

FOR POOR SLEEPERS.

INSOMNIA THE SUBJECT OF REV. DR. TALMAGE'S SERMON.

SLEEP THE SOUL'S VACATION.

A Divine Narcotic—The Righteous and Unrighteous Sleep—Bliss by Public Life—Words of Consolation for Sufferers—The Last Sleep.

Washington, Jan. 7.—In this discourse Dr. Talmage treats of a style of disorder not much discussed upon and unfolds what must be a consolation to many people; text, Psalms lxxvii, 4, "Thou holdest mine eyes waking."

Sleep is the vacation of the soul. It is the mind going into the playground of dreams. It is the relaxation of muscles and the release of the nerves. It is the hush of activities; it is the soft curtaining of the eyes; it is a trance of eight hours; it is a calming of the pulse; it is a breathing much slower, though far deeper; it is a temporary oblivion of all carking cares; it is the doctor recognized by all schools of medicine; it is a divine narcotic; it is a complete anaesthetic; it is an angel of the night; it is a great mercy of God for the human race. Lack of sleep puts patients on the rack of torture or in the madhouse or in the grave. Oh, blessed sleep! No wonder the Bible makes much of it. Through sleep so sound that a surgical incision of the side of Adam did not awaken him came the best of temporal blessings ever afforded to man—wifely companionship. While in sleep on a pillow of rock Jacob saw a ladder set up, with angels coming down and climbing. So "he giveth his beloved sleep," soliloquized the psalmist. Solomon listens at the door of a tired workman and eulogizes his pillow by saying, "The sleep of a laboring man is sweet." Peter was calmly sleeping between the two constables the night before his expected assassination. Christ was asleep in a boat on Galilee when tossed in the euroclydon. The announcement was made to Joseph in sleep, and death is described as only a sleep and the resurrection as a glorious awakening out of sleep.

On the other hand, insomnia, or sleeplessness, is an old disorder spoken of again and again in the Bible. Ahasuerus suffered from it, and we read, "In that night could not the king sleep." Joseph Hall said of that ruler, "He that could command a hundred and seven and twenty provinces could not command sleep." Nebuchadnezzar had insomnia, and the record is, "His sleep brake from him." Solomon describes this trouble and says, "Neither day nor night seeth he sleep with his eyes." Asaph was its victim, for he complains in my text that his eyes are wide open at midnight, some mysterious power keeping the upper and lower lids from joining. "Thou holdest mine eyes waking."

Insomnia, which has troubled all nations and all ages, has its widest swing in our land, because of the push and speed of all styles of activities, as in no other land. Where there is one man or woman with equivoque of nerves there are a dozen with overworked nerves. At some time in life almost every one has had a touch of it. It has been called "Americanitis." Last night there were, as there will be tonight, millions of people to whom the words of the text are appropriate utterance. "Thou holdest mine eyes waking."

Wonderful is that law which Ralph Waldo Emerson called the "law of compensation," and it has been so arranged that, while the hardworking populations of the earth are denied many of the luxuries, they have at least one luxury which many of the affluent of the earth are denied and for which some of them would give millions of dollars in cash down—namely, capacity to sleep. The most of those who toil with hand and foot do not have to send out invitations to sleep. They require no bromide or valerian or sulphonal or travel to put them to nightly unconsciousness. In five minutes after their heads touch the pillows they are as far off from the wall they were building, or the ditch they were digging, or the anvil they were pounding, or the wheels they were controlling, as heaven is from earth. About 3 o'clock in the morning, the body at lowest temperature and its furnace nearly out, what a complete quietude for the entire physical and mental structure! All night long, for such, sleep is busy with its enchanted anointing of every molecule of the arteries and every molecule of the entire physical organism, and the morning finds the subjects of such sleep rebuilt, reconstructed and touched of God into a new life.

Of course there is an unrighteous sleep, as when Jonah, trying to escape from duty, slept in the sides of the ship while the Mediterranean was in wrath because of that prophetic passenger; as when Columbus in his first voyage, exhausted from being up many nights, gave the ship in charge of the steersman and the crew, who, leaving the management of the vessel to boys, went asleep on the banks of St. Thomas; as when the sentinel goes to sleep at his post, endangering the whole army; as when the sluggard who accomplishes nothing the day before he went to sleep and will accomplish nothing the day after he wakes, he yawns out, "A little sleep and a little slumber and a little folding of the hands to sleep." But sleep at the right time and in the right circumstances—can you imagine anything more blessed? If sleep, according to an sacred and profane literature, is an emblem of death, the morning to all refreshed slumbers is a resurrection.

Remark the first: If you have escaped the insomnia spoken of in my text, thank God. Here and there one can command sleep, and it comes the minute he orders it and departs the minute he wishes it to go, as Napoleon when he wrote: "Different affairs are arranged in my head as in

drawers. When I wish to interrupt one train of thought, I close the drawer which contains that subject and open that which contains another. They do not mix together or inconvenience me. I have never been kept awake by an involuntary pre-occupation of mind. When I wish for repose, I shut up the drawers, and I am asleep. I have always slept when I wanted rest and almost at will. But I think in most cases we feel that sleep is not the result of a resolution, but a direct gift from God. You cannot purchase it. A great French financier bled out: "Alas! there is no sleep to be sold?"

Do not take this divine gift as a matter of course. Your seven or eight hours of healthful unconsciousness is a blessing worthy of continuous and emphatic recognition. Praise the Lord for 365 resurrections in a year! Artificial slumber can be made up by the apothecaries, but natural sleep is a balm, a panacea, a catholicon that no one but God can mix.

Remark the second: Consider among the worst crimes the robbery of ourselves or others of this mercy of slumber. Much ruinous doctrine has been inculcated on this subject. Thomas Moore gave poor advice when he said, "The best way to lengthen out your days is to steal a few hours from the night." We are told that, though they did their work at night, Copernicus lived to be 73 years of age and Galileo 78 years and Herschel 84 years. Yes, but the reason was they were all star hunters, and the only time for star hunting is at night. Probably they slept by day. The worst lamp a student can have is the midnight lamp. Lord Brougham never passed more than four hours of the night abed, and Justinian, after one hour of sleep, would rise from his couch. But you are neither a Justinian nor a Lord Brougham. Let not the absurd apothecaries of early rising induce you to abbreviate sleep. Lack of sleep assassinates social life. A reformation is needed, and if the customs of the world could be changed so that social life could be rung down at a reasonable hour of the night 20 percent would be added to the world's longevity.

Remark the third: All those ought to be comforted who by overwork in right directions have come to insomnia. In all occupations and professions there are times when a special draft is made upon the nervous energy. There are thousands of men and women who cannot sleep because they are injured by overwork in some time of domestic or political activity. Mothers, who, after taking a family of children through the disorders that are sure to strike the nursery, have left physical weakness, and those entire of slumber is to them a rarity, if not an impossibility. The attorney at law who through a long trial in a poorly ventilated courtroom has stood for weeks battling for the rights of widows and orphans or for the life of a client in whose case he is confident, though all the circumstances are unfavorable. In his room he tries the case all night long, and every night, when he would like to be slumbering. The physician, in time of epidemics, worn out in saving the lives of whole families and falling in his attempts to sleep at night between the janglings of his door bell. The merchant who has experienced panics, when the banks went down and the water level was possible that the next day he would be penniless—that night with no more possibility of gaining sleep than a planet. Ministers of the gospel, in time of great revival, all their power of endurance drawn upon day by day and week by week and month by month—sermonic preparation neighborhood visitation, heartbreak on the streets, sympathetic help for the anxious, the despairing and the dying. It is wonderful that ministers of the gospel have any nerves left and that the angel of sleep does not quit their presence forever.

But I hear and now pronounce highest consolation for all those whose health department have sacrificed their health to duty. Your sleeplessness is as much a wound as you can find on any battlefield and is an honorable wound. We all look with reverence and admiration upon one who has lost an eye or an arm in the service of his country, and we ought to look with admiration upon those who, through extreme fidelity to their life work, have lost capacity for slumber.

Remark the fourth: Insomnia is a sign of divine displeasure. Martin Luther had distressing insomnia and wrote, "When I wake up in the night, the devil immediately comes and disputes with me and gives me strange thoughts, until at last I grow enraged beyond endurance and give him ill words." That consecrated champion of everything good, Dr. Stephen H. Tyng, Sr., in his autobiography, says that the only encouragement he had to think he would sleep at night was the fact that he had not slept the night before. One of the greatest English clergymen had a gas jet on either side of his bed, so that he might read nights when he could not sleep. Horace Greeley told me he had not had a sound sleep in 15 years. Charles Dickens understood London by night better than any other writer, because not being able to sleep he spent that time in exploring the city.

Wakefulness may be an opportunity for prayer, opportunity for profitable reflection, opportunity for kindling bright expectations of the world, where there is no night and where slumber will have no uses. God thinks just as much of you when you get but three or four hours of sleep as when at night you get eight or nine hours. One of the greatest prayer meetings ever held at night, where Paul and Silas could not sleep. The record says they prayed and sang praises to God. They had cured an idiotic girl of her trouble, and for that they were imprisoned. They were robbed of their liberty, but not of their psalms.

Have you ever thought that sleeplessness may be turned into a rapture, a communion with God, a preparation for heaven?

Remark the fifth: Let all insomniacs know for their consolation that some people sleep more rapidly than others, as much in one hour as others do in two, and hence do not require as long a time in unconsciousness. In a book on the subject of health, years ago I saw this fact stated by a celebrated medical scientist: Some people do everything quick; they think quick, and of course they sleep quick. An express train can go as far in 30 minutes as a way train in 60 minutes. People of rapid temperaments ought not to expect a whole night to do the work of recuperation which slow temperaments require. Instead of making it a matter of irritation and alarm be a Christian philosopher and set down this abbreviation of some of the old age recognizes this fact. An antelope ought not to complain because it was not an ox nor an eagle because it can go faster than a barnyard fowl.

Remark the sixth: The aged insomniacs should understand that if their eyes are held waking they do not require as much sleep as once they did. Solomon, who in knowledge was thousands of years ahead of his time, in his wondrous description of old age recognizes this fact. He not only speaks of the difficulty of mastication on the part of the aged when he says, "The grinders cease because they are few," and of the octogenarian's caution in getting up a ladder or standing on a scaffold, in saying, "They shall be afraid of that which is high," and speaks of the whiteness of the hair by comparing it to a tree that has white blossoms, saying, "The almond tree shall flourish," and speaks of the spinal cord, which is of the color of silver and which relaxes in old age, giving the tremor to the head, saying, "The silver cord be loosed." But, he says of the aged, "He shall rise up at the voice of the bird in the evening. But the human mechanism has been so arranged that after it has been running a good while of change takes place, and instead of the almost perpetual sleep of the babe and the nine hours requisite in midlife six hours will do for the aged, and he shall rise up at the voice of the bird."

Remark the seventh: Insomnia is probably a warning that you have been making too much of your work. Most of those engaged in employments that pull on nerve and brain are tempted to omit necessary rest, and business men call a halt. Even their pleasuring turns to work, as Sir Joshua Reynolds, the great painter, took a walk in the country, met a sunken peasant boy and said, "I must go home and deepen the coloring of my infant 'Hercules'."

Remark the eighth: All the victims of insomnia ought to be consoled with the fact that, by having a good long sleep after awhile, sacred and profane literature again and again speak of that last sleep, the sleep of the human race would be disposed to make a great about exit from this world, and so he inspires Job and David and John and Paul to call that condition "sleep." When at Bethany the brother who was the support of his sisters after their father's death, when he had himself expired, Christ cried out in regard to him, "He is not dead, but sleeping." Choosing thought to all poor sleepers, for that will be a pleasant sleep, induced by no narcotic, disturbed by no frightful dream, interrupted by no harsh sound. Better than any sleep you ever took, O child of God, will be the last sleep.

Most people are tired. The nights do not repair the day. Science, by minute calculation, says that every night comes a little short of restoring the body to where it was the day before, and so every seventh day was put in for entire rest, to make up in preparation for what the nights could not do. But so restless will be the last sleep that you will rise from it without one sore nerve, without one tired limb—rested, forever rested, as only God can rest you. O ye tired folk all up and down the world, tired with work, or tired with persecutions, or tired with ailments, or tired in the struggle against temptation, cap your hands with eternal glee in expectation of that sleep from which you will wake up so rested that you will never need another sleep or even another night. "There shall be no night there," because there will be no need of its quieting influences.

So, my hearer, my reader, "Good night!" May God give you such sleep tonight as will give you, and if you wake too soon may he fill your soul with reminiscences and expectations that will be better than slumber. Good night! May you have no kneeling at the bedside, committed yourself and all yours to the keeping of the slumberless God, fear nothing. The pestilence that walketh in darkness will not cross your doorsill, and you need not be afraid of evil tidings. Good night! May you have no such experience as Job had when he said, "Thou scarest me with dreams and terrifies me through visions. If you dream at all, may it be a vision of reunions and congratulations, and waking, may you find some of them true. Good night! And when you come to the best sleep, the blissful sleep, the last sleep, may you be able to turn and say to all the weary and fatigued and bereaved, and to all the victims of insomnia, "Good night!"

WINTER FASHIONS.

The Princess Gown and Its Various Modifications.

The princess form is becoming more emphatically the model for fashionable gowns, yet all are not cut in one piece, although that is, of course, the true princess characteristic. Even in two piece gowns the junction of the skirt and bodice is now rendered as inconspicuous as possible, the belt which has hitherto marked the division so noticeably being replaced by an extremely narrow stitched band made of the material of the gown itself and invisibly fastened. Another and yet newer idea is to sew the skirt and bodice together, as children's gowns are



PRINCESS GOWN.

sewed. The seam which unites them is pressed open and is rendered practically nonexistent, no trimming or belt being employed to cover it. Linings of satin for covering wraps are sewed with ruffles, plaits or puttings of diagonal bands of knitted silk fringe. They often entirely cover silk or satin bodices, being sewed on so as to form stripes, checks or serpentine lines. Cheneille network is another fashion in black over light colors.

The cut shows a princess gown of black broche silk. It has a long train formed by two flat plaits starting from the waist. The redingote front opens over a plastron and tablier of jonquil satin, crossed by diagonal bands of knitted silk fringe. There are fringe epaulettes over the tight broche sleeves also. The bands of fringe are fastened by chains of black beads, met at the wrist and fastened to the collar and sleeve frills are of black mousseline de soie.

JUNIO CHOLLET.

THEATER BONNETS.

Trifles Light as Air Which Take the

The newest theater bonnets are a mere nothing, but they simplify a vexed question. No woman likes to put her hat on or off in a crowded theater without the aid of a mirror and with her hands cumbered by gloves, nor does she enjoy looking at her hair in the little so-called bonnets are a welcome resource. They consist sometimes of a cluster or diadem of flowers, sometimes of a sunnet beaded with a gauze or lace butterfly or a chon of tulle. The wearer feels that she has a hat, yet it is so small that it does not obstruct the public view. The color of gloves to be worn depends upon the sort of costume they are to accompany. Dark or medium shades are proper for ordinary hair service, but for social occasions white continues to be



BROCADE GOWN.

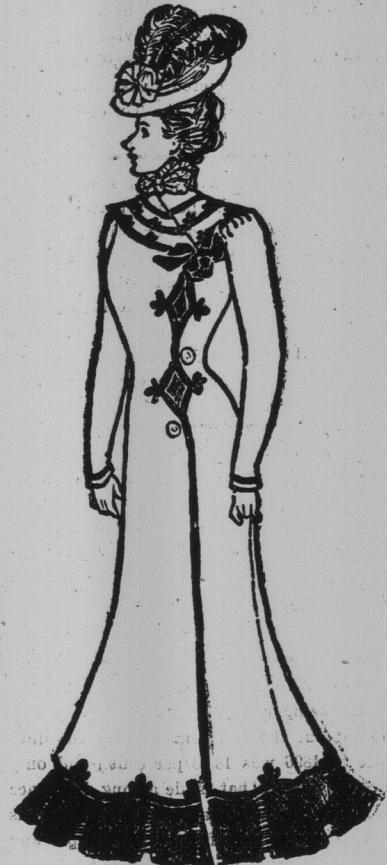
considered the most elegant. Perfect freshness is a requisite, and tight gloves are condemned as inelegant. The hand must never be pressed out of shape by its covering. The costume illustrated is of garnet brocade. The skirt is closed at the side under a band of feather trimming, the front being slightly draped by three choux of garnet panne. The fitted bodice has a plaited plastron of garnet panne, framed by bands of white satin, embroidered with black velvet and edged with black feather trimming. The collar and belt are of garnet panne, the close sleeves of brocade, plaited at the top and bordered with feather trimming at the wrist. The director's bonnet of garnet velvet is trimmed with black plumes and black velvet. The strings are of black velvet, and there are ties under the chin.

JUNIO CHOLLET.

OUT OF DOOR STYLES.

Winter Fashions in Coats and Millinery.

The little coat, half jacket, half bodice, is this winter's first favorite in Paris, and for a youthful figure nothing can be smarter. Game, tulle and lace are the preferred trimmings for lace, velvet and fur hats, odd as it seems. There is no longer any hesitation about combining summery textures with those once considered sacred to winter. A new model of a toque, for example, is of rare pink tulle, and it is trimmed with ermine tails, which nestle in the tulle as if they belonged there. Sable, mink and other furs are also seen on tulle hats. Felt sailor hats, trimmed with choux of ribbon and quills, are used for morning wear and to accompany tailor made gowns. Draped toques of felt, velvet, fur or thin, transparent fabrics are a feature of



REDINGOTE.

the season. The heavier ones are for the street, the more delicate ones to accompany elegant visiting gowns or for the theater. Muffs usually match the costume with which they are worn. An attempt is being made to revive the enormous muff of olden time, but it shows no sign of succeeding, the universal verdict being in favor of the small, ornamental kind. The cut depicts a long redingote of garnet cloth, ornamented with applications of black velvet and closed at the left side by three large pearl buttons. The round collar and the revers are in one and terminate at the left side under a bow of black velvet. The sleeves are fitted at the top by stitched darts and are bordered by black velvet at the wrists. The lining is of broche silk.

JUNIO CHOLLET.

ACCESSORIES.

Attractive Details of the Embroidered Toilet.

The latest thing in theater bonnets is an immense pansy, six inches across, with ruffled petals. From this rises a tuft of horse hairs tipped with crystal. Soft, turned down collars of lawn, lace and embroidery are much worn. They are very narrow and are folded over the high collar of the gown. Some are plaited hemstitched; others form a series of points or square tabs. Draperies of butter colored lace are much used on winter hats, bath of tulle and fur.

Lace, gauze and net ties are in great demand. They are to be had in all degrees of elaboration, from the simple scarf of dotted net with tucks or a plait-



HAT.

ing across the top and to bands of finest red velvet placed next the hair. A new design in fancy handkerchiefs has a deep border of blue, pink or lavender, embroidered with white flower-de-luce. Above the border, on the white part of the handkerchief, are embroidered flower-de-luce matching the color of the edge. The hat illustrated is of gray felt. It is tilted at the left side by a torse of red velvet placed next the hair. The crown is encircled by two folds of black moire and a band of gray velvet passing through a steel buckle in front. At the side is a cluster of black catfish tips rising from coques and ends of gray velvet and black moire.

JUNIO CHOLLET.

FASHION NOTES.

Cost of Door Garments For Big and Little Girls.

The mode sanctions simplicity in the gowns for young girls. Many attractive ones are made with trimmings of narrow black velvet. The circular ruffle is at last beginning to retire from favor. It was once universal, but now some of the new models quite ignore it. This is especially the case with wraps. Rich applications or elaborate schemes of stitching appear, but no ruffles. A new model of a loose full length coat is open at the seams for about a foot from the edge, thus allowing



GIRL'S COAT.

for the flare of the gown, which has hitherto been accommodated by a circular bounce around the lower edge of the wrap. The long, straight coat is or should be worn only by slender figures, and it must be properly trimmed, and the wearer must have a dignified carriage if it is not to appear like a sleeping costume. One of these coats seen the other day was of bright red cloth made perfectly plain and was irresistibly suggestive of a red ban-nal nightgown.

The girl's coat illustrated is of plain golf cloth. It is loose and has wide revers of plaid golf cloth down the neck, fastened by stitched straps of plain cloth with buttons. The large capuchin is lined with silk and bordered with plaid, which forms a little knot in front. The sleeves have plaid cuffs. The belt is trimmed with a choux and a draped of velvet and a curved feather.

JUNIO CHOLLET.

THE LATEST STYLES.

Sheathlike Princess Gowns and Plaited Skirts.

Skirts and bodices having been reduced to the lowest denomination of smooth tightness, the princess gown, the skirt, and the newest ones are made like a sheath as far down as the knees, where the skirt suddenly flares. When the fastening is in the middle of the back, buttons and buttonholes are usually employed and are sometimes continued downward to one point where the skirt begins to expand. This is the extreme novelty of the moment. When the fastening is not in the middle of the back, there is, as a rule, no seam there at all.



PLAITED SKIRT.

The fastening may be immediately under the arm or concealed by the drapery or trimming of the front. In order to gain the necessary fullness over the bust without making the darts too large, an extra dart is placed in the middle of the front. Drapery, boleros, tunics and other accessories are frequently seen, but the most complicated of such costumes are made upon a plain, perfectly fitting, sheathlike foundation. Plaited skirts are a novelty, but they do not depart from the clinging order, as the plaits are attached down, pressed and the extra goods on the inside cut away. The picture shows a gown of this sort. The skirt of plaited panne has three attached bands of cloth around the foot. The close bodice is of unbordered cloth, and over it is a short, plaited bolero of the panne, trimmed with stitched cloth of the same. The tight sleeves of plain panne have stitched cloth bands across the top. Two choux and a drapery of panne fasten the bolero to the gown. The toque of panne is trimmed with curled plumes and a choux of velvet.

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