REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Biblical and Modern Narrations of Dreams,"

TEXT: "He took of the stones of that place and put them for his pillows and lay down in that place to sleep, and he dreamed."-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 of rock, and Jacob with his head on it, and lo! a dream of angels, two processions, those coming down the stairs met by those going up the stairs. It is the first dream of Bible record. You may say of a dream that it is nocturnal fantasia, 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.
God appeared in a dream to Abimelech, warning him against an unlawful marriage; in a dream to Joseph, foretelling His com-ing power under the figure of all the sheaves of the harvest bowing down to his sheaf; to the chief butler, foretelling his disimprisonment; to the chief baker, announcing his decapitation; to Pharaoh, showing him first the seven plenty years and then the seven famine struck years, un-der the figure of the seven fat cows devouring the seven lean cows; to Solomon, giving him the choice between wisdom and riches and honor; to the warrior, under the figure of a barley cake smiting down a tent, en-couraging Gideon in his battle against the Amelekites; to Nebuchadnezzar, under the figure of a broken image and a newn down tree, foretelling his overthrow of power; to Joseph of the New Testament, announcing the birth of Christ in his own household; to Mary, bidding her fly 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 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 everybody asks, and that question this morning I shall try to answer. You ask me if I believe in dreams. My answer is I do believe in dreams, but all I have to say will be under five heads. be under five heads.

Remark the First—The Scriptures are so full of revelation from God that if we get no communication from Him in dreams we

ought nevertheless to be satisfied. With 20 guidebooks to tell you how to get to Boston or Pittsburg or London or Glas-gow or Manchester, do you want a night vision to tell you how to make the journey? We have in this Scripture full direction in regard to the journey of this life and how to get to the celestial city, and with this grand guidebook, this magnificent directory, we ought to be satisfied. I have more faith in a decision to which I come when I am wide awake than when I am sound asleep. I have noticed that those who gave a great deal of their time to studying dreams get their brains addled. They are very anxious to remember what they dreamed about the

first night they slept in a new house.

If in their dream they take the hand of a corpse, they are going to die. If they dream of a garden, it means a sepulcher. If something turns out according to a night vision, they say, 'Well, I am not surprised. I dreamed it." If it turns out different from the night vision, they say, "Well, dreams go by contraries." In their efforts to put their dreams into rhythm they put their their dreams into rhythm they put their waking thoughts into discord. Now the Bible is so full of revelation that we ought to be satisfied if we get no further revela-

Sound sleep received great honor when Adam slept so extraordinarily that the sur-gical incision which gave him Eve did not wake him, but there is no such need for ex-traordinary slumber now, and he who No need 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. dream needed as that which was given to Abimelech, warning him against an unlawful marriage, when we have the records of the county cierk's office. No need of such a dream as was given to Pharaoh about the seven years of famine, for now the seasons march in regular procession, and steamer and rail train carry breedstuffs to famine struck Nation. No need of a dream like that which encouraged Gideon, for all through Christendom it is announced and acknowledged and demonstrated that right-

eousness sooner or later will get the victory.

If there should come about a crisis in your life upon which the Bible does not seem to be sufficiently specific, go to God in prayer, and you will get especial direction. I have more faith 99 times out of 100 in directions given you with the Bible in your lap and your thoughts uplifted in prayer to God than in all the information you will

get unconscious on your pillow.

I can very easily understand why the
Babylonians and the Egyptians, with no
Bible, should put so much stress on dreams, and the Chinese, in their holy book, Chow King, should think their emperor gets his directions through dreams from God, and that Homer should think that all dreams came from Jove, and that in ancient times dreams were classified into a science. But why do you and I put so much stress upon dreams when we have a supernal book of infinite wisdom on all subjects? Why should we harry ourselves with dreams? Why should Eddystone and Barnegat lighthouses

question a summer firefly.

Remark the Second—All dreams have an important meaning.

They prove that the soul is comparatively

independent of the body. The eyes are closed, the senses are dull, the entire body goes into a lethargy 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 it is fully liberated.

Every dream, whether agreeable or harassing, whether sunshiny or tempestuous, means so much that rising from your couch you ought to kneel down and say: "O God, am I immortal? Whence? Whither? Two am I immortal? Whence? Whither? Two natures. My soul caged now—what when the door of the cage is opened? If my soul can fly so far in the few hours in which my body is asleep in the night, how far can it fly when my body sleeps the long sleep of the grave?' Oh, this power to dream, how startling, how overwhelming! If prepared for the after death flight, what an enchantment! If not preserved for the after death ment! If not prepared for the after death flight, what a crushing agony! Immortal!

Remark the Third-The vast-majority of dreams are merely the result of disturbed physical condition and are not a supernatural

Job had carbuncles, and he was scared in the night. He says, "Thou scarest me with dreams and terrifiest me with visions," Solo-mon had an overwrought brain, over-wrought with public business, and he suf-fered from erratic sumber, and he writes in fered from erratic number, and he writes in Ecclesiastes, "A dream cometh through the multitude of business." Dr. Gregory, in experimenting with dreams, found that a bottle of hot water put to his feet while in slumber made him think that he was going up the hot side of Mount Etna.

Another morbid physician, experimenting with dreams, his feet uncovered through sleep, thought he was riding in Alpine dligence. But a great many dreams are merely narcarcotic disturbance. Anything that you see while under the influence of chloral

or brands or "hasheesh" or laudanum is not a revelation from God. The learned De destitution. She was waited on and cared for by another poor woman, her only atcation what he saw in sleep, opium saturated; dreams which he afterward described

in the following words:
"I was worshiped, I was sacrificed. I fled from the wrath of Brahma through all the forests of Asia. Vishnu hated me. Siva laid in wait for me. I come suddenly upon Isis and Osiris. I had done a deed, they said, that made the crocodiles tremble. I was buried for a thousand years in stone coffins, with mummies and sphinxes in narrow chambers at the heart of eternal pyramids. I was kissed with the cancerous kiss of crocodiles and lay confounded with unutterable slimy things among wreathy and Niiotic mud."

Do not mistake narcotic disturbance for divine revelation.

vine 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 nightmare for heavenly revelamistake the hightmare for heavenly levela-tion. Late suppers are a warranty deed for bad dreams. Highly spiced meals at 11 o'clock at night instead of opening the door heavenward open the door infernal and dia-bolical. 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 in somnolence. The general rule is, eat nothing after 6 o'clock at night, retire at 10, sleep on your right side, keep the win-dow open five inches for ventilation, and other worlds will not disturb you much.

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 demoniacal. Dreams are midnight 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

If through trouble or coming on of old age or exhaustion of Christian service you canor exhaustion of Christian service you can-not sleep well, then you may expect from God "songs in the night," but there are no blessed communications to those who will-ingly surrender to indigestibles. Napoleon's army at Leipsic, Dresdeu and Borodino came near being destroyed through the dis-turbed gastric juices of it commander. That is the way you have lost some of your battles.

Another remark I make is that our dreams are apt to be merely the echo of our

I will give you a recipe for pleasant dreams: Fill your days with elevated thought and unselfish action, and your dreams will be set to music. If all day you are gouging and grasping and avaricious, in your dreams you will see gold that you cannot clutch and bargains in which you were outshylocked. If during the day you are irascible and pugnacious and guapow-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 unot move one inch toward the depot.

If you are always oversuspicious and ex pectant 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 pieces by demons from the pit. The scholar's dream is a philosophic echo. The poet's dream is a rhythmic echo. ridge composed his "Kubla Khan" asleep in a narcotic 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 wak-ing he easily transferred it to paper.

Waking thoughts have their echo in sleep-ing thoughts. If a man spends his life in trying to make others happy and is heavenly minded, around his pillow he will see crip-ples who have got over their crutch and processions of celestial imperials and hear the grand march roll down from drums of heaven over jasper parapets. You are very

ou are wide awake. Now, having shown you that having a Bible we ought to be satisfied not getting any further communication from God, and having shown you that all dreams have an important mission, since they show the com-parative independence of the soul from the body, and having shown you that the ma-jority of dreams are a result of disturbed physical condition, and having shown you that our sleeping thoughts are apt to be an echo of our waking thoughts, I come now to my fifth an i most important remark, and that is to say that it is capable of proof that God does sometimes in our day, and has often since the close of the Bible dispen-

sation, appeared to people in dreams.

All dreams that make you better are from God. Hor do I know it? Is not God the source of all good? It does not take a very logical mind to argue that out. Tertullian and Martin Luther believed in dreams. The and Martin Luther believed in dreams. The dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthagistan father. the fact that a Carthaginian physician was persuaded of the immortality of the soul by an argument which he heard in a dream. The night before his assassination the wife of Julius Casar dreamed that her husband fell dead across her lap. It is possible to prove that Gol does appear in dreams to warn, to convert an i to save men.

My friend, a retired sea captain and a My friend, a retired sea captain and a Christian, tells 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 directions, surprised everybody on the vessel—they thought he was going crazy—sailed on in another direction hour after hour, and for many hours until he came to the perishing crew and rescued them and the perishing crew and rescued them and brought them to New York. Who conduct-

ed that dream? The God of the sea.

In 1625 a vessel went out from 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 die of starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son This lad twice in the night dreamed that there was a crew of dying on the Caskets. He told his father of his dream. The vessel came down by the Caskets in time to find and to rescue those poor dying men. Who conducted that poor dying men. Who conducted that dream? The God of the rocks, the God of

The Rev. Dr. Bushnell, in his marvelous book entitled, "Nature and the Supernatural," gives the following fact that he got from Captain Yount in California, a fact confirmed by many families. Captain Yount dreamed twice one night that 150 miles away there was a company of traders fast in the snow. He also saw in the dream rocks of peculiar formation, and telling his dream

in the snow. He also saw in the dream rocks of peculiar formation, and telling his dream to an old hunter the hunter sad, "Why. I remember those rocks; those rocks are in the Carson Valley pass, 150 miles away."

Captain Yount, impelled by this dream, although laughed at by his neighbors, gathered men together, took mules and blankets and started out on the expedition, traveled 150 miles, saw those very rocks which he had described in his dream, and finding the suffering ones at the foot of 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

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 speaking lay helpless upon the couch
wondering what would become of her. In
that mood 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 butter, and in another direction, and there were mountains there were mountains of butter, and in another direction, and there were mountains of all kinds of worldly supply. The angel of the Lord said to her, "Woman, all these mountains 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 impuss he went into that destitats home, saw the suffering there and administered unto

the suffering there and administered unto it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anodynes? Was that the phan-tasmagoria of a diseased brain? No, it was an all sympathetic God addressing a poor

voman through a dream.

Furthermore, I have to say that there are Furthermore, I have to say that there are people in this house who were converted to Got through a dream. The Rev. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shiptboard, in his dream, thought that a being approached him and gave him a very beautiful ring and put it upon his finger and said to him, "As long as you wear that ring you will be prospered; if you lose that ring, you will be ruined."

In the same dream another personage appeared, and by a strange infatuation personage, and by a strange infatuation personage.

peared, and by a strange infatuation per-suaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire, and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treisure, another personage came through the dream and told John Newton he would plunge into the sea and bring the ring up if he desired it.

He plunged into the sea and brought it up and said to John Newton, "Here is that gem, but I think I will keep it for you, lest you lose it again," and John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the one who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.

A German was crossing the Atlantic s handful of white flowers, and he was told to follow the man who had that handful of white flowers. The German, arriving in New York, wandered into the Fulton street prayer meeting, and Mr. Lamphier-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 tube-roses and start d homeward, and the German followed him, and through an inter-preter 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 banished, and in his dream he asked the banished, and in his dream he asked the reader why his own name was omitted, and he 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. God in a dream!

Rev. 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

dream of that great day of judgment which shall be the winding up of the world's his-tory. If you have not dreamed of it, perhaps to-night you may dream of that day. There are enough materials to make a dream. Enough voices, for there shall be the roaring of the elements and the great earthquake. Enough light for the dream, for the world shall blaze. Enough excitemens, for the mountains shall fall.

water, for the ocean shall roar. Enough nomical phenomena, for the stars shall t. Enough populations, for all the races of all the ages will fall into line of one of two processions, and the one ascending and the other descending, the one led on by the rider on the white horse of eternal victory, the other led on by Apollyon on the black charger of eternal defeat. The dream comes on me now, and I see the lightnings from above answering the voicanic disturbances from beneath, and I

hear the long reverberating thunders that shall wake up the dead, and on one side I see the opening of a gate into somes golden and amethystine, and on the other side I hear the clanging back of a gate into bas-tiles of eternal bondage, and all the seas, lifting up their crystal voices, cry, "Come to judgment!" and all the voices of the heaven cry, "Come to judgment!" and crumbling mausoleum and Westminster aboeys and pyramids of the dead with mar-

bie voices cry, "Come to judgment?"

And the archangel seizes an instrument of music which has never yet been sounded, an instrument of music that was made only for one sound, and thrusting that mighty trumpet through the clouis and turning it this way he shall put it to his lip and blow the long, loui blast that shall make the solii earth quiver, crying, "Come to judg-

Then from this earthly grossness quit, Attired in stars we shall forever sit.

Twins of Mixed Breed.

A cow belonging to Mr. Weatherby, a well-to-do stockman of Manhattan, recently gave birth to a pair of singular animals. They resemble colts more than calves, although both possess rudimentary horns and the hoofs of cattle, but in all other respects they seem to be young horses, having long, flowing manes and the tails of colts, only these latter are unusually long and bushy. One is a male and the other is a female, and both are well-developed, well-shaped animals. The mother, however, seems to know that there is something abnormal about them, and has declined to allow them natural nourishment, so they are to be brought up by hand .- Philadelphia

Bald Facts About a Blush.

The capillaries, or small blood vessels, which connect the arteries and veins in the body, form, particularly over the cheeks, a network so fine that it is necessary to employ a microscope to distinguish them. Ordinarily the blood the God of the Sierra Nevadas.

God has often appeared in dreams to rescue and comfort. You have known people—perhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolable, and they awakened 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 we passes through these vessels in normal

Boiling Water in an Envelope.

"My wife and I," says a traveling man, "were once in a hotel where we couldn't get any boiling water. After we had discussed the situation my wife asked me if I had an envelope in my satchel. I got one out, when she told me to fill it with water and hold it over the gas jet. I hesitated, but finally did it, and expected to see the envelope blaze up every moment. But it didn't blaze. The envelope took on a little s ot but that was all. The water boiled i time, and the envelope was as good as ever when the experiment was at an end.

cess, but try it yourself and see if it will not work."-Chicago Herald.

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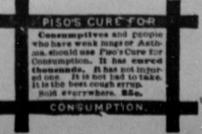
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