Do Thyself No Harm

Rev. Dr. Talmage on the Subject of Suicide-The Man Who Takes His Own Life a Traitor to God.

mage this morning preached from the feels toward the insane you may know words recorded in Acts, xvi., 28-"Do thyself no harm." He said:

Here is a would-be suicide arrested tempests either of sea or of brain. In his deadly attempt. He was a Scotland, the land profine of inter-lectual giants, had none grander than sheriff, and, according to the Roman law, a bailiff himself must suffer the punishment due an escaped prisoner, and if the prisoner breaking jail was sentenced to be endungeoned for three man eminent for piety and the rare or four years, then the sheriff must gift of second sight. His attainments, be endungeoned for three or four years, and if the prisoner breaking jail was to have suffered capital punishment then the sheriff must suffer tists, and Dr. Chalmers, the theologicapital punishment. The sheriff had an and held universities spell-bound, government had not much confidence in bolts and bars to keep safe these two clergymen, about whom there seemed to be something strange and supernatural. Sure enough, by miraculous power, they are free, and the sheriff waking out of a sound sleep and supposing these ministers have run away, and knowing that they were to die for preaching Christ, and realhe must therefore die, rather than go under the executioner's axe on the morrow and suffer public disgrace, resolves to precipitate his own decease. But before the sharp, keen, glittering dagger of the sheriff could strike his heart, one of the unloosened prisoners arrests the blade by the command, "Do thyself no

In olden times, and where Christian-

ity had not interfered with it suicide was considered honorable and a sign of courage. Demosthenes poisoned himself when told that Alexander's ambassador had demanded the surrender of the Athenian orators. Isocrates killed himself rather than surrender to Phillip of Macedon. Cato, rather than submit to Julius Caesar, took his own life, and three times after his wounds had been dressed tore them open and perished. Mithridates killed himself rather than submit to Pompey, the conqueror. Hannibal destroyed his life by poison from his ring, considering life unbearable. Lycurgus a suicide, Brutus a suicide. After the disaster of Moscow Napoleon al-ways carried with him a preparation of poison, and one night the servant heard the ex-emperor arise, put something in a glass and drink it, and soon after the groans aroused all the attendants, and it was only through utlivered him from that awful demention suscitated. Times have changed, and hymn just as memorable: yet the American conscience needs to be toned up on the subject of suicide. Have you seen a paper in the last month that did not announce the passage out of life by one's own behest? Defaulters, alarmed at the idea of exposure, quit life precipitately. Men losing large fortunes go out of the world because they cannot endure earthly existence. Frustrated affec-tion, domestic infelicity, dyspeptic impatience, anger, remorse, envy, jeal-ousy, destitution, misanthropy, are considered sufficient causes for absconding from this life by paris green, laudanum, by belladonna, Othello's dagger, by halter, by leap from the abutment of a bridge, by firearms. More cases of felo de se in the last two years than any two years of the world's existence, and more in the last month than in any twelve months. The evil is more and more spreading.

A pulpit not long ago expressed some doubt as to whether there was really anything wrong about quitting this life when it became disagreeable, and there are found in respectable circles people apologetic for the crime which Paul in the text arrested. I shall show you before I get through, that suicide is the worst of all crimes, and I shall lift a warning unmistakable. But in the early part of this sermon I wish to admit that some of the best Christians that have ever lived have committed self-destruction, but always in dementia and not responsible. have no more doubt about their eternal felicity than I have of the Christian who dies in his bed in the delirium of tyhoid fever. While the shock of the catastrophe is very great, I charge all of those who have Christian friends under cerebral aberration step off the boundaries of this life to have no doubt about their hap-The dear Lord took them right out of their dazed and frenzied

Peaceable men don't like to carry weapons, but there are times when a weapon aves a man's life. Sensible people don't like to be al-ways taking medicine;—it is like flourishing fire-arms on every needless occasion,— but the right medicine at the

right time is often a genuine -saver. When your constitution is over-taxed by worry or extra work, or weak-ened by an attack of indigestion or biliousness; or whenever your natural energies are not quite up to the mark and fail to respond

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Washington, July 10 .- Rev. Dr. Tal- | state into perfect safety. How Christ from the way he treated the demoniac of Gadara and the child lunatic, and the potency with which he hushed Hugh Miller, great for science and

great for God. He was an elder in

came of the best Highland blood, and

was a descendant of Donald Roy, a

St. John's Presbyterian Church.

climbing up as he did from the quarry and the wall of the stone mason, drew forth the astonished admiration of Buckland and Murchison, the scienwhile he told them the story of what received a special charge to keep a he had seen of God in "The Old Red sharp lookout for Paul and Silas. The Sandstone." The man did more than any other being that ever lived to show that the God of the hills is the God of the Bible, and he struck his tuning fork on the rock of Cromarty until he brought geology and theology accordant in divine worship. His two books entitled "Footprints of the Creator" and "The Testimony of the Rocks," proclaiming the bonds of an everlasting marriage between genuine science and revelation. On this latter book he toiled day and night, through love of nature and love of God until he could not sleep and his brain gave way, and he was found dead with a revolver by his side, the cruel in-strument having had two bullets—one for him and the other for the gunsmith

who at the coroner's inquest was ex-

amining it and fell dead. Have you

ceased throbbing that winter night in

his study at Portobello? Among the

mightiest of earth, among the mightiest of heaven. No one doubted the piety of William Cowper, the author of those three great hymns, "O For a Closer walk With God," "What Various Hindrances We Meet," "There Is a Fountain Filled With Blood"-William Cowper, who shares with Isaac Watts and Charles Wesley the chief honors of Christian hymnology. In hypochondria he resolved to take his own life, and rode to the River Thames, but found a man seated on some goods at the very spot from which he expected to spring, and rode back to his home, and that night threw himself upon his own knife, but the blade broke, and then he hanged himself to he sat down and wrote that other

God moves in a mysterious way nders to perform. He plants his footsteps in the sea And rides upon the storm.

Blind unbelief is sure to err And scan his work in vain. God is his own interpreter, And he will make it plain.

While we make this merciful and righteous allowance in regard to those who were plunged into mental incoherence I declare that the man who in the use of his reason, by his own act, snaps the bond between his body and his soul, goes straight into perdition. Shall prove it? Revelation xxi., 8: "Murderers shall have their part in the lake which burneth with fire and brimstone." Revelation xxii., 15: "Without are dogs and sorcerers and whore-mongers and murderers." You do not believe the New Testament? Then perhaps you will believe the Ten Commandments: "Thou shalt not kill." Do you say that all these passages refer to the taking of the life of others? Then I ask you if you are not as responsible for your own life as for the life of others? God gave you a special trust in life, and made you the custodian of no other life. He gave you as weapons with which to defend it two arms to strike back assailants, two eyes to watch for invasion, and a natural love for life which ought ever to be on the alert. Assassination of others is a mild crime compared with the assassination of yourself, because in the latter case is treachery to an especial trust. It is the surrender of a castle you were especially appointed to keep. It is treason to natural law. and it is treason to God added to ordinary murder.

To show how God in the Bible looked upon this crime I point you to the rogues' picture gallery in some parts of the Bible, the pictures of the people who have committed this unnatural crime. Here is the headless trunk of of Endor. Here is a man who, whipped has done, asks his servant to slay him, books put together is the Bible.' in the earth, the sharp point sticking dical scientist-what did he say? upward, and he throws his body on it and expires-the coward, the suicide! olden times, betraying his best friend, say? David, in order that he may become prime minister of Absalom, and joining that fellow in his attempt at parricide. Not getting what he wanted by change of politics, he takes a short cut out of a disgraceful life into the suicide's eter-

nity. There he is, the ingrate! Here is Abimelech, practically a suicide. He is with an army, bombarding a tower, when a woman in the tower takes up a grindstone from its place and drops it upon his head, and with what life he has left in his cracked skull he commands his armor-bearer: "Draw thy sword and slay me, lest men say a woman slew me." There is his postmortem photograph in the Book of Samuel.

But the hero of this group is Judas Iscariot. Dr. Donne says he was a martyr, and we have in our day apologists for him. And what wender, in this day when we have a book revealing Aaron Burr as a pattern of virtue, and this day when we uncover a statue of George Sand as the benefactor of literature, and in this day when there are betrayals of Christ on the part of some of his pretended apostles-a be traval so black it makes the infamy of Judas Iscariot white! Yet this man by his own hand hung up for execra-

tion of all ages, Judas Iscariot. All the good men and women of the Bible left to God the decision of their earthy terminus, and they could have said with Job, who had a right to commit suicide if any man ever had, what with his destroyed property and his body all aflame with insufferable car-"Discovery." These are the most perfect buncles, and everything gone from his home except the chief curse of it, a pes-

ti.erous wife and four garrulous people pelting him with comfortless talk while he sits on a heap of ashes scratching his scabs with a piece of broken pottery, yet crying out in triumph: "All the days of my arrelated time will I all my days." Provided the state of the same of the s the days of my appointed time will I walt till my change comes." Notwithstanding the Bible is against

spectacle or those who have hurled themselves out of life, and notwithstanding Christianity is against it and the arguments and the useful lives and the illustrious deaths of its disciples, it is a fact alarmingly patent that suicide is on the increase. What is the cause? supreme court of the United States, ap-I charge upon infidelity and agnosticism pointed by President Lincoln, will take this whole thing. If there be no hereafter, or if that hereafter be blissful without reference to how we live and how we die, why not move back the folding doors between this world and the next? And when our existence here becomes troublesome, why not pass right over in elysium? Put this down among your most solemn recollections. There has never been a case of suicide where the operator was not either demented and therefore irresponsible, or an infidel. I challenge all the ages, and I challenge the universe. There never has been a case of self-destruction while in full appreciation of his immortality and of the fact that that immortality would be glorious or wretched according as he accepted Jesus

Christ or rejected him. You say it is a business trouble or you say it is electrical currents of air, Adams, what have you to say about or it is this or it is that or it is the my friend, and acknowledge that in every case it is the indication of reason or the teaching of infidelity, which practically says, "If you don't like this life, get out of it, and you will land no notes to pay, no persecutions to suffer, no gout to torment, or you will land where there will be everything glorious and nothing to pay for it. Infidelity has always been apologetic for self-immolation. After Tom Paine's "Age of Reason" was published and widely read, there was a marked increase of self-slaughter.

A man living in London heard Mr. Owen deliver his infidel lecture on socialism and went home, sat down and wrote these words: "Jesus Christ is one of the weakest characters in history, any doubt of the beatification of and the Bible is the greatest possible Hugh Miller after his hot brain had deception," and then shot himself. David Hume wrote these words: "It would be no crime for me to divert the Nile or the Danube from its natural bed. Were, then, can be the crime in my diverting a few drops of blood from their ordinary channel?" And, having written the essay, he loaned it to a friend, the friend read it, wrote a letter of thanks and admiration, and shot himself. Appendix to the same book.

Rousseau, Voltaire, Gibbon, Montaigne, were apologetic for self-immo-lation. Infidelity puts up no bar to people rushing out from this world into the next. They teach us it does not make any difference how you live or go out of this world. You will land either in oblivious nowhere or a glorious somewhere. And infidelity holds the upper end of the rope for the suicide through which thou hast waded, stand and aims the pistol with which a man up and take thy sentence! Down with blows his brains out, and mixes the thee to the pit and sup on the sobs and strychnine for the last swallow. If in- groans of those thou hast destroyed, fidelity could carry the day and per- and let thy music be the everlasting suade the majority of people in this miserere of those whom thou hast country that it does not make any dif- damned. I brand the forehead of infiference how you go out of this world, delity with all the crimes of self-imwould be so full of corpses the boats part of those who had their reason, would be impeded in their progress, and the crack of the suicide's pistol its abrasions and its molestations, should would be no more alarming than the seem to be unbearable, and you are

Christian or not. He was a Christian. cast himself from the roof of the tem-In his last will and testament he com- ple, but as he resisted so resist ye. mends his soul to God through the sacrifice of Jesus Christ. I know that he considered appreciation of a future existence the mightiest hindrance to selfdestruction:

"For who would bear the whips and he keeps the chronology of nations, your scorns of time. The oppressor's wrong, the proud man's contumely, The pangs of despised love, the law's

delay,

The insolence of office and the spurns That patient merit of the unworthy 430 years were not up at 11 o'clock, and takes When he himself might his quietus too late. The 430 years were up at 12 make With a bare bodkin? Who would far-

To grunt and sweat under a weary is time to lead you from earthly bond-But that the dread of something after death-The undiscovered country from whose

No traveler returns-puzzles the will?"

Would God that the coroners would be brave in rendering the right verdic., and when in a case of irresponsibility they say, "While this man was demented he took his life," in the other case say, "Having read infidel books and attended infidel lectures, which obliterated from this man's mind all appreciation of future retribution, he committed self-slaughter.'

Have nothing to do with an infidelity so cruel, so debasing? Come out of that bad company into the company of those who believe the Bible. Benjamin Frank-Saul on the walls of Bathshan. Here lin wrote, "Of this Jesus of Nazareth 1 is a man who chased little David-ten have to say that the system of morals feet in stature chasing four. Here is a he left and the religion he has given man who consulted a clairvoyant, witch us are the best things the world has ever seen or is likely to see." Patrick in battle, instead of surrendering his sword with dignity, as many a man erty, says: "The book worth all other and when that servant declined, then jamin Rush, the leading physiologist the giant plants the hilt of his sword and anatomist of his day, the great meonly true and perfect religion is Christianity." Isaac Newton, the leading Here is Ahitophel, the Machiavelli of philosopher of his time-what did he "The sublimest philosophy on earth is the philosophy of the gospei.

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great light to me, a very great light in all my days." President Thiers, the gre" French statesman, acknowledging that he prayed when he said, "I in this evil and the aversion which it voke the Lord God, in whom I am glad creates by the loathing and ghastly to believe." David Livingston, able to conquer the lion, able to conquer the panther, able to conquer the savage, yet conquered by this religion, so when they find him dead they find him on his

> Salmon P. Chase, chief justice of the the witness stand. "Chief Justice Chase, please state what you have to say about the book commonly called the Bible." The witness replies: "There came a time in my life when I doubted the divinity of the Scriptures, and I resolved as a lawyer and judge I would try the book as I would try anything in the court room, taking evidence for and against. It was a long and serious and profound study, and, using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the decision that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to follow its teachings." "Judge, that will do. Go back to your pillow of dust on the banks of the Ohio." Now put upon the stand a president of the United States, John Quincy Adams. "Presiden

the Bible and Christianity?" The preother thing. Why not go clear back, sident replies: "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time either in annihilation, where there are and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue." "Chancellor Kent what do you think of the Bible?" Answer: "No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind." "Edmund Burke, what do you think of the Bible?" Answer: "I have read the Bible, morning, noon and

> Young men of America, come out of the circle of infidels-mostly made up of cranks and imbeciles-into the company of intellectual giants, and turn your back on an infidelity which de-

stroys body and soul. Ah, infidelity, stand up and take thy sentence! In the presence of God, angels and men, stand up, thou monster! Thy lip blasted with blasphemy, thy cheek scarred with uncleanness, thy breath foul with the corruption of the ages! Stand up, satyr, filthy goat, buzzard of the nations, leper of the centuries! Stand up, they monster infidelthroat and nose only. ries! Stand up, thou monster, infidely! Part man, part panther, part reptile, part dragon, stand up, and take thy sentence! Thy hands red with the blood in which thou hast washed, thy feet crimson with the . human entury on the My friends, if ever your life, through tempted to quit it by your own behest, I have sometimes heard # discussed | do not consider yourself as worse than

whether the great dramatist was a others. Christ himself was tempted to Christ came to medicine all your woulds. In your trouble I prescribe life instead of death. People who have had it worse than you will ever have i have gone songfully on their way. hemember that God keeps the chronoiogy of vour life with as much precision as

> grave as well as your cradle. Why was it that at midnight, just at midnight, the destroying angel struck the blow that set the Israelites free from bondage? The 430 years were up at 12 o'clock that night. The at 1 c'clock would have been tardy and o'clock, and the destroying angel struck the blow, and Israel was free. And God knows just the hour when i age. By his grace, make not the worst

of things, but the best of them. There is a sorrowless world, and it is so radiant that the noonday sun is only the lowest doorstep, and the aurora that lights up our northern heavens, confounding astronomers as to what it can be, is the waving of the banners of the procession come to take the conquerors home from church triumphant, and you and I have ten thousand reasons for wanting to go there, but we will never get there either by selfimmolation or impenitency. All our sins slain by Christ who came to do that thing, we want to go in at just the time divinely arranged, and from a couch divinely spread, and then the clang of the sepulchral gates behind us will be overpowered by the clang of the openof the solid pearl before us. Oh, God, whatever others may choose, give me a Christian's life, a Christian's death, a Christian's burial, a Christian's immortality!

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Examinations for Twenty First Year Entrance Fxhibitions in the Faculty of Arts. ranging from \$60 to \$200, will be held on the 15th of September, at Montreal, Toronto, Ottawa, Kingston, and other centers.

The McGill Normal School will be reopened on 1st September. opened on 1st September.
Particulars of Examinations, and copies of the Calendar, containing full information as to Conditions of Entrance, Courses of Study. Regulations' for Degrees, Exhibitions and Scholarships, Fees, etc., may be obtained on application to application to w. VAUGHAN, Secretary

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