

REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUNDAY SERMON.

Subject: "Biblical and Modern Narrations of Dreams."

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

Asleep on a pillowcase filled with benevolent thoughts, you should have pleasant dreams, but there is a pillow of rock, and Jacob with his head on it, and a dream of angels, two procreations, those coming down the stairs, and the record of Bible records. You may say of a dream that it is nocturnal fantasia, or that it is the absurd combination of waking thoughts, and with a slight of intention you 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 the world 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 to power under the figure of a sheaf; to the chief butler, foretelling his imprisonment; to the chief baker, announcing his degradation; to Pharaoh, showing him first the seven plentiful years and then the seven famelike years, under the figure of the seven fat cows devouring the seven lean cows of Solomon, giving him the choice between riches and poverty, and honor to the warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Amalekites; to Nebuchadnezzar, under the figure of a broken tower, and a new tower, 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 Herod's persecution; 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 dispensations, has dressed the world 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 to the best of my belief 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 revelations from God that if we get no communication from Him in dreams we ought nevertheless to be satisfied.

With 20 guidesbook or tell you how to get to Boston or Pittsburg or London or Glasgow or Manchester or any other city, 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 in the guidesbook, this guidesbook of direction, 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 up their brains to time to study the dream, get their brains added. They are very anxious to remember what they dreamed about the first night they slept in a new house.

If in their dream they see a 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." It turns out different from what they dream. In their efforts to put their dreams into rhythm they put their waking thoughts into dream, and the Bible is so full of revelations that we ought to be satisfied if we get no further revelation.

Sound sleep reveals great honor when Adam slept so extraordinary that the surgeon's incision when he was cut 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. None of such a dream as that of the leader against the Lord, 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 he had 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 steamer march in regular procession, and the same rail train carries breadstuffs to every famelike stricken town. No need of a dream like that which encouraged Gideon, for through Christendom it is announced, and acknowledged, and the right compass sooner or later will get the victory.

If there should come a crisis in your life upon which the Bible does not seem to be sufficiently specific, go to prayer, and you will get a 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 from any other source.

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, the King, should think that emperor gets his directions through dreams that all dreams came from Jove, and that in ancient times dreams were classified into science. But why do you and I put so much stress upon dreams when we have a supernatural book of infinite wisdom on all subjects? Why should we hurry ourselves with dreams? Why should Eddystone and Barnegat lighthouses question a summer breeze?

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 strikes its wing and never sleeps. It leaps the Atlantic Ocean and reaches the islands 8000 miles away. It travels great reaches of time, flashes back eight years, and the octogenarian is a boy again in his father's house. If the soul before it has entirely broken its chains, and 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 sunny or tempestuous, means so much that rising from your couch you ought to kneel down and thank God, am I immortal? Chanced? Whether? What nature? My soul chanced now—what was 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 my bed, how far can it fly when my body sleeps the long sleep of the grave? On this power to dream, how startling, how overwhelming! If prepared for the after death, what a success! If not prepared, what a failure! If not prepared, 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, "I have scarred me with dreams and terrified me with visions." Solomon had an overgrowth of brain, overgrown with public business, and he suffered from erratic manner, and he writes in Ecclesiastes, "A dream cometh through the multitude of business." Dr. Gregory, in a penetrating 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 patient lay down through sleep, thought he was riding in Alpine diligence. But a great many dreams are merely narcotic disturbance. Anything that you see while under the influence of alcohol or brandy or "hashness" or any other drug, is a revelation from God. The learned Dr. Quincy did not ascribe to divine communication what he saw in sleep, opium saturated dreams which he after-ward described in the following words: "It was sacrificed. I fell from the wrath of Brahma through all the forests of Asia. Vishnu hated me. Siva laid in wait for me. I came suddenly upon Ise 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 a priest with the crocodiles, and I lay down with unutterable slimy things among wreathe and Nilotic mud." Do not mistake narcotic disturbances for divine revelation.

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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. Richly spiced meals at 11 o'clock at night instead of opening the bow-window upon the ether, eternal and diabolical. You outrage natural law, and you insult the God who made these laws. It takes from three to five hours to digest food, and you have no right to tax your digestive organs in struggling when the rest of you is busy in somnolence. The general rule is, eat nothing after 8 o'clock at night, retire at 10, sleep on your right side, keep the window open five inches for ventilation, and do not let your mind disturb you much.

By physical mismanagement 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 assassinations when you have no right to be in paradise, and an unregulated desire for something to eat keeps it ruined. The world during 6000 years in its trial 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 the blessed communications to those who willingly surrender to indigestible. Napoleon's sheets of the harvest bowing down to his sheaf; to the chief butler, foretelling his imprisonment; to the chief baker, announcing his degradation; to Pharaoh, showing him first the seven plentiful years and then the seven famelike years, under the figure of the seven fat cows devouring the seven lean cows of Solomon, giving him the choice between riches and poverty, and honor to the warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Amalekites; to Nebuchadnezzar, under the figure of a broken tower, and a new tower, 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 Herod's persecution; to Pilate's wife, warning him not to become complicated with the judicial overthrow of Christ.

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"SNUG HARBOR."

HOME FOR DISABLED SEAMEN FOUNDED BY AN OLD SAILOR.

The Unique Characteristic Institution on Staten Island—Queer Characters of the Harbor—Sailors of All Nations Are There.

It is not, however, either the buildings or the grounds which are the chief source of interest in this pleasing institution. The buildings are ample, commodious, and well designed to accommodate 1000 inmates. It is the inmates themselves who form the picturesque feature. There are old salts of every Nation and nearly every race; men who have buffeted the storms of every sea. The requirements for admission are that a man shall have sailed in vessels going to foreign parts under the American flag for five years and be unable to earn a living by manual labor. This excludes

almost all of them representing scenes at sea. There is an ample hospital building, together with workshops, kitchens, boiler rooms, and neat cottages for the employes. A very handsome chapel has just been erected in the form of a Greek cross surmounted by an imposing dome. It is not, however, either the buildings or the grounds which are the chief source of interest in this pleasing institution. The buildings are ample, commodious, and well designed to accommodate 1000 inmates. It is the inmates themselves who form the picturesque feature. There are old salts of every Nation and nearly every race; men who have buffeted the storms of every sea. The requirements for admission are that a man shall have sailed in vessels going to foreign parts under the American flag for five years and be unable to earn a living by manual labor. This excludes

who are not able to perform any of these kinds of work find a means not only of obtaining pocket money, but even in some cases of securing quite an income by making hammocks, fish nets, baskets, and, in fact, nearly all articles in which either twine or rattan is the chief factor. The material is furnished by the institution and sold to the inmates at cost. They find a ready sale for nearly everything they make among visitors to the Harbor.

The dinner hour at the Harbor is an interesting time for visitors. Punctually upon the stroke of 12 the great bell on the main building is rung. Upon its last stroke the gong is sounded, announcing a dinner is ready. Within a few seconds nearly every place at the tables is filled. Nothing, however, is touched. The deep tones of the gong once more resounds through the building

LAUNDERING LINES. Again and again housekeepers are told never to allow linen to become thoroughly dry before ironing, for it is almost out of the question to make it smooth after once wrinkles are dried into it. In hanging out linen, especial care should be taken to shake it and smooth it so that no creases caused by wringing it shall be left in it. Some housekeepers—those who have small washes and plenty of time—shake towels out thoroughly, fold the two ends together and pin the fringe to the line, putting in one pin at each corner and one at the middle. They claim that the constant whipping of the fringe wears the ends of the towel out much more quickly than is necessary.

There is a good theory in this, and the additional time is worth while unless strength and help are of more importance than towels. Pillow cases should be turned wrong-side out and pinned to the line by the closed end. Exception to this rule may be made on dull or damp days when the clothes dry slowly; then they should be pinned to the line at one side of the open end, but it is worth while for convenience in ironing to change them and let them finish drying pinned by the closed end.

It is a good plan, always considering, of course, whether time and strength will allow, to take linen sheets and table-cloths from the line when about half dry, shake them and smooth them out, fold them once over and hang them over the line without any stretching or pulling. A couple of pins at a little distance from either edge will keep them in place. This gives more line room, which is often greatly needed; and allows the pieces to dry in much better shape.

Many laundresses seem to think that clothes may be hung on to the line in any way whatever, wrinkled, folded or twisted, as the case may be; but this means just so much additional work when ironing day comes. Things that are done right in the first place save much labor and perplexity as well as not a little wear and tear of the articles themselves.—New York Ledger.

LIGHT DESSERTS. Snow Cream—Beat the whites of four eggs until foamy; add four table-spoonfuls of sugar, and beat until stiff enough to stand alone; add one teaspoonful of vanilla; stir in a pint of whipped cream. Set in ice until very cold, and serve in glasses, with cake.

Apple Charlotte—Take six large apples, pare, and steam them until tender, press through a colander and sweeten. Cover half a box of gelatine with cold water and soak half an hour; mix with the hot apples and stir until dissolved. Pour in a tin pan, stand on ice and stir until thick; then add a pint of whipped cream. Pour in a fancy mold and stand on ice to harden.

Chocolate Bavarian Cream—Cover half a box of gelatine with cold water; let soak half an hour; whip a quart of cream and stand on ice. Line a mold with lady fingers. Add hot water to the gelatine to dissolve. Stir a cup of powdered sugar in the cream, with a teaspoonful of vanilla extract; strain the gelatine over, and stir all together until the mixture begins to thicken; pour in the mold and set on ice to harden. When hard, turn out carefully and serve with whipped cream.

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French Chocolate (a Creole recipe)—Cover half a box of gelatine with cold water and let soak half an hour; whip one pint of cream and set on ice. Put a pint of new milk on to boil. Beat three eggs and half a cup of sugar together; add to the boiling milk and stir until thick; add the gelatine; take from the fire; flavor with vanilla; stir in a teaspoonful of grated cocoanut and a teaspoonful of powdered almonds. Line a mold with state cake. Let the mixture thicken; beat in the whipped cream, pour in the mold and stand on ice to harden.—Courier-Journal.

Queer Quartz. A collector of curios in New York prides himself on a piece of quartz that has two crystals on its face. These crystals form a perfect cross, one intersecting the other at right angles, and a little hollow behind them throws them into high relief. It is the only known specimen of the kind and came from the West. The Indians used to have a poetical tradition that the small crystals of this mineral found on the upper Hudson and about Lake George were the tears of stricken deer solidified.—San Francisco Chronicle.

ALORS' Snug Harbor is such an expressive term, says a New York correspondent of the Chicago Times, that it has become one of the stock metaphors of the language. The unique institution which bears the name is worthy of it. The metaphorical significance of the term has gained nothing in picturesqueness over its literal meaning. The Sailors' Snug Harbor, as it actually exists on Staten Island, fully fits its name.

Old Captain Robert Richard Randall concentrated the very essence of the saltiness and broziness of a sailor's life in the name he chose for the charity he founded. The name, however, has been no more successful than the institution. More than 4000 old tars have found shelter in it, and safe anchorage after the storms of life.

Of Captain Randall, the founder of the Sailors' Snug Harbor, singularly meager information has been preserved. Even his right to the title of captain rests on an argumentative foundation. It is known that he was a member of the Marine Society and that none but masters of vessels were admitted to membership in it. Hence it is concluded that he must have been a captain. It is also known that he was a bachelor, and this circumstance is credited the fact that while making such generous provision for sailors he made none at all for sailors' wives, widows or orphans.

Certain it is that June 1st, 1801, he made a will, drawn by Alexander Hamilton, wherein, after making several small specific bequests, he provided that the residue of his estate should be held by trustees for the foundation of a home "for aged, decrepit and worn-out sailors."

The trustees he appointed were the Chancellor of the State of New York, the Mayor and Recorder of the city of New York, the President of the Chamber of Commerce, the President and Vice-President of the Marine Society, and the senior Presbyterian and Episcopal ministers of this city and their successors in these offices forever. The office of Chancellor of the State was abolished in 1846, and since then there have been but seven trustees. From this provision of the will it happens that the present trustees are Mayor Gilroy, Recorder Frederick Smyth, President Charles S. Smith of the Chamber of Commerce, Captain Francis A. Martin and Captain Albert Spencer of the Marine Society, the Rev. Dr. Morgan Dix, of Trinity Church, and the Rev. Dr. Howard Duffield, of the First Presbyterian Church. The will provided that the home was to be established when the estate would support fifty inmates.

A charter of incorporation was granted by the Legislature in 1806. But contentions to the will arose, among them the Bishop of Nova Scotia, and the litigation lasted until 1830, when by a decision of the United States Supreme Court the will was sustained.

The property which Captain Randall left to the Harbor consisted of land between Broadway and the Bowers and Seventh and Tenth streets, known as the "Minto farm," about twenty-two acres in all. It was on part of this property that A. T. Stewart afterward built his retail store. By the time the litigation concerning the will was settled this property had so increased in value that it was not thought wise to follow the testator's request that the Harbor should be built upon it. A site was selected on Staten Island facing the Kill-von-Kull, and about 200 acres were purchased. The corner stone of the first building was laid October 21, 1831, and August 1, 1833, the institution was formally opened and thirty seamen were installed as inmates.

This number, in spite of a narrow construction of the will relating to the qualifications required of applicants for admission, has grown to 850. Instead of

and rapid increase in the value of the land held in trust, the institution has become wealthy. It is one of the rare instances of charity having ample funds to meet the demands made upon it.

Having once been admitted as an inmate to the home a sailor is fixed for life. The utmost liberty is allowed. Inmates can obtain leave of absence for any length of time. Many of them, in fact, are away from the Harbor six months at a time. Some of the more able-bodied of them occupy their summers as skippers of pleasure craft in the waters about New York, returning to the Harbor for the winter. The method of obtaining "liberty," as it is called, or leave of absence, is very simple. Each inmate, on his admission to the Harbor, is given a number and a silver badge bearing it. While he is in the Harbor he fastens this to the dinner table, which indicates at once his place at the table and the fact that he will be there at meal time. When he leaves, even if it is only for a few hours, he takes his badge and deposits it with the lodge keeper, receiving it again when he returns.

There is nothing squat or diminutive about it. It rises to the greatest height that the lines of the building will allow. North and south of the dome are the arms of the cross. The southern arm extends seventy-five feet beyond the walls of the main building, and contains three stories, reached by an ornamental stairway.

The location of the South Dakota building at the park is one of the very best and most prominent State sites on the ground, the building being the first to attract attention on the south side of the Fifty-seventh street entrance. The building is 70x130 feet, two stories high, each story fourteen feet. Fourteen of the principal cities of the State will be memorialized in as many beautiful windows. Every nail has been driven by South Dakota muscle. The outside has been finished in Yankton Portland cement—a product of the State.

The exhibit to be made will represent the physical divisions of the State—the agricultural country and artisan basin, the grazing fields, fossil beds and mines. There is collected and stored at Sioux Falls a great variety of grasses, grains, etc., which are now being carefully

sorted and repacked.—Mail and Express.

During the year 1891 the Paris market sold 300,000 larks and the same number of rabbits from French sources, and 1,100,000 larks and 300,000 rabbits that had been imported.

HOUSEHOLD MATTERS.

HOW SOUTHERN COOKS PREPARE RICE.

Wash a pint of rice in two waters, pour over it two quarts of boiling water, add even teaspoonful of salt, cover closely and set over the fire, stirring it often, boil fast twenty minutes; pour off the water, cover closely and set on the back of the stove to steam, half an hour or more, tossing it often with a silver fork. When done each grain will be soft but whole and perfect. Serve with roast poultry.—New York Observer.

MARZIPAN. Marzipan, the famous German confection is found in many of our shops, and is becoming almost as much of a holiday dainty here as in the old German towns. A tested recipe for this calls for a pound of sweet almonds, a pound of powdered sugar and a tablespoonful of orange-flower water. Blanch the almonds, dry them and pound them to a paste. Mix them with the sugar, and stir over a fire in a saucupan until it ceases to stick to the pan. Then sprinkle a little powdered sugar over the pastry board and roll the almond paste out, using a rolling pin of German earthen ware. Dredge it with fine powdered sugar as you do so. Knead it and roll it as you would puff paste. Cut it into round cakes or make large marzipan the size of a pie. Decorate with candied cherries, slices of crystallized oranges and candied grapes. Let it dry in a moderately warm place till it is quite white. It is better to put the crystallized fruit on it after it is dry.—New York Tribune.

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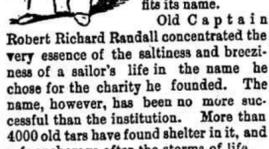
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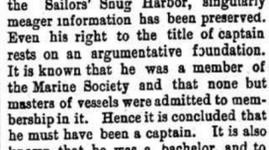
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French Chocolate (a Creole recipe)—Cover half a box of gelatine with cold water and let soak half an hour; whip one pint of cream and set on ice. Put a pint of new milk on to boil. Beat three eggs and half a cup of sugar together; add to the boiling milk and stir until thick; add the gelatine; take from the fire; flavor with vanilla; stir in a teaspoonful of grated cocoanut and a teaspoonful of powdered almonds. Line a mold with state cake. Let the mixture thicken; beat in the whipped cream, pour in the mold and stand on ice to harden.—Courier-Journal.

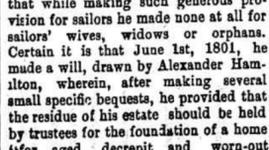
Queer Quartz. A collector of curios in New York prides himself on a piece of quartz that has two crystals on its face. These crystals form a perfect cross, one intersecting the other at right angles, and a little hollow behind them throws them into high relief. It is the only known specimen of the kind and came from the West. The Indians used to have a poetical tradition that the small crystals of this mineral found on the upper Hudson and about Lake George were the tears of stricken deer solidified.—San Francisco Chronicle.



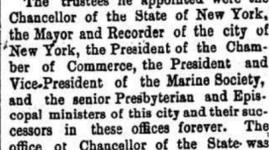
THE MAIN BUILDINGS OF THE SNUG HARBOR.



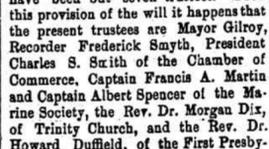
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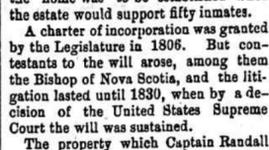
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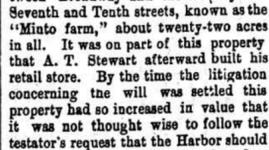
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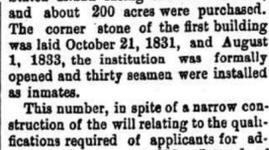
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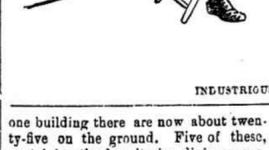
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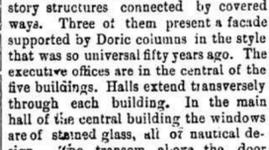
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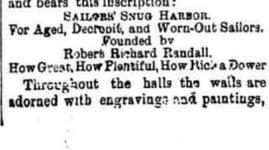
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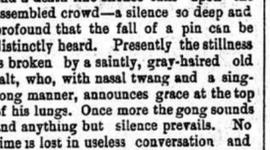
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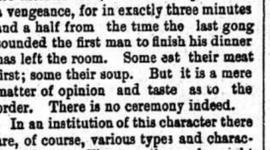
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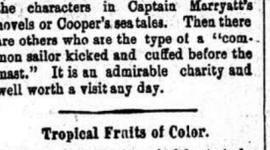
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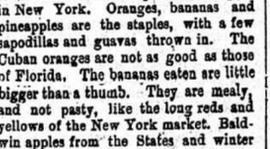
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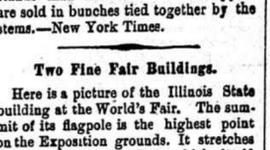
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