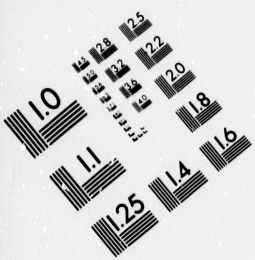


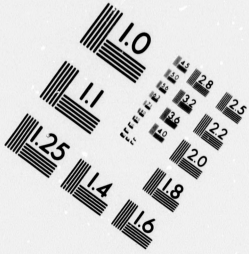
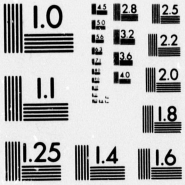
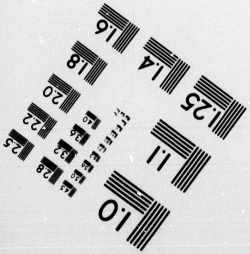
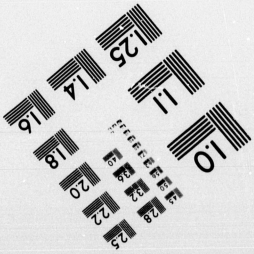


IMAGE EVALUATION
TEST TARGET (MT-3)







Cana

CIHM/ICMH
Microfiche
Series.

CIHM/ICMH
Collection de
microfiches.

Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

1980

Technical Notes / Notes techniques

The Institute has attempted to obtain the best original copy available for filming. Physical features of this copy which may alter any of the images in the reproduction are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Certains défauts susceptibles de nuire à la qualité de la reproduction sont notés ci-dessous.

- [ ] Coloured covers/ Couvertures de couleur
- [ ] Coloured maps/ Cartes géographiques en couleur
- [ ] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [ ] Tight binding (may cause shadows or distortion along interior margin)/ Reliure serré (peut causer de l'ombre ou de la distortion le long de la marge intérieure)
- [ ] Additional comments/ Commentaires supplémentaires
- [ ] Coloured pages/ Pages de couleur
- [ ] Coloured plates/ Planches en couleur
- [x] Show through/ Transparence
- [ ] Pages damaged/ Pages endommagées

Bibliographic Notes / Notes bibliographiques

- [ ] Only edition available/ Seule édition disponible
- [ ] Bound with other material/ Relié avec d'autres documents
- [ ] Cover title missing/ Le titre de couverture manque
- [ ] Plates missing/ Des planches manquent
- [x] Additional comments/ Commentaires supplémentaires
- [ ] Pagination incorrect/ Erreurs de pagination
- [ ] Pages missing/ Des pages manquent
- [ ] Maps missing/ Des cartes géographiques manquent

The filmed copy contains a hand-written autographed letter, tipped-in between the title-page and page [1].

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

The last recorded frame on each microfiche shall contain the symbol ⟶ (meaning CONTINUED"), or the symbol ▽ (meaning "END"), whichever applies.

The original copy was borrowed from, and filmed with, the kind consent of the following institution:

Library of the Public
Archives of Canada

Maps or plates too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:

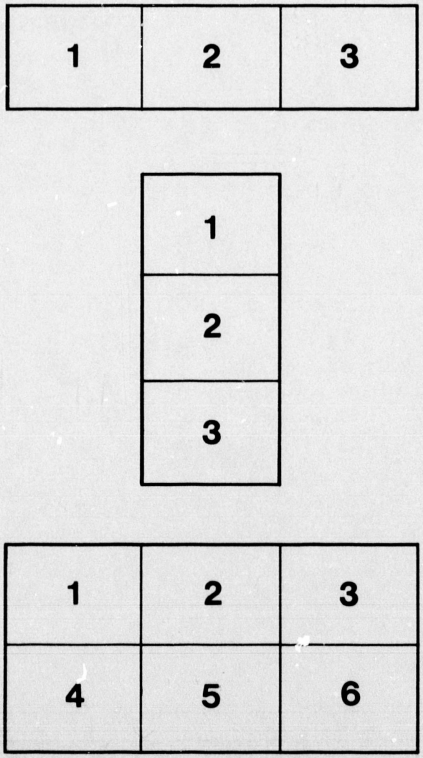
Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole ⟶ signifie "A SUIVRE", le symbole ▽ signifie "FIN".

L'exemplaire filmé fut reproduit grâce à la générosité de l'établissement prêteur suivant :

La bibliothèque des Archives
publiques du Canada

Les cartes ou les planches trop grandes pour être reproduites en un seul cliché sont filmées à partir de l'angle supérieure gauche, de gauche à droite et de haut en bas, en prenant le nombre d'images nécessaire. Le diagramme suivant illustre la méthode :



With the kind regards of The A

"How are the mighty fallen!"

A SERMON:

PREACHED ON THE DEATH OF

GENERAL JAMES A. GARFIELD,

LATE PRESIDENT OF THE UNITED STATES,

IN

TRINITY CHURCH, SAINT JOHN,

ON SUNDAY, SEPTEMBER 25, 1881,

BY

THE REV. CANON BRIGSTOCKE, RECTOR.

PUBLISHED BY REQUEST.

ST. JOHN, N. B.:
J. & A. McMILLAN, PRINTERS, 98 PRINCE WM. STREET.
1881.

Saint John
Dec: 8, 1884.

My dear Sir,

I thank you for the information you have kindly furnished me respecting Bp Seabury. Should documentary evidence be forthcoming touching that Bishop's visit

J. Larrau

to St. John in case the
States I should be
glad to know of it.

I dare say that
you are right about
"the Dish" and that
it has nothing to
do with Gen. Coffin.

Yours faithfully
S. H. J. Brightwell
Rector.

Lt Lawrence Gay

"Th

I
lam
con
Sau
yea
Thr
and
had
was
of w
king
the
expi
path
plac
Th
sible
calle
on a
the
Pres
entat
over
"Th
are t
Ev

SERMON.

"The beauty of Israel is slain npon thy high places: how are the mighty fallen."—2 *Samuel*, i. 19.

It was a day of mourning in Israel when these words of lamentation fell from David's lips. The Philistines—Israel's constant foe—had prevailed against them on Gilboa, and Saul, their king, was among the slain. His reign of forty years was full of vicissitudes and many wicked acts. Through his sins the dynasty had fallen from his family; and being jealous of the popularity and power of David, he had most unmercifully persecuted him. But now that he was slain, David does not think of him as a persecutor, but of what he was in relation to the nation. As their ruler and king he was at the height of power. He was the centre of the nation's greatness. So that now he had fallen, he finds expression for his sympathy in those words of striking pathos—"The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

The commemoration of the illustrious dead is an irrepressible instinct of humanity, and, to-day, we believe it is being called out into liveliest exercise in every part of the world, on account of that most sad event of the past week, namely, the death, on Monday night last, of His Excellency the President of the United States. To-day the pathetic lamentation will be taken up everywhere, with varying strain, over that illustrious man which has been taken from us. "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

Ever since the now memorable second day of July, when

the wicked assassin struck the deadly blow, hopes and fears have alternated as to the final result of that terrible deed. At once it sent a thrill of consternation far and near, awakening feelings of horror at the deed, and of sympathy for the calamity that had so unexpectedly fallen on the head of the nation. From day to day the world, we may well say, watched round the sick bed, and took the most intense interest in all that it was permitted to know of the distinguished patient. And in no one has the sympathy been deeper—and we record it with pleasure—than in the person of our own Beloved Sovereign. In spite, however, of all that medical skill (which I do not for a moment doubt is beyond all ignorant criticism,) could do; notwithstanding the fervent and unceasing prayer which continually ascended to the Throne on high from the altars of many hearts, the much dreaded end was not averted; that most valuable life was not spared, and we have seen the Great Republic beside us bereft of its head and plunged into a state of sorrow and mourning. Apart from any special circumstances, we could not fail from taking the warmest interest in the nation beside us, and expressing a deep sympathy for it, as well as for the bereaved family in this their day of affliction. But bound as we are to them by the ties of a kindred race, by commercial treaties, by innumerable acts of kindness, good-will and friendship, we feel their sorrow to be ours, and we mourn as they do for the fall of their mighty dead.

But we do not turn your attention, my brethren, to the death of President Garfield simply to join in pathetic lamentation, or to record our sorrow and sympathy. That sad event has its lessons, which can nowhere be so appropriately set forth, and learnt, as in our solemn assembly. We all know—and we feel it—that that death has far reaching consequences. It is a blow struck at the Ruler of the people, the Representative of authority and power; and further, it was struck because of the manner in which that authority and power were being wielded.

I.

First of all, we are glad to join in giving our meed of praise to the high character and noble career of the departed President. Born of poor parents, all but fifty years ago, (Nov. 19, 1831,) he had to struggle, with the rest of his family, in his early years, with poverty and want. By dint of perseverance, and using well the resources at command, he succeeded in obtaining a good education, graduating at one college, and afterwards becoming the President of another. At the age of 28 he was elected to a seat in the State Senate. In the great war with the South he took a leading part, and served with distinction. In 1863 he was sent to Congress from Ohio. Thus his career was so far one of steady progress, holding successively posts of distinction and responsibility, and performing the duties which belonged to them with integrity and ability. But higher honours awaited him. Continuing to represent his State in Congress, he became a marked and distinguished man, and gained a wider confidence. In 1880 he was elected to a seat in the Senate of the United States, but before he entered upon his duties in that assembly, he was called by the nation to preside over its destinies. It is, we believe, the unanimous verdict of those who had the best opportunity of judging, that the late President was not only one of the ablest, but one of the most honourable public men in the country. His previous career showed that he was possessed of exceptional powers which gave promise that his administration of the office of President would mark an era in the politics of the United States. In part, this promise has been fulfilled. Though holding office as President for only four months, he inaugurated a policy which his successor cannot altogether ignore, and which, it is declared, will bless the land for ages. And may we not hope? — can we doubt? — that the stability of his character, and the strength of his good principles were the fruit of Christian faith, and Christian obedience? He

served others well, because he was the servant of God. He adorned the high office he held with the virtues of the Christian life. There has been—we deeply regret to say—no mention made of religious ministrations in the sick room, and among those who witnessed his end, the minister of religion is conspicuously absent; but knowing how much in such a matter is attributable to defective religious training, and the mode of worship adopted, we are willing to throw over that apparent omission the veil of charity which "hopeth all things." The peaceful character of his end, we will hope, was owing to his being reconciled to God through the death of His Son, and so he was filled with that peace which passeth all understanding. He is taken from the misery of this sinful world. He is taken from the enjoyment of the highest honours which his nation could award him, to receive still higher in the presence of his God and Saviour. No career as President opened with greater promise of good to the nation, and no one seemed less deserving of being cut off by the hand of an assassin. But

> "God moves in a mysterious way,
> His wonders to perform."

"Promotion cometh neither from the east, nor from the west, nor from the south: But God is the judge; he putteth down one, and setteth up another," (Ps. lxxv. 6, 7). The death of President Garfield is a national loss, and it may be a national judgment. "The Lord gave him, and the Lord hath taken him away," and we may only say, "Blessed be the name of the Lord."

II.

What now are some of the lessons which this sad event is calculated to teach us? It unmistakeably directs attention to serious disorders in the body politic. It shows that the current of corruption was so strong as regards appointment to public offices, that to depart from it, was enough to call out the most violent passions, and the most unscrupulous

opposition. There is here brought out what has long been recognized by some, that the divorce which is made between religion and politics is a course full of danger to the State. Men affect to think that they have nothing to do with each other. Religion, they would relegate to those who are its appointed ministers, and to others, who choose to follow it, but politics, that is, the science of government, they would leave to be controlled by worldly interest and human wisdom. They think that Christianity has nothing to do with Acts of Congress, and Acts of Parliament. They repudiate by so doing the one purifying power that exists to preserve the State from corruption,—the one influence there is, to guide the Executive in controlling the destinies of the nation. There is no greater lesson taught the world to-day by the lamented death of President Garfield, than that Christianity must have its place—its due and proper place—in all that pertains to the government of a country if it is to prosper. We stand aghast as we see the President of the United States laid low by the hand of an assassin, but that outburst of passion is the fruit of national political corruption. It is to arouse attention to the fact that power is from God, that every one who has power has a religious duty to perform in the use he makes of it, and which he cannot neglect without sinning against God and his own soul. It is a call to Christian men to come forward and insist on making their voice heard in the councils of the nation. The evil that is deplored is very much, if not wholly, attributable to Christian men neglecting their duty as citizens. They have left the concerns of the State in the hands of the unscrupulous and time-servers, and the evils that exist are the inevitable result. The voice of the dead President speaks very loudly. The blow that struck him down did not merely come from the miserable man that fired the shot, no, nor from the mere greed of office, but from the neglect of Christian men doing their duty to the State. It will matter little by what party name the government of the day may be known, if the wis-

dom that is directing it is from above, and the power that is wielded, is recognized to be a talent of enormous value and enormous responsibility. Christian men are alone fit to rule a country. The government is then under the control of Him who rules the world, and those who administer its affairs do so as His servants. It is high time that this subject received the grave attention it deserves, and that Christian men no longer follow their natural feelings to withdraw from the strife and debate of political or municipal life, but their higher Christian instincts, and take their share in bearing the burden of government.

III.

We learn further, how corruptible is the crown of human honour!

By virtue of his character and ability we saw General Garfield raised to the highest honours his nation could bestow. But a few months ago he was surrounded with the acclamations of thousands and greeted with human applause. And that crown of honour is gone, it has fallen from his grasp, and he is no more seen. Surely we walk in a vain show, and disquiet ourselves in vain. The highest honours which can be gained here, like the meanest lot, are but vanity. The race that is set before us in the Gospel is for an incorruptible crown. Strive not to win human applause, place no confidence in objects of worldly ambition, but in the living God who condescends to be our eternal portion, and our exceeding great reward. Should you not gain that portion, should you forfeit your place in heaven by your life on earth, your worldly position would not ameliorate your condition, nor lessen its attendant misery. "Vanity of vanities" is written on all here, that we may not seek for rest and happiness where it cannot be found.

IV.

Lastly, let us reflect how we are once more taught the necessity of preparing without delay to meet our God.

Sickness has its own occupations, and they engross the energies that are left. Too late then to make up for neglected duty, or to repair a wasted life. A few prayers, or hymns, or readings from Holy Scripture languidly listened to, will never suffice to lay the foundation of a hope that shall endure. Leave not for such a time what is essential to your immortal welfare. And if it may not be left, it must be attended to without delay. We know not what arrow flying by day may wound us. We know not by what means our end shall come. Nothing, we may be sure, was further from the mind of the late President on that 2nd day of July when he received the fatal wound than his own sickness and death. By more than the experience of fact we know that our life is but a vapour which appeareth for a little while and then vanisheth away. Oh! if your life be stained with sins which Holy Scripture declares shall shut you out from heaven, go to Him who is able both to cleanse away the sin, and succour you in temptation. Give yourself no rest till you have found your Saviour, and know Him as the "Lamb of God that taketh away the sin of the world."