# REV. DR. TALMAGE.

The Eminent Brooklyn Divine's Sunday Sermon.

Subject: "Witnesses to the Truth of Christianity." (Preached at High Bridge, Ky.)

TEXT: "We are witnesses."-Acts iii., 15. Standing amid the hills and groves of Kentacky, and before this great multitude that No man can number, most of whom I never saw before and never will see again in this world, I choose a very practical theme. In the days of George Stephenson, the perfector of the locomotive engine, the scientists proved conclusively that a railroad train could never be driven by steam power successfully without peril; but the rushing express trains from Liverpool to Edinburgh, and from Edinburgh to London, have made all the nation witnesses of the spiendid

Machinists and navigators proved conclusively that a steamer coult never cross the Atlantic, but no sooner had they successfully proved the impossibility of such an undertaking than the work was done, and the passengers on the Cunard, and the Inman, and the National, and the Wnite Star lines are witnesses. There went up a guffew of wise laughter at Professor Morse's proposition to make the lightning of heaven his errand boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world put in your hands every morning and night has made all

nations witnesses. So in the time of Christ it was proved conclusively that it was impossible for Him to rise from the dead. It was shown logically that when a man was dead he was dead, and the heart, and the liver, and the lungs having ceased to perform their offices, the limbs would be rigid beyond all power of friction or arousal. They showed it to be an absolute absurdity that the dead Christ should ever get up alive; but no sooner had they proved this than the dead Christ arose, and the disciples beheld Him, heard His voice, and talked with Him, and they took the witness stand to prove that to be true which the wiseacres of the day had proved to be impossible; the record of the experiment and of

God raised from the dead, whereof we are Now let me play the skeptic for a moment. "There is no God," says the skeptic, "for I bave never seen. Him with my physical eyesight. Your Bible is a pack of contradictions. There never was a miracle. Lazarus was not raised from the dead, and the water was never turned into wine. Your religion is an imposition on the credulity of the ages." There is an aged man moving in that pew as though he would like to respond. Here are hundreds of people with faces a little flushed at these amouncements, and all through this throng there is a suppressed feeling which would like to speak out in behalf of the truth of our glorious Christianity, as in

the days of the text, crying out, "We are

witnesses!"

the testimony is in the text: "Him hath

The fact is that if this world is ever brought to God it will not be through argument, but through testimony. You might cover the whole earth with apologies for Christianity and learned treatises in defense of religion-you would not convert a soul. Lectures on the harmony between science and religion are beautiful mental discipline, but have never saved a soul and never will save a soul. I'ut a man of the world and a man of the church against each other, and the man of the world will, in all probability, get the triumph. There are a thousand things in our religion that seem illogical to

the world, and always will seem illogical. Our weapon in this conflict is faith, not logic; faith, not metaphysics; faith, not profundity; faith, not scholastic exploration. But then, in order to have faith we must have testimony, and if five hundred men, or one thousand men, or five hundred thousand men, or tive million men get up and tell me that they have felt the religion of Jesus Christ a joy, a comfort, a help, an inspiration, I am bound, as a fair-minded man, to accept their testimony. I want to put before you three propositions the truth of which I think this audience will attest with overwhelming unanimity. The first proposition is: We are witnesses that the religion of Christ is able to convert a soul. The Gospel may have had a hard time to conquer us. we may have fought it back, but we were vauquished. You say conversion is only an imaginary thing. We know better. "We are witnesses." There never was so great a change in our heart and life on any other

subject as on this. People laughed at the missionaries in Madagascar because they preached ten years without one convert; but there are many thousands of converts in Madagascar today. People laughed at Dr. Judson, the Baptist missianary, because he kept on preaching in Burmah five years without a single convert; but there are many thousands of Baptists in Burmah to-day. People laughed at Dr. Morrison in China for preaching there seven years without a single conversion; but there are many thousands of Christians in China to-day. People laughed at the missionaries for preaching at Tahiti for fifteen years without a single conversion, and at the missionaries for preaching in Bengal seventeen years without a single conversion; yet in all those lands there are multitudes of Christians to-day.

Gospel's power to save a soul? "We are witnesses." We were so proud that no man could have numbled us; we were so hard that no earthly power could have melted us. Angels of God were all around about us; they could not overcome us; but one day, perhaps at a Methodist anxious seat or at a Presbyterian catechetical lecture or at a burial or on horseback, a power seized us and made us get down and made us tremble and made us kneel and made us cry for mercy, and we tried to wrench ourselves away from the grasp, but we could not. It flung us flat, and when we arose we were as much changed as Gourgis, the heathen, was went into a prayer meeting with a dagger and a gun, to disturb the meeting and destroy it, but the next day was found crying: "Oh, my great sins! Olr, my great Saviour." and for eleven years preached the Gospal of Christ to his fellow mountaineers, the last words on his dying lips being "Free grace!" Ob, it was free grace!.

But why go so far to find evidences of the

There is a man who was for ten years a hard drinker. The dreadful appetite had sent down its roots around the palate and the tongue, and on down until they were interlinked with the vitals of the body, mind and soul, but he has not taken any stimulants for two years. What did that? Not temperance societies. Not prohibition laws, Not moral suasion, Conversion did it. "Why," said one upon whom the great change had come, "sir, I feel just as though I were somebody else." There is a sea captain who swore all the way from New York to Havana, and from Havana to San Francisco, and when he was in port he was worse than when he was on sea. What power was it that washed his tongue clean of profanities and made him a psalm singer? Conversion by the Holy Spirit. There are thousands of people here to-day who are no more what they once were than a water hily is a nightshade, or a morning lark is a vulture, or day is night.

Now, if I should demand that all those people here present who have felt the converting power of religion should rise, so far from being ashamed they would spring to their feet with far more alacrity than they ever sprang to the dance, the tears mingling with their exhibaration as they cried, "We are witnesses?" And if they tried to sing the old Gospel hymn they would break down with emotion by the time they got to the

Ashamed of Jesus, that dear friend On whom my hopes of heaven depend? No! When I blush, be this my shame, That I no more revere His name.

Again, I remark that "we are witnesses" of the Gospei's power to comfort. When a man has trouble the world comes in and says: "Now get your mind off this; go out and breathe the fresh air; plunge deeper into business." What poor advice! Get your mind off it! when everything is upturred with the bereavement, and everything reminds you of what you have lost. 'Get your mind off it! They might as well advise you to stop thinking, and you cannot stop thinking in that direction. Take a walk in the fresh air! Why, along that very street, or that very road, she once accompanied you. Out of that grass plot she plucked flowers, or into that show window she looked fascinated, saving, "Come, see the pictures." Go deeper into business! Why, she was assoclated with all your business ambitions, and since she has gone you have no ambition left. Oh, this is a clumsy world when it tries to comfort a broken heart!

I can build a Corliss eugine, I can paint a Raphael's "Malonna," I can play a Beetho ven's symphony as easily as this world can comfort a broken heart. And yet you have been comforted. How was it done? Did Christ come to you and say; "Get your mind off this. Go out and breathe the fresh air. Plunge deeper into business?" No. There was a minute when He came to you-perhaps in the watches of the night, perhaps in your place of business, perhaps along the street—and He breathed something into your soul that gave peace, rest, infinite quiet, so that you could take out the photograph of the departed one and look into the eyes and the face of the dear one and say: "It is all right. She is better off. I would not call her back. Lord, I thank Thee that Thou has comforted my poor heart."

There are Christian parents here who are willing to testify to the power of this Gospel to comfort. Your son had just graduated from school or college and was going into business, and the Lord took him. Or your daughter had just graduated from the young ladies' seminary, and you thought she was going to be a useful woman and of long life, but the Lord took her, and you were tempted to say, "All this culture of twenty years for nothing!" Or the little child came home from school with the hot fever that stopped not for the agonized prayer or for the skillful physician, and the little child was taken. Or the babe was lifted out of your arms by some quick epidemic, and you stood wondering way God ever gave you that child at all if so soon He was to take it away. And yet you are not repining, you are not fretful, you are not fighting against God. What enabled you to stand all the trial? "Ob," you say, "I took the medicine that

God gave my sick soul. In my distress I threw myself at the feet of a sympathizing God; and when I was too weak to pray or to look up He breathed into me a peace that 1 think must be the foretaste of that heaven where there is neither a tear nor a farewell nor a grave." Come, all ye who have been out to the grave to weep there-come, all ye comforted sous, get up off your knees. Is there no power in this Gospei to soothe the heart? Is there no power in this religion to quiet the worst paroxysm of grief? There comes up an answer from comforted widowhood and orphanage and childlessness, saying, "Ay, ay, we are witnesses!"

Again, I remark that we are witnesses of the fact that religion has power to give composure in the last moment. I shall never forget the first time I confronted death. We went across the cornfields in the country. I was led by my father's hand, and we came to the farmhouse where the bereavement had come and we saw the crowd of wagons and carriages; but there was one carriage that especially attracted my boyish attention, and it had black plumes. I said: "What's that? what's that? Why those black tassels at the top?" And after it was explained to me I was lifted up to look upon the bright face of an aged Christian woman, who three days before had departed in triumpb. The whole scene made an impression I never forgot.

In our sermons and our lay exhortations we are very apt, when we want to bring illustrations of dying triumph, to go back to some distinguished personage-to a John Knox or a Harriet Neweil. But I want you for witnesses. I want to know if you have ever seen anything to make you believe that the religion of Christ can give composure in the fina! hour. Now, in the courts, attorney, jury and judge will never admit mere heresay. They demand that the witness must have seen with his own eyes, or heard with his own ears, and so I am critical in my examination of you now, and I want to know whether you have seen or heard anything that makes you believe that the religion of Christ gives composure in the final hour.

"On, yes," you say, "I saw my father and mother depart. There was a great difference in their deathbais. Standing by the one we felt more veneration. By the other, there was more ten lerness." Before the one you bowed perhaps, in awe. In the other case you felt as if you would like to go along with her. How did they feel in that last hour? How did they seem to act? Were they very much frightened? Did they take hold of this world with both hands as though they did not want to give it up? "Oh, no," you say; "no; I remember as though it were yesterday she had a kind word for us-all. and there were a few mementoes distributed among the children, and then she told us how kind we must be to our father in his loneliness, and toen she kissed us goodby and went asleep as a child in a craile." What made

her so composed? Natural courage? 'No," you say; "mother was very nervous; when the carriage inclined to the side of the road she would erv out; she was always rather weakly." What gave her composure? Was it because she did not care much for you, and the pany of parting was not great? "On," you say, "she showered upon us a wealth of affection, no mother ever loved her children more than mother loved us; she showed it by the way she nursed us when we were sick, and she toiled for us until her strength gave out." What, then, was it that gave her composure in the last hour? Do not hide it. Be frank and let me know. "Oh," you say, "it was because she was so good; she made the Lord her portion, and she had faith that she would go straight to glory, and that we should all meet her at last at the foot of the

Here are people who say, "I saw a Christian brother die, and he triumphed." And some one else. "I saw a Christian sister die, and she triumphed." Some one else will say, "I saw a Christian daughter die, and sha triumphed." Come, all ye who have seen the last moment of a Christian, and give testimony in this cause on trial. Uncover your heads, put your hands on the old family Bible, from which they used to read the promises, and promise in the presence of high heaven that you will tell the truth, the whole truth and nothing but the truto, With what you have seen with your own eyes and what you have heard with your Teverner, in Boston Post.

own ears, is there power in this Gospel to give calmness and triumph in the last exig-ency. The response comes from all sides, from young and old and middle aged, "We

are witnesses." You see, my friends, I have not put before you any abstraction or a chimera, or anything like guess work. I present you affiliavits of the best men and women, living and dead. Two witnesses in court will establish a fact. Here are not two witnesses, but millions of witnesses on earth and in heaven testifying that there is power in this religion to convert the soul, to give comfort in trouble and to afford composure in the

If ten men should come to you when you are sick with appalling sickness and say they had the same sickness and took a certain medicine and it cured them, you would probably take it. Now, suppose ten other men should come up and say: "We don't believe that there is anything in that medicine," "Well," I say, "have you tried it?"
"No, I never tried it, but I don't believe
there is anything in it." Of course you discredit their testimony. The skeptic may come and say: "There is no power in your religion." "Have you ever tried it?" "No, no." "Then avaunt!" Let me take the testimony of the millions of souls that have been converted to God and comforted in trial and soluced in the last hour. We will take their testimony as they cry, "We are witnesses?"

Professor Henry, of Washington, discovered a new star, and the tidings sped by submarine telegraph, and all the observatories of Europe were watching for that new star. Oh, hearer, looking out through the darkness of thy soul, canst thou see a bright light beaming on thee? "Where?" you say, "where? How can I find it?" Loo along by the line of the Cross of the Son of God. Do you not see it trembling with all tenderness and beaming with all nope. It is the Star of Bethlehem.

> Deep horror then my vitals froze, Deatherrock I ceased the tide to stem, When suddenly a star arose-It was the Star of Bethlenem.

Oh, hearers, get your eye on it. It is easier for you now to become Christians than it is to stay away from Christ and heaven. When Mme. Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Mme. Sontag, in her giory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said: "Come here, my little child, come here. Who is that you are leading by the hand?" And the little child replied: "That's my mother, that's Amelia Steininger. She used to be a great singer, but she lost ner voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Mme, Sontag, "and tell her an old acquaintance will cail on her this after-

The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman, and it was said that Sontag sang that night as she had never sung before. And she took a skilled oculist, who in vain tried to give evesight to the poor blind woman. Until the day of Amelia Steininger's death Madam Sontag took care of her and her dauguter after her. That was what the queen of song did for her enemy. But ob, hear a more thrilling story still. Blind, immortal, poor and lost; thou who, when the world and Christ were rivals for thy heart didst hiss the Lord away-Christ comes now to give thee sight, to give thee a home, to give thee heaven. With more than a Sontag's generosity, He comes now to meet your need. With more than a Sontag's music, He comes to plead for thy deliver-----

# Demosthenes.

This gentleman was one of the greatest lecturers and stump speakers of ancient Greece. He was born 385 years B. C. He was left an orphan at an early age, and his guardians, as usual in such cases, endeavored to elope with the wealth his father left. Demosthenes was told of their scheme, and so great an orator was he even then, that he talked them out of it. They gave back the plunder. He was a scholar of Plato, and it was no play to be under that old master.

Demosthenes was of rather eccentric character. Getting disgusted with the open manner in which they built their roofs in Greece at that time, he moved into a cave and lived there for some time. pondering on the condition of the country, and the tariff question. He finally gave up cave dwelling, after he had caught rheumatism, and went back to public life, filling at one time and another all the offices from pound-master to alderman.

When Greece got into a war with Philip of Macedon, Demosthenes was one of the first to call out "sic 'em,' being the Latin for "pitch in, boys," He orated profusely in his inimitable way and worked up considerable enthusiasm among the other fellows. He joined the army, but at the very first battle he broke ranks and cut for home so fast that you could have played cards on the tail of his toga. When it came to the sticking point his sand gave out. His folks tried him again, and sent him to call on Alexander the Great; but hearing that Alex. was suffering with dyspepsia, be got scared and ran away again. After this he did not amount to much, and finally killed himself drinking a schooner of poison. -Teras Siftings.

# Result of Laziness.

It was a rather painful thing for me to meet the other day my old acquaintance Jack - , who appeared here in Boston, after knocking about in that indefinite region known as the West for some years. Jack --- , now a thin, shabby man with a sort of half piteous, half swaggering, "lend-me-five-dollars" expression, was once a daudified, jolly voung fellow, who is now reduced -as the reader will have perceived-to pointing the moral of a paragraph. Jack's fate is worth noting, because it is simply and solely the result of doing nothing-an awful warning, in fact, as to the danger of being lazy. He never had any very serious vices, neither drank nor gambled; but through life he has been unable to screw himself up to the point of doing an honest day's work. and hence, being born without wealth, he has existed in an atmosphere of debt and privation. Let us all take warning from poor Jack's fatal indolence-

# SUNDAY SCHOOL.

INTERNATIONAL LESSON FOR AUG. 2.

Lesson Text: "Christ at Jacob's Well," John iv., 5-26 - Golden Text: John axii., 17-Commentary on the Lesson.

. 'Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." After the passover Jesus and His disciples tarried in Judga, and many came to Him and were by His disciples baptized (chapter iii., 22; iv., 1-2). John hearing this rejoice 1 greatly and was in no way jealou; for his joy was to have people follow Jesus (iii., 29-30). Jesus, leaving Judget for Galilee, and passing through Samaria, stops at Sychar. Here was Abram's first resting place and altar in the promised land, and here the Lord appeared to him (Gen. xii., 6-7). Here also the bones of Joseph were buried 'Josh. xxiv., It is about thirty-four miles north of

6. "Now Jacob's well was there. Josus, therefore, being wearied with His journey, sat thus on the well It was about the sixth hour." See the true humanity of Jesus. He was a real man, a long walk made him tired. His body, although sinless, needed food and drink and rest, just as ours do. He was touched with the feeling of our infirmities and can have compassion on us (Heb. iv., 15; v., 2). When you are weary just tell Him. for He has not forgotten how it feels and He' feels for you.

7. "There cometh a woman of Samaria to draw water; Jess saith noto her, Give Me to drink." The brides of Isaac and Jacob and Moses were found at wells (Gen. xxiv., 43, 44; xxix., 10. 11; Ex. ii., 15-21), and in connection with the drawing of water; here is the Son of God about to find part of His bride in the

 "For His disciples were gone away unto the city to buy meat." Although He had fed millions of people for forty years with bread from Heaven, and could have commanded birds or an augel to bring food, as in tue case of Elijah, yet we never find Him working a mirac'e for His own benefit.

9. "The Jews have no dealings with the Samaritans." The woman is surprised at His request, and gives this as her reason, Peter, in the home of Cornelius, confessed it as his belief that a Jew should have nothing to do with one of another nation until God showed him different (Acts x., 28). But even in the Old Testament the stories of the widow of Sarepta and Naaman, the Syrian, were striking proofs that God's purpose was to bless others through Israel (see Luke iv. 10. "If thou knewest the gift of God, and

who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him and He would have given thee living water. Thus replied Jesus, not heeding her question and statement, but, as in the case of Nicolemus, regarding only her soul and its welfare. 11. "cir, Thou hast nothing to draw with, and the well is deep-from whence then hast Thou that living water?" We see here the same blindness that was manifest in Nicodemus, proving that the natural man can-

not see the things of God (I Cor. ii., 14). 12. "Art Thou greater than our father Jacob, which gave us the well?" Her thought seems to be that if He would give water He must get it from a well, and as this one is deep, perhaps He thinks of making a new one and improving upon Jacob's.

13, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again." Heedless of her foolish questions He keeps to His subject, contrasting the natural water, of which she knew, with the spiritual or living water, of which she knew nothing.

14. "But whosoever drinketh of the water that I shall give him shall never thirst." O: as He said in chapter vi., 35, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirs. "hunger and thirst" being a figure embracing all individual needs and unsatisfied desires of mau in all their variety (see Isa. zlix., It; Rev.

15. "Sir, give me this water, that I thirst not, neither come hither to draw." Sue is becoming interested, she forgets the barrier between Jew and Samaritan; she asks of Him, but she knows not what she asks, for she still thinks only of this water and tous

16. 'Jesus saith unto her, Go, call the husband, and come hither." Having asked for the water which He had to give, He will now prepare her to receive it, and the first step must be conviction of sin in order to the acceptance of Himself as Gou's righteous-

"I have no husband. Jesus s.id unto her. Thou hast well said. I have no husband." She thought to deceive Him, she knew Him not, nor for a moment imagine ! that He could read her inmost thought. Thinking to conceal her sin, she unintentionally spoke the real truth; from which He was presently load her on to see herself more fully and her exceeding sinfulness.

18. "For thou hast had five husbands, and he whom thou now hast is not thy husban !; in that saids: then truly." All things are naked and opened unto the eyes of Him with whom we have to do. He will bring every work into judgment, with every secret thing, whether it be good or whether it be evil (Heb. iv., 13; Eccl. zit., 14)

20. "Our fathers worshiped in this mountain; and Ye say that in Jerusalem is the place where men cught to worship." Site would fain turn away from the subject of her own sin and lead the conversation into another channel, as when one convinced of their errors says, "Well, I am not of your persuasion. I do not attend your church, I do not think as you do," thus hoping to evade the issue by an argument about other 21. "Jesus saith unto her Woman, believe

Me, the hour cometh when ye shall, neither in this mountain nor yet at Jerusalem way. ship the Father," He does not insist that niem is the place. He airects her away from places of worship to the great and on y object of worship, even God the Father 22. "Ye worship ye know not what. " " known what we worship, for salvation is of the Jews." God was pleased to reveal Himsed in Israel and through Israel to other

In "dut the hour comety, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father secreth such to worship Him." Notice the words "and now is in verses 21, 22, He pointed to an nour that cometh wasu it shall be fully manifest that "Salvation is of the Jews," but here He speaks of the present hour of time when every truly broken and contrite heart may become a true worshiper of the Father (Fs. li, 17). Compare the hour that now is and the nour that is coming in chapter v. 25, 28,

"It "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Thus the Son of God reveals the Father, and the way to the Father, to this sinful woman; and thus He is doing the will of Him that sent Him, and cating meat that the disciples knew not of use verses

25. "I know that Messias cometh, which is called Christ. When ite is come He wall ten us all trings." Fernans wondering in per heart, even as she said it, if she had not

found Him, for no one had ever talked a her like this, Never had her sinful is been so shown to her, and yet she we strangely drawn to Him who so reprove

25 "Jesus saith unto her, I that speak to to thee am He." Now, it is all told to Father is revealed in the Son, and she by seen the Saviour, the Christ, the King of Israel. He laid bare all her sin, and yet a not condemn her, for He came to save by to condemn (chapter iii., 17). Now, she i His messenger to others; the natural way is forgotten, for she has tasted living with and already it is in her a well springing Lesson Helper.

#### The Forestry Building at the World's Fair.

Chief Buchanan has sent out letter to all of the state boards of agriculture advising them as to the design of the proposed forestry building at & World's Fair. The building will be about 200 by 500 feet, and will occa py a commanding position on the lake shore. It will be designed to illustrys in its construction and arrangement the forestry wealth of the world. The architecture is of a rustic character and will make a beautiful effect, A feature will be the wide colounale along the front of the building and across either end. The supporting columns of this colonnade will be trunks of trees with the bark on, resresenting the characteristic woods of the United States. This will not only add to the unique beauty of the structure, but will furnish the states as opportunity to show specimens of their trees. These tree trunks will be twenty-five feet long, about twenty inches in diameter at the base, tapering gradually to the top. Each trusk will have attached to it a tablet as which will be engraved the name of the state furnishing it, the name of the tree, and the estimate of the quantity of such timber in the state or territory. Chief Buchanan asks each state board of agriculture to send an three of such tree trunks.

#### "The Cart Before the Horse."

The following are specimens of curious compositions: "A man was killed by a railway engine running into Victoria, supposed to be deaf." A man writes: "We have decided to erect a school house large enough to accommodate 500 scholars five stories high." On a certain railway the following luminous direction was printed: "Hereafter when trains a an opposite direction are approache each other on separate lines, drives will be requested to bring their respective trains to a dead halt before the point of meeting, and be careful not to proceed till each train by passed the other." "Wanted, sadde horse for lady weighing 950 pounds? An editor says: "We have received a basket of grapes from our friend W., for which he will accept out compliments, some of which are near ly two inches in diameter." A newspaper contained this: "We have two school rooms sufficiently large to comtain 300 pupils one above another. - [London Tid-Bits.

# A Big Spider.

In the jungles of Sumatra is found an enormous spider, which measures three inches across the body and seren across the legs. It is black in cor or, with red and yellow markings. It spins a geometrical web about for feet in diameter between two trees, which web is strong enough to knock off a pith hat. In one case the web. was extended between trees at least twenty feet apart by a system of guys and stays, of which not one was ab necessary or out of place; and be sides, was stretched in a vertical direction by two good sized pieces of wood-ax chips, in fact-slung to in lower margin. Some of the Samstras spiders are of such extraordinary and unspiderlike shape that only drawing could give an idea of them. One species, about the size of the garden si der, has a hard, shelly body, with \$ pear shaped projection on each side which as well as the body, is covered with spikes. - [Picavune.

# How to Test Death.

The difficulty of distinguishing eff tain forms of comatose sleep from are tual death has suggested all sorts of ingenious tests, such as holding \$ bright looking-glass in front of the nostrils, or forcing a spray of waitf against the closed eyelids. A sill more decisive experiment, however, consists in injecting the pale skinds the upper arm with a strong solution of ammonia. If a spark of life lingers it will betray itself by the appearance of a red spot .- [New York Telegram-