AT THE TABERNAULE.

DR. TALMAGE ON BIBLICAL AND MOD-ERN NARRATIONS OF DREAMS.

the Canon of Revelation Being Sufficient For Common Life, God Very Rarely Speaks to Man Today-Nevertheless on Occasion the Dream Is Employed.

BROOKLYN, March 26,-A remarkable sermon was preached by Rev. Dr. Tal-mage in the Tabernacle today, the subject being a psychological and religious study of the phenomena of the mind during sleep and the significance of dreams as evidence of immortality. The text chosen was Genesis xxviii, 11, "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,"

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 history.

God appeared in a dream to Abimelech, warning him against an unlawful marriage; 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 plenty years and then the seven famine struck years, under 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, encouraging Gideon in his battle against the Amelekites; to Nebuchadnezzar, under the figure of a broken image and a hewn 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.

SUFFICIENT IS GIVEN TO ALL. 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.

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 sat-

With 20 guidebooks to tell you to get to Boston 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

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 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 fur-

ther revelation. THE DEEP SLEEP OF ADAM.

Sound sleep received great honor when Adam slept so extraordinarily that the aurgical 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 10,000 times it had 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 Pharaoh 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 direc-tion. 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

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, might hallucinations of assaisins with 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. PROOF OF IMMORTALITY.

Remark the Second-All dreams have an important meaning.

They prove that the soul is compara-tively 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 8,000 miles away. It travels great reaches of time, flashes back 80 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 natures. My soul caged now-what when the door of the cage is opened? If my soul can fly so far in the ew 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 prepared for the after death flight, what a crushing agony! Immortal! Immortal!

Remark the Third-The vast majority of dreams are merely the result of disturbed physical 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 that he was going up the hot sides of Mount Etna.

Another morbid physician, experiment ing 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. Siva laid in wait for me. I came suddenly upon Isis and Osiris. 1 came suddenly upon isis and ost made had done a deed, they said, that made the crocodiles tremble. I was buried for starvation, as they supposed. But there was a ship bound for Southampton that was a ship bound for Southampton that 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 starvation, as they supposed. But there a thousand years in stone coffins, with was a ship bound for Southampton that had the captain's son on board. This had the captain's son on board. This woman in this house today that has not had some dream of that great day of judgment which shall be the winding up of the world's history. If you have not utterable slimy things among wreathy and Nilotic mud." Do not mistake narcotic disturbance for divine revelation. DREAMS OF DISEASE OR DRUGS.

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 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 tax your diges- in the Carson Valley pass, 150 miles tive organs in struggle when the rest of away. 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 6,000 years has tried in vain to digest that first apple. The world will not be evangelzed 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 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 rastric juices of its commander. That s the way you have lost some of your

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

our day thoughts. 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 avari-cious, in your dreams you will see gold that you cannot clutch and bargains in which you were outshylocked. If during the day you are trascible and pugnacious and gunpowdery 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. EVIL THOUGHTS MAKE EVIL DREAMS. If you are always oversuspicious and expectant of assault, you will have at

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. Coleridge composed his "Kubla Khan" asleep in a narcotic dream, and waking up wrote down 800 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 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 apt to hear in dreams what you hear when you

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 comparative independence of the soul from the body, and having shown you that the majority 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 and 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 dispensation, appeared to people in dreams. THE PURE IN HEART DREAM AS THEY THINK.

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 Carthaginian physician was persuaded of the immortality of the soul by an ar gument which he heard in a dream. The night before his assassination the wife of Julius Cæsar dreamed that her husband fell dead across her lap. It is possible to prove that God does appear in dreams to warn, to convert and to save men.

My friend, a retired sea captain and a Christian, tells me that one night while on the sea he 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 brought them to New York. Who conducted that dream? The God of the sea.

In 1695 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 The vessel came down by the Caskets in time to find and to rescue those poor dying men. Who conducted that dream? The God of the rocks, the God of the sea.

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 travelers fast in the snow. He also saw in the dream rocks of peculiar formation, and telling his dream to an old hunter the hunter said, "Why, I remember those rocks; those rocks are

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 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 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 in-consolable, and they awakened in per-fect 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 rheumatic, 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 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 direcand there were mountains of bread, and pointed in another direction, and 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,

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 diving 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 that dream was woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No, it was an all sympathatic God addressing a poor woman through a dream.

Furthermore, I have to say that there are people in this house who were converted to Gol 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 will be ruined."

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

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 - 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 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, through that interview and following interviews he became a Christian and is a city mis sionary 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 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!

DREAM OF THE JUDGMENT DAY. Rev. Herbert Mendes was converted to dreamed of it, perhaps tonight you may dream of that day.

There are enough materials to make 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 roar. Enough astronomical phenomena, for the stars shall go out. Enough popula-tions, 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 l 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 on one side I see the opening of a gate into scenes golden and amethystine, and on the other side I hear the clanging back of a gate into bastiles 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 abbeys and pyramids of the dead with marble voices

cry, "Come to judgment!" And the archangel seizes an instru-ment 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 clouds and turning it this way he shall put it to his lip 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.

His Two Works of Art. One day the swell artist was passing the house of the younger one, and the latter called to him, "Mr. —, I have just finished two pictures entirely different in subject and would like to have your opinion on them." The great man at them; so, ushering him into the house and opening the parlor, the owner pointand opening the parlor, the owner pointed to two pictures hanging on the wall and said: "There they are. One picture is of my father copied from an old fashioned ambrotype. The other is a painting of Lily Pond."

The artist, after adjusting his eyellasses and looking carefully at the paintings a moment, turned and asked, "Which one did you say was your father, Mr. ——" Boston Globe.

Milton, it seems, had a Greek nose in youth; it afterward became a Puritanio nose. A habit of turning it up in moments of indignant morality would aftect the contour and expression.—London Saturday Review.

New Interpretation. In one of the Utica schools the other day the teacher gave out some abbreviations for the children of a class to write. Among them were M. D., B. C. and B. A. When she looked over the papers of one of the pupils, she found that M. D. was propbe prospered; if you lose that ring, you erly scheduled "physician," B. C. referred to the period "Before Christ" and B. A. indicated "Before Adam." —Utica Observer.

Every Part of a Tree Is Useful.

There are no parts of a tree that cannot be utilized for the benefit of man or animal and vegetable life. and neither the stem nor boughs are overboard the treasure, another person-age came through the dream and told in many of their characteristics and John Newton he would plunge into the the elements governed by natural sea and bring the ring up if he desired it. law.—Boston Transcript.

> Opinions as to Salamanders. As to a salamander, the ancients were divided in opinion, some avering that he ate the fire up, the rest that he was so cold that he put the fire out, either of which procedures was sufficient to meet the circumstances.-London World.

COMPLETE MANHOOD

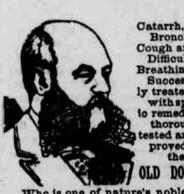
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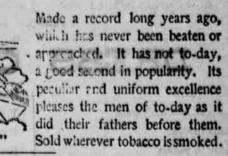
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