

last night will be killed among the trees. I saw them lying there, dead, as plainly as I now see you. One will be shot in the breast and the other in the groin, and dead men will be thick around them."

The battle took place as predicted, just one week after that dream, and, as the dreamer had declared, he was killed in sight of every member of the Fifth, before the fight was an hour old, and within twenty minutes after the two sergeants and six of their comrades were dead in the woods, exactly where the dreamer said they would be. More than fifty men bear witness to the truth of this statement.

Dreams of an impressive character have been of great value in ages past to men and nations, and in the present day to those who recognize their true import and give them heed. These are not such dreams as perhaps most people commonly have, that are neither distinct nor impressive but are rather the effect of physical exhaustion or mental worry, and as such should be given little heed to except as a suggestion to take proper care of the body and mind, that workings of the brain during sleep may be of a pure and pleasing and restful nature. The dream-visitations entitled to careful consideration as means of instruction are such as result from the supreme workings of the spiritual organization, and which many people learn to recognize and understand with as much readiness as the distinctly spoken words of a familiar acquaintance.

WANT CHEAPER LIGHT.

The Germans do not seem to take so kindly to an advance in the price of a commodity as do Americans. A short time since the Standard oil trust ran up the price of the illuminant in this country, and the people raised a verbal protest at this action by the monopoly. But the talk soon subsided, and the American quietly pays the higher price for his coal oil. At the same time the rate went up in the United States there was an advance in Europe, but it was little to the taste of the Germans, who have determined to devise some means of being independent of the oil trust. Inventors are busy endeavoring to contrive some new method of producing a cheaper illuminant to take the place of kerosene, and according to a translation from the Berlin *Nachrichten*, by the *Literary Digest*, it is not improbable that the export of coal oil to Europe will be materially lessened in the near future.

Among the attempts now being made is a series on the line of constructing spirit-lamps to supersede petroleum lights. Director Helfft has invented a spirit-lamp which is gaining in popularity for the purpose named, and recently the Emperor William II granted him an audience. William takes a lively interest in the development of home industries, and is anxious to see Germany as independent of foreign importations as possible. Hence the following, from the *Nachrichten's* report of the audience, is a suggestive paragraph:

Director Helfft brought several of these lamps with him. They all gave an excellent light, much superior to that of the oil-lamps. The emperor showed

great interest, and asked for information about the incandescent nets used to increase the light. He mentioned the subject of explosions of oil-lamps, which cause much loss of life annually. Director Helfft threw one of the lamps down, but there was no explosion, and the spirits did not even ignite in the sand. The emperor then spoke of the great advantages to the country which would follow the general introduction of spirit-lamps. "I would be very happy," he said, "if my Maerkers [the people of the Mark Brandenburg, the oldest possession of the Hohenzollerns] would make light out of their potatoes." He hoped that smaller lamps, suitable for the very poorest, would be constructed.

This method of procedure, taken in conjunction with the avowed intention of the German government to raise the tariff on refined oil and lower it on the raw article, in the hope that German refiners might be thus enabled to beat their American competitors, may prove an important factor in frustrating the endeavors of the Standard Oil company to maintain oil at its present high price in Germany. And if the Teutonic inventive genius can secure to the masses at a lower figure than now an illuminant equally as good as coal oil, the Standard monopoly will have the adaptation of the device to contend with in this country as well as elsewhere. In the meantime the German inventors will enlist the approval of very many people in their efforts to secure relief from the great oil trust.

A MOVEMENT FOR UNITY.

Religious papers contain an address issued by clergymen of several denominations—Baptist, Congregational, Episcopal, Dutch and German Reformed, Lutheran and Methodist—urging unity in the Christian world. The signers of the appeal state that in view of the acknowledged evil of a divided Christendom, and in view also of the growing desire for church unity, they associate themselves as a league for the promotion of Catholic unity. They do not detach themselves from the churches to which they belong, or "compromise" their relations thereto, but accept, as worthy of the most thoughtful consideration, the four principles of church unity proposed by the bishops of the Protestant Episcopal church at Chicago in 1886, and amended by the Lambeth conference in 1888, as follows:

The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

The two Sacraments ordained by Christ Himself: Baptism and the Supper of the Lord, ministered with unfeeling use of Christ's words of institution, and of the elements ordained by Him.

The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

The clergymen believe that upon the basis of these articles the unification of Christendom may be effected, cautiously and steadily, without any al-

teration of the existing standards of faith or worship.

The chief importance of this movement is in the acknowledgment that division in the religious field is an "evil." When the advocates of an evangelical alliance first made their appearance, the schemes they sought to heal were quite generally defended as one of the divine plans for bringing out a fulness of truth, which was supposed to be impossible through one united church. Common people may have viewed the situation differently, but clergymen, almost without exception, clung to their established forms with remarkable tenacity, predicting dire disasters, should the idea of an alliance gain ground. The formation of this league of catholic, or universal, unity is undoubtedly an indication that the fences between the churches are gradually decaying and that very little material is at hand wherewith to keep them in repair. The consequence is that worshippers are coming together in a spirit of tolerance as never before.

The ultimate result of this is sure to be the discarding of old creeds, and whether the process will stop at the four articles of the Chicago-Lambeth platform is doubtful. The first of these articles pronounces the Scriptures the rule and ultimate standard of faith, but how can that declaration promote the desired unity as long as not only every church, but each individual, claims the right to furnish his own interpretation? The Apostles' creed and the Nicene creed, mentioned as sufficient statements of the Christian faith, will hardly help the matter, since every denomination has found it necessary to define its position in new creeds, all claiming to be true interpretations of the ancient symbols of faith. To unite on the two sacraments is presumably also impossible, if inferences may be drawn from the teachings of ecclesiastical history, and it is beyond a question that the historic episcopate must be dropped from the platform, unless the intention is to lead Protestants back to Rome. The process of unification, then, in its natural course, as it rolls on and gathers strength from new sources, must break down all barriers, as a stream flowing over its boundaries. It will necessarily destroy much that is built on the loose sand, and the rubbish in men's creeds and worship will be thrown about mercilessly. After that, unification is possible on a new platform.

The spirit prompting this movement for unity, most people interested in religious movements will consider commendable, even if the method adopted gives evidence of but little insight into the real needs of a badly broken up Christendom. It ought to be clear to all genuine theological teachers, that only in the establishment of communion with God through revelation, as in the early days of the Church, can there be salvation. One of the fundamental principles of the New Testament on this subject is that Apostles, Prophets, evangelists, pastors and teachers are given for the perfection of the Church, "until we all come in the unity of the faith, and the knowledge of the Son of God." It is inspired men and not merely good the Christian world need.