

The Camden Chronicle, published every Friday, by W. I. VILLEPIQUE, Camden, S. C., March 31st.

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 need for extraordinary sleep now, and he who catches an eye must be wide awake.

No need of such a dream as was given Pharaoh about the seven years of famine, for now the seasons march in regular procession, and steamers and rail trains carry breadstuffs to every famine-stricken nation.

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 special direction. I have more faith 99 times out of 100 in directions given you with the Bible in your lap than in all the information you will get unconscious on your pillow.

Can you 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, show King, should think their emperor gets his directions through dreams from God, and that Homer should think that all dreams come 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 superabundant book of infinite wisdom on all subjects? Why should we harry ourselves with dreams? Why should Edwythone and Bernagat light-house question a summer's dream?

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 met as a type of death, and then the soul spreads its wings and never sleeps. It keeps the Atlantic ocean and mingles its scenes 3,000 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, being 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 sustaining or tempestuous, means so much that it is a revelation. It is a revelation of waking thoughts, and with a stir of intuition 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 Abraham, warning him against an unlawful marriage, in a dream to Joseph, fortelling him the seven years of plenty and then the seven years of famine, under the figure of the seven fat cows devouring the seven lean cows; to Solomon, giving him the choice between wisdom, riches and honor; to the warrior, under the figure of a barley cake smiting down a tent; to the Amalekites; to Nebuchadnezzar, under the figure of a dream of a tree; to Job, under the figure of a dream of a broom; to the New Testament, announcing the birth of Christ in his own dream; to Mary, bidding her to be the mother of the Son of God; to Pilate, bidding him not to become involved with the judicial overruling of God.

It is admitted that God in ancient times and under Bible dispensation revealed to the people through dreams. The question now is, Does God appear in our day and send His messages through dreams? That is the question every body asks, and that is the 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 at night, nevertheless we are not deprived of His revelation. With 20 guide books to tell you how to get to Boston or Pittsburgh or London or Glasgow or Melbourne, do you want a night vision to tell you how to make the journey? We have in this Dispensation full directions in regard to the journey of life, and how to get to the eternal city.

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. If you take 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 six o'clock at night, retire at ten, sleep on your right side, keep the windows open five inches for ventilation, and other words will not disturb you much.

By physical maltreatment you take the ladder that Jacob saw in his dream, and you lower it to the ether 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 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 willfully surrender to indigestible. Napoleon's army at Leipzig, Dresden and Bordinno came near being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of your battles.

Another remark I make is that our dreams are apt to be merely the echo of our 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 avaricious, in your dreams you will see gold that you cannot clutch and bargains in which you were outshylocked. If during the day you are irascible and pugnacious and unpowdery of disposition, you will at night have battle with enemies in which they 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.

RECIPE FOR BAD DREAMS: If you are always oversuspicious and expectant of assault, you will have at night hallucinations of assassins with daggers drawn. No one wonders that Richard III, the iniquitous, the night before the battle of Bosworth Field dreamed that all those whom he had murdered stood 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 300 lines of it. Tactile, the violin player, composed his most wonderful sonata while asleep in a dream so vivid that waking he 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 cruelties, and prodigals of oriental emperors, 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 are wide awake.

Now having shown you that having a Bible we ought to be satisfied not getting any further communication from God, and having shown you that all dreams have an important mission, since they show the comparative independence of the soul from the body, and having shown you that the majority 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. 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 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. 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.

RESCUED BY MEANS OF DREAMS. In 1895 a vessel went out from Spithead for the West Indies and ran against the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets to die of thirst or starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This last time in one night dreamed that there was a crew of sailors dying on the Caskets. He told his father of his dream. The vessel came down by the Caskets in time to find and to rescue those poor dying men. Who conducted that 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 that snow. He also saw in the dream rocks of peculiar formation, and telling his dream to an old hunter or the hunter said: "Why, I remember those rocks. Those rocks are in the Carson Valley pass, 150 miles away."

Captain Yount, impelled by his 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 Nevada.

God has often appeared in dreams to rescue and comfort. You have known people—perhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolable, and they awakened in perfect resignation because of what they had seen in slumber. Dr. 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 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 dream she saw the angel of the Lord appeared and took her into the open air and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of butter, and in another direction, and there were mountains of all kinds of worldly supply. The angel of the Lord said to her: "Woman, all these mountains belong to your Father, and do you think that he will let you, his child, hunger and die?"

Dr. Cranage told me that by some divine 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 annoyances? Was that the phantasmagoria of a diseased brain? No, it was an all sympathetic God addressing a poor woman through a dream.

THE DREAM OF JOHN NEWTON. Furthermore, I have to say that there are people in this house who were converted to God through a dream. The Rev. John Newton, the fame of whose piety fills all Christian boards, 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 preserved; if you lose that ring, you will be ruined."

In the same dream another personage appeared, and by a strange intuition pinged 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 reposing in his folly in having thrown overboard the treasure around his person came through the dream and told John Newton he would plunge into the sea and bring the ring up if he desired it.

He plunged into the sea and brought it up and said to John Newton, "Here is that gem, but I think I will keep it for you, lest you lose it again," and John Newton dreamed, 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 retrieved 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. 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 in 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 missionary preaching the gospel to his own countrymen. God is a dream!

John Harlock 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 is a dream!

CONVERTED THROUGH A DREAM. Rev. Herbert Mendes was converted to God through a dream of the last judgment, and I doubt if there is a man or woman in this house today that has not had some dream of that great day of judgment which shall be the wiping up of the world's history. If you have not dreamed of it, perhaps tonight you may dream of that day.

light for the dream, for the world shall blaze. Enough excitement, the mountains shall fall. Enough terror, for the ocean shall roar. 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 or two professions—the one ascending, the other descending; the one led 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 on one side I see the opening of a gate into some 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 mauseoum and Westminster abbey and pyramids of the dead with marble voices cry, "Come to judgment!"

And the archangel seizes an instrument of music which has never yet been sounded, an instrument of music that was made only for one sound, and thrusting that mighty trumpet through the 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 his earthly grossness quit, Attired in stars we shall forever sit.

FOOD FOR THOUGHT. Uttered Wisdom from the Columns of the Ram's Horn. All work for God is equally glorious. He who works for God works with God. God is disappointed when a Christian is not happy. No had man ever makes himself any better by claiming to be a saint. When we comply with God's conditions He is responsible for results. It is a dangerous thing to follow anybody who is not following Christ. When people are hired to be good they quit work as soon as the pay stops. If we would praise God more, perhaps we would blame our neighbors less. The devil has no better helper than the man with a fault-finding spirit. They know in Heaven how much religion the rich have by the way they treat poor folks. If you have the wrong kind of religion in the street cars you don't have the right kind at church. Do good as often as you have opportunity, and it will not be your fault if you are not kept busy. If you want God's fire to burn brightly everywhere, see to it that it never goes out in your own heart. The recording angel never strikes a balance on his books by what is said of a man on his grave stone. One trouble with the world is that there are too many church members and not enough Christians. "To love the Lord thy God with all thine heart," is the only law God ever made for the government of men. It probably does the devil more good to put a long face on a Christian than it does to burn down a church. There are men who would be willing to go on a mission to China who let their wives carry in all the stove-wood. When all people are willing to become as good as they think their neighbors ought to be, the millennium will come.

HOKE SMITH'S FIRST DECISION. Many Thousand Acres of Land Restored to the Public Domain. WASHINGTON, March 24.—Secretary Hoke Smith to-day rendered his first land decision. It was a case of the Southern Pacific Railroad Company, and involved the question of the right of that company to land within its granted limits and the limits of a grant to the Atlanta and Pacific Railroad Company, basing its claim on the ground that the latter company never complied with the requirements of its grant in the matter of locating its road, and the forfeiture of its grant in 1886. The Secretary holds however, that the Southern Pacific company had acquired no title to the lands in question under its grant. This decision operates to open these lands, aggregating many thousands of acres in Southern California, to settlement and entry. The Commissioner of the General Land Office was accordingly directed to take such steps as may be necessary to restore them to the public domain.

WAKING UP IN A COFFIN. Shocking and Fatal Experience of a Man in Tennessee. MILAN, TENN., March 19.—There is much excitement in the community of Marshall Chapel over the death of Robert Bell. He apparently died after a short illness of typhoid fever. His body was prepared for burial and preparations made for the funeral. In the midst of the services a noise was heard in the coffin. Quickly bursting the lid Bell sat up and was removed to his home, and in a few hours was feeling much better. He claimed to have been in Heaven and saw many friends. His wonderful story drew many people to the house. Last night he became sick and suddenly called out: "They are coming for me," and fell back dead. His physician claims that he was in a trance, and awaking in the coffin, his mind was wrecked.

"Lay on McDuff, and—So He that, &c." WASHINGTON, D. C., March 23.—The Hon. Franklin Calhoun Cagham, like Dink Botts, of Georgia, is on the warpath. He received a letter from Governor Tillman last night to this effect: "Complaint is being made about your absence. The fish interest is suffering. Return at once to your duty or tender your resignation." Cagham swears that he intends to resign and then go gunning for his excellency's scalp.—The Journal.

THE NEW TARIFF SCHEME. DEVISED BY THE REFORM CLUB OF NEW YORK. To be Submitted to Congress as the Measure to Fulfill the Pledges Contained in the Chicago Platform. New York, March 22.—A special committee of the Reform Club of this city, consisting of E. Ellery Anderson, Charles S. Fairchild, Thomas G. Shearman, David A. Wells, John De Witt Warner and Everett P. Wheeler, has completed the draft of a bill, which, when perfected, will be urged upon Congress as a substitute for the present tariff laws and the fulfillment of the pledges under which the Democracy has obtained control of the National Government. This special committee was appointed immediately after the election of Mr. Cleveland. Its report, which is the product of much labor, assisted by competent expert knowledge, has been submitted to the regular tariff reform committee of the club for suggestions and criticisms. After such further consideration and amendment as may be thought advisable, a bill drawn in accordance with the recommendations of the report will be presented to Secretary Carlisle for his information and assistance in the work of formulating a measure which shall constitute the administration scheme for reforming the tariff. The general principles upon which the proposed tariff has been framed are in the main as follows:

Trade material to be used in process of manufacture are generally made free of duty. In taxing other articles, the general object has been to fix such rates as would produce the largest amount of revenue in a series of years consistent with large importations. The purpose of obtaining the largest revenue has, however, been limited by the consideration of the welfare and necessities of the people at large, and especially the poorer classes. The purpose of obtaining revenues for the government having been made in good faith the sole reason for levying any of these duties, it has not been thought necessary and hardly proper to reduce ratio merely for the purpose of avoiding some incidental protection to domestic products. All duties have been made strictly ad valorem, except some of those which have been levied as compensations for internal revenue taxes upon similar articles produced at home. In order to secure the honest administration of an ad valorem tariff, it is essential that the rates of duty upon the great mass of articles should be kept at very moderate figures. Upon articles of immense value and small bulk, it is absolutely necessary to impose very low duties, because otherwise they will be smuggled by wholesale and no revenue will be obtained. Upon other articles experience has shown that duties cannot be raised above 25 per cent. without offering dangerous incentives to frauds, while, if they are kept at or below that rate, the inducement to fraud are not often sufficient to compensate for the risk of punishment.

A few articles of luxury may be excepted from the operation of these general rules, in deference to the wide spread prejudice on that point, although it may well be doubted whether a duty of 25 per cent. is not as much as can wisely be levied upon anything whatever. All foreign articles which, if made here, would be subject to internal revenue taxes, must, of course, be subject to at least an equal tax.

Reminiscence of Gen. Beauregard. Gen. Rosser is my authority in the narration of an incident at the first battle of Manassas, in which he played a somewhat ludicrous part. After the rout commenced, Rosser, who was commanding artillery that day, was so fortunate as to cut off and capture about 1200 Yankees. Not knowing what disposition to make of them, he despatched one of his aides to inform the commanding general (Beauregard) of the capture, and to receive his commands in the premises. Beauregard saw the messenger advancing, with a small guard and the prisoners a little in the rear, and the blue very decidedly outshone the gray. The General, surrounded by a small corte of officers only, thought that the Yankees must be after him. As he quickened his pace in another direction the couriers (with their prisoners) quickened theirs, and the race was a two-mile one before Beauregard ascertained the fact that he was running from his own pen and "captured enemies." He was very angry, and it was with difficulty that they could cool him down enough to take a reasonable view of the matter and to recognize the fact that the mistake was his own.

The Trustees of Clemson College, at their meeting last week, decided to establish a system of water works and sewerage, and the work will be done under the direct supervision of Professor Newman. The buildings in course of erection will be completed by July 1st, ready for the opening of the college. No elections were held for president or resident physician. Over 300 students are certain to attend the college, and the board expects to accommodate all who apply. Every student will be required to wear a military uniform, and the dress suit is to be Confederate gray cloth, with black stripes on trousers. The contract for uniforms was awarded to the A. G. Means Company of Anderson, who will furnish dress and fatigue uniforms at \$23.75, to be paid in each at the entrance fee.

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