Rev Dr. Talmage Gives an Interesting and Instructive Discourse on Dreams.

WASHINGTON, Dec. 1.—In this dis- | closed, the senses are dull, the ent washington, Dec. 1.—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 fiesh; your old men shall t dream dreams, your young men shall see visenges." It is 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 wings and never sleeps. It leaps the Atlantic ocean and mingles in scenes 3,000 miles away. It travels great reaches of time, flashes back 80 years; and the octoor-

ity. You may say of a dream that it honored the dream by making it the avenue through which again and again he has marched upon the human soul, decided the fate of the 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 plenty years and then the seven lean cows devouring the seven lean cows devouring the seven famine years, under the figure of the seven lean cows devouring the seven lean cows devouring the seven famine years, under the figure of the seven lean cows devouring the seven lean combination between l changed the course of the world's hishonor; to a warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battles against the Midanites; to Nebuchadnezzar, under the figure of a broken image and a hewn down tree, foretell-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 com-plicated with the judicial overthrow of

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 revelations from God.

The learned De Quincy did not ascribe to divine communication what he saw in sleep, opium saturated, dreams which he afterward described in the following words: "I was worshipped; I was sarrificed; fleed from the wrath of Brahma through all the forests of Asia. Vishnu hated me, Sceva laid in wait for me. I came suddenly upon Iris and Osirfs. I had done a deed, they said that made the corrections. are so full of revelations from God that if we get no communication from him in dreams we ought, nevertheless to be satisfied.

With twenty guide books 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 ed it." If it turns out differ from the night vision, they say, "Well, the 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.

ADAM'S SOUND SLEEP.

nperor gets his directions throw eams from God and that Ho

enarian is a body again in his father house. If the soul, before it has en In this photograph of the millennium tirely broken its chain of flesh, can do the dream is lifted into great conspicucles can it cut, when it is fully liber ated! Every dream, whether agree ity. You may say of a Gream that it is the is nocturnal fantasia or that it is the absurd combination of waking thoughts and with a slur of intonation you may rising from your couch, you ought to say, "It is only a dream," but God has say, "It is only a dream," but God has immortal! Whence? Whither? Two natures. My soul caged now-what when the door of the cage is opened? 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

> tude 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 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 choral or brandy or hasheesh of laudanum is not a revelation from God.

I was sacrificed; fied from the wrath of Brahma through all the forests of Asia. Vishnu hated me, Sceva laid in wait for me. I came suddenly upon Iris 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 terable slimy things among wreathy and Nilotic mud."

dreams are merely the penalty 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 diabelical. You outrage watural law and ward, open the door internal and dia-polical. You outrage natural law, and you insult the God who made those taws! It takes from three to five hours digest food, and you have no right 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 keeps it ruined. The world during 6,000 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 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 pear being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of That is the way you have lost some of

THE ECHO OF DAY THOUGHTS. Another remark I make is that our

de set to music. If all day you are go-uging and grasping and avaricious in your dreams, you will see gold that you cannot clutch and bargains in which you were out-Shylocked. If during the day you are irascible and pugnacious and gunpowdery of dispos-ition, you will at night have battle with enemies in which they will 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,

ear when you are wide awake. Now, having shown you that having

getting any further communication om God, and having shown you that all dreams have an important mission since they show the comparative inde-pendence of the soul from the body, and having shown you that the major-ity of dreams are a result of disturbed physical conditions, 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.

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. Tertulian and Martin Luther believed in dreams. The dreams of John These arguments! St. Augustine the Heved in dreams. The dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthaginism 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 acrossher lap.

WARNINGS FROM GOD.

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 a ship's crew were in great suf-Waking from his dream, he put about the ship and tacked in different directions surprised everybody on his vessel—they thought he was going crazy—sailed on in another direc-tion hour after hour and for many hours until he came to the perishing

his father of this dream. The vessel came down by the Caskets in time to find and 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 marvel ous book entitled Nature and the Sup-ernatural gives the following fact that he got from Captain Yount in Californ-Captain Yount dreamed, twice night that 150 miles away there was a company of travellers fast in the snow. He also saw in a dream rocks of personal travellers for markets of personal travellers. the expedition, travelled 150 miles, saw those very rocks which he had describ-ed in his dream, found the suffering ones at the foot of those rocks and brought them back to confirm the story of Captain Yount. Who conducted that am? 'The God of the snow, the God of the Sierra Nevadas.
God has often appeared in resource

and comfort. You have known per 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. Cranage, 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 dream to a poor woman. The woman was rheumatic, sick, poor to the last point of destitution. She was waited 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 asieep. In her dreams she said the angel of the Lort appeared and took her into the open air and pointed in one direct the open air and pointed in one directhe 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 pointed 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 he will let you his child, hunger and die?" Dr. Cranage told me by some divine impulse he went into that destitute home, saw the suffering there and administered into it, caring for her all the way through. Do you tell me that that dream was woryou tell me that that dream was woven out of earthly anodynes? he phantasmagoria of a deceased rain? No. It was an all sympathetic ood addressing a poor woman through

CONVERTED BY DREAMS.

Furthermore, I have to say that here are people who were converted to God through a dream. The Rev and the Egyptans, with should put so much stress on and the Chinese in their holy how King, should think their gets his directions through from God and that Homer hink that all dreams came from at that in ancient times dreams assifted into a science, but why and I put so much stress upon when we have a supernal book the wisdom on all subjects? Why we harry ourselves with? Why should Eddystone and at lighthouse question a sumerify? The scholar's at lighthouse question a sumerify? The scholar's are important meaning. They that the soul is comparatively adent of the body. The eyes are most wonderful sonata while asleep in a narcotic dream and, waking up, wrote down 300 lines of it. Tartina, the violin player, composed his most wonderful sonata while asleep in thought that a being approached him and gave him a very beautiful ring 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 prospered; if you lose that ring you will be ruined." In the same dream another personage appeared and by a strange infatuation persuaded do fire, 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 treasure another

a dream so vivid that, waking, he easily transferred it to paper.

Waking thoughts have their echo in sleeping thoughts. If a man spend 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 mountains, and all the signs of light. grand march roll down from drums of mountains, and all the signs of lurid leaven over jasper parapets. You are 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 a Bible, we ought to be satisfied not 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. Lumphier, 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 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 jown countrymen. God in a dream

GIVEN ANOTHER OPPORTUNITY. John Hardonk while on shipbo 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 dif-ferent man. He became illustrious for Christian attainment. If you do not believe these things, then you must discard all testimony and refuse to ac-

fion hours 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 sea.

In 1695 a vessel went from Spithead for the West Indies and ran on a ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets to die of thirst or starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad twice in one night dreamed that there was a crew of sailors dying on the Caskets. He told his father of this dream. The vessel came down by the Caskets in time to find and rescue these areas of the caskets. ough excitement, for the mountains shall fall; enough water, for the ocean shall rear; enough extronomical phe-nomens, for the stars shall gu out; enough populations, for all the races of all ages will fall into line of one of two possessions, the one led by the rider on the white horse of eternal victory, the other led 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, all the voices of the heaven cry, "Come to Judgment!" and crumbling mauso-leum and Westminster abbeys and pyramids of the dead with marble pyramius of the dead with marnie voices cry, "Come to judgment!" And the archangel seizes an instrument of music which has never yet been sound-ed, an istrument 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 judg-

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

THE SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Dec 3-Str Cape Breton, 1109, Reid, from Sydney, R P and W F Starr, coal. Sch Adelene, 192, McLennan, from New York, R C Elkin, coal. Sch Cora May, 117, Harrington, A W Ad-ams, coal. ams, coal.

Sch Abbie and Eva Heeper, 276, Barnes, from New York, R C Ellin, coal.

Sch Bessie Parker, 227, Carter, from New York, R C Elkin, coal.

Coastwise—Schs Nina Blanche, 30, Crocker, from Freeport; Mabel, 38, Coll, from Sack-ville; efr Aurora, 182, Ingersoll, from Grand Manan; Clarisse, 5, Sullvan, from Salmon Rives.

DOMESTIC PORTS

At Hillsbore, Dec 3, sch Anna Louise
Lockwood, Henderson, from Calais,
HALIFAX, N S, Dec 3—Ard, str Ulunda,
from Liverpool, via St Johns, Nfid.
HALIFAX, Dec 4.—Ard, str Loyalist, from
St. John.
At Hillsbore, Dec 3, str B

What is

CASTORIA

Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance. It is Pleasant. Its guarantee is thirty years use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria cures Diarrhea and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea-The Mother's Friend.

Castoria.

Castoria. "Castoria is an excellent medicine for children. Mothers have repeatedly told me that I recommend it as superior to any prescription known to me."

Dr. G. C. Osgood, Lowell, Mass.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me."

H. A. ARCHER, M. D. Brooklyn, N. V. H. A. ARCHER, M. D. Brooklyn, N. Y

THE FAC-SIMILE SIGNATURE OF

APPEARS ON EVERY WRAPPER.

BRITISH PORTS. Arrived. to discharge.

NEWPORT, Nov 30—Ard, bark Johanne, from Tunket, NS.

LIVERPOOL, Dec 1—Ard, bark Leviathan, from Gaspe. The service of the se

From New York, Dec 2, ship Heiga, Ferguson, for Chetoo; seas Roma, for Lunenburg; Greta, for Port Williams

FOREIGN PORTS

At Mobile, Nov 30, sch Arcona, Spear, from Port an Prince.

At New York, Dec 1, bark Bristol, Sanford from Rio Janeiro.

SCRANTCN, Dec 2—Ard, sch Georgia, Lorgmire, from Havana.

BOSTON, Dec 2—Ard, strs Norseman, from Liverpool; Catalone, from Louisburg, CB; bark Levuka, from Rio Haneiro via Barbados; Echs Protector, from Vernon River, NS; Joseph Hay, from New York.

BOOTHBAY, Dec 2—Ard, sch Oriole, from Bridgeport. Nov 30, sch Arcona, Spear,

York.

VINEYARD HAVEN, Mass, Dec 2—Ard, leas C R Flint, from St John for New York; Sarl of Aberdeen, from Windsor for do; Abana, from Quaco for New York; Eliza S Potter, from Calais for New Bedford.

PORTLAND, Me, Dec 2—Ard, str Ashanti, rom Dunkirk; schs Bessie A, and Avalon, rom St John for New York; Abbis K Bentey, from Annapolis, NS, for Providenes; D W B, Adelaide, and Frank and Ira, bound ast.

CALAIS, Me, Dec 3—Ard, schs William Thomas, from Boston; Maggie Todd, and E H King, from New York.

BOSTON, Dec 3—Ard, str Sagamore, from Averpool; brig Gabrielle, from Guayanilla, PR; schs C F Mader, from Charlottetown, P II; Hattie E King, from St John
PORTLAND, Dec 4.—Ard, schs D W B, rom New York for St John
BUENOS AYRES, Nov. 7.—Ard, bark Pera, from Hahtsport, N S.
BOOTHBAY, Me, Dec 4—Ard, sch Jennie, om St John, N. B.
BOSTON, Dec. 4.—Ard, stra William

NOTICE TO MARINERS. Portland, Nov 30, 1901

MARRIAGES.

BURNAM.—At Union Corner, N. B., Nov. 22nd, of pneumonia and heartfailure, Alfred Burnam, aged 33 years, second son of Archaleus Carpenter, leaving a wife, one son, a father and mother, two brothers, one sister and a large circle of friends to mourn their less. In his death the church and community have lost a worthy member and useful citizen.

COOK.—In this city, on 1st December, Eliza Jane, beloved wife of James Cook, aged 72 years, leaving a husband, four sons and a daughter to mourn their loss.

VANWART.—At Central Hampstead Queens

Charge on

Chicago Anarchi Appeal to Pre a Word

OTTAWA, I

the annual b Independent (government w Dr. Rose for cost of the t Country" was Dr. Rose resp It gave him reply to this lgee to be a tremely glad cause of the Empire. "I trust," h Canada, who nection with not shrink at bearing part Empire. If ou too poor to pa contingent, wh order, pay the Canada from our serious co will not go o Empire, or C. the expense This sentim cheers, which minutes. It entirely agree utterances and that he made.

ST. CATHI Jamieson Bla jor Ross, offic Scouts, partic son, Sergt. Ja. August 22. M with Lieut. with about f bush for some ammunition. were with his ders were to r came in sigh and, after ab opened fire rode through them they wo When they yards away infantry open Black just at coming out in told anything there, and to Davis and B were 'to lie whistle blew, fire on any n front of then two men gall

> CHICAGO, protesting ag the South Af fore an imme meeting was Transvaal Le Fololwing & Bourke Cockr by others, res ment of a cor timents of the sident, were mission was intended to ally their wo were unable of Mr. Cockra ing, was gre plause. He

"However lics, all are tion of peac

they natura

Black. The

fantry is ceri