

# DR. TALMAGE'S SERMON

## Danger for the Ballot-Box.

"Two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it."—Ex. 37:1.

LOOK at it—the sacred chest of the ancients. It was about five feet long, three feet wide, and three feet high. On the top of it stood two angels facing each other with outspread wings. In that sacred box was the law, and there were in it a great many precious stones. With that box went the fate of the nation. Carried in front of the host, the waters of the Jordan parted. Divinely charged, costly.

**PRECIOUS, MOMENTOUS BOX!**  
No unholy hands might lay hold of it. It was called the ark of the covenant. But you will understand it was a box, the most precious box of the ages. Where is it now? Gone forever. Not a crypt of church or museum of the world has a fragment of it. But is not this nation God's chosen people? Have we not passed through the Red Sea? Have we not been led with a pillar of fire by night? Has this nation no ark of the covenant? Yes, the ark of the covenant is the sacred chest of the nation. In it is the law, in it is the divine and the human will, in it is the fate of the nation. Carried in front of our host again and again, the waters of national trouble have parted. Mighty ark of the covenant, the American ballot-box! It is—

**A VERY OLD BOX.**  
In Athens, long before the art of printing, the people dropped pebbles into it to give expression to their sentiments. After that, beans were dropped into it—a white bean for the affirmative, a black bean for the negative. After that, when they wished to vote a man out of citizenship they would write his name upon a shell and drop that into the box. O'Connell and Grote and Cobden and Macaulay and Gladstone fought great battles in the introduction of the ballot-box in England, and to-day it is one of the fastnesses of that nation.

**ONE OF THE CORNER-STONES** of our government. It is older than the Constitution. In it is our national safety. Tell me what will be the fate of the American ballot-box, and I will tell you what will be the fate of this nation. Give the people an opportunity to express their political sentiments, and you practically avoid insurrection and revolution. Either give them the ballot, or they will take the sword. Without the ballot-box there can be no free republican institutions. Milton visiting in Italy noticed that on the sides of Vesuvius gardeners and farmers were at work while the volcano was in eruption, and he asked them if they were safe. "Yes," it is safe: all the danger is before the eruption; then comes earthquake and terror, but just as soon as all we feel at rest." It is the suppression of political sentiment, the suppression of public opinion, that makes moral earthquake and national catastrophe. Let public opinion pour forth, and that gives satisfaction, and that gives permanency to good government. And yet, though the ballot-box is the sacred chest and the ark of the American covenant, you know as well as I know it has its sworn antagonists. I purpose this morning, in God's name and as a Christian patriot, to set before you the names of some of the sworn enemies of this sacred chest, the ark of the American covenant, the ballot-box.

### THE FOES OF THE BALLOT-BOX.

**First, I remark, ignorance is a mighty foe.** Other things being equal, the more intelligence a man has the better he is qualified to exercise the right of suffrage. You have been ten, fifteen, twenty, thirty years studying American institutions, you have canvassed all the great questions about tariff and home rule, and all the educational questions, and everything in American politics you are well acquainted with. You consider yourself competent to cast a vote in November, and you are competent. You will take your position in the line of electors, you will wait for your turn to come, the judge of election will announce your name, you will cast your vote and pass out. Well done.

But right behind you there will come a man who cannot spell the name of comptroller or attorney or mayor. He cannot write, or if he can write he uses a small "I" for the personal pronoun. He could not tell on which side of the Allegheny Mountains Ohio is. Educated canary birds know more than he. He will cast his vote, and it will balance your vote. His

**IGNORANCE IS MIGHTY** as your intelligence. That is not right. All men of fair mind will acknowledge that that is not right. Until a man can read the Declaration of Independence and the Constitution of the United States, and calculate the interest on the American debt, and know the difference between a republican form of government and a monarchy or a despotism, he is unfit to exercise the right of suffrage at any ballot-box between Key West and Alaska.

In 1872, in England, there were 2,600,000 children who ought to have been in school. There were only 1,333,000, in other words about fifty per cent., and of the fifty per cent. not more than five per cent. got anything worthy the name of an education. Now, take that foreign ignorance and add it to our American ignorance, and there will be in November thousands and thousands of people who are no more qualified to exercise the right of suffrage than to lecture on astronomy. *How are these things to be corrected?* By laws of

### COMPULSORY EDUCATION

well executed. I go in for a law which, after giving fair warning for a few years, shall make ignorance a crime. There is no excuse for ignorance on these subjects in this land, where the common schools make knowledge as free as the fresh air of heaven. I would have a board of examination seated beside the officers of registration, and let them decide whether the men

who come up to vote have any capacity to be monarchs in a land where we are all monarchs. One of the most awful foes of the American ballot-box to-day is popular ignorance. Educate the people, give them an opportunity to know and understand what they do. If they will not take the education, deny them the vote.

Another powerful foe of this sacred chest is

**INTIMIDATION.**  
Corporations sometimes demand that their employees vote in this and that way. It is skilfully done. It is not positively in so many words demanded, but the employee understands he will be frozen out of the establishment unless he votes as the firm do. So you can go into villages where there are establishments with hundreds and thousands of employees, and having found out the politics of the head men in the factory, you can tell which way the election is going. Now, that is damnable! If in any precinct in the United States a man cannot vote as he pleases, there is something awfully wrong.

How do you treat that employee who votes differently from what you do? Oh, you say you do not interfere with his right of suffrage. But you call him into your private office, and you find fault with his work, and after a while you tell him there is an uncle, or an aunt, or a niece, or a nephew who must have that position. You do not say it is because he voted, but you do say, but he knows and God knows it is, if that man has given to you in hard work an equivalent for the wages you pay him, you have no right to ask anything else of him. He sold you his work; he did not sell you his political or religious principles. But you know as well as I do there is sometimes on that sacred chest, the ark of the American covenant, a shadow corporate or monopolistic.

I do not wonder at the vehemence of Lord Chief-Justice Holt, of England, when he said, "Let the people vote fairly. Interference with a man's vote is in behalf of this or that party, give you notice that if an offender against the law comes before me, I will charge the jury to make him pay well for it." No shadow, plutocratic or monopolistic or capitalistic. Every man voting in his own way—God and his own conscience the only dictator.

Another powerful foe of that sacred chest, the ark of the American covenant, is

**BRIBERY.**  
You know something of the hundreds of thousands of dollars that were expended to carry Indiana in 1880. You know something of the vast sums of money expended in Brooklyn and New York in other years to carry elections. And there will be more money used in bribery this autumn's election than in any previous election. It is often the case that a man is nominated for office with reference to his capacity to provide money for the elections, or with reference to his capacity to command money from others. You know the names of men who have at different times gone into the gubernatorial chair of Congressional office, buying their way all through. I tell you no new. Your patriotic heart has been pained again and again with it.

Very often it is not money that bribes, but it is office. "You make me President, and I'll make you a Cabinet officer; you make me Governor, and I'll make you Surveyor-General; you make me Mayor, and I'll put you on the Water Board; you give me position, and I'll give you position." That is the form of bribe often and often in these great cities. I do not say it is in our city, but you know again and again throughout the land these have been the forms of bribe offered. So it is often the case that by the time a man comes to an office to which he has been elected, he is from the crown of head to the sole of foot mortgaged with pledges, and the man who goes to Albany or to Washington to get an office is applying for some position which was given away three months before election. Two long lines of worm fence, one worm fence reaching to Albany and the other to Washington, and there are a great many citizens astride the fence, and they are equally poised, and they are waiting to see on which side there is most emolument, and on this side they get down. But bribery kicks both ways. It kicks the man that offers it, and the man that takes it. Bribery to-day you will admit to be one of the mightiest foes of the American ballot-box.

Another powerful foe of the sacred chest, the ark of the American covenant, the ballot-box, is

**THE ROWDY AND DRUNKEN CAUCUS.**  
The ballot-box does not give any choice to a man when the nominations are made in the back part of a grocery. When the elector comes up he has to choose between two evils. In some of the cities men have come to the ballot-box to vote, and have found the nominees such a scaly, greasy, and stenchful crew they had no choice. You say, vote for somebody outside. Then they throw away their vote. Christian men of New York and Brooklyn, honorable men, patriotic men, go and take possession of the caucus. First having saturated your pocket-handkerchief with cologne or some other disinfectant, go down to the caucus and take possession of it in the name of the Lord God Almighty and the American people, though after you come back you should have to hang your hat and coat in the back yard for ventilation.

In some of the States politics have gotten so low that the nominees no more need good morals than they do a bath-tub. Snatch the ballot-box from such men. Where is the David who will go forth and slay the ark of the covenant back from Kirjath-jearim? Do you not think politics have got to a pretty low ebb in our day when a Tweed could be sent to the Legislature of New York, and a John Morrissey, the prince of gamblers, could be sent to Congress?

### HOW ARE THESE THINGS TO BE REMEDIED?

Some say by a property qualification. They say after a man gets a certain amount of property—a certain amount of real estate—he is financially interested in good government, and he becomes a cautious and conservative. I reply, a cautious and conservative property qualification would shut off

from the ballot-box a great many of the best men in this land. Literary men are almost always poor. A pen is a good implement to make the world better, but it is a very poor implement to get a livelihood ordinarily. I have known scores of literary men who never owned a foot of ground, and never will own a foot of ground until they get under it. Professors of colleges, teachers of schools, editors of newspapers, ministers of religion, qualified in every possible way to vote, yet no worldly success. There has been many a man who will have a mansion in heavy who through accidents of fortune have come to great success while they are profound in their stupidity, as profound in their stupidity as a man of large fortune with whom I was crossing the ocean, who told me he was going to see the dykes of Scotland! When a member of my family asked a lady on her return from Europe if she had seen Mont Blanc, she replied: "Well, really, I don't know; is that in Europe?" Ignorance by the square foot. Property qualification will not do. The only way these evils will be eradicated will be by more thorough legal defence of the ballot-box, and a more thorough moralization and Christianization of the people. That art of the covenant was carried into captivity to Kirjath-jearim, but one day the people hooked oxen to a cart, and they put this ark on the cart, and the cart was taken to Jerusalem—the ark of the covenant coming with the shouting and thanksgiving of the people. And though the American ballot-box, the ark of the American covenant, our sacred chest, has been carried again and again into captivity by fraud and iniquity, and by spurious voting, I believe it will be brought back yet by prayer, and by Christian consecration, and by the patriotism. Whose responsibility? Yours and mine.

**A POOR SOLDIER**  
went to a hairdresser in London. He wanted to get back to the army. He had overrun his furlough, and he wanted some help to get back in quick trunks. The money was given to the poor soldier, who said to the man who had offered the kindness: "I have nothing to give you in return but this little worn-out recipe for making blacking." He gave it, not thinking there was any value in it especially, and the man who took it did not suppose there was any special value in it; but it yielded the man who took it \$2,500,000, and was the foundation of one of the greatest estates in England. And that little vote, that insignificant vote which you take out of your pocket—insignificant in your sight and insignificant in the sight of others—may start an influence that will last all through the progress of this Government.

I charge you, then, as American citizens, to

### REMEMBER YOUR RESPONSIBILITY

on the first Tuesday of November. It will begin early, the snow-storm of suffrages. It will know all day—snow on until noon, snow on until night. The flakes will fall in every town and village and neighborhood, the white flakes. The octogenarian will come up, his hand trembling, and with spectacled eye he will scrutinize the vote and drop it and pass on. The young man who has been waiting for his time will come up, and proudly and blushing deposit his first vote and pass on. The capitalist will come up with bediamonded finger, and the laborer with hard hat, and the one vote will be as good as the other. Snow-storm of suffrages, and then the white flakes will be gathered together and compacted into an avalanche that will slide down in expression of the will of the people. Stand out of the way of it! In the awful sweep of this white avalanche let political fraud go down a thousand feet under.

You have not only a vote, you have a prayer. The prayer may be mightier than the vote. Oh, as citizens of this beautiful city, and of this State, and of this nation, let us do our whole duty. We cannot live under any other form of government than that which God has given.

### THE STARS ON OUR FLAG

are not the stars of a thickening night, but the stars sprinkled amid the bars of morning glory. We are going to have one government on this entire continent. Let the despots of Asia keep their feet off the Pacific coast, and let the tyrannies of Europe keep their feet off the Atlantic coast. We are going to have one government. Mexico will follow Texas into the Union, and Christianity and civilization will stand side by side in the halls of the Montezumas. And if not in our day, then in the day of our children, Yucatan and Central America will come in dominion, while on the north Canada will be ours, not by conquest—oh, no, American and English swords may never clash—but by will we will woo our fair neighbor of the North, and then England will say to Canada: "You are old enough for the marriage day," and then, turning, will say: "Giant of the West, go take your bride." And then from Baffin's Bay to the Caribbean there will be one government under one flag, with one destiny—a free, undisputed, Christianized American continent. God save the city of Brooklyn! God save the commonwealth of New York!

### GOD SAVED THE UNION!

### A SAVED CARP.

The tanks in the fine fish exhibition made by the U. S. Fish Commissioner at the American Institute Fair have incandescent lights dipped into the water. The other night a big German carp, seeing what he took for a somewhat obese white worm monkeying about his tank, made a jump for it with the idea of taking it in with what the daily press would call a "fell swoop." The swoop felled all right, but the fell didn't swoop as was expected; the little globe slipping from his mouth and bobbing about on its wires with tantalizing whirl! Ruminating for a moment over this absurd conduct on the part of the glow worm, Mr. Carp made one more effort, this time getting the little globe into his mouth and being unable to swallow or let go, so about being transformed into fried carp, was hot when it was jerked out of his mouth. He will size up glow worms carefully hereafter.

# SYMBOLISM OF RINGS.

## The Modern Wedding Ring and Its Ancient History and Significance.

"And as this round Is nowhere found To law, or else to sever, So let our love As endless prove, And pure as gold forever."

The poet Herrick, when he wrote the above lines had no consideration for the jewelers of his day. The wedding ring of the nineteenth century, or at least the latter portion of the nineteenth century, is of a more ornate character, both in style and cost, than the ring Herrick sang of. According to the ring Jeweller of Chicago, both the betrothal and the wedding ring of the day is a criterion, not of the amount of affection both were designed to typify, but rather represent the financial standing of the male fiancé. The number and value of the diamonds is now the gauge, not the plain circlet band of virgin gold that the boys of old at the bid of the minister with trembling fingers and crimson-hued face managed to encircle, after several fruitless efforts, the finger of her who, as a rule, was vastly sturdier in nerve than he.

This ring lore is a curious historical research, and as the embryo lover should be posted we here give some of the lore on the mystic symbolism of rings. In former times it was esteemed highly improper for single persons to wear rings, unless they were judges, doctors elected to a deliberative assembly. For all but the big wigs named, such an ornament was considered as prima facie evidence of vanity, lasciviousness and pride, and was looked upon as a great piece of presumption on the part of the wearer. The rule was finally relaxed sufficiently to allow affianced people to wear the decoration, but this was simply an innovation to illustrate the sacredness in which the marriage ceremony was held.

Tradition holds that the first of these magic circles was invented by Prometheus and forged by Tubal Cain. By the way, that same old blacksmith, Tubal Cain must have been, in modern parlance, a dandy. He kept banging away at his anvil with a great big hammer. According to the same sort of tradition the hammer must have weighed about seven tons, and when he got tired of forging plowshares from swords and swords from plowshares he rested himself by filling Prometheus' order and around the horn of his big anvil turned the first wedding ring. The Arabians have a legend that King Solomon possessed a magic ring that on a time he indignantly dropped into the sea, whereupon, with the loss of his ring, his wisdom took flight and Solomon went and got himself married to several hundred wives.

The "jinn ring" was originally a love token merely. Poet Herrick writes of it:

"The sweetest token true loving-knot, but I returned a ring of jinnals to imply Thy love had out one knot, mine a triple tye."

One of these primeval rings, supposed to belong to the time of the "Virgin Queen," was recently found in Surrey, England. It is now in the British Museum.

Charles Lamb one night at a supper party noticed the oddity of a handsome widow, sitting near him, wearing a gold circlet in her thumb. She pencilled on her man:

"For pleasure past and joys to come I wear this ring upon my thumb."

Under this the stuttering poet responded:

"You've another thumb, my lady dear, And another lover sitting near, Who'd give his chance of the world to come To place a ring on that other thumb."

The young folks may be assured that the ring is now the proper thing. They come a trifle high, but you will sooner or later find that you must invest, young man! Better do it before a ring trust is formed.

### A Quaint Epitaph.

The Historical Society of Anne Arundel County, Md., has appointed a committee to collect and publish original family records and memorial inscription of the old families of the county. In the course of their investigations the committee have discovered the following curious inscription on what is said to be the oldest tombstone in the county:

"Here yeth the body of Major Thomas Francis, Who deceased ye 19th of March, Anno 1685, Aged 42 years."

"The now a silence I am Lowly Laid, Ha! it's the place for Mortals made. O therefore do not show thyself more grieve."

Mora ye ne more, but doe ye self Believe, And then I time I hope on gladly see, Such future comfort as are blessing mee; For the grim death though fight to part us here."

Rejoice & think that wee shall once appear At the great day when all shall summond be, None to be exempted in this Eternitie, Cause then is soe grieve ye noe more In fear the God should challenge the afflict most sore."

We have it on the authority of tradition that Major Francis was drowned, and it is highly probable that this is one of the rare cases in which tradition has a foundation in fact, as it appears by the Probate records that he "was by sudden accident deprived of his life," without having made a will, and that part of his "weaving apparel" was much "damned by lying under water about three week."

**LUMBAGO, ETC.**—Dr. Constantin Paul advises a flannel wrung out of turpentine and applied for less than an hour, to prevent vesication, for the relief of lumbago, pleurodynia, intercostal neuralgia, torticollis, etc.

**HOARSENESS.**—For hoarseness, beat a fresh egg and thicken it with fine white sugar. Eat of it freely and the hoarseness will soon be relieved.

Baked sweet potatoes. Parboil in their skins, and bake in a moderate oven till soft all through.

# SUNDAY SCHOOL LESSON.

## SUNDAY, NOVEMBER 25, 1893.

The Covenant Renewed.  
LESSON TEXT.  
Josh. 24: 28. Memory verses, 26: 25.)

LESSON PLAN.  
TOPIC OF THE QUARTER: God's Promises Fulfilled.

GOLDEN TEXT FOR THE QUARTER: There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.—Josh. 21: 45.

LESSON TOPIC: Recepting the Service.

Lesson Outline: 1. The Character of Jehovah, vs. 19-29. 2. The Vow of Israel, vs. 21-25. 3. The Stone of Witness, vs. 26-28.

GOLDEN TEXT: The Lord our God will we serve, and his voice will we obey.—Josh. 24: 24.

DAILY HOME READINGS:  
M.—Josh. 24: 19-28. Recepting the service.  
T.—Jos. 23: 1-16. Joshua's final exhortation.  
W.—Josh. 24: 1-15. Renewing their vows.  
T.—Josh. 24: 29-33. Passing away.  
F.—1 Kings 18: 1-21. Receptance called for.  
S.—1 Kings 18: 22-49. Receptance completed.  
S.—Rom. 12: 1-21. Wholly serving.

LESSON ANALYSIS.  
I. THE CHARACTER OF JEHOVAH.

**I. Holy:** He is a holy God (19).  
**I. The Lord your God an holy (Lev. 19: 2).** Who is able to stand before the Lord, this holy God? (1 Sam. 6: 20.)  
**The Lord our God is holy (Psa. 99: 9).** The Holy One is sanctified in righteousness (Isa. 5: 16).

**II. Jealous:** He is a jealous God (19).  
**I. The Lord thy God am a jealous God (Exod. 20: 5).** The Lord, whose name is jealous, is a jealous God (Exod. 34: 14).  
**I will be jealous for my holy name (Ezek. 39: 25).** The Lord is a jealous God (Nah. 1: 2).

**III. Just:** If ye forsake the Lord,.... he will turn and do you evil (20).  
**The Lord thy God is a devouring fire (Deut. 4: 24).** So shall the Lord bring upon you all the evil things (Josh. 23: 15).  
If thou forsake him, he will cast thee off (1 Chron. 28: 9).  
God turned, and gave them up (Acts 7: 42).

**1. "Ye cannot serve the Lord," (2)** The impossible service; (2) The disqualifying facts; (3) The practicable relief.  
**2. "He is an holy God; he is a jealous God," (1)** God's attributes as constituting God's character; (2) God's attributes as affecting man's duty; (3) God's attributes as controlling man's destiny.

**3. "If ye forsake the Lord,.... he will turn and do you evil," (1)** A possible contingency; (2) A fearful penalty.

**II. THE VOW OF ISRAEL.**

**I. Positively Affirmed:** The people said,.... Nay; but we will serve the Lord (21).  
Then shall the Lord be my God (Gen. 28: 21).  
As for me and my house, we will serve the Lord (Josh. 24: 15).  
We also will serve the Lord (Josh. 24: 18).  
Thy servant will henceforth offer.... unto the Lord (2 Kings 5: 17).

**II. Emphatically Accepted:** Joshua said,.... Ye are witnesses.... And they said, We are witnesses (22).  
Thou hast avouched the Lord this day to be thy God (Deut. 26: 17).  
The Lord do so to me,.... if I might but death part thee and me (Ruth 1: 17).  
Thou knowest all things; thou knowest that I love thee (John 21: 17).  
For he it is from me to glory, save in the cross (Gal. 6: 14).

**III. Solemnly Ratified:** So Joshua made a covenant with the people (25).  
The Lord made a covenant with Abram (Gen. 15: 18).  
I have made a covenant with thee and with Israel (Exod. 34: 27).  
I will make a new covenant with.... Israel (Heb. 8: 8).  
Jesus the mediator of a new covenant (Heb. 12: 24).

**1. "Nay; but we will serve the Lord," (1)** An exalted aim; (2) A towering faith; (3) A firm resolve.  
**2. "We are witnesses," (1)** The truth witnessed; (2) The testimony born; (3) The conviction produced.

**3. "So Joshua made a covenant with the people," (1)** The parties to the covenant; (2) The purposes of the covenant; (3) The outcome of the covenant.

**III. THE STONE OF WITNESS.**

**I. A Stone Erected:** He took a great stone, and set it up there (26).  
Jacob.... took the stone.... and set it up for a pillar (Gen. 28: 18).  
Jacob took a stone, and set it up for a pillar (Gen. 31: 45).  
Jacob set up a pillar in the place (Gen. 35: 14).  
Those twelve stones.... did Joshua set up in Gilgal (Josh. 4: 20).

**II. A Significance Attached:** A witness against you, lest ye deny your God (27).  
This stone.... shall be God's house (Gen. 28: 22).  
This heap is witness between me and thee this day (Gen. 31: 48).  
What mean these stones?... Israel came over this Jordan (Josh. 4: 21, 22).  
Absalom.... called the pillar after his own name (2 Sam. 18: 18).

**III. The People Dismissed:** Joshua sent the people away, every man unto his inheritance (28).  
So Joshua blessed them, and sent them away (Josh. 22: 6).  
Israel went every man unto his inheritance (Judg. 2: 6).

Israel departed thence at that time, every man to his tribe (Judg. 21: 24). And they went every man unto his own house (John 7: 53).

**1. "Joshua wrote these words," (1)** That they might not be forgotten; (2) That they might not be perverted; (3) That they might be perpetuated; (4) That they might be obeyed.  
**2. "Behold, this stone shall be a witness against us," (1)** A visible token; (2) A permanent reminder; (3) A silent warning.  
**3. "So Joshua sent the people away," (1)** Away, from the place of dedication; (2) Away, to the place of service.

LESSON BIBLE READING.  
COVENANTS.

Agreements between two parties (Gen. 21: 32; 26: 28).  
Confirmed by an oath (Gen. 21: 23, 31; 26: 31).  
God called on to witness (Gen. 31: 50, 53).  
Witnessed by a pillar (Gen. 31: 45, 46, 51, 52).  
Witnessed by men (Gen. 23: 16-18; Ruth 4: 9-11).  
Made with sacrifices (Gen. 15: 9-17; Jer. 34: 18, 19).  
Said signified its perpetuity (Num. 18: 19; 2 Chron. 13: 5).  
Ratified by joining hands (Prov. 11: 21; Ezek. 17: 18).  
A sacred obligation (Josh. 9: 16-19; Psa. 15: 4).  
Violated by the wicked (Rom. 1: 31; 2 Tim. 3: 3).  
God made with man (Psa. 80: 3, 28; Eph. 1: 3, 4).  
Christ the mediator (Heb. 8: 6).

LESSON SURROUNDINGS.

The armed men of the two tribes and the half-tribe, whose inheritance was east of the Jordan, on their return home built an altar, probably on the west side of the river (see Rev. Ver., Josh. 22: 11). When this was known to the rest of the people, they prepared "to go up against them to war" (Josh. 22: 12). An embassy was sent, however, and the assurance was given that the altar was not intended for sacrifice, but as "a witness between us that the Lord is God" (Josh. 22: 13-34). After a long interval of peace, Joshua made an address to the people, probably at Shiloh (Josh. 23), and then gathered them at Shechem, where a second address was made, mainly historical (Josh. 24: 1-15), to which the people respond (vs. 16-18). The lesson follows.

The place was Shechem, a very ancient city, in the valley between Ebal and Gerizim, the city being on the slope of the latter mountain (comp. Josh. 8: 30-34). It is a most beautiful spot, about thirty-four miles north of Jerusalem, now called Nablous (Neapolis, so named by Vespasian).

The time was just before the death of Joshua, who was one hundred and ten years old. Josephus says that Joshua was in his eighty-fifth year when Moses died. The date would accordingly be the sixty-sixth year after the exodus.

### Observations of the Eclipse

A great number of meteorological observations having been made during the eclipse at various places in Russia and Siberia, Professor Heschus now sums them up in the same issue of the Journal of the Russian Physical and Chemical Society (xx. 6). It appears from the curves which he has drawn after having availed himself of observations made at 25 different stations, that the eclipse resulted in lowering the atmospheric pressure by about 0.2 mm., the minimum being reached a few minutes (about 5 to 10) after the time of the full eclipse. The fact is best explained by the condensation of vapor in the atmosphere. The temperature was lowered by an average of 1°-6 C. in the shade—the minimum being reached ten minutes after the full eclipse; and by about 8°-6 in the sun's rays the minimum being attained in this case three minutes after the full phase of the eclipse. The force of the wind also was reduced, probably on account of the condensation of vapor in the atmosphere. The data as to the influence of the eclipse on plants and animals was well pronounced. The *Acacia armata* folded its leaves, while the *Nicotiana* and *Mirabilis jalappa* opened their flowers. In the marshy spots of Siberia, such as Turinik, the mosquitoes made their appearance, as they usually do in the evenings. The well-known facts as to the uneasiness and fear which are felt by higher animals were confirmed. On the whole, the Physical Society expected more important results when it organized meteorological observations at so many stations provided with physical instruments, but the weather was unfavorable to the work of the observers. Hilger's spectograph for photographing the ultraviolet parts of the spectrum of the corona, with the view of detecting traces of carbon and carboniferous compounds, could not be used on account of the weather.

### What is a Tree.

Forest and Stream says that this question, though often asked, is not easily answered. It adds: There are shrubs so tall and so vigorous that they may well be considered trees, and there are trees so low and of such feeble growth that they hardly deserve the name of trees. Really there is no hard and fast line which separates a tree from a shrub, and any classification of plants which attempts to separate trees from shrubs must be purely artificial, and, therefore, unsatisfactory. The best definition of a tree we have seen, and one that goes a long way towards answering this perplexing question, was presented by Mr. B. E. Fernow to the Botanical Club of the American Association, at its recent meeting at Columbus. "Trees are woody plants, the seed of which has the inherent capacity of producing naturally, within their native limits, one main erect axis, not divided near the ground, the primary axis continuing to grow for a number of years more vigorously than the lateral axes, and the lower branches dying off in time," is Mr. Fernow's definition of a tree, and it is a sound and philosophical one.