightway he puts the messenger to death. The messenger, if we may judge from the other historical narrative, has lied to get office, and has paid the penalty of his lie with his life. The song which David sings when the news of the death of Saul and Jonathan are brought to him, strikingly illustrates the process which has been made in the moral life since the days when Deborah sang her song of war. Compare how in Deborah's war song she describes the waiting of the mother for the return of the captain who will come to her no more (Judges v. 28-31) with David's lament over Saul and Jonathan (II Samuel ii. 21-27).

"The men of Judah ask David to become their king, and after seven and a half years of desultory warfare the men of Israel ask him to become their king, and the two sections of the kingdom are united in one nation. And now David enters upon the great epoch of his life as an organizer. He is still the hero that he was of olden men's hearts, still a brave leader, still counted so necessary to men that when he would go into battle himself they forbid him. "Thou shall not," they say, "lest thou be slain and the lamp of Israel be extinguished. Once in one of his campaigns near Bethlehem, just within the camp of the Philistines, he sighs for a drink of the spring by his fathers house, and the mighty men of his camp go forth, break through the line of the Philistines, get the water and bring it back to him; but when they have brought it to him, "No, no," he says, "water got at such a hazard as that is too great for human lips to drink," and he pours it out as a drink offering to Jehovah. No wonder these men loved and honored him. But hero though he is, he is more than that; he becomes the great organizer of Israel. His first campaign is directed against Jerusalem. It is captured. He makes it the capital of the united nation, which has had no capital before. He organized the army. Now for the first time it has a captain general; it is organized in regiments and companies, much along the line of the present organization of the army in tens and hundreds and thousands, under the sergeant, the captain and under the colonel. He organized the civil service, had a secretary of state, a secretary of the treasury, though the currency is not gold and silver, but it is payment in kinds, and each special treasurer has his charge of the special kind. The system of organization is carried out apparently with very considerable detail. A remarkable work, considering the time and the age.

ORGANIZING THE CHURCH.

"He begins to organize the church. He brings the ark up to Jerusalem. He establishes the Levites and the high priests; he will not himself offer sacrifices. He dances before the ark when it is brought up into Jerusalem; singing and dancing in glory because Jehovah is coming to the place of his people. Through all his life he is a goodly man. God is near him. To God he attributes his successes. By my God, he says, have I leaped over a wall. By my God I have run through a troop. My God has given me feet like the hind's feet so that I can climb the high places. All his victories, all his successes he attributes to God. He is not without great vices. He is sometimes cruel. Once, the record tells us, that capturing the Ammonites he burned some of them alive and some he tore asunder. But cruelty was not characteristic of him. When our great rebellion ended we rightly congratulated ourselves that we did not arrest and put to death a single rebel; but we might have gone a long way back and found the parallel for our own self-control in that of David, who, when the rebellion of Absalom had come to its end, would not allow a single execution to follow it—not one. The one great crime of his life need not be sketched in detail. Murderer he was, and adulterer; murderer, too, with meanness as well as cruelty. To call a soldier from the ranks, to see him so faithful that he would not go to his own home while his fellow-soldiers were encamped, to know that to give the soldier himself the letter to the commanding general that was to be the death warrant of the man, to order that he be put in the front of the battle that he might be slain, and to do all this that he might take this brother soldier's wife to be his own wife, this was mean, cruel, cowardly, despicable. There are no words too bitter or too strong to employ in characterizing it. It is not to be palliated, excused, justified or defended, and it certainly was not the act of a saint. But this is also true. The murder and the adultery were common crimes of the Oriental despot; common to David's age. The way in which he received rebukes was peculiar to himself. And when the prophet, who was his counselor, came to him with rare courage, and with rare assurance as well, and roused his indignation by the parable, and then turned to him with sharp, keen, personal application, "Thou art a man," and condemned him for his guilt, he did not do what Jezebel would have done with Elijah if she might put the faithful prophet to death; he did not try to conceal from his own heart the prophet's heart, or others, his guilt. Before all the palace he put on the sackcloth and the ashes and the public mourning; he avowed his guilt as publicly as he perpetrated the crime.

HERO AND STATESMAN.

"Hero, statesman, man of God—poet also I believe him to have been. It is true that we cannot now tell what psalms he wrote with certainty. It is true that many which are attributed to him were not written by him. But I still believe the twenty-third psalm, which describes the Lord as the shepherd of his people, the twenty-fourth psalm, which characterizes Jehovah as the God of hosts and demands the opening of the gates of the capital, Jerusalem, in His name; the fifty-first psalm, in spite of Dr. Cheyne's long article to prove he could not have written it, I believe expresses David's profound penitence in the hour when he is rebuked by the prophet Nathan, and the eighteenth psalm, which we also find in the first book of Samuel, the song of triumph in Jehovah, in which he says, "By my God I have run through the troop, and by my God I have leaped over the wall," —I believe these are all characteristic psalms of the first great poet of Hebrew nation. I do not wish that these Sabbath evening lectures should be the mere description of a man, hero, statesman, poet though he be. If we stop for a moment at this close of the evening lecture and compare the conceptions of God of the earlier time with those which have been wrought into David's life and enshrined in David's psalms we shall find very apparent that growing consciousness of God of which I believe the Bible to be the history. In Genesis God is the God of individuals—of Abraham, Isaac, Jacob, Joseph. Of the rest of the world he seems to take no account. In the Book of the Covenant God is the giver of a physical law to Israel. In the Book of the Judges this God, who was first the God of individuals and then the law-giver of a nation, is seen upon the earth judging the nation, punishing it when it does wrong, rewarding it when it does right, become a dweller among men in the thought of men. In the Psalms and in the life of David these are all gathered up. God is the God of individual, the law-giver, the judge, but, more than that, expressed by two phrases which now first come into existence in the Bible—"the Lord God of Hosts" and "the sure mercies of David." Now, for the first time, Jehovah is seen as the God of Israel, and in all its life and in all its transactions. Now, for the first time, He is seen, not merely as a judging God and as a pardoning God, as a ransoming, redeeming, forgiving God, and, whether the 103d Psalm was written by David or not, it certainly expresses the thought that was in David's soul in his day of prayer and fasting, and is expressed by David in other psalms, coming to its first expression in the Bible in David's utterances. "Bless the Lord, O my soul, who forgiveth all thy sins, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and with tender mercies.' That God is a merciful God, is the revelation in the reign, the poetry and the life of the great hero of the epoch of organization."

Year of Church Entertainments.

Rev. William Bayard Hale, in Forum.

For monumental godlessness made endurable by no saving grace of humor, for simian imbecility, for supreme and inimitable folly crowned by the slightest suggestion either of common decency or ordinary self-respect, for groveling baseness and depraved vulgarity, the Trilby party, otherwise the foot social, otherwise the ankle auction, stands at the head of the church entertainments of the year. While others are trudging along the weary plains of the unimaginative and the ordinary, the Methodists Epworth Church of Suffern, N. Y., and St. John's Protestant Episcopal Church of New Brunswick, N. J., with unblanched cheek and dauntless eye, have scaled the Alpine heights of deathless shame. I have received from all parts of the country marked copies of newspapers reporting these events, some of the papers bearing the request, "Please give this your attention." I am very willing to do so, but I regret the inadequacy of my vocabulary and I refrain from any further attempt to characterize the performance. In the Trilby social, as given by the Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, the young ladies of the church display their—feet, let us say, and be polite—behind a curtain which is lifted to a height described as "tantalizing." Men in front of the curtain view what is displayed of one female after another, and then bid for the privilege of taking her to supper. The charm of the scheme is the ease with which it lends itself to the worse than dubious, and I have no doubt that the press accounts of the scenes which attended the bidding are, in both cases, highly colored, though the most literal truth would certainly be exciting enough. The Boston Sunday Journal illustrated one of these events with a half-page picture, the New York Herald gave it a two-column illustration, the accompanying letter press and the reports published in other papers describe a show which, in a respectable community, under other than ecclesiastical management, might have difficulty with the police.

They Were Ready.

Detroit Free Press.

One of the district school trustees was a crank on the subject of fire, and when he called around with the examining board he always confined his remarks to a question addressed to the pupils as to what they would do in case the building should catch fire.

The teacher was acquainted with his hobby, so she prompted her scholars as to the answer they should give when he arose to propound his accustomed inquiry.

When the board called, however, this particular trustee, perhaps from a desire to emulate his associates in their addresses, rose and said:

"You boys and girls have paid such nice attention to Mr. Jones's remarks, I wonder what you would do if I were to make you a little speech?"

Quick as thought a hundred voices piped in unison:

"Form a line and march down stairs."

GREAT SACRIFICE SALE

To Reduce Stock, owing to a Change of Firm to be Made in the Near Future

WE MUST SELL

$40,000 in Goods

IN LESS THAN FORTY DAYS

SINCE THIS SALE started we have had a great rush. People appreciate our way of doing business. They all recognize this as a Bona-Fide Reduction Sale.

All our finest $25 Suits and $25 Overcoats, foreign and American weaves, now only $16.87

Men's $20 Suits and Overcoats... $13.87
$18 Suits and Overcoats..... $12.87

Men's $15 Suits and Overcoats... $11.65
$12 Suits and Overcoats $8.75
$10 Suits and Overcoats $7.37

Men's $7 Suits and Overcoats..... $5.25
Men's $6 Suits and Overcoats..... $4.60

All $35 Overcoats now $22.50
All $30 Overcoats now $19.87

The same percentage of reduction in

Macintoshes, Silk Umbrellas, Mufflers,

And all our Holiday Goods.

Children's Knee Pants Suits.
$2.00 Suits at.....$1.49
$2.50 Suits at.....$1.87
$3.50 Suits at.....$2.68
$4.00 Suits at.....$3.18
$5.00 Suits at.....$3.88
$6.00 Suits at.....$4.38
$7.00 Suits at.....$5.25
$8.00 Suits at.....$6.00

Men's Pants.
$2.00 Pants at.....$1.48
$2.50 Pants at.....$1.90
$3.00 Pants at.....$2.28
$3.50 Pants at.....$2.49
$4.00 Pants at.....$2.90
$5.00 Pants at.....$3.75
$6.00 Pants at.....$4.68

THE greatest reduction ever known in Men's Furnishings, and right in time for Holiday buyers. Shirts, Underwear, Silk Suspenders, Gloves, Handkerchiefs. Every article at wholesale prices. All goods marked at the old price, but sold at the reduced price.

SPECIALLY attractive are our prices in Hats and Caps. All $1 Hats, soft or stiff, now 83c; $1.50 Hats, $1.19; $2 Hats, $1.48; $2.50 Hats, $1.88, and $3 Hats, including the "Imperial," only $1.98. Equal reductions in Caps for men, boys and children.

☞ This reduction means that every 25c article in any department of our store is now 19c; any 50c article now 39c; any 75c article now 57c; any $1 now 83; any $1.25 now 98c; any $1.50 now $1.19; any $2 now $1.48, etc.

Nothing of any kind reserved; all our goods are in this sale.

All 50c Neckwear.....39c
All 25c Neckwear.....19c
All 75c Goods.....57c

Come and select your Christmas Presents! Everything goes!

ORIGINAL EAGLE 5 and 7 West Wash. St.

FUN AT A FREIGHT HOUSE.

A Sale of Unclaimed Freight Furnishes Many Amusing Scenes.

Springfield Republican.

The Boston & Albany Railroad held its annual guessing match at the freighthouse yesterday afternoon. There was fun "to burn" and also much else which, though it "came high" was only fit for incineration. Mayor Winter was master of ceremonies the first part of the afternoon and enjoyed the sport hugely. He talked a blue streak of "20 give me 20," "30 give me 40," "one, two, three," "last call," "sold for," and at the end of two hours had a whole pond full of frogs in his throat and as the bundles, kegs, barrels, boxes, crates and packages of unclaimed freightage which had accumulated during the past year were brought out of the store room thick and fast the Mayor was obliged to resign his position in favor of Hawker Garrity, who kept up the bidding to a lively finish late in the afternoon Wonders will probably never cease and of all wonders perhaps the greatest is the innate curiosity which so masters some men and women. Set a box or a package up before them and tell them that it is theirs for what they will give for it—"sight unseen"—and they will go to the depth of their purse to purchase it. There were many victims yesterday to curiosity and to the hope of getting something for nothing.

One woman with a lean and hungry look and the proverbial little old red shawl frankly admitted for the edification of the surrounding crowd that when she left home she had $45 of hard-earned money in her pocket and the rather insane idea in her head that by skillful working of the lottery she could furnish her parlor and incidentally supply her larder for the winter—and all for an amount away below cost. At the close of the auction she had a barrel and two kegs of brandless flour, which had been standing in the freighthouse no knowing how many months, a barrel of salt and numerous other things too worthless to mention. Her purse contained $6. of course common sense would, after a little deliberation, come to the conclusion that nothing of any great value would be left uncalled for at a freight depot, but cool common sense does not reign supreme at auction sales, and if it did it might find itself outsensed by speculative tendencies, for, as a matter of fact, many unclaimed articles of value accumulate in a year at a freight depot of the size of a local one. There are, of course, many goods put up for sale which speak for themselves—at least to those who are familiar with appraising of goods their value could be easily estimated. For instance, there was present in the sizable crowd yesterday a man who knew a good deal about steel and he bought a large quantity of steel bars at a surprisingly low figure. But when a large bale of fancy tissue paper was put up and Mayor Winter asked how much a pound would be given for it no one lisped a syllable—then he asked how much per hundred pounds, and there was silence. Finally some shrewd head shouted "quarter of a cent per pound." He got the paper and will, doubtless, spend to-day trying to discover whether or not he got stuck. A number of comforters were sold at 80 cents apiece. They were damp and discolored, and had been used for no one knows what purpose. But then, fresh new ones at a store would cost about $1—and who can resist a bargain? Strange to say, a man was the purchaser.

Early in the afternoon a strong tin box was put up. A man promptly bid 25 cents. "Sold," said Mr. Winter. The man was expectant—but the box was absolutely empty. It is tacitly understood at these auctions that whenever anyone bids off a box the contents of which is unknown, he shall then and there open up the same. It is a study in colors to watch the faces of the various purchasers while the many ready hands are opening up the great unknown. They try to conceal their agitation and their hope. Along in the middle of the afternoon a solid looking keg was put on the platform. "Wine," suggested a man with a beacon nose—and the word went round and the bids went up until only centuried wine would warrant such an expenditure. Eagerly the keg was carried off by the winner, and the crowd followed like bees around a queen. It was a keg of ink. Three men laboriously dragged in a wooden case and it was announced as "Box No. 23." The bids went up to $2.10. The man who got the box is happy—for he will never be "out of a chew" again. The case was filled with one thousand or less samples of plug tobacco. The man who drew a good cook stove for 75 cents was enviously congratulated, but very sweet has its bitter—the man is single. Two sizable burlap-covered bundles which leaked straw were put up and quickly purchased. The owner found that they were filled with what looked like toy tin wheelbarrows, minus the wheels and handles. He is looking for the manufacturer of the other parts.

The ten-strike of the afternoon was made by a man who anted up $1 for a large wooden case