"DREAMS"

Dr. Talmage Says They Are the Avenue Through Which God Has Marched Upon the Human Soul.

Proof of Immortality—Warned by God.

WASHINGTON, D. C.—In this discourse Dr. Talmage discusses a much talked of subject, and one in which all are interested. The text is Joel ii, 28: "I will pour out My spirit upon all flesh. Your old men shall dream dreams, your young men shall see visions."

In this photograph of the millennium the dream is lifted into great conspicuity. You may say of a dream that it is a 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 history. God appeared in a dream to Abimelech, warning him against an unlawful marriage; in a dream to Jacob, announcing by the ladder set against the sky full of angels, the communication between earth and heaven; in a dream to Joseph, foretelling his coming 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 famine struck years, under the figure of the seven lean cows devouring the seven fat cows; to Solomon, giving him the choice between wisdom and riches and honor; to a warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Midianites; to Nebuchadnezzar, under the figure of a broken image and a hewn down tree, foretelling the overthrow of his power; to Joseph, of the New Testament, announcing the birth of Christ in his own household, and again bidding him 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 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 I will try to answer. You ask me if I believe in dreams. My answer is, I do, but all I have to say will 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 twenty guidebooks to tell you how to get to New York or Pittsburg or London or Glasgow 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 give 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 waking thoughts into discord. Now, the Bible is so full of revelation 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 awake! No need of such a dream as Jacob had, with a ladder against the sky, when ten thousand times it has been demonstrated that earth and heaven are in communication. No such dream needed as that which was given to Abimelech, 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 Pharoah about the seven years of famine, for now the seasons march in regular procession and steamer and rail train carry breadstuffs to every 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 righteousness 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 ninety-nine times out of a hundred 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 chain 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 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! Immortal! immortal!

Remark the Third—The vast majority of dreams are merely the result of disturbed physicial condition, and are not a supernatural message. Job had carbuncles and he was scared in the night. He says, "Thou scarest me with dreams and terrifiest me with visions." Solomon had an overwrought brain, overwrought with public business, and he suffered from erratic slumber, 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 he was going up the hot sides of Mount Etna. Another morbid physician, experimenting with dreams, his feet uncovered through sleep, thought he was riding in an Alpine diligence. But a great many dreams are merely narcotic disturbance. Anything that you see while under the influence of chloral or brandy or hasheesh or laudanum is not a revelation from God.

The learned De Quincey did not ascribe to divine communication 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. Sceva laid in wait for me. I came 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 Nilotic mud."

Do not mistake narcotic disturbance for divine revelation. But I have to tell you that the majority of the dreams are merely the penalty of outraged digestive organs, and you have no right to mistake the nightmare for heavenly revelation. Late suppers are a warranty deed for bad dreams. Highly spiced salads at 11 o'clock at night, instead of opening the door heavenward, open the door infernal and diabolical. You outrage natural law, and you insult the God who made those laws. It takes from three to five hours to digest food, and you have no right to keep 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 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 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 the 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 Christian service you cannot sleep well, then you may expect from God "songs in the night," but there are no blessed communications to those who willingly surrender to indigestibles. Napoleon's army at Leipsic, Dresden and Borodino came near being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of your battles.

All dreams that make you better are from God. How 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 dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthagenian 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 Caesar dreamed that her husband fell dead across her lap.

Furthermore, I have to say that there are people who were converted to God through a dream. The Rev. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, 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 persuaded John Newton to throw overboard that ring, and it sank into the sea. Then the mountains in sight were full of fire, and the air was was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure another personage came through the dream and told John Newton he would plunge into the sea and bring that 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 Ocean, and in his dream he saw a man with a 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, 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 tuberoses and started homeward, and the German 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 that through that interview and following interviews he became a Christian and is a city missionary, preaching the gospel to his own countrymen. God in a dream!

John Hardonk, 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 this 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 many of us have had some dream of that great day of judgment which shall be the winding up of the world's history. If you have not dreamed of it, perhaps tonight 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 excitement, for the mountains shall fall. Enough water, for the ocean shall rear. Enough astronomical phenomena, for the stars shall go out. Enough populations, for all the races of all the ages will fall into line of one of two processions, 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 volcanic disturbances from beneath, and I hear the long reverberating thunders that shall wake up the dead, 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 abbeys and pyramids of the dead with marble voices cry, "Come to judgment!" And the archangel seizes an instrument of music that was made only for one sound, and thrusting that mighty instrument through the clouds and turning it this way, he shall put it to his lips and blow the long, loud blast that shall make the solid earth quiver, crying, "Come to judgment!"

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

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OF INTEREST TO WOMEN

Hat Pins Are Elaborate.

As the craze for decoration increases hatpins are brought in to share it. The carved hatpin is not uncommon, but the pin of intricate silver, with jewels set in, is showier. The most unusual forms are seen, and in some of the new pins the heads are so elaborate that they form a part of the hat trimming. They protrude far out at the side of the hat instead of lying in close, next to the crown, as the old-fashioned hatpin was wont to lie, and they are rich with semi-precious stones and heavy with the gold or the silver of which they are composed. More and more elegant do they become until the purchase of a hatpin form a large part of the expense of a hat, for, of course, the hatpin must match the millinery of the hat.

A Great Traveler.

Among the women who have become famous as travelers the Russian Princess Demidoff is conspicuous. Her husband was educated in England, and there acquired a taste for athletic sports and hunting and has shot "big game" in Europe and Asia. In his travels he has been accompanied by his wife, who has stalked the chamois in the Caucasus, caught 150 trout in a single day in the Big Laba, journeyed across Asia to Japan and thence to Kamchatka and shared in perilous adventures of every kind.

The Princess is a daughter of Count Warnskoff Daschkoff, who once was at the head of the Czar's household, and she is said to be extremely pretty and charming. Her accomplishments include cooking, and she has been known on her travels to make fresh rolls to accompany the trout she had caught!

The Contrariness of Woman.

A Japanese woman of rank has come to America to study dress reform. It is rather odd that women in the far East should wish to copy our modes, just as the Western women are coming to the conclusion that the Japanese have solved the problem of truly artistic and comfortable female habiliments. It is a pity for the almond-eyed beauties of the Flowery Kingdom to vulgarize themselves by wearing Parisian clothes. Can no one stop the sacrilege, for sacrilege it really seems to be, by convincing the court women of Japan that they would make the mistake of their lives if they should allow their beautiful and picturesque national costume to go out of existince? Perhaps if we had continued to insist that our mode of dress was the best one the ladies of the chrysanthemum country would never have wished to change it.

How to Care For Gloves.

There are many important details included in the make-up of a well-dressed woman, but none of more consequence than to be well-gloved. Many women are poorly gloved either because they are poor buyers or from a mistaken notion of economy.

Never buy a cheap glove. It is false economy, as a pair of good ones easily outlast two pairs of cheap ones. In buying gloves see that they are elastic in texture, as they will fit much better so. Select a size which fits snugly—neither too tight nor too loose—as the one impedes proper circulation and the other gives the wearer a look of extreme shabbiness.

If every button can be fastened without too much effort it is a good indication of correct size.

The glove should be carefully tried on. Too much patience cannot be expended in this process. Many a good glove has been ruined by being too hurriedly tried on.

If you do not care to send your gloves to the cleaner, buy ten cents' worth of naphtha—this quantity is sufficient for six pairs of gloves—pour the same into a hand bowl and wash the gloves as you would a small tidy or handkerchief, rubbing the soiled parts well. When washed, wring them out thoroughly, blow into them until they have assumed as nearly as possible their proper shape, then hang them in the sun until well dried.

In repairing gloves when the seams give way use cotton, as silk is more likely to cut the kid. In case of a split work the ragged edges with buttonhole stitch, then sew the looped edges together. But this advice may never be necessary if proper care is taken in putting on and taking off the gloves.

Voice Culture.

In the Woman's Home Companion Irma T. Jones makes a strong plea for a more careful cultivation of that delicate instrument, the human voice. She talks as follows:

"That so little effort is directed to the improvement of the quality of the speaking voice is an unsolved enigma. The average parent or educator rarely considers the value of voice culture or the relation of the tones in daily use to the child's moral, physical and material welfare.

"No gift of the Creator is so universally ignored as that instrument of most exquisite and delicate mechanism, the voice organ of human beings. Ignorance of the unlimited possibilities of its correct use is everywhere manifest.

"Suitable training will render many indifferent voices pleasing, even musical, in their intonation. Professor Corson makes it very clear that the education of the soul is a part of the education necessary for the perfection of the voice. It is this subtle quality of spiritual development that is the effectual quality in all work.

"The school should share with the home the responsibility of securing better habits of speaking. The whining drawl sometimes tolerated in recitation proclaims a teacher's shortcomings as well as her pupil's indolence. Educators would do the world great service by inaugurating a movement against faults of the speaking voice, and for the correct use of this sadly neglected instrument. The open-mouthed children of to-day would soon be taught to guard their throats from dust and germ-poisoned air by breathing only through noses. Purer air would be supplied over-crowded schoolrooms. Simple, health-keeping rules of personal hygiene would be inculcated daily. Exercises in vocalization, giving exactness and flexibility of enunciation, would become a part of school routine never to be omitted. All this would surely result in healthier, happier, more useful lives for the rising generation, and the voice beautiful no longer be so rarely heard in the land."

WOMEN AND THEIR WAYS

There are 400 women pharmacists in the United States.

A granddaughter of John Brown, the abolitionist, is engaged in Salvation Army work at Astoria, Ore.

Mrs. E. S. French, of Helena, Mont., enjoys the distinction of being chief deputy collector of internal revenue.

An artistic bookbinder is Elizabeth Geary, of Cleveland, Ohio. She studied with Miss Birkenruth, of London, and does expert designing and illuminating.

Miss Florence A. Burnett, of Syracuse, has been called to take charge of the department of elocution and physical culture at Leland Stanford University.

The first woman to hold the office of Regent of the Wisconsin State University has just been appointed by Governor La Follette. She is Dr. Alma J. Frisbie, of Milwaukee.

Miss Louisa C. Danforth, of Weathersfield, Vt., seventy years of age, has resigned her position as postmaster after a continuous service of half a century. The salary is $139 a year.

In Toronto, Dr. Margaret Macallum is the first woman in all Canada to hold a hospital position. She is now on the resident staff of the Hospital for Sick Children. There are, however, many women physicians in Canada.

In Honesville, Penn., a village society of women built a retaining wall along the river, constructed a river boulevard, a bridge, a fountain and a park where once a dump of refuse and a frog pond threatened the public health.

In the United States there are only some 4200 women altogether engaged in agricultural pursuits. Of these 325 own greenhouses, and 1541 are employed on seed farms. Of the remainder the majority are employed as servants in farmhouses.

Rev. Mary Safford, secretary of the Iowa Unitarian Association, has preached and lectured 128 times and attended 134 conferences during the past year. She has traveled 12,103 miles, and averaged more than two sermons a Sunday, besides class teaching.

PRETTY THINGS TO WEAR

Maize and cream is a favorite combination for evening wraps.

Low, broad, flat crowns, with medium brims, are the prevailing shapes.

The military coque plume of last year has been superseded by fluffy ball-shaped ones.

Although the correct shape of the very popular Gainsborough is not overly large, its flare is quite decided.

In embroidered handkerchiefs an excellent design is a little basket of flowers, and inside the handle is embroidered the initial.

Strappings and stitchings still hold their own for tailor made gowns, but for dressier wear garniture of a separate kind is preferred.

Liberty panne velvet and metal adorned velvet are two new materials in the millinery world. The latter has tiny polka dots sunk in its pile.

White panne velvet, printed in small mixtures of squares of coral, black parrot-greens, and dull blue, is used for scarf trimmings on the murky white felts.

A novel boa is of white ostrich, with loops of black velvet baby ribbon scattered through at intervals of eight or ten inches. The same idea has been seen in the yellow ostrich feather boa and the effect is charming.

A new bodice model for general use has surplice fronts that may be made with a high or low cut neck, with or without a guimpe. The back is whole and smooth, with slight fulness at the waist line. The sleeves are in two-seam style, finished in bell effect at the wrist. This model will serve well for flannel blouses.

To commend anarchist crime in a public place is a punishable offense according to French law.

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