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A THANKSGIVING DISCOURSE,

Preached in the Baptist Church,  
at the Union Meeting,  
of the  
Baptist, Methodist, Presbyterian and Reformed Churches  
of Catskill, November 24, 1881.

With Additional Notes.

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JOHN B. THOMPSON, D.D.,

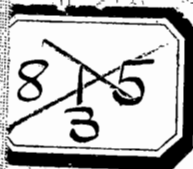
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Pastor of the Reformed Church.

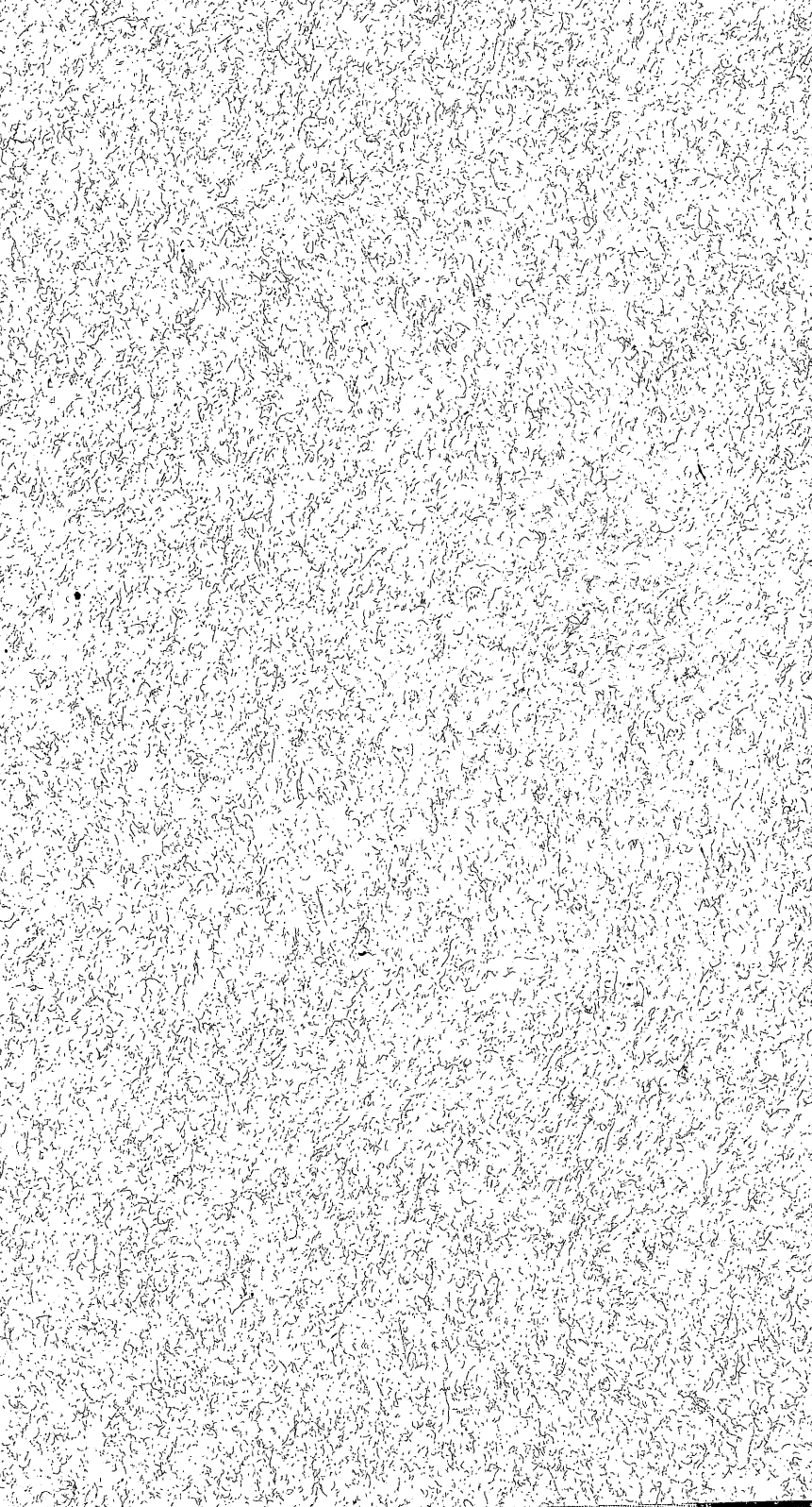
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# A THANKSGIVING DISCOURSE,

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BY

JOHN B. THOMPSON, D.D.,  
Pastor of the Reformed Church.

Catskill, November 28, 1881.

Rev. John B. Thompson, D.D.:

Dear Sir; Knowing that a desire exists on the part of many that your very appropriate and eloquent discourse on the late Thanksgiving occasion have a wider circulation, and believing it will do more service to the cause of truth, we, the undersigned, do hereby most respectfully ask that the said discourse be published.

J. S. PHILIP,

S. S. DAY,

EMORY A. CHASE,

W. I. JENNINGS,

WILLIAM DONAHUE,

J. I. WERNER,

B. B. GIBBS,

J. K. WARDLE,

G. H. PENFIELD,

FREDERICK HILL,

ISAAC PRUYN,

JAMES B. OLNEY.

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To The Rev. B. B. Gibbs, The Rev. Dr. J. K. Wardle,  
Dr. J. S. Philip, S. S. Day, Esq., and others:

Gentlemen; I yield to your judgment and put the  
discourse at your disposal.

Very truly Yours,

JOHN B. THOMPSON.

Catskill, Nov. 29, 1881.

*"In everything give thanks; for this is the will of God in Christ Jesus concerning you."--1 Thessalonians v, 12.*

God's will toward us who love and serve Him is that in every thing we give thanks; and this will of God is established in Christ, mediated through Him.

We belong to our faithful Saviour, Jesus Christ, who with His precious blood hath fully satisfied for all our sins, and delivered us from all the power of the devil. Without the will of our Heavenly Father not a hair can fall from our heads; moreover He will make whatever evils He sends upon us in this vale of tears, turn out to our advantage, for He is able to do it being Almighty God, and willing, being a faithful Father. Indeed, all things must be subservient to our salvation, since all creatures are so in His hand that without His will they cannot so much as move. Herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things, come not by chance. but by His fatherly hand.\*

We have thus abundant reason for giving thanks in everything, remembering the saying of Chrysostom during his lifetime: "The only calamity is sin;" and that other saying, the echo of this text, with which he died: "Glory be to God for everything!"

The chief and all-inclusive reason for thanksgiving is, always, God's gift of His Son to be our Saviour. "Thanks be unto God for His unspeakable Gift." But we have also special causes of Thanksgiving to-day. "He that spared not His own Son but delivered Him up for us all, how shall He not also with Him freely give us all things!"

We give special thanks to-day, *first*, for the unprecedented

#### PROSPERITY

of the past year. The countless benefits which have been showered upon us during the past twelve months call for our fervent

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\* From the Catechism of the Reformed Church.

gratitude, and make it fitting that we should rejoice with thankfulness that the Lord in His infinite mercy has most signally favored our people.

We do not forget the affliction which has visited our brethren in their forest homes in the Peninsula of the great Lakes. Yet even this calamity has been tempered and sanctified by the generous compassion called forth throughout our land.\* In common with our brethren of the whole country, we have been permitted to develop and show our love to God and man, by contributing of our means for the relief of the Michigan sufferers. We begin to see and feel even now, what we shall see clearly in eternity, that even such disasters are a part of the "all things" which work together for good to them that love God.

We do not forget the severe drought which has visited a portion of the middle States, so that the parched earth has withheld a portion of its usually generous production. But, notwithstanding these local ills, the country, as a whole, has never been so prosperous as now. The garnered harvests will amply supply the necessities of those dependent upon them. Commercial and industrial pursuits enjoy exceptional prosperity. Labor has been well employed and fairly compensated. No pestilence has visited our shores. A good condition of public health has prevailed. Idleness and want have never been less observed and known than now.†

There have been more mining products manufactured, more acres of corn and wheat and cotton cultivated, more miles of railroad track laid, more miles of telegraph lines built, during the past year than during any other in the history of the world; bringing the most distant parts of our country into close connection, furnishing means of speedy and comfortable intercourse, binding us together with bands of iron and steel, promoting unity of interest and feeling, and hastening the realization of the universal brotherhood of man. Many run to and fro and knowledge is increased.

Soon five Pacific Railroads shall be the common carriers between Asia and Europe, making the nations of the world tributary to our trade. Before another year shall have passed away one of these roads shall bring the wheat of California to the shores of

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\* President Arthur's Proclamation.

† Governor Cornell's Proclamation.

the Mexican sea whence it can be shipped with profit to the coasts of Europe. We are as yet only at the beginning of our vast mining, agricultural and commercial resources.

We give thanks to-day, *secondly*, for

PEACE WITH ALL NATIONS.

Our remoteness from the old world keeps us free from many questions which generate strife.

The nations South of us perceive that we have no disposition to rob them of their territory, or to oppress them because we are mightier than they. They perceive that we are desirous simply to push our railroads and carry our trade to their doors, and they reciprocate with generous spirit the friendly feeling thus shown. They know that their interests and ours are one.

If, in time past, we had controversies with Great Britain, whose Dominion constitutes our Northern boundary, they have been settled by arbitration as becomes the two most free, most intelligent, most Christian nations on the globe. God speed the time when all national controversies shall be thus settled!

If the question of the annexation of Canada is already looming up in the distance, that, too, will settle itself in due time without disturbance. Our accursed thirst for the acquisition of territory has passed away with the conditions which gave rise to it. We do not want Canada until she shall have become so assimilated to us, and we to her, by friendly contact, that she shall come asking for admission to our union with the hearty concurrence of the mother-country, her mother and ours alike. For we are of one kin; and "Blood is thicker than water."

Of the sympathy expressed for us by foreign nations during our recent national affliction none was more tender and gracious than that of Victoria, that type of noble womanhood who, as such, adds more luster to her crown, than the crown adds to her. Nevertheless, the sympathy of all the nations has been sweet, and has bound us to them with ties of affectionate interest more closely than ever before. Whatever causes of irritation may arise, henceforth, it will be difficult for demagogues to excite to war those who have mingled their tears and prayers together, as in a common sorrow, because of the death of the President of these United States. The continents are nearer to each other to-day than ever before.

During the past year the public peace has been undisturbed and the laws have been generally respected. The abundant privileges of freedom which our fathers left us in their wisdom, are still our increasing heritage.\* With slightest exceptions, throughout the whole land men have been free to cast their votes for whom they would. We have seen the last of a solid South and a solid North, and need fear no more sectional divisions upon lines of latitude. It is true that men will concentrate in regions where generous soil and genial climate render the conditions of life least onerous. It will probably come to pass within the lifetimes of some here present that the valleys of the Mississippi and its tributaries shall rule the country by virtue of superiority of numbers. But before that can come to pass our people will have become one homogeneous whole, realizing the identity of interest between the center and the circumference, so that we may expect the Government still to be administered in the interest, not of a section, but of the whole nation. Be it ours to do all that in us lies to promote the homogeneity of our people and so forestall and avoid all dangers of civil commotion.

The most important

#### POLITICAL PROBLEMS

before us as a nation grow out of the relations between us and those in the midst of us who have not yet become assimilated to us as citizens of the Republic. Our safety lies in educating them and preparing them for the duties of citizenship; and in admitting them, as soon as they are thus prepared, to all the privileges of citizens. A free nation cannot continue to exist unless it constantly aims by the inculcation of virtue and intelligence to fit all its inhabitants to take their proper part in the administration of its affairs.

You have a right to expect those whom you have set as watchmen upon the walls of Zion to foresee emergencies and warn you of them. The example of Prophet and Apostle demands that in these, as in other respects, the Gospel trumpet give no uncertain sound. Every man's religion, if it be worth anything, will influence his vote; and it is the duty of the Ministry to show how religious principles underlie questions of civil polity.†

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\* President's Proclamation.

† See Ezekiel xxxiii. 1-6; and Romans xiii. 1-7.

There are three problems demanding our immediate attention as citizens of a Christian country. The first is

#### THE INDIAN PROBLEM.

The Indians were the sole occupants of the soil when first our fathers set foot upon these shores. Their "Right of occupancy," their title to the lands of this continent, a right to be bought and sold at pleasure, has, (wisely or unwisely), been recognized by all nations from the first; is still recognized by the Government of the United States.

The Indians were ignorant barbarians addicted to the vices of savage life. But they were not a bloodthirsty people. The Indian massacres of the last century were generally incited and paid for by the English, the French, or the Americans, in their wars with each other. Where this was not the case, they usually grew out of the Indian endeavor to enforce the right guaranteed them by treaty to punish as they might see fit all intruders upon their reserved domains. And the more recent massacres also have generally arisen from intrusion upon Indian lands by white men who coveted them.

The whole number of Indians in the United States is between two and three hundred thousand. More than half of them are on Government reservations, supported by annuities and grants issued in compensation for their lands. Many of these are both civilized and Christianized. Some of them have adopted all the forms of Representative Government. They raise their own wool and cotton, and have pianos and sewing machines. They print their own laws and their own newspapers.

The most outrageous injustice has been done, is done daily, to the Indians by individuals and by the Government. Often they are robbed and starved and killed like beasts of the field without mercy and without redress.

"I tremble for my country when I remember that God is just." Individuals receive rewards or punishments in the future world. But nations have no existence there. They suffer, or are rewarded, according to their deeds, in this world. If we will avoid the just judgments of Heaven, we must repent of our sins against the Indians, and reform, and give them such kindly treatment as they have a right to expect at our hands.

One of our surveying parties lately fell in with a company of Indians solemnly burning their dead, after lifting the eye of the

corpse on the point of a spear as an offering to the Sun-God. On inquiring what it all meant they were answered : " We are going back to our old Gods whom we have offended. We have tried the white man's God, and he does not care for us. If he did, the white man would not dare to treat us as he does ! "

It is stated that the money spent upon the Indians, year by year, would be more than sufficient to educate every one of them at first-class boarding schools ! This money must be used to better advantage than it has been. A beginning has been made ; and a few Indian boys and girls are under training at two or three points in Virginia, Pennsylvania and Massachusetts. Poorly furnished schools are also maintained on several reservations. But what is needed is a comprehensive system of education for them all, that they may have all the privileges of citizenship at the earliest possible moment.

I charge every one of you before God, as you hope for mercy at the day of Judgment, to cast your vote for no man for Member of Congress until you are sure that he will do all that in him lies to right this great wrong. Congress will meet within a fortnight. Within another month laws might be enacted mending this evil. But they will not be until the people make their voices heard, and insist that the right shall be done. Will you cause your Representatives to hear your voice in this matter ?\*

The second problem which claims our attention is

#### THE MORMON PROBLEM.

The Territory of Utah is inhabited chiefly by immigrants from Wales and Cornwall, Denmark, Norway and Finland. These immigrants are of the very lowest classes in the countries from which they come. At home their lives were inconceivably low and destitute of comfort. They were brought here by moneys contributed by those among whom they have settled. They were

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\* The Commissioner of Indian Affairs reports two hundred and sixty-one thousand, nine hundred and twelve Indians in the United States, represents our system as fitted to make them worthless savages, and suggests a radical change. Secretary Kirkwood urges an attempt to civilize them ; to strengthen Indian schools ; to encourage farming, by valid and permanent titles to land ; to establish in some tribes a form of local government resembling that in the State or Territory where the reservation is located, their officers having authority to enforce such laws of that State or Territory as Congress may declare to be in force. This experiment, it is thought, will assist them to become law-abiding citizens, as they shall learn to know the law and administer it.—*From the Christian Intelligencer of Nov. 30, 1881.*

brought out of their degradation and squalor and hunger in the slums of Europe to a land where they have freedom and vigor and prosperity such as they never dreamed of before. They are grateful to the men who came to them in their low estate, gave them money to bring them to this land of plenty, and, here, have taught them how to acquire property and comfort and influence; under whose leadership these people have made the desert to bloom and blossom as the rose. They have subdued the earth and replenished it, and are developing from the lowest beginnings, into good citizens of the Republic.

Whatever be the motive of the Mormon Leaders, how many soever murders they may have committed in order to maintain their ascendancy, however guilty they may be in the sight of God and of man, the fact remains that they have done more for the elevation of the lowest heathen in Europe than all the churches of Christ in all this land!

The way is open for us to send missionaries to Europe in like manner, to bring hither these poor degraded creatures, and then to provide for and train them here until they are able to support themselves. Will we do it? Will we give of our money, and our time, and our care for this purpose?\*

At home these men might have sold their wives in the market, or exchanged them with one another at will, no one caring to notice, so low were they in the scale of being. Mormon polygamy is a great

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\* If the leaders of our large ecclesiastical denominations had taken up the Mormon idea, so far as discipline, energy, patience, thrift and organization are concerned, they could have planted colonies in the West which would have out-numbered the Mormon colonies and maintained their mastery. The fact is that the Mormon faith, like that of the followers of Mohammed, is an organization perfect in every way. It has many qualities which command the admiration of thinkers. It succeeds in the West because it brings to its work a greater skill, a better knowledge of the methods of advancing religious faith, than our Protestant Churches. If this question is examined critically it will be found, we think, that the rise of Mormonism means the indifference and laxity of Protestantism. Our Protestant Churches are rapidly becoming debating societies for the discussion of theories in theology—ecclesiastical club houses, thinking only of oratory and architecture, and looking upon religion as a form of fashion or respectability. If our people desire to suppress the Mormon Church, let them emulate the Mormons in their discipline, courage and self-denial; let them give to their faith in God a Saviour and the family a portion of that fanatical devotion which these misguided pilgrims in the West have given to an impostor like Joe Smith and a degrading system of theology.—*From the New York Herald of Nov. 28, 1881.*

advance upon the miscellaneous commingling of the sexes. So the polygamy of Abraham, Isaac and Jacob, regulated by law, and maintaining the family relation, was a great advance upon the practice of the peoples among whom they dwelt. The patriarchs fostered polygamy for the increase of population; and the Mormons have fostered it for the same reason. The duties and privileges of parenthood are inculcated in their religious services as they are inculcated nowhere else *save in the Bible*. The Mormons are more free from the crime of child murder and other cognate sins than the most cultivated communities in our Eastern towns, and what is called the social evil was until recently comparatively unknown among them.\*

Do not misunderstand me. I am not an advocate of Mormon-

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\* So far as I know, besides the Mormons, the Roman Catholics alone do not hesitate to declare the whole counsel of God in this matter. Because of this faithfulness God is giving over whole States on the Atlantic coast to the children of foreigners. The natives are dwindling away before them, largely because of the habitual violation of the sixth and seventh commandments. Property and luxury and an unwillingness to do the duties and bear the burdens of life in this country also are giving birth to the same sins which precipitated the downfall of the Roman Republic. Family life is giving place to club life, with its illicit propensities; and the love of children, to the murder of children. And the Mormons are making the most of this state of affairs. A paper for children, distributed in the Temple at Salt Lake City, contains this statement: "Children, you must know that Mormons receive you as a gift from God, the very best thing He can give. Among the Gentiles thousands despise this gift. They do not regard children as a blessing—they look upon them as an expensive, cumbersome burden, of which they must rid themselves in order to live in luxury." Would God that to this indictment we could truthfully plead "Not guilty!"

The time has come when he who will be clear from participation in such sins must cry aloud and spare not. The words of Jehovah to Ezekiel come home with equal force to the minister of the Lord Jesus: "If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." I conclude this note by quoting the manly and Christian words of the Bishop of Western New York: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore, as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who 'shed innocent blood,' what must be the portion of those who have no mercy upon their own flesh? Dearly beloved, 'save yourselves from this untoward generation.' Your affectionate Bishop, A. CLEVELAND COX."

ism. Polygamy is an anachronism. In this age of the world it is a sin against God and man. It must have an end.

#### POLYGAMOUS MARRIAGES

must cease. And that they may cease the more speedily polygamous men must be excluded from governmental positions of honor and trust. But let no faithful, conscientious wives and mothers be degraded to the rank of criminals and deprived of support in their old age. Let no brand of illegitimacy be placed upon innocent children born under this system up to the present time. But let Congress enact and enforce a law that polygamous marriages stop at once and forever. Proper, prudent, measures to this end will enlist the sympathy of almost or quite all the women and a majority of the men of Utah to-day. The number of Mormons of sufficient wealth to maintain more than one wife is comparatively small. The young women prefer to marry men who are not Mormons, and even the leaders do not oppose their children in so doing. Contact with a higher civilization is causing those born in this country to feel keenly their social position, and the work of education is intensifying this feeling. Mormon parents *will* send their children to the best schools; and these schools are taught by Christian missionaries who are doing most effective work. God grant to our people and our rulers wisdom and courage and kindness to deal prudently but firmly with this evil that it may come to a speedy, peaceable, and effectual end !\*

The third problem demanding our attention is

#### THE CHINESE PROBLEM.

This problem concerns chiefly California, but it really concerns us all. We have heard so much of it in politics because it is a part of the Labor Question. The Chinaman will do better work and do it cheaper than the American, the Irishman, or the German. Hence the outcry against him. But as soon as he learns how to work he learns how to charge also, and this difficulty will gradually solve itself. No country can prosper without working men to develop its resources, and the region West of the Rocky Mountains can obtain these men in sufficient number only from Asia. I have no sympathy with the cry against Chinese labor.

But other elements enter into this question also. The Chinese

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\* Many influences are hastening the downfall of Mormonism. Higher wages tempt even the most ignorant; tithes can no longer be collected by force; and the greed of officials is beginning to be discerned.

who come to this country are of the very lowest classes of that heathen land. They are as far below the Mormon immigrants as Asia is below Europe. The stories about their cleanliness do them a great injustice. They are orderly, and docile, and imitative. If taught to be cleanly they will be so, but left to themselves they are often filthy beyond conception. They are faithful to their employers, but many of them will steal from them, (and from every one else) after their discharge, if they can. They are cruel and murderous. All the heathen vices described in the first chapter of the Epistle to the Romans abound among them, and more.

Among certain tribes of the Chinese Empire women are so scarce that each may lawfully have as many as sixteen husbands. Among the Chinese in this country the disproportion is still greater, there being only one woman to twenty-five men! And not one in a hundred of these (six thousand) women is married. They are imported for the vilest purposes. Every village in California has its China Town; and every China Town has its brothel. No sense of sin attaches to these things in the minds of the heathen, and little, if any, sense of shame. With such facilities for crime the lower classes of American youth, also, become corrupted; and enlightened parents who are able to do so, like our missionaries in Asia, send their children to the Atlantic coast to be educated, to save them from such debasing associations. I do not wonder that many good men and true desire to restrict the immigration from China.

You will ask, Is there no remedy for this state of affairs? Cannot the strong arm of the law be invoked to suppress these evils? I answer, Not in the present state of society. Not while so large a proportion of the voters of the State wish to have it so. Not while houses devoted to this sin exist in every street of the great city. Not while capitalists build houses architecturally planned to furnish the best facilities for such traffic. Not while one section of the city is wholly given up to this merchandise of souls of men, as in ancient Herculaneum and Pompeii, cities which the Lord overthrew by raining upon them fire and brimstone. Not while this sin runs over from every great city into all the region roundabout, as from New York into every town and village on the Hudson River. Not while Christian men and women are themselves so debased by familiarity with this evil

as to feel and show as much respect for the impure as for the pure. Not while no means are used in what are called the most enlightened communities to prevent the ruin of our youth of both sexes.

My friends, if you will secure your country against ruin by heathen vices, begin at your own doors, and save your own children. Remove temptation from them by providing for and educating socially and religiously those who by reason of destitution become tempters; who are educating those younger than they to become tempters in turn; who will hereafter, if left to themselves, cause you expense as criminals much beyond that now required to save them from such ruin.

But let me put my appeal upon higher ground: upon the ground of your privileges as Christians to imitate your Christ by self-denial, that you may bring the immortal souls even of the criminal classes to everlasting salvation! The heathen in California can be saved. The missionaries laboring among them have been blessed in their labors. There are families of Chinese Christians there, the first fruits of the ripe harvest field, who are quite equal to Christian families here. The worse than heathen in New York and in our river towns can be saved; but only by patient, devoted, consistent, Christian faithfulness. There are one hundred and sixty-five thousand more people in New York to-day than there were forty years ago; and no more churches than there were then. There are twice as many inhabitants in this town as there were forty years ago; and no more churches and no more attendance at church service than then; and no more Christian work among those who are never found in our churches! Who of you will go lovingly, regularly, persistently to those who never go to church, until you win them to Christ! If any man have not the spirit of Christ he is none of His. Have we the spirit of our Master?

These are not pleasant things to say, but faithfulness to my duty as a minister of Christ requires me to say these things to you on the day set apart by common consent for the ministry to instruct and warn their hearers upon the points where the spheres of civil and religious duty come in contact.\*

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\* The facts and opinions stated are the result of personal observation made early in the present year. Further details in confirmation may be found in the graphic narrative (just issued by Roberts Brothers, Boston,) entitled "My First Holiday," by Mrs. Caroline H. Dail, who has devoted so much of her life to ameliorating the condition of her sex.

Gladly do I pass on to speak of the *third* cause for Thanksgiving-to-day, the life and character and example of

JAMES A. GARFIELD.

I have no desire to repeat the indiscriminate eulogies of the funeral orations. I have no desire to add my mite to the immense mass of sentimentality for the exhibition of which his death has afforded occasion. He was not a great man like Washington; a great statesman like Jefferson; a great orator like Webster; or a great general like Grant. But take him all in all he was *the best specimen* the world has yet seen of an American citizen. The name of Washington will always be held in highest reverence as that of the founder of the republic. But Washington was the product of colonial times, not of the republic. He was an educated gentleman of cultured tastes of the upper classes of society.

The name of Lincoln will always be cherished as that of the man who brought the Ship of State safe through the bloody sea of civil war. And the wonderful ability with which he led the nation so fast and so far only as he could induce it to follow, joined with "the deep damnation of his taking off," has given him a place in human hearts beyond even that of Washington. No one else could have done the work which Lincoln did so well as he. He was the man for the emergency. But he was never a man of cultured tastes. He was always the rail-splitter.

Garfield, on the contrary, constantly rose in the scale of being. He is the best product of American soil. He has shown what is possible here for men of fair abilities and right dispositions. His example ought to have more influence upon the boys and young men of this country than that of any other man. Not because he was President; that was only an incident,—I had almost said an accident. But because he was *fit to be President*; and because any boy of ordinary abilities in all the land may attain the same fitness if he will.

You have read how when the ceremony of inauguration was over his first act was to turn and kiss his aged mother; that mother who had not only given him life but whose hands had done even the outdoor work on her little Ohio farm that she might feed and clothe her fatherless ones, too young to provide for themselves or for her. It was this mother who had offered, of her little farm of thirty-three acres, land on which to build a house

for a public school ! She deserved a son like-minded with herself ; and such a son she had. At fourteen he was learning the trade of a carpenter. At sixteen he was a boatman on the canal. He fell into the water and was in danger of drowning fourteen times in four months, but he persevered until he had earned money sufficient to pay his expenses at a good school. At eighteen he was studying at school. At twenty-one he was teaching a school, still studying. At twenty-three he entered college, whence he was graduated at twenty-six. At twenty-seven he was the tutor, and at twenty-eight the principal, of the high school in Ohio known as Hiram College. At twenty-nine he was a member of the Ohio Senate ; and before he was thirty, Colonel of the Forty-Second Ohio Regiment. At thirty-one he commanded a brigade. At thirty-two he was chief of staff and, for cause, was promoted thence to the rank of Major-General. At thirty-three he was in Congress, where he remained fifteen full years, until elected to the Senate of the United States at forty-eight. At forty-nine he was nominated, and, before he was fifty, took his seat as President of the United States.

All this was possible for him, simply and only because in every capacity from the lowest to the highest he was faithful and true ; because he acted conscientiously, maintaining his own self-respect. In his address to the Ohio Senate, as he was about to leave his home to assume the duties of the presidency, he said :

“I have represented for many years a district in Congress whose approbation I greatly desired ; but though it may seem perhaps a little egotistical to say it, I yet desired still more the approbation of one person ; and his name was Garfield. He is the only man I am compelled to sleep with, and eat with, and die with, and if I could not have his approbation, I should have had company.”

I wish every young man in the land could hear these words, and act upon them. A young man who never loses his self-respect may become what Garfield was—*A Man*. A true Man is always greater than his circumstances. Only a man who had long been cultivating such self-respect could have resisted the temptation which came to him at the convention in Chicago. He had gone thither to advocate the nomination of another. He did advocate it with all his energy. And when, after many ineffectual ballotings,

the State of Wisconsin cast her seventeen votes for James A. Garfield, instantly he sprang to his feet, protesting that nobody had a right to vote for a member of the convention without his consent, and "that consent," said he, "I refuse to give." Against his will however the votes were cast; and when, on the final ballot, Ohio cast for him but forty-three votes instead of the forty-four she had cast for others, a lady in the gallery impulsively exclaimed: "One vote short! What does it mean?" "It means, madam," said one standing by, "It means, madam, that James A. Garfield is a gentleman."

He was more than that. He was a Christian. This was the secret of his character. Early in life he had given his heart to the Lord Jesus Christ. He had cast his lot with one of the most humble and informal of the denominations which profess and call themselves Christian. On occasion, he preached the Gospel to to the assemblies of his brethren. He was the first open and avowed Evangelical Christian communicant who has been President since the days of the founder of the Republic. His piety, though unobtrusive, was obvious. His pastor has told of his counsels with his brethren of the little church in Washington. Another Washington pastor, Dr. Byron Sunderland, has told us of his expressed faith in God in the hour of his assassination, which he expected would be his last. But the most striking expression of it was made in New York the day after

#### THE DEATH OF LINCOLN.

Fifty thousand people stood in front of the Custom House, close packed together, waiting to hear the story of the assassination, silent save as the silence was broken by sobs, with the tears streaming down their cheeks and the blood boiling in their veins. When the speaker they had waited for arrived from Washington and told them how their President had died, their indignation rose fierce and terrible. In a side street one man was killed. In another, one barely escaped with his life. There was an ominous cry, and ten thousand maddened men sprang toward the office of a newspaper suspected of disloyalty. One moment more and the city would have been on fire, and its gutters running red with human blood.

Suddenly an unknown man appeared on the balcony, the Stars and Stripes in his left hand, his right hand lifted toward Heaven. Full and clear rang out his firm and steady voice,

arresting attention, quieting passion, and turning their minds to better thoughts, with words which the Holy Ghost teacheth :

“Fellow-citizens! Clouds and darkness are round about Him ;

His pavilion is dark waters and thick clouds of the skies ;

Justice and judgment are the habitation of His throne ;

Mercy and truth shall go before His face.

Fellow-citizens ! God reigns ; and the Government at Washington still lives !”

Little did he, or the thousands who heard him, think that this sentence of his was to quiet our minds again, so many years after, when he himself also should have been stricken down, by the assassin's hand, as the President of these United States.

“Fellow-citizens ! God reigns ; and the Government at Washington still lives.”

Be it ours to cultivate this sentiment for our own guidance ; and to inculcate it upon our children, as the secret of the character of him who uttered it, and the necessary secret of the life of all who will make the most of themselves for God and their countrymen. The American citizen of the best type, the truest specimen of American manhood, must be a conscientious, Christian man. We give God thanks to-day that such a man has lived.

We mourn his death. But we sorrow not as those without hope. The garnered treasures of his life find scope and development in a brighter sphere.

And here also, his work lives on.

Take heart ! the Waster builds again,—

A charme'd life such goodness hath.

The tares may perish,—but the grain

Is not for death.

God works in all things ; all obey

His first propulsion from the night.

Wake thou and watch ! The world is gray

With morning light !

“God reigns ; and the Government still lives.”

ARTHUR,

too, has come up from the ranks. He, too, is one of the people, a typical American. In him the history of the Arthur of fifteen centuries ago repeats itself, in its beginnings ; and his past history, as well as his present prudence, warrants the belief that,

under the divine blessing, it will be so also in its conclusions :

“And Arthur yet had done no deed of arms,  
 But heard the call and came ; and Guinevere  
 Stood by the castle walls to watch him pass ;  
 But since he neither wore on helm or shield  
 The symbol of his knighthood,—  
 But rode a simple knight among the knights,  
 And many of these in richer arms than he,  
 She saw him not,—or marked not, if she saw,—  
 One among many, though his face was bare.  
 But Arthur, looking downward as he passed,  
 Felt the light of her eyes into his life  
 Smite on the sudden, yet rode on, and pitched  
 His tents beside the forest. Then, he drave  
 The heathen ; after, slew the beast, and felled  
 The forest, letting in the sun, and made  
 Broad pathways for the hunter and the king ;  
 And then returned.”

We give God thanks to-day, *fourthly*, not only for the past, but also for the secure ground of hope we have for

#### THE FUTURE.

The period of development, through which we are passing, began three centuries and a half ago, with the reformation, which puts the Bible into the hands of each individual as his only rule of faith and practice, thus freeing him first from religious and then from civil tyranny, and leaving him at liberty to make the most of himself for God and humanity. The open bible is the corner stone of free government. The degree of civil liberty which any people enjoy will always be in direct proportion to the degree to which they are pervaded and governed by the teachings of the New Testament. “He is a freeman whom the truth makes free ; and all are slaves beside.”

And never has there been so much study of the word of God as during this year of grace, one thousand eight hundred and eighty-one. There have been more New Testaments sold during the past six months than during any six (or sixteen) years before. This increase is chiefly due to the fact that we have now in our own tongue a closer approximation than ever before to the very words of the Holy Ghost. In this, the

#### REVISED VERSION

of the New Testament, the discourses of Jesus and the arguments of Paul, come home to us, clear, and sweet, and strong,

like a new revelation from on high. We understand them now. The time has come when all who love the truth as it is in Jesus must speak upon this subject so clearly and plainly as to leave no room for doubt or misapprehension. The question is not what any man prefers, but what saith the Lord? The English revisers were too much restrained by fear of popular opinion, so that the American revision is nearer the truth of God than the joint revision. But either is so much nearer to it than the old version that no one who desires simply to know the will of God can, henceforth, go to that for it.

From long use some of us may grieve to learn that the Doxology appended to the Lord's prayer; the story of the descent of the Angel into the pool of Bethesda; and the statement about the three holy witnesses are all interpolations. They may be all true statements. We may still believe them if we choose. But they are no part of the word of God.

Besides these and other interpolations, the old version abounds in mistakes; in the meaning of Greek words, in Greek grammar, in needless variation in the translation of the same Greek word, in confounding one Greek word with another, in the rendering of proper names and technical expressions, and in the use of English words which have changed their meaning since it was made. These mistakes have now been corrected, and sincere endeavor has been made to give to English readers the exact meaning of the inspired text. As a consequence some forms of expression are different from those to which we are accustomed; but no so different as to warrant the declaration that they are not good English. This ground of opposition is now the most prominent; but a hundred years hence it will be rightly regarded as the most foolish of all. The version is not perfect; but it is direct, clear, and accurate. I ask you to thank God for it to-day, and to study it diligently, comparing it with the old. By so doing, noting the changes and as far as practicable the reasons of them, you will learn more of God's word than you have ever learned in the same length of time before. I advise that Bible classes be at once formed for such study during the Winter months. I am sure that every minister in this village would be only too glad to meet his people every week for this purpose. Such a course of study will make us better citizens and better Christians. The blessing of God will rest upon it,

and we shall have more abundant cause for Thanksgiving even than now.

The Lord give every one of us grace to desire to know and do only the truth that He may be glorified in us and we be holy and happy in Him, now, henceforth, evermore, world without end !

And now, go your way ! eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord ; neither be ye sorry, for the joy of the Lord is your strength !

“Let the day be improved by the gathering together of families in the bonds of affection. May friendships be renewed and all enmities be forgotten ; while the poor and sick, the afflicted and unfortunate, should be generously remembered !”

And the blessing wherewith Moses the man of God blessed the children of Joseph be upon you !

Blessed of the Lord be this land,  
 For the precious things of Heaven,  
 For the dew,  
 And for the deep that coucheth beneath,  
 And for the precious fruits brought forth by the sun,  
 And for the precious things put forth by the moon,  
 And for the chief things of the ancient mountains,  
 And for the precious things of the lasting hills,  
 And for the precious things of the earth and fulness thereof,  
 And for the good will of Him that dwelt in the bush !

He hath not dealt so with any Nation !  
 He hath delivered us, and doth deliver ;  
 In whom we trust that He will yet deliver us !  
 Blessed be the Lord, the God of Israel,  
 Who only doeth wondrous things !  
 And blessed be His glorious name forever !  
 And let the whole earth be filled with His glory !

AMEN AND AMEN.