ONE OF DR. T. DEWITT TALMAGE'S STEELING DISCOURSES.

subject: "Biblical and Modern Nat rations of Dreams,"

TEXT: "He took of the stones of that place and put them for his pillows and lay damn in that place to sleep, and he dreamed."—Genesis xxviii., 11.

ed."—Genesis xxviii., 11.

Asleep on a pillowcase filled with hens' feathers it is not strange one should have pleasant dreams, but here is a pillow car fock, and Jacob with his head on it, and lo! a dream of angels, two processions, those coming down the stairs met by those roing up the stairs. It is the first dream of Bible record. You may say of a dream that it is nocturnal fantasis, or that it is the absurd combination of waking thoughts, and with a slur of intonation you may say, "It is only a dream," but God has honored the dream by making it the avenue through which again and again He has marched upon the human soul, decided the fate of Nations and changed the course of the world's his tory.

human soul, decided the fate of Nations and changed the course of the world's his tory.

God appeared in a dream to Abimelech, warning him avainst an unlawful marriage; in a dream to Joseph, foretelling His coming power under the figure of all the shear; to the chief between the harvest bowing down to his shear; to the chief butler, foretelling his shear; to the chief butler, foretelling his shear; to the chief butler, foretelling his shear; to the chief baker, announcing his fierablation; to Pharaoh, chowing his flerablation; to the sammer, to sammer and the other to be seen fat cows devouring the soven lean cow; to Solomon, giving the abrier of the swern fat cows devouring the barley cake smitting down a tent, encorable that the sammer of a barley cake smitting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the chief that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the chief that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that the sammer of a barley cake smiting down a tent, encorable that

the Dirth of Christin his own household; to Mary, hidding her fif from Herodic persecutions; to Pilate's wife, warning him not to become complicated with the judicial overthrow of Christ.

We all admit that God in ancient times and under Bible dispensation addressed the people through dreams. The question now is, Does God appear in our day and reveal Himself through dreams? That is the question this morning I shall try to answer. You ask me if I believe in dreams, and shat question this morning I shall try to answer is I do believe in dreams, and that I have to say will be under five heads.

Remark the First—The Scriptures are so fail of revelation from God that if we get no communication from Him in dreams we or on the state of the sta

Waking thoughts had develoted that we ought to be satisfied if we get no further revelation. Sound sleep received great honor when Adam slept so extraordinarily that the surgical incision which gave him Eve did not wake him, but there is no such need for extraordinary slumber now, and he who catches an Eve must needs be wide awaket Noneed of such a dream as Jacob had with a ladder against the sky, when 10,000 times it had been demonstrated that earth and heaven are in communication. No such dream needed as that which was given to Ablimelech, warning him against an unlawful marriage, when we have the records of the county clerk's office. No need of such a dream as was given to Paaraoh about the seven years of famine, for now the seasons march in regular procession, and steamer and rail train carry breeslatuffs to wery famine struck Nation. No need of a dream like that which encuraged Gideon, for all through Christendom it is announced and acc.nowledged and demostrated that right sousness sconer or later will get the victory. If there should come about a crists in your life upon which the Bible does not seem to be sufficiently specific, go do in prayer, and you will get especial direction. I have more faith 99 times out of 00 in directions given you with the Bible in your long of the county clerk the sufficiently specific, go do in prayer, and you will get especial direction. I have more faith 99 times out of 00 in directions given you with the Bible in your long that up the tooly book, Chow directions through directions from God, and the Chinese, in their tooly book, Chow King, should think their emper or gets his directions through directions. But the subjects when were classified into a science. But why do you and I put so much stress upon dreams were classified into a science.

dreams when we have a supernal book of in-finite wisdom on all subjects? Why should, we harry ourselves with dreams? Why should Eddystone an I Barnegat lighthouses question a summer firefle.

we harry ourselves with greams; why should Eddystone an I Barnegat lighthouse question a summer firefly.

Remark the Second—All dreams have an important meaning.

They prove that the scall is comparatively independent to the body. The eyes are closed, the senses are dull, the entire body goes into a letharcy which in all languages is used as a type of death, and then the soul spreads its wing and never sleeps. It leaps the Atlantic Ocean and mingles in scenes 3000 miles away. It travels great reaches of time, flashes back eighty years, and the octogenarian is a boy again in his father's house if the soul before it has entirely broken its chains of flesh can do all this, how far can it leap, what circles can it cut, when far can it leap, what circles can it cut, when it is fully liberated.

It is fully liberated.

Every dream, whether agreeable or harassing, whether sunshiny or tempestuous, means so much that rising from your cuch you capte to kneel down and say: "O God, am I finmortal? Whence? Whither? Two satures. My soul caged now—what when his door of the cage is opened? If my soul can fig so far in the few hours in which my bedy as alsoep in the night, how far can it if y when my body sleeps the long sleep of the arter? Og, this power to dream, how the property of the care of the capter of the ca for the man of the state of the

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physical condition and are not a supernatural message.

physical condition and are not a supernatural message.

Joo hal carbunoles, and he was soared in the night. He says, "Phou scarret me with dreams and terrifiest me with visious." Solo mon had an overwrought brain verwrought brain verwrought brain the property of the pro

and lay confounded with unutterable simy things among wreathy and Nilotic mud."
Do not mistake narcotic disturbancs for divine revelation.
But I have to tell you that the majority of dreams are merely the penalty of outraged digestive organs, and you have no right to mistake the nightmars for heavenly revelation. Late suppers are a warranty deed for bad dreams. Highly spiced meals at 11 o'clock at night instead of opening the door leavenward open the door infernal and diabolical, You outrage natural law, and you insult the God who made these laws. It takes from three to five hours to digest food, and you have no right to tax your digestive organs in struggle when the rest of your body is it somnolence. The general rule is, eat nothing after 6 o'clock at night, retire at 10, sleep on, your right side, keep the window open five inches for ventilation, and other worlds will not disturb you much.
By physical maltreatment you take the ladder that Jacob saw in his dream and you lower it to the nether world, allowing the ascent of the demoniscal. Dreams are mid-night dyspepsia. An unregulated desire for something to eat ruined the race in paradise, and an unregulated desire for something to eat keeps it ruined. The world during 6000 years has tried in vain to digest that first apple. The world will not be evangelized until we get rid of a dyspeptic Christianity. Healthy people do not want this cadaverous and sleepy thing that some people call religion. They want a religion that lives regularly by day and sleeps soundly by night.

If through trouble or coming on of old age or exhaustion of Christianis, but here are no blassed communications to those who willingly surrender to indigestibles. Napoleon's army at Leipsic, Dresden and Borodino came near being destroyed through the disturbed gas*ric juices of it commander. That is the way you have lost some of your hattles.

Another revnerk I make is that our fars man are apt to be meraly the acho of our fars thoughts.

Another remerk I make is that our freams are apt to be meraly the scho of our day thoughts.

I will give you a recipe for pleasant freams: Fill your days with elevated thought and unselfish action, and your are similed thought and unselfish action, and your are gouging and grasping and avarious, in your dreams you will see gold that you cannot clutch and bergains in which you were outshylocked. If during the day you are irascible and pugnacious and gunpow dery of disposition, you will at night have battle with enemies in which they will get the best of you. If you are all day long in a hurry, at night you will dream of rail trains that you want to catch while you cannot move one inch toward the depot.

If you are always oversuspicious and expectant of assault, you will have at night hallucinations of assault, you will have at night hallucinations of assault, you will have at night hallucinations of assassins with daggers drawn. No one wonders that Richard III., the iniquitous, the night before the battle of Bosworth Field, dreamed that all those whom he had murdered stared at him, and that he was torn to pleese by demons from the pit. The scholar's dream is a philosophic echo. Chierdige composed his "Kubla Khar" alseep in a narcotte dream and waking up wrote down 300 lines of it. Tartini, the violin player, composed his most wonderful sonata while asleep in a dream so vivid that waking he easily transferred it to paper.

Waking thoughts have their echo in sleeping thoughts. If a man spends his life in trying to make others happy and is heavenly minded, around his pillow he will see cripples wan have got over their crutch and processions of cleential imperials and hear the grand march roll down from drums of heaven over jasper parapets. You are very and having show how the tast all dreams have an important mission, above to my fith and most import for the body, and having above to work that all dreams have an important mission of the soul from the body, and having show the comparative independence of the soul fr

Christian, telis me that one night while on the sea he had dreamed that a ship's crew were in great suffering. Waking up from his dream, he put about the ship, tacked in different direction, surprised everybody on the vessel—they thought he was going crazy—salled on in another direction hour after hour, and for many hours until he came to the perishing crew and rescued them and brought them to New York. Who conducted that dream? The God of the serial that dream? The God of the spithead for the West Indies and ran against the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets to dis of starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad who is the hight dreamed that there was a crew of sallors dying on the Caskets. He told his father of his gream. The vessel came down by the Caskets in time to find and to rescue these

poor dying men. Who conducted that draum? The God of the rocks, the God of

dram? The God of the rooks, the God of the sea.

The Rev. Dr. Bushnell, in his marvelous book entitled, "Nature and the Superratural," gives the tolowing feet that he got from Captain Yount in California, a fact confirmed by many ismulies. Captain Yount dreamed. Evida one night that 150 miles away there was a company of traders fast in the snow. He also saw in the dream rooss of peculiar formation, so I telling his dream to an old shuster, the hunters and the first formation, so I telling his dream to an old shuster, the hunters and the first formation, and telling his dream to an old shuster, the hunters and the formation of the state of the first dream, although laughed at by his neighbors, although laughed at by his neighbors, and biankets and started out on the expedition, traveled 150 miles, saw those very rooks which he had described in his dream, and finding the suffering ones at the foot of those rocks brought them back to confirm the story of Captain Yount. Who conducted that dream? The God of the snow, the God of the Sierra Nevadas.

God has often appeared in dreams to reseve and captair. You have known people

the God of the Sierra Nevadas.
God has often appeared in dreams to rescue and comfort. You have known people sperhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolace, and tney awastened in perfect resignation because of what they had seen in slumber. Dr. Crannage, one of the most remarkable men I ever met—remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. The woman was rheumanch, acks, poor to the last point of destitution. She was waited on and cared for by another poor woman, her only attendant.

rneumanc, sick, poor to the last point of destitution. She was waited on and cared for by another poor woman, her only attendant.

Word came to her one day that this poor woman had died, and the invalid of whom I am speakinz lay helpless upon the couch wondering what would become of her. In that moof she fell asleep. In her dreams she said the angel of the Lord appeared and took her into the open air and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of the day of all kinds of worldly supply. The angel of the Lord said to her, "Woman, all these meuntains belong to your Father, and do you think that He will let you, His child, hunger and die."

Dr. Crannage told me by some divine impulse he went into that destitute home, saw the suffering there and administered unto it, caring for her all the way through. Do you tell me that their dream was Woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No, it was an all sympathetic God addressing a poor woman through a dream. The Rev. John Newton, the fame of whose piety fills ail Christendom, while a profligate sailor on shipboard, in his dream, though that a being approached him and gave him a very last the proper of the sufficient of the sufficient of the proper of the p

plungs into the sea and bring the ring up if he desired it be desired it be desired. The sea and brought it up and said to John Newton. "Here is that gen, but it him? I will keep it for you, lest you lose it again," and John Newton consents and all the fire went out from the mountains, and all the fire went out from the mountains, and all the signs of jurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gen was his soul, and that the being who persuaded him to throw it overboard was Stata, and that the one who plunged in and restored that gen, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that nost wonderful man.

A German was crossing the Atlantic ocean, and in his dream he saw a man with a handful of white flowers. The German, arriving in New York, wandered into the Futton street. Prayer—meeting, and Mr. Lumphier—whom many of you know—the great apostle of prayer meetings, that day had given to him a bunch of tuberoses.

They stood on his desk, and at the close of the religious services he took the une-

New York, wandered into the Faiton street prayer meeting, and Mr. Lamphier—whom many of you know—the great apostle of prayer meetings, that day hid given to him a bunch of tuberoses.

They stood on his desk, and at the close of the religious services he took the tuberoses and the ferman followed him, and through an interpreter told Mr. Lamphier that on the sea he had dreamed of a man with a handful of white flowers and was told to follow him. Suffice it to say, through that interview and tollowing interviews he became a Christian and is a city missionary preaching the Gospel to his own countrymen. God in a dream!

John Hardock, while on shipboard, dreamed one night that the day of judgment had come, and that the roll of the ship's crew was called, except his own name, and that these people, this crew, were all osmished, and in his dream he asked the reader why his own name was omitted, and ne was told it was to give him more opportunity for repentance. He woke up a different man. He became illustrious for Christian attainment. If you do not believe these things, then you must discard all testimony and refuse to accept any kind of authoritative witness. Golin a dream!

Ray. Herbert Mendes was converted to God through a dream of the last judgment, and I doubt if there is a man or woman in this house to-day that has not had some dream of that great day of judgment which shall be the whinding up of the world's history. If you have not dreamed of it, parhaps to-night you may dream of that day. There are enough materias to make a dream. Enough populations, for all the transitions and the last him of the world shall belaz. Enough excitanting from a long and the other deceaning, the one led on by the rider on the white horse of exernal tool black the offens from hence, and il the seas will fail into line of one of two processions, and the one ascending and the other deceaning, the one led on oy Apollyon on the black do done led on oy Apollyon on the black do done led on oy Apollyon on the black do done led on oy Apolly

The loss to the farmers of Michigan in 1892 from smut of oats is estimated at *** \$1,000,000.

Small-Per in Wall Paper.

"Many years ago a person was sick of small-pox in a firm house in the country town of Groton, and after the patent recovered the dwelling was foundated and repapered. Irs Chester and family now dwell in the house. The paper was removed a wask or so ago, and presently. Mr. Chester's daughter was stricken with amplicant.

material as glue and paste gives off de-leterious gases in such small quantities that we do not discover them, though those who study it can smell it in most those who study it can smell it in most rooms papered, and especially where a number of layers of paper have been pasted upon each other. Sinitarians claim that these conditions have more to do with our ill health than

we are aware of; that such a state of things in the room in which we live fects us more for better or worse than does a change of climate; that it would be cheaper, at least, to try a change of room or one coated with some non-decaying material, before going to the ex-pense and trouble of a change of climate.

The Penulty of Heedlessness.

Intellectual Item

his full mental power until the age of 25, and the development of talent is most marked between the ages of 30

Vote for Hood's Forty Years in the Ministry



I Should Lose the Use of It. I felt better soon after I began with Hood a Satsaparilla, and when I had taken 4 bottles the rheumatism entirely left me. I have been a minister of the M. E. Church 40 years, and like many others of sedentary hab ts have suf-

HOOD'S Sarsaparilla

fered with Dyspepsia, and Insomnia, but while taking Hood's Sarsaparills I have had a good appetite, food digested well, I gained several pounds and sleep better. I vote for Hood's." Rev. W. R. PUFFER. Richford, Vt. Head's Fills are the best after-dimer Fills, sees the disease, comes

removed a west or so ago, and presents.

Mr. Chester's daughter was stricken with small-pox. In the opinion of the physician the significant of the disease were dormant in the walls of the room."

The above of pring from the Simenmant Enquirer makes good the claims of sanitarians, that all disease greens dud a hiding place in wall paper, with its vegetable paste to hold it on the wall, and its animal glue to hold its colors; that these, to say the least, are not the best materials with which to cover so much space around uslas the walls in which we live and sleep, and that paper and glue are great absorbents of moisture, of which every person throws off a certain number of ounces in exhalations every day, and that such decaying material as glue and paste gives off delarging agast is such arous.

The army stood in the presence of death, silent with horror.

death, silent with horror.

The condemned man, pale but resolute, had taken his place beside the coffin which was to hold his mortar clay, facing the firing squad. Howas a handsome soldier, and it wrung the hearts of his comrades to see him about to meet a dishonorable end.

The culprit was speaking. His voice was clear and firm, and his words reached every ear in that great concourse.

concourse.
"My friends---"

"My friends—"
Already there was many a tearful
eye riveted upon that beloved figure.
"I die the victim of my own carelessness. Once my prospects were as
bright as yours. I had been commended for my bravery—"
A nurmur of approval ran through
the trops

the troops.

"And the scars upon my body attest my devotion to the cause. I have been declared a good soldier, but one day, in a fit of unaccountable heed-leasness."

His head sank upon his breast.
"I passed within four miles of a superior officer and did not touch my hat. My fate is a just one and I make no complaint."

They were sorry to see him shot, but they appreciated the necessity of maintaining discipline.—Detroit Tri-

said that a man does not reach



"Having taken Hood's Sarsaparilla five months I am satisfied it is an excellent remedy. For years I have had **Rheumatism**, afflicting my body, but especially my right a m from elbow to shoulder, so severe I feared.

Three things workingmen ka the most trouble hard-strain work Sprains, Bruin

.... Soreness. THREE AFFLICT

Three supreme tions, which all the knows afflict me the most with Ad-Pains are: Rheum Neuralgia and Luni

THREE THINGS to do are simply Buy be promptly and permanently cured

TOALLY ly cured by the use of Easily Taken Up

Cod Liver Oil as 't appears in Scott's Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion. organs of digestion.

Scott's Emulsion

of Cod Liver Oil with Hypophot phites has come to be an artic of every-day use, infallible cure for Colds, Court Throat troubles, and a position builder of flesh.

"German Syrup"
William McKeekan, Druggit oomingdale, Mich. "Thave be

Bloomingdale, Mich. "I have be the Asthma badly ever since lost out of the army and though I have been in the drug business for filter been in the drug business for more years, and have tried nearly every thing on the market, nothing be given me the slightest relief until few months ago, when I used be schee's German Syrup. I amore glad to acknowledge the greatguit has done me. I am greatly relied during the day and at nightgus sleep without the least trouble.



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re is considered as a constant of the constant near Durra venty-eight or one hundred years of age. He his remark lucidity of mind, and thous either see, hear nor talk n ittle he does say is clear and t The following is the bric he gave of himself to a r

It he gave of himself to a r

or:

I know nothing of my fath
her save as has been told me,
t they told me I believe my me
from Virginia She was a pe
a slave. My father was a
aded Indian and you see I look
h more like his race than I di
mother's. Just before I was b
ro trader, named Caleb Hu
ght my mother and started is
hier. While going through is
olina he stopped awhile in Law
noth, and there I was born and
dever since. I was sold at one
named Stoddard and lived wit
il I was freed. Hughes tool
ther on and I have never seen or
her since. I have never seen or
her since. I have never seen or
law brothers or sisters.

'I can remember clearly one sm
ent of the Revolutionary War. I can remember clearly one sment of the Revolutionary War.

agn a single time with the was the rock, and so was undiscover ade his escape."

"I have been a farmer all my ling to feeble to work at all in the rock of the roc

ng in on him and making a halo as snowy locks.

It's wife is a negress of ser cars of age. She supports her lovaking in washing, and with hands cultivates a small garden mail patch of tobacco. The toler of the rown and her husband's the cures it herself the rafters cabin, having bunches of the dry pendant from them. Through straining influence of her hus whom she is palpably very progrards with a sort of superstiticable is almost as reticent as Joseff.

and Joe has many comforts supp by the white families in the n hood, among whom are many ants of Mr. Archibald Owings, of Joe's Revolutionary War Joe's Revolutionary War ence. - [New York Advertiser.

The cloth cuirass, invented being tailor to resist the smaullet, and recently approved ferman War Department. German War Department, lested in repeated trials at Man Uniforms of the new cloths,

Uniforms of the new cloths, wooden effigies, were not piballs shot from points 100, 2 metres distant. At shorter wooden figures were so deepl that the officers concluded the the impact was sufficient to stur To make the cuirass the talk applies a secret preparation to hary cloth tunic. Thus pretunic weights about six pour prepared cloth could not be uprotect the arms and legs, an hamper greatly the movemen soldier.—[New York World.

From Five Cents to \$3

A five-cent stamp was sold York the other day for \$325, a been cancelled at that. It was Haven five-cent stamp of 1845 been cut from the envelope, paired its value. Aside from alue, the stamp has an intertory. It was sent by Mr. De family in Packskill and passes hands of Mrs. Duval, wife o paw's scoretary, about ten y Her son sold is to Scott & whom Mr. Mayer bought it. got it beck less night for \$22 yune.