

# Talmage on Dreams

## They Mean Divine Revelation or Disturbed Digestion

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, 23: "I will put out my spirit upon all flesh. Your old men shall dream dreams, your young men shall see visions." In this photograph of the millennium the dream is fitted into great conspicuity. You may say of a dream that it is nocturnal fantasy, 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 Jacob announcing the ladder set against the sky full of angels, the dream of the vision 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 the dream of the plenty years and then the seven famine struck years, under the figure of the seven lean cows devouring the seven fat cows; to Solomon, giving him the choice between wisdom and riches and honor; to a warrior, under the figure of a barley cake smiting down a giant, encouraging Gideon in his battle against the Midianites; to Nebuchadnezzar, under the figure of a broken image and a hewn down tree, foretelling the overthrow of his power; to Joseph, of the New Testament, announcing the birth of Christ in his own household, and again bidding him fly from Herod's persecutions; 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 dispensation addressed the people through dreams. The question now is, does God appear in our day and reveal Himself through dreams? This 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 two heads. Remark that the Scriptures are so full of revelation from God that if we get no communication from Him in dreams we ought, nevertheless, to be satisfied.

With twenty guidebooks to tell you how to get to New York or Pittsburg or London or any other city, 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 need no other revelation. I have no 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.

Sound sleep received great honor when Adam kept his extraordinary that the surgical incision which gave him Eve did not awake 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 Job had, with a ladder to the sky, when ten thousand times it has 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 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 special 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 unconscious on your pillow.

I can very easily understand why the Babylonians and the Egyptians with no Bible and no Chinese in their holy book, Chaw 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 senses dream, 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 harry ourselves with dreams? Why should Eddystone and Barnegat light-houses question a summer breeze? Remark that 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 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 eighty years, and the octogenarian is a boy again in his father's house. If the soul before 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 sunny or tempestuous, means so much that, rising from your couch, you ought to kneel down and say: "Oh God, am I immortal? Whence? Whether? Two natures. Whence? At God now—what when the door of the cage is opened? If my

soul can fly so far in the few hours in which by body is asleep in the night, how far can it fly when my body sleeps the long sleep of the grave? Oh, the power of dream, how startling, how overwhelming! 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 barbed and he was scorching hot at night. He says, "The scorching heat with dreams and terrified 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. Criswell found that a bottle of hot water put to his feet while in slumber made him think he was going in the hot sides of Mount Etna. Another morbid physician, experimenting with dreams, had feet uncovered through sleep, thought he was in an Alpine diligence. But a great many dreams are merely narcotic disturbance. Anything that you see while under the influence of alcohol or brandy or hashish or laudanum is not a revelation from God.

Do not mistake narcotic disturbance for divine revelation. 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 has made those laws. It takes from three to five hours to digest food, and you have no right to disturb your digestive organs in a 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 things will not disturb you much. By phrasing your prayers, 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 ruins the race in paradise, and an unregulated desire for something to eat ruins 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 the cadaverous and sleeping 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 that some "songs in the night" but there are no blessed communications to those who willingly surrender indigestibles. Napoleon's army at Leipzig, Dresden and Borodino came near being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of your battles. If you have lost some of your battles, if you are apt to be merely the echo of our daytime 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 out-shylocked. If during the day you are irascible and pug-nacious and gunpowdery and pug-nacious, you will at night have battle with your 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 station. If you are always over-suspicious 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 started at him and that he was torn to pieces by demons from the pit. The scholar's dream is a philosophic echo. Coleridge composed his Kabla Khan asleep in a narcotic dream, and, dodging up, wrote down 300 lines of it. 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 heavily 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 are wide awake.

Rev. Dr. Bushnell in his marvelous book entitled Nature and the Supernatural, gives the following fact that he got from Capt. Yount in California, a fact confirmed by many families. Capt. 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 this dream to an old hunter, the hunter said: "Why, I remember those rocks. Those rocks are in the Carson Valley, 150 miles away." Capt. 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 found the suffering ones at the foot of the story of Capt. Yount. Who conducted that dream? The God of the snow, the God of the Sierra Nevada.

God has often appeared in resources and comfort. You have known people

—perhaps it is something I state in your 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. Criswell, 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, poor to the last penny of destination. She was waiting 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 said the angel of the Lord appeared and told her to get up and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of butter, and there were mountains of oil, and there were mountains of sugar, and there were mountains of wine, and there were mountains of every kind of food. 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. Criswell told me by some Divine impulse he went into the desert, he saw the scene as it was there, and administered unto it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anxieties? Was that the phantom of a diseased brain? No; it was an all sympathetic God addressing a poor woman through a dream.

Furthermore, I have to say that there are people who were converted to God through a dream. 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 be prospered. If you lose that ring you will be ruined." In the same dream another personage appeared and by a strange infatuation persuaded John Newton to throw overboard that ring, and it sank into the sea. Then the mountains in sight were full of fire, and the air was full of mourning wails. While John Newton was repenting of his folly in having thrown overboard the treasure another personage came through the dream and told John Newton he would plunge into the sea and bring that ring up if he desired it. He plunged into the sea and brought it up and said to John Newton: "Here is the 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 away the gem was Satan, and that the one who plucked it for him, was Christ, and that dream makes one of the most wonderful chapters in the life of that most wonderful man.

Rev. Herbert Mandes was converted to God through a dream of the last judgment, and many of us have had dreams of that great day of judgment, which shall be the winding up of the world's history. If you have not dreamed of it, perhaps to-night you may dream of that day. There are enough materials to make a 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 populations, 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 riding 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 I hear the voices of the great armies, crying: "Come to judgment!" and all the voices of heaven cry: "Come to judgment!" and all the voices of earth and of the underworld 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 lips and blow the long, loud blast that shall make the solid earth quiver, crying: "Come to judgment!" Then from this earthly greenness quit, Attired in stars, we shall forever sit.

### CHRISTMAS WARD.

Random Notes Picked Up in Street and Store.

Buy early and avoid ill's Christmas flesh is heir to.

Already one meets the Christmas fact.

The right of way becomes a serious question.

Poor tired little children are dragged through the crowds by foolish mamma.

Christmas tree finery is displayed in a dazzling array. Most important in this connection is the avoiding of anything inflammable.

When will the little woman who has few of life's necessities cease to have Christmas toys?

A clever rag baby really meets the maternal yearnings of the average human infant.

Windows are getting dressed in a way that makes one wish they were bound to cut their annual splurge.

From now on, rain, snow or shine, womankind will shop early and often, incidentally accumulating a crop of wrinkles.

The persuasive "Bring it back if you don't like it," sounds well until one has waited in line an hour or so with a purchase that has been found wanting.

At some shops "no exchange" is the rule until after the holidays.

# Sunday School.

INTERNATIONAL LESSON NO. XII  
DECEMBER 22, 1901.

Christmas Lesson.—Lsa. 8:17.

Commentary.—Israel was rapidly hastening to its end amid great disorders. The end came about the middle of Isaiah's prophetic work. Hosea was contemporary in Israel with Isaiah, and with Nahum and Micah in Judah. Possibly, also, Joel in Judah, and Amos and Jonan in Israel, may have been still living, old men, in the early days of Isaiah. Assyria was again coming into prominence, had already attacked the northern kingdom, and was hastening to its end. The great issues of the world's secular history were then being fought out by three great world-powers—Assyria, Babylon and Egypt. Midway between these powers on the northeast and southwest, in a narrow region, lay Palestine.

1. Shall not be such.—The darkness shall not be as great as it has been. There was a ray of encouragement for those who were ready to receive the prophet's words. Zebarai—The country of Galilee around the sea of Galilee was the land that principally suffered in the first Assyrian invasion.

2. The people that walked in darkness.—The people of Judah, who were at this time under a twofold great world-trouble. See II. Kings xv. 37; xvi. 4-8, 17; II. Chron. xxviii. 5-8. (2) They were in moral darkness. They were attacked by the king of Israel and by the king of Damascus. Great multitudes were carried captives, or were slain. In this deep affliction of the Jewish nation her old foes rose up against her. The Edomites, on the southeast, and the Philistines, on the southwest, poured in their troops upon the devoted land and added to its calamities. The Philistines took permanent possession of the territory which they had overrun, occupying it and adding it to their dominion.

3. Thou hast multiplied the nation.—The prophet shows them the Messianic and his times. He would move them to hope, awaken faith, arouse them to righteousness by the vision of good times coming. The only way to such a blessed consummation was by the path of holiness, obedience and faith. They joy before thee.—The prophet notes it to be a religious joy because it is said to be before God, that is, in His presence and with a grateful acknowledgment of his benefits.

4. Thou hast broken the yoke.—"The Jews were successively delivered from the burdensome and oppressive yoke of the Assyrians, Chaldeans, Persians, Macedonians; but these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially predicted as if already accomplished." As in the day of calling Israel—As Gideon with a handful of men conquered the hosts of Midian, so Messiah, the "child" (v. 6), shall prove to be the "Prince of peace," and the small company under him shall overcome the mighty hosts of Antichrist. See the same contrast in Mic. 5: 2-5.—J. F. & B.

5. For every battle—it was the custom of antiquity to pile the arms of prostrate enemies, the spoils of less value, and their spotted garments, into a heap and then burn them.—Boswell: All that belongs to me shall be swept away; the war itself shall die. The Messiah abolishes all war, but not until His foes are either swept away by His judgments or melted into penitence and won over to submission by His love.—Giles.

6. Unto us.—The prophet spoke of the predicted blessings as if already communicated. Angels say, "Unto you," but this child was born for the benefit of us men of us sinners, of all believers, to the end of the world.—Scott. In the far distance the prophet foresaw the Redeemer of the world. A little later came the vision of the suffering Saviour (Isa. 53); then the town where he should be born (Micah v. 2); a more complete revelation came through Daniel—Peloubet. These prophecies were so spread abroad that at the time of their coming there prevailed throughout the entire East an intense conviction that ere long a powerful monarch would arise in Judea and gain dominion over the world. The son of man, the inaugurator of other gifts upon which had no claim.—John iii. 16. A gift of love, of joy, of universal fitness; of our needs, of eternal enrichment; of forever increasing value and of the insurance of other gifts.—The ensign of government, the sceptre, the sword, or the key, was borne upon or hung from the shoulder. All government shall be vested in him.—Barnes. His name stands for all that is in the man—his character, his principles and his property.—Peloubet. Wonderful—Because His nature was both human and divine. Whoever refuses to believe in the supernatural must pause at the manger. He can go no farther. How godhood and manhood could be knit together in the person of Christ is beyond us. Counselors who has wisdom to guide himself and others. Jesus was the embodiment of the wisdom of God. A Saviour, both God and man—a personal revelation of God's love, a perfect character and example, the sum

of all motives for being good, the statement that takes away sin while he forgives, the gift of the Holy Spirit, the institution of the Church, its continual guidance, an everlasting but unseen Saviour—all these are proof of wisdom divine and limitless. Mighty God—"God the mighty one. As he has wisdom, so he has strength; he is able to save to the uttermost, and such is the work of the Mediator, than no loss a power than that of the Mighty God could accomplish it. Everlasting Father—Expressing the divine love and pity for men, a love that can never fail for it is everlasting. The Father pitiless his children that are weak in knowledge and instructs them; pities them when they are forward and bears with them; pities them when they are sick; and comforts them when they are fallen, and helps them up again when they have offended, and upon their submission forgives them; when they are wronged and rights them. Thus "the Lord pitiless them that fear Him."—Henry. Prince of Peace—As a King he prescribes, commends, creates peace. His sword, both keeps the hearts of His people and rules in them. He is the author of all that peace which is the present and future bliss of His subjects.

### PRACTICAL SURVEY.

National darkness. Behold the people of God devoted to the worship of idols! Recall the many times that God has shown mercy to this disobedient people. Think what wealth was given them in the products of their land. See how minutely God had given them His laws. Remember how He subdued nations under their power and exalted them to honor and power. Yet, for all this, we find them walking in darkness and dwelling in the land of the shadow of death. Political and moral darkness enveloped them, and they groined in sorrow and despair. They could not pretend amazement when enemies swept in and took possession of their land. Had they not made leagues with them? Prophetic light. While the prophet gazed upon the people he saw only foreshadowing death. He saw no effort to reform. King and people were plunged into sin and superstition. When the scene was almost overblown. Had he felt that this nation must certainly be cut off forever? He was led to exclaim: "Unto us"—yes, unto us a child is born, and descended from this very tribe—a child and a Son! Wonderful was His name; Counselor described His nature; Mighty God told of His high origin; Everlasting Father bespoke His love and gracious care. Yes, Isaiah, like Moses, had a glimpse into the glorious things of the future. There was hope for this people. Not all his message as a prophet must be "burden-some." He was permitted to proclaim the good tidings of the Messiah's Kingdom. It was one of peace. What could be more desirable to a people beset by enemies, and feeling the displeasure of God for resting upon their consciences? It year are very bright. There is a good demand for money and rates are steady. Business at Winnipeg has been active so far this month. Wholesale houses have been very busy. Trade on Pacific coast points, as reported to Bradstreet's, is more active. The holiday demand is one cause of this change. The lumber trade is showing signs of revival.

### THE WONDERFUL BASLE CLOCK.

Every Sunday afternoon from 4 o'clock to 5 o'clock there is a service in the crypt of what, when it is completed, will be the cathedral of St. John the Divine, of the Protestant Episcopal Church, in the Diocese of New York, of which Bishop Potter is the head.

The dimensions of the cathedral are: Length, 520 feet; across the transept nearly 300 feet. The front or main entrance of the edifice will face Amsterdam avenue. It will be 200 feet in width and flanked by two giant towers. The corner-stone of St. John's was laid on St. John's Day, in 1892. Forty plans were submitted for the structure. They were scaled down and down until one was adopted. Notwithstanding accepted specifications and contracts no one certainly can tell the final cost. A man skilled in such matters, after a summary of data furnished from an authoritative source, "guessed" that the sum necessary to finish the work would be \$20,000,000. The man to whom the guess was made, who possessed details which the other did not have, replied: "You are at least ten millions under the cost, maybe more."

Great as the work unquestionably is, with its construction going forward daily, there is a general belief that the cathedral will be nearly completed three years hence. When that time comes a park will have been finished in the midst of which the structure will stand. This will be known as Cathedral Heights Park, and will be connected with Morning-side Park, laid out in the days of William M. Tweed, and which extends along the natural lines of the beautiful bluff, under the shadows of the site on which the Cathedral of St. John the Divine will stand—Leslie's Weekly.

# THE MARKETS.

Toronto Farmers' Market.  
Dec. 16.—Receipts of farm produce, owing to the storm on Saturday, were light, there being only about 300 bushels of grain and a fair delivery of butter, eggs and poultry.

Wheat—One hundred bushels of goose at 67c.  
Oats—Two hundred bushels sold at 47c.

Poultry—Deliveries were fair at the following prices: Chickens, 60 to 80c per pair; ducks, 60c to \$1 per pair; geese, 6 to 7c per lb; turkeys, 8 to 10c per lb.

Butter—Prices easy at 18 to 22c per lb.

Eggs—Deliveries of strictly new-laid were light, not enough to supply the demand. Prices for fresh eggs were firm at 37 to 40c. Eggs, five or six weeks laid, were plentiful at 25 to 30c per dozen. Some of the farmers having laid eggs are trying every market day to palm them off as new-laid. Sometimes they are successful, but in the long run they will find it does not pay.

Potatoes—Prices are firm at 70 to 80c per bag.

Dressed hogs—Prices are firm at \$8 to \$8.25 per cwt.

Leading Wheat Markets.  
Following are the closing quotations at important centres to-day:  
Cash May.

New York ..... 85 5-8  
Chicago ..... 79 3-4  
Toledo ..... 84 1-4 85 1-2  
Duluth, No. 1 Nor ..... 74 3-8 75 3-4  
Duluth, No. 1 hard ..... 77 3-8

Toronto Live Stock Markets.  
Export cattle, choice, per cwt. \$1 50 to 1 60  
do medium ..... 1 30 to 1 40  
do cows per cwt. ..... 1 20 to 1 30  
Butcher's cattle packed ..... 1 30 to 1 40  
do fair ..... 1 20 to 1 30  
do common ..... 1 10 to 1 20  
do cows ..... 1 20 to 1 30  
do bulls ..... 1 10 to 1 20  
Feeder, short-keep ..... 1 30 to 1 40  
do medium ..... 1 20 to 1 30  
Stockers, 1,000 to 1,500 lbs. ..... 1 30 to 1 40  
do light ..... 1 40 to 1 50  
Milk cows, each ..... 35 00 to 50 00  
Sheep, ewes per cwt. ..... 3 00 to 3 50  
do lambs ..... 2 00 to 2 50  
do calves ..... 2 00 to 2 50  
Lamb, per cwt. ..... 10 00 to 10 50  
Hogs, choice, per cwt. ..... 6 15 to 6 30  
do fat, per cwt. ..... 5 45 to 5 60  
Hogs, light, per cwt. ..... 5 75 to 6 00

Wholesale trade at Montreal the past week has been favorably affected by the changes from the mild days at the opening of the week to the cold, wintry weather which brought with it a better demand for seasonable goods. Trade at Hamilton this week has been good. Large shipments of holiday goods and staples for the current demands of trade are being made, and the prospect for business up to the prospect of the year are very bright. There is a good demand for money and rates are steady. Business at Winnipeg has been active so far this month. Wholesale houses have been very busy. Trade on Pacific coast points, as reported to Bradstreet's, is more active. The holiday demand is one cause of this change. The lumber trade is showing signs of revival.

### FIELD AND HIS WIFE'S PIES.

The recent marriage of Eugene Field's daughter recalled to an old school chum of Mrs. Field, now resident of New York, a story of the erratic western genius, which she gave to the New York Times for publication.

There were visitors in prospect one afternoon in the Field household and a strike in the culinary department. Mischief was at flood tide, and Mrs. Field was vainly endeavoring to be everywhere at once, when the man of "Sharps and Flats" appeared in the kitchen doorway with a folio in his hand.

"Oh, won't you watch those pies for me, while I run upstairs an instant," his wife exclaimed.

—It would ruin them—you'd better give me that book or they'll be burned to a crisp." With mock meekness Mr. Field allowed her to carry off his treasure. On returning she was horrified to find the oven door wide open and the rich, fluffy meringue flat, tough and leatherlike.

"They're ruined!" she exclaimed in dismay. "Why didn't you keep the oven door shut?"

"Keep the door shut!" Mr. Field repeated, in genuine amazement. "Why, you told me to watch them every instant, and I'd like to know how I could do that with the oven door shut!"

Promptly Adopted.  
Canyasser.—Don't let me disturb you, sir—  
Busy Merchant.—I won't Williams, show the gentleman out.—Chicago Tribune.

# FOR THROAT IRRITATION.

## Hoarseness, Dry Throat, Sore Throat, Bronchial Troubles, Coughs, Colds and Asthma, Dr. Chase's Syrup of Linseed and Turpentine is a Cure of Proven Merit.

There are more ministers, singers and public speakers using Dr. Chase's Syrup of Linseed and Turpentine than any other similar preparation, because it is exactly suited to their needs. By taking a dose of this preparation before going on the platform they feel certain of freedom from dry throat, hoarseness and throat irritation, than which there can be nothing more embarrassing to a singer or speaker.

Besides the annoyance of throat irritation, public speakers seem to be especially susceptible to bronchial trouble, pneumonia and lung diseases, and for this reason it seems wise to have in your grip the most thoroughly effective treatment for bronchial and lung troubles that is to be obtained. Dr. Chase's Syrup of Linseed and Turpentine aids expectoration, clears the throat and air passages, soothes and quiets the nerves which cause coughing, and thoroughly cures all throat and bronchial troubles. There are other preparations of Linseed and Turpentine put up in imitation of Dr. Chase's. Be sure that the portrait and signature of Dr. A. W. Chase are on the bottle you buy, 25 cents a bottle; family size, three times as much, 60 cents. At all dealers, or Edmondson, Bates & Co., Toronto.