Sodom*

Genesis 19:1-11 (1) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
(2) And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
(3) And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
(4) But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
(5) And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
(6) And Lot went out at the door unto them, and shut the door after him,
(7) And said, I pray you, brethren, do not so wickedly.
(8) Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.
(9) And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.
(10) But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
(11) And they smote the men that were at the door of the house with blindness, both small and great: so that they

wearied themselves to find the door.
Three visitors came to Abraham who was God's hand-picked founder of His chosen nation, Israel. Two came disguised as travelers along the road. They went down to Sodom and Gomorrah, to observe firsthand the wickedness in those cities, while there, they not only observed but were confronted with the grievous sin they came to investigate, unnatural sexual behavior. The other visitor, who was the Lord, stayed behind. He revealed to Abraham that he was going to destroy the cities because of the evil ways of their people. Abraham, a special friend of the Lord, began to bargain with God to spare the cities if there were righteous people in them. First Abraham asked if the Lord would spare the cities if fifty righteous people lived there. The Lord said yes. Boldly, Abraham kept bargaining down, until God agreed not to destroy Sodom and Gomorrah if only ten righteous people lived there. Then the Lord departed. When the two angels arrived at Sodom that evening, Abraham's nephew, Lot, met them at the city gate. Lot and his family lived in Sodom. He took the two men into his home receiving them warmly and generously. Then all the men of the city surrounded Lot's house and said, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them." *(Genesis 19:5, Holman Christian Standard Bible)*.
By ancient custom, the visitors were under Lot's protection, and that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds, so that he offered the homosexuals his two virgin daughters instead. Lot is to be praised for defending his guests, but he is to be blamed in seeking unlawful means. Furious, the mob rushed up to break down the door. The angels struck the rioters blind! Leading Lot, his wife, and two daughters by the hand, the angels hurried them out of the city. God was willing to spare the cities for the sake of a few righteous people, but other than Lot and his family, none live

*there. All other inhabitants were evil. It is reported that Classical Jewish texts say that God did *not* destroy Sodom and Gomorrah because their inhabitants were homosexual. Rather, the cities were destroyed because the inhabitants were nasty, depraved, and uncompromisingly greedy. Classical Jewish writings affirm that the crimes of the Sodomites were, among others, terrible and repeated economic crimes, both against each other and to outsiders and while these things may be true, the Biblical account does not mention them. The sin that can be rightly charged against Sodom and Gomorrah is homosexually because it was the only sin formally cited. Bring them out unto us, that we may know them; not who they were, nor from whence they came, nor what their business was; nor did they pretend anything of this kind to hide and cover their design from Lot, but they were open and impudent, and declared their sin without shame and blushing, which was their character, (Isaiah 3:9). Their meaning was, that they might commit that unnatural sexual act with them, that they were addicted to, and in common used, and which from them to this day bears the name of Sodomy. That unnatural act is sin described as such in;*

Romans 1:24-32 (24) Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
(25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
(26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
(27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
(28) And even as they did not like to retain God in their

knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
(29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
(30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
(31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
(32) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
God gave them over to a reprobate mind; a vain empty mind, worthless, good for nothing, devoid of all true knowledge and judgment; disapproving of what is truly good, and approving that which is evil; a mind that has lost all conscience of moral things, disapproved of God and all good men, a morally depraved, unprincipled, or wicked person, to do those things which are not convenient; which are neither agreeable to nature, nor becoming to the honour of human nature, rejected of God and excluded from the number of the elect or from salvation and is an abomination,
Are you listening?; (1) Thou shalt not lie with mankind, as with womankind: it is abomination. (Leviticus 18:22).
(2); If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. (Levi. 20:13).
(3) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Rev 21:8).
In our own country, in this modern era, it is deemed politically correct to accept without question, LGBT opinions; (Lesbian, Gay, Bisexual, and Transgender), even tho such activity is abominable and shall have their part in the lake which burneth

with fire and brimstone. In stark contrast to Biblical teachings, the supreme court is legalizing same-sex marriage. Our courts and political leaders are pledging equal rights for same-sex couples. Of course equal rights are important, but immorality should not be encouraged. Americans have shifted dramatically away from instruction in the Christian religion and respect for the authority of the true Word of God.
The United States of America is a republic, altho the nation as a whole has left the principles of a republic. In a true republic God's law is the higher power on which the nation is to be guided. But many Americans have been so thoroughly fooled by the self-contradictory notion that "intolerance" is anathema, they thought that granting homosexuals the right to practice their abnormal sexual behavior would be the end of it—with no encroachment on their own rights of religion and lifestyle. Think again! The sweeping changes that are blanketing the nation are numerous and pervasive. Christians are considered to have outdated and bigoted notions about families, and are compelled to end discrimination against same-sex couples. But discrimination is not the goal of a Christian, morality is the goal, therefore hatred is reserved for the Christian, turn with me to;
John 15:18-23 (18) If the world hate you, ye know that it hated me before it hated you.
(19) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
(20) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
(21) But all these things will they do unto you for my name's sake, because they know not him that sent me.
(22) If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

(23) He that hateth me hateth my Father also.
The situation we currently find ourselves in is best expressed by President James A. Garfield, himself a Christian minister, who - on the centennial celebration of America explained: Now more than ever before, the people are responsible for the character of their Congress. If that body be ignorant, reckless, and corrupt, it is because the people tolerate ignorance, recklessness, and corruption. If it be intelligent, brave, and pure, it is because the people demand these high qualities to represent them in the national legislature. If the next centennial does not find us a great nation, it will be because those who represent the enterprise, the culture, and the morality of the nation [i.e. God-fearing citizens] do not aid in controlling the political forces.
No history of the Churches of Christ in America would be complete without at least, a brief sketch of James A. Garfield. Born November 19, 1831, in Orange, Ohio - inaugurated President of the United States March 4, 1881; shot by an assassin, July 2, 1881; died at Elberon, New Jersey, September 19, 1881, at the age of forty-nine years and ten months. The religious feature of his life was as marked as his intellectual ability was prominent. He became a Christian when but little past his eighteenth birthday. He was baptized by William A. Lillie, whose name is yet honored on the Western Reserve, in Ohio. Garfield was a preacher of ability, and a man of gentle, Christ-like spirit, and from the time he entered the church until he died, Garfield was faithful to his early vows. His first sermon in Hiram, and probably his first sermon anywhere, was in the winter of 1853-4. One who heard that sermon has briefly described it as follows: "One Sunday morning Elder Symonds Rider, who was the preacher in Hiram in those days, was sick and unable to be present. Two sermons were desired, and after a little consultation Mr. Zeb Rudolph, the senior elder, announced that Mr. Garfield would preach in the morning and Mr. Charles C. Foote in the afternoon. This

*arrangement was carried out. Mr. Foote choosing "Life" for his subject, and Mr. Garfield "The First and Second Comings of Christ." At the conclusion of his sermon the attention was intense and the stillness most profound, and from that time onward until he ceased to preach, no one heard him without great pleasure." In 1857 Mr. Alanson Wilcox heard him on "The Material and the Spiritual." In conclusion of that sermon he said: "*Men are tending to materialism. Houses, lands, and worldly goods attract their attention, and as a mirage lure them on to death. Christianity, on the other hand leads only the natural body to death, and for the spirit, it points out a house not built with hands, eternal in the heavens. Christianity teaches that the converted are to receive the Holy Spirit. That they are sealed by it and changed by it into the image of God. To assist men in understanding the spiritual, a few material ordinances are still needed. Baptism, as an ordinance derives its efficacy from God. Jesus commanded it. It brings the trusting soul into the death of Christ. Its ends are spiritual good, and it shows to men and angels that the man's spirit is obedient to the will of Christ. The Lord's supper is an ordinance through which our weak conceptions can be raised up to the spiritual Christ. In this simple 'in memoriam' we not only declare our faith in the Christ of the past but in the present, who is alive forever more. Let me urge you to follow Him, not as the Nazarene, the Man of Galilee, the carpenter's son, but as the ever living spiritual person, full of love and compassion, who will stand by you in life and death and eternity."
In August, 1860, Alexander Campbell, then seventy-two years old, and James A. Garfield, then twenty-nine years old, met at the yearly meeting of the disciples, at Alliance, Ohio. On Sunday Mr. Campbell preached in the morning and Mr. Garfield in the afternoon. Mr. Robert Moffett, who was present, has preserved a very clear and definite idea of Mr. Garfield's sermon on that occasion. His subject was "Life and Light," based on John 1:4 and Matt. 5:16. These outlines are

preserved in full in "The Life of Garfield," by F. M. Green.
[In the early days of the Churches of Christ on the Western Reserve--and probably this was true elsewhere--it was not a difficult thing for a young man to enter the ranks of the disciple ministry, if he was a Christian, had fair gifts of body and mind, knew the alphabet of the gospel of Christ, was willing to study and had a desire to preach, he was encouraged to preach. Very few of the early disciple preachers ever "studied for the ministry," or were ever "ordained" to the ministry, in the modern, ecclesiastical sense of those terms. Hence in the commonly accepted sense he was never a preacher or minister; but this may also he said of hundreds of other preachers in the Churches of Christ, at that time, before and since. He did, however, "preach the Word." He did hold "revival" or protracted meetings and often with great success. He did baptize people on the confession of their faith. He married people, and oftentimes he stood by the caskets of the dead, and at their graves, and uttered words of comfort to the living and of committal for the dead. In short, he did, on occasion, everything that is required of a minister of the gospel. (The Early Days Of James A. Garfield And The Restoration Movement).]
Hearing Alexander Campbell on another occasion preaching on the theme, "What Think Ye of Christ," Mr. Garfield said, "It was worth a journey of a thousand miles." [James A. Garfield, twentieth President of the United States, resigned as an elder of the church of Christ in 1881 to take office. It is reported on that occasion he said, “I resign the highest office in the land to become President of the United States.” (churchofchrist-cg-az.com).]
I'm fearful that we as a nation have forgotten that good government is the result of good leaders, and that good leaders have to be elected by good people. Oh! That there were men of religious passion like President James A. Garfield who would rule in the fear of God, able men, men of truth,

hating covetousness, having the qualities observed in;
Exodus 18:21-22 (21) Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:
(22) And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.
Noah Webster told his students; [It is to the neglect of this rule of conduct in our citizens [that is, of not selecting God-fearing leaders], that we must ascribe the multiplied frauds, breaches of trust, peculations and embezzlements of public property which astonish even ourselves, which tarnish the character of our country, which disgrace a republican government. When a citizen gives his suffrage [vote] to a man of known immorality, he abuses his trust [civic responsibility]; he sacrifices not only his own interest but that of his neighbor; he betrays the interest of his country.]
I marvel that our nation is so quickly turned from Christian principles to unnatural deviations. That people are elected to political office in spite of breaches of trust, who rally in defense of LGBT who are open and impudent, and declare their sin without shame and blushing, which is their character. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. The arrow of sin is pointed downhill, gaining momentum, mass, and headed into steeper decline. When the flood of waters came in the days of Noah, there were only eight righteous. When Sodom and Gomorrah were destroyed, ten righteous could not be found. How close are we as a nation to that predicament?
While a homosexual lifestyle may or may not be the most intrusive moral issue of the day, yet it is not the only issue of

moral decay. Turn with me to;
1Corinthians 6:9-11 (9) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
(10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
(11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
Prior to becoming a Christian, some Corinthians were guilty of these crime's in times past, but were baptized by freewill, adhering to the faith in God's word and are sanctified and justified in the name of Christ. Therefore all is not lost, as long as there is time, as long as there be some willing to repent and obey the Lord. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord (Acts 22:16). *By faith Paul obeyed that very doctrine that Jesus established while on earth (Mark 16:16). Faith in Christ is the effect of belief, and baptism is the effect of faith; therefore only those who first believe the testimony of God, and by faith repent of their sins, and by faith confess, 'I believe Jesus Christ is the Son of God,' and by faith are baptized for remission of sins, have the full and explicit testimony of pardon. The death, burial and resurrection of Christ is the gospel which you can have part in by obedience to the ordinance of baptism. It's invitation is open to all, also prayer requests for other reasons, in either case come while we gently persuade with song.*

This message approved by
Jack Warford
a Minister for Christ

Revised; 10282019
Ref.Gill's Exposition of the Entire Bible
Biographical Sketch On The Life Of James A. Garfield
therestorationmovement.com/garfield.htm
Barnes' Notes on the Bible

a·nath·e·ma
1. a person or thing detested or loathed: That subject is anathema to him.
2. a person or thing accursed or consigned to damnation or destruction.
3. a formal ecclesiastical curse involving excommunication.
4. any imprecation of divine punishment.

‘Sodom’ presented to;
PineMtAr-May2016/WestvilleOk-June2016/

James Abram Garfield 1831-1881

The Early Days Of James A. Garfield And The Restoration Movement

No history of the Churches of Christ would be complete without at least, a brief sketch of James A. Garfield. The main facts of his life may be summarized as follows: Born November 19, 1831, in Orange, Cuyahoga county, Ohio: driver on the Ohio canal in the summer of 1848; taught his first school in the winter of 1849-1850; baptized by W. A. Lillie March 4, 1850; entered the Eclectic Institute at Hiram, Ohio, August 25, 1851; was student and teacher at Hiram from 1852 to 1854; entered Williams College July 11, 1854; graduated with honor from Williams College August 6, 1856; principal, professor and lecturer at Hiram from 1856 to 1866; began to preach while a student at Hiram, and continued to preach until he entered Congress, in 1863; elected to the Ohio Senate in 1859; entered the Union army in 1861; commissioned Brigadier General January 10, 1862; elected to Congress in October, 1862, and served continuously from December, 1863 until 1880; commissioned Major General September 18, 1863; elected United States Senator from Ohio in January, 1880; nominated for President of the United States June 8, 1880; elected President of the United States November 2, 1880; inaugurated President of the United States March 4, 1881; shot by an assassin, July 2, 1881; died at Elberon, New Jersey, September 19, 1881, at the age of forty-nine years and ten months. Between the extremes of his birth and death his progress was rapid and steady. He was less than twenty years of age when he came to Hiram, in 1851. He was strong, broad shouldered and substantial, with a large head and bushy, light-brown hair. His features were plain, but manly and sensible. For so young a man his character was strongly marked by unflinching principle and "illimitable common sense." He had in him the instincts of a, gentleman, though his manners were not polished or elegant. He was then, as always, polite and courteous, but his politeness and courtesy were matters of principle and not of policy. He was moved in his intercourse with men, not by the rules and regulations of the drawing room or exquisite society, but by the rules that are fundamental to a true Christian character. There was a genial, kindly look in his blue eyes, which every one felt who came in contact with him, and yet a certain dignity which always commanded respect; but on occasion his mild blue eyes "blazed like battle lanterns lit." During two terms at Hiram, to pay his expenses, he was janitor of the building, and he made the fires, swept the floors, and rang the college bell. His friendships were strong, easily formed, and long retained. To the end multitudes claimed his friendship and were enthusiastic in his praise.

His mental equipment was of the first quality, and his mind was buttressed by a sensitive conscience and a profound moral and spiritual nature. Intellectually nothing was too prodigious for him to undertake. In his studies he went to the bottom of things. His mind was of a logical cast though in his analysis of questions he rarely ever used the syllogistic machinery laid down in the books; but facts were sought after and used with wonderful skill and almost endless patience. So careful was he in his search for facts that when finally presented in speech or on paper it was a rare man who disputed them. This habit of careful study of all questions in which he became interested either by his relations to individuals, society, or to religious and political bodies, was with him to the end.

The religious feature of his life was as marked as his intellectual ability was prominent. He became a Christian when but little past his eighteenth birthday. He was baptized by William A. Lillie, whose name is yet honored on the Western Reserve, in Ohio, as a preacher of ability, and a man of gentle, Christ-like spirit, and from the time he entered the church until he died, his heart was faithful to his early vows.

In the early days of the Churches of Christ on the Western Reserve--and probably this was true elsewhere--it was not a difficult thing for a young man to enter the ranks of the disciple ministry, if he was a Christian, had fair gifts of body and mind, knew the alphabet of the gospel of Christ, was willing to study and had a desire to preach, he was encouraged to preach. Very few of the early disciple preachers ever "studied for the ministry," or were ever "ordained" to the ministry, in the modern, ecclesiastical sense of those terms. Hence in the commonly accepted sense he was never a preacher or minister; but this may also he said of hundreds of

other preachers in the Churches of Christ, at that time, before and since. He did, however, "preach the Word." He did hold "revival" or protracted meetings and often with great success. In Hiram, in 1858, where he did most of the preaching there were thirty-four additions; in Newburg, the same year, twenty additions, and more or less, wherever he preached. He did baptize people on the confession of their faith. He married people, and oftentimes he stood by the caskets of the dead, and at their graves, and uttered words of comfort to the living and of committal for the dead. In short, he did, on occasion, everything that is required of a minister of the gospel. His first sermon in Hiram, and probably his first sermon any where, was in the winter of 1853-4. One who heard that sermon has briefly described it as follows: "One Sunday morning Elder Symonds Rider, who was the preacher in Hiram in those days, was sick and unable to be present. Two sermons were desired, and after a little consultation Mr. Zeb Rudolph, the senior elder, announced that Mr. Garfield would preach in the morning and Mr. Charles C. Foote in the afternoon. This arrangement was carried out. Mr. Foote choosing "Life" for his subject, and Mr. Garfield "The First and Second Comings of Christ." In beginning, Mr. Garfield drew a most startling historic parallel--so it seemed to those who heard the sermon--between the first and second coming of Napoleon Bonaparte and Jesus Christ. With great vividness he sketched the life of the great Napoleon, from the time he entered the military school in Paris, in 1784, an unknown youth, to the time when all France gathered to receive the remains of the dead conqueror, who under the flag of the empire, whose glory he sought on so many battle fields, was entering the gates of the city once more. He then turned and traced the history of Jesus Christ, from the manger, in the village of Bethlehem, until he took his departure from the mountain in Galilee to heaven, where he should reign until every enemy was subdued and then he would come again, not as the babe, in helplessness, nor as the man of sorrows, but as Him whom the armies of heaven followed, and whose name written on vesture and thigh is "King of kings and Lord of lords." At the conclusion of his sermon the attention was intense and the stillness most profound, and from that time onward until he ceased to preach, no one heard him without great pleasure."

In 1857 Mr. Alanson Wilcox heard him on "The Material and the Spiritual." Full notes of that sermon have been published. His text was, "It is expedient that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7). It was a strong sermon, in which he developed the following propositions:

"1. It was expedient that he should go away for the spiritual growth or faith of the disciples.

"2. It was expedient for Christ to go away that he might become universal.

"3. Though eighteen hundred years have passed, it is expedient for us that Christ went away and sent the Comforter."

In conclusion he said: "Men are tending to materialism. Houses, lands, and worldly goods attract their attention, and as a mirage lure them on to death. Christianity, on the other hand leads only the natural body to death, and for the spirit, it points out a house not built with hands, eternal in the heavens. Christianity teaches that the converted are to receive the Holy Spirit. That they are sealed by it and changed by it into the image of God. To assist men in understanding the spiritual, a few material ordinances are still needed. Baptism, as an ordinance derives its efficacy from God. Jesus commanded it. It brings the trusting soul into the death of Christ. Its ends are spiritual good, and it shows to men and angels that the man's spirit is obedient to the will of Christ. The Lord's supper is an ordinance through which our weak conceptions can be raised up to the spiritual Christ. In this simple 'in memoriam' we not only declare our faith in the Christ of the past but in the present, who is alive forever more. Let me urge you to follow Him, not as the Nazarene, the Man of Galilee, the carpenter's son, but as the ever living spiritual person, full of love and compassion, who will stand by you in life and death and eternity."

In August, 1860, Alexander Campbell, then seventy-two years old, and James A. Garfield, then twenty-nine years old, met at the yearly meeting of the disciples, at Alliance, Ohio. On Sunday Mr. Campbell preached in the morning and Mr. Garfield in the afternoon. Mr. Robert Moffett,

who was present, has preserved a very clear and definite idea of Mr. Garfield's sermon on that occasion. His subject was "Life and Light," based on John 1:4 and Matt. 5:16. These outlines are preserved in full in "The Life of Garfield," by F. M. Green. Hearing Alexander Campbell, on one occasion, preach on the theme, "What Think Ye of Christ," Mr. Garfield said, "It was worth a journey of a thousand miles."
The pulpit took a strong hold on his mind, and in some of his early letters written to intimate friends, the foundation is laid for the belief that he would make preaching his chief work in life. No doubt he would have achieved high distinction as a preacher, but his genius drew him to the state by its very bent, as any one can see. His life was full of interest and a sketch can hardly touch its rim. His religious life is of most interest in this place, and his affection for the great disciple brotherhood remained unshaken to the last.

-F.M. Green, James A. Garfield, Churches of Christ, edited by John T. Brown, 1904, pages 412-414
Two Civil War Generals: R.M. Gano & James A. Garfield
by Jerry Rushford - At Faulkner University 03.2015 - .mp3
Two Civil War Generals: R.M. Gano & James A. Garfield - Presentation
by Jerry Rushford - .pdf
Johnny Cash Song On The Assassination Of J.A. Garfield

Directions To The Grave Of J.A. Garfield
From Akron: James A. Garfield is buried in Cleveland, Ohio in the Lake View Cemetery. It is located in the East Central part of downtown Cleveland. Traveling on I-77 (main interstate leading North from Akron) go to downtown Cleveland to its end. Take I-90 north to Exit 173b. Turn right and take the first street to the right, E. 30th St. Go one block and turn left on Hwy. 20 (Euclid Ave.) Continue heading east on Euclid about 4 miles. The cemetery will be on your right. Click On the map of the cemetery showing the grave location of James A. Garfield Here! While in the cemetery be sure to also visit the grave of a well-known minister and personal friend of President Garfield, Robert Moffett. While visiting the cemetery, be sure to visit the graves of famous American's John D. Rockefeller, Eliot Ness.
From Youngstown: James A. Garfield is buried in Cleveland, Ohio in the Lake View Cemetery. Take Hwy. 422 into Cleveland. Take I-271 north to Exit 34 (Mayfield Heights Rd. Hwy. 322) and turn left (west). Go about 7 1/2 miles through Lyndhurst and Cleveland Heights and the cemetery will be on your right. Click On the map of the cemetery showing the grave of Robert Moffett Here! While in the cemetery be sure to also visit the grave of a well-known minister and personal friend of President Garfield, Robert Moffett. While visiting the cemetery, be sure to visit the graves of famous American's John D. Rockefeller, Eliot Ness.
Lake View Cemetery Association
12316 Euclid Avenue
Cleveland, Ohio 44106-4393
Entrances from Euclid Avenue and Mayfield & Kenilworth Roads
Telephone: 216-421-2665
Park is open from 7:30am to 5:30pm
For further Info: See Their Website at
http://www.lakeviewcemetery.com
GPS Location
N 41° 30.587' x W 081° 35.514'
or, D.d 41.510043551316386, -81.59162878990173
22 Ft. Accuracy
Grave Faces North
Section 15
Garfield Road
Near The Mayfield Road Entrance

PRESIDENT JAMES A. GARFIELD

James A. Garfield, twentieth President of the United States, resigned as an elder of the church of Christ in 1881 to take office. It is reported on that occasion he said, "I resign the highest office in the land to become President of the United States."

Thirty years earlier at age 19, he was planning to take a riverboat trip with friends. He recalled, "But two days before we intended to leave, I injured my foot while chopping wood. It was only a small cut, but the blue dye in the homemade socks I wore poisoned the wound, and I was compelled to stay at home. While my friends were on their journey, a powerful preacher came to our town to hold revival meetings. I was invited, and since I didn't have anything else to do, I decided to attend. The message touched me deeply, and as a result, I surrendered my heart to the Lord and was baptized into his kingdom."

Eight years later in 1853, he began preaching. He ended his first sermon saying, "Jesus will come again, not as the babe in helplessness …but as King of kings and Lord of lords." It was reported that attention to his sermons was intense and the stillness most profound. He baptized people into Christ, married people, spoke at funerals. He preached ~ primarily well-received revivals ~ until he entered Congress in 1863.

The first week after his inauguration as President of the United States, a member of his cabinet insisted on an urgent meeting at 10:00 Sunday morning to handle a threatened national crisis. Garfield refused to attend because he had a more important appointment. The cabinet member demanded to know what it was. The president replied, "I will be as frank as you are. My engagement is with the Lord to meet Him in His house at His table at 10:00 tomorrow, and I shall be there."

http://churchofchrist-cg-az.com/files/article-famous-Garfield.htm

James Garfield Biography
U.S. Representative, U.S. President, General (1831–1881)
James Garfield was born in Orange Township, Ohio, on November 19, 1831. Garfield rose from humble beginnings to serve as a college president, a nine-time congressman, and military general before his election to the United States presidency in 1881. As the 20th U.S. president, Garfield's agenda of civil service reform and civil rights was cut short when he was shot by a disgruntled office seeker in July 1881.
Early Life
James Abram Garfield was born on November 19, 1831, in a log cabin in Orange Township, Ohio. Garfield's father, a wrestler, died when Garfield was an infant.
Garfield excelled in academics, particularly Latin and Greek. From 1851 to 1854, he attended the Western Reserve Eclectic Institute (later renamed Hiram College), and later enrolled at Williams College. After completing his studies, Garfield returned to the Eclectic Institute as an instructor and administrator. In his spare time, he spoke publicly in support of the Republican Party and abolition. On November 11, 1858, Garfield married Lucretia Rudolph, a former pupil. They ultimately had seven children.
In 1859, Garfield began to study law. At the same time, he embarked on a career in politics. He was elected to the Ohio State Senate in 1859, serving until 1861.
Civil War and Congressional Career
In the summer of 1861, Garfield was commissioned a lieutenant colonel in the Union Army. Later that year, he was promoted to the rank of brigadier general, commanding a brigade at the Battle of Shiloh in 1862.
Garfield's political career continued during wartime. In October 1862, he won a seat in Congress, representing Ohio's 19th Congressional District. After the election, Garfield relocated to Washington, where he developed a close alliance with Treasury Secretary Salmon P. Chase. Garfield became a member of the Radical Republicans, led by Chase, and found himself frustrated by moderates including Abraham Lincoln.
Garfield not only favored abolition, but also believed that the leaders of the rebellion had forfeited their constitutional rights. He supported the confiscation of southern plantations and the punishment of rebellion leaders.
Following President Lincoln's assassination, Garfield attempted to ameliorate the strife between his own Radical Republicans and the new president, Andrew Johnson. When Johnson undermined the Freedman's Bureau, however, Garfield rejoined the Radicals, subsequently supporting Johnson's impeachment.
Presidency
Garfield was nominated as the Republican candidate for the presidency in 1880 as a compromise. The deeply divided convention nominated Chester A. Arthur, a Stalwart Republican, for the vice presidency. Garfield and Arthur were elected to office over Democratic candidate Winfield S. Hancock.
Office-seekers besieged Garfield immediately following his election, convincing the new president of the importance of civil service reform. During his limited time in office, Garfield managed to initiate reform of the Post Office Department, and to reassert the superiority of the office of the president over the U.S. Senate on the issue of executive appointments.
Garfield also pledged to commit himself to the cause of civil rights. He recommended a universal education system funded by the federal government, in part to empower African Americans. **He also appointed several former slaves, including Frederick Douglass, to prominent government positions.**