Chaplains' Corps Chronicles of the Sons of Confederate Veterans

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"That in all things Christ might have the preeminence."

"I think it worth a lifetime of hardship to prepare, under God, one of our dear defenders thus to die." *Chaplain J. Wm. Jones*

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Quote from a Confederate Chaplain

"A number of prisoners were under the sentence of death for desertion, although not one from my regiment. I was in daily attendance upon them in the guard-house. As most of our chaplains were absent from camp much of that time, this painful service devolved on me, even to announcing their sentences and accompanying them to the stake. Their expressions of hope and gratitude must be my sufficient reward in this life."

Chaplain Lachlan Cumming Vass

27th Virginia Infantry Regiment

Editorial

Fellow Compatriots in the Chaplains' Corps and Friends:

This editor sends greetings to each of you in the name of the Lord Christ. May He be glorified and honored forever and ever. "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22-23).

We live in an age in which there is a desperate need for good examples. Why? The culture is filled with bogus examples such as lawless athletes, drugged musicians, perverted Hollywood stars and others from the cesspool of preferred corruption endorsed by news sources, political figures and otherwise pseudo-intellectuals. As leaders among our compatriots we need to exemplify the Christian life in contrast to a bankrupt world system. Paul urged Timothy to "be … an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). To be a faithful servant of Christ one must be exemplary. What does that mean? There are two imperatives that are connected in this verse by the strong adversative *"but."* For a car battery to be good it must have a negative and positive post.

***First,* Negatively**

Timothy must not allow his youth to be despised—*"Let no man despise thy youth"* (1 Tim. 4:12a). Chrysostom paraphrased it, *"Let no man despise thee on account of thy youth."* What is the meaning of *"youth"*? The particular Greek word Paul used refers to someone who is under the age of 40, and Timothy was possibly between 35 and 40. The emphasis on Timothy's age may have arisen because the elders in the church at Ephesus were much older and apt to look down on him but Paul urged him to not let that happen. Timothy must behave in such a way as to garner their respect.

What Timothy must not do is to let anyone *"despise"* his youth. This literally means that he must not let anyone look down on him mentally, think

little of him, or push him around. We must not allow anyone to despise our age whatever it is!

***Second,* Positively**

Timothy must *"be an example of the believers"* (v.12b). Yes, be like "*believers"* in contrast to *"unbelievers."* There is a lot of difference between a John the Beloved in contrast to a Judas the Betrayer. The word *"example"* means a pattern. Like a Greek child who has a wax tablet with the alphabet imbedded in it for him to trace to learn his letters. He is not just an example to them but he is also a model or pattern for them. What kind of pattern was he to be? He was to be [1] a Christian pattern in his outward way of life—*"in word, in conversation,"* [2] a Christian pattern in ruling principles of life—*"in charity, in spirit, in faith,"* and [3] a Christian pattern in the consecration of life—*"in purity."*

He is to be a pattern *"in word."* There must be verbal veracity. The use of public speech, private speech and everyday speech involves speaking, preaching, teaching, exhorting, conversing or writing, that is what the apostle referred to here. The tongue can be a dangerous instrument full of deadly poison, James said, therefore we should be slow to speak (James 3:8; 1:19). Timothy's speech should be full of grace and seasoned with salt (Col. 4:6). The truth must be spoken in love for it never fails (Eph. 4:15; 1 Cor. 13:8).

He is to be a pattern *"in conversation or conduct."* There must be external behavioral continuity (James 3:3; 1 Peter 3:1-2, 16; 1 Cor. 11:1). This is the revelation of character. Remember what you do speaks so loud I cannot hear what you are saying. The deportment of life can undermine the weight of ones words. This deals with the conduct in the local church, the community, the home and the state. The use of words and the behavioral activities show motive.

He is to be a pattern *"in charity or love."* There must be the internal motive of love in all Christian service. Our internal love for God is evident in our external love toward God's people (1 John 4:20-21). If a man has the tongue of men or angels and has not love he is nothing. This is a ruling principle in a person's life. Think of 1 Corinthians 13.

He is to be a pattern *"in spirit."* There must be an internal governing of one's passions. There is a need for meekness and a forgiving disposition. And perhaps it also refers to the spring of zeal (Col. 3:23). As Robert G. Gromacki remarked, "The spirit is the self, the spiritual, mental, and emotional center of activity." This is a ruling principle of a person's life.

He is to be a pattern *"in faith."* There must be a pervading confidence in God for all of life. And this will evidence itself in trustworthiness and

faithfulness. This is another ruling principle of life. We are to walk by faith and not by sight.

He is to be a pattern *"in purity."* There must be a principle of consecration helping govern the life (thus signifying a spiritual atmosphere of life). Timothy must be personally chaste, pure in intentions and show sincerity of character. Purity in thought, word and deed is of necessity (Phil. 4:8). Unto the pure all things are pure.

CONCLUSION

We are to be examples, and we are examples of some sort good or bad. When we consider the life of John Pelham or "Stonewall" Jackson and others we could mention the reality of their impact on others as examples is profound. The power of example is seen in the following:

> When Pelham returned to the front he found General Stuart with the help of Gilmor rallying the troops that had wavered against overwhelming numbers. The men now had drawn their swords and were charging along the stone wall giving the yell. They appeared to be looking for a gap or gate to get at the enemy sharpshooters who were bearing down on them. Pelham on a raw boned black mare seemed to be enjoying himself as he drew his sword and spurred his horse. He had wanted to be a cavalryman. The adrenalin of battle had taken over and its effects could be seen in his eyes. Smiling he waved his sword shouting "Forward!" He continued to shout "forward" as he cut across to the head of the column. By the time he arrived the men were streaming through a gap in the fence and were turning sharply to the left. He reined his mount at the gap yelling encouragements to the men as they passed through the defile. As usual he appeared calm and fearless [Rumburg, *John Pelham of Alabama*, 269].

The influence of example is what our era desperately needs. T. DeWitt Talmage noted, "What men want to rally them for God is an example to lead them." There are so many who fake being like Jackson or Lee (a uniform does not a Jackson or Lee make) but that is all they are – fakes, for where is the godliness. Those men had character and were examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity" and were not fake. God help us not to be proud fakes!

Please find in this issue our Chaplain-in-Chief's message to the reader. Then our Chaplain-in-Chief gives us a very insightful article entitled *Hope in Spiritual Darkness*. Your editor has provided a biographical sketch of *Chaplain William N. Buckles.* There is an excellent essay by John Huffman on *Prove All Things; Hold Fast That Which Is Good.* This issue as usual includes A Confederate Sermon, submitted by Chaplain Kenneth Studdard. This sermon is by Rev. Daniel A. Penick, Sr. Our Book Review is on "Southern Writing" by Douglas Southall Freeman.

Soli Deo Gloria,

Editor H. Rondel Rumburg

[*Compatriots, if you know of any members of the Chaplains' Corps or others who would like to receive this e-journal, please let us have their names and e-mail addresses.* ***Also, feel free to send copies of this journal to anyone you think would like to receive it***. If you want to "unsubscribe" please e-mail the editor or assistant editor. Confederately, HRR]

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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

Welcome to a number of you who have recently been added to our email list. I trust that the *Chaplains' Corps Chronicles* will be a help and blessing to you. Past Chaplain-in-Chief Ron Rumburg began editing and publishing this email paper over seven years ago. It was my privilege to share in the early beginnings and watch the free subscription list grow. SCV chaplains need a means of communication – especially in matters affecting our camp's ministries, but also in spiritual matters of broader concern. Having the monthly emphasis upon the history and Christian vibrancy of the Confederate chaplaincy gives us good motivation and direction in today's challenges. My heart has often been strengthened through its sermons and articles. I trust that you will pray for this volunteer labor – especially for Ron as he works to provide us a spiritually beneficial communication, honoring to the memory of Confederate chaplains and glorifying to the Lord Jesus Christ. If you know of any chaplains who may benefit from this paper, please have them send us a request for subscription to markwevans@bellsouth.net.

Please remember to pray for the SCV, at all levels of our organization. The attacks upon our heritage and the good name of our relatives are relentless. Yet,

we continue to see those, not only in the Southland, but throughout our country and even in foreign lands, rally to the defense of the Confederate cause. It is amazing to observe the unfolding of what our relatives foresaw in the dangers of an overbearing central government. Added to the debacle, is an atheism that defies foundational truths, commandments, and institutions revealed in God's Word. Sadly, rebellion against God brings misery and chaos. We are grateful that the Word of God does not change, and the same spiritual blessings enjoyed by our ancestors are ours today. No man can take them away. It is a joy to know of the continuing testimony to the Gospel through SCV chaplains and many others in our heritage organization. Many of our ancestors rejoiced in the blessing of the heavenly message that brings eternal victory.

Deo Vindice,

Mark W. Evans
Chaplain-in-Chief

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Chaplain-in-Chief's Article

Hope in Spiritual Darkness

Mark W. Evans

The prospering of the Gospel of Jesus Christ in the Southern armies is an astounding testimony to the Lord's blessing in a dark hour. Out of a vast harvest of converts, each one professing Jesus Christ as Lord and Savior, came spiritual strength to resist the Northern invader and to preserve a Christian heritage bringing blessings to this day. At the heart of the great revivals were dedicated chaplains, serving the Lord in word and deed, while enduring the hardships and dangers of a desperate struggle. Such gallantry seemed unlikely at the beginning of the conflict. Confederate Chaplain J. William Jones said:

> *There were at this time but few chaplains in the army, and it must be confessed that some of these were utterly worthless, and that but few of them appreciated the importance or the fruitfulness of the field if properly cultivated. There were exceptions to this, and here and there faithful labors were crowned with some measure of success. But the general moral picture of the army during the autumn of 1861, and the winter of 1861-62 was dark indeed* [Jones, *Christ in the Camp*, p. 271].

By the time of the organization of the first Chaplains' Association, March, 1863, through the influence of General "Stonewall" Jackson, the blessing of

faithful chaplains was becoming evident. Chaplain Jones reported a discussion held at the Association's meeting:

> *One brother was disposed to coincide with the very harsh opinions that have been expressed so frequently concerning chaplains; but the general expression of opinion was, that while we all have to mourn that we have come far short of our duty, and there are some sad examples of inefficiency, as a class army chaplains are as attentive to their duties and as efficient as the same number of pastors at home. In my own personal observation, during the twenty-two months I have been in the army, I have met with several chaplains who shamefully desert their posts on the slightest pretexts; but, as a general rule, I have found them faithfully discharging their duty. Let the chaplain who is nearly always absent from his post, and shirks duty when there, be held up by name to public censure, but let not the man who is constantly at the post of duty be made to share his shame. This is as manifestly unjust as it would be to hold up the "shirker," the coward, or the "straggler" as a type of the noble soldiery that compose our Southern army. It is as fair as it would be to take some of the lazy, good-for-nothing preachers at home as types of our Southern ministry* [Jones, p. 231].

This Association sent a letter to the leading denominations throughout the Southland, urging them to supply the need of Christian laborers to advance Christ's cause. The letter described the chaplain's work:

> *Our work is a hard work, and there are privations which must be endured. The fare of the chaplains is that of the soldier. The exposures and discomforts to be encountered are in striking contrast with the previous lives of most ministers of the Gospel. The health of some has failed in the service, and some, indeed, have laid down their lives for the brethren, but to many the change of habits has been beneficial, and the feeble have come to endure hardness as good soldiers. The chaplain, however faithful, will at times be discouraged. Men will seem to take little interest in his preaching; profanity, card-playing, and Sabbath-breaking will be on the increase; his presence often will be no restraint upon vice, and when he has faithfully discharged his duty he may meet with censure and ridicule. In camp-life there is an indolence of mind produced, and an aversion to serious thought. There is also a disposition to seek entertainment in all manner of foolish talking and jesting. On the march, and on an active campaign, the attention is much absorbed, and time is often wanting for religious duties. The carelessness and open apostasy of professors of religion are here – as well as everywhere else – a great hindrance to the success of the Gospel. The readiness with which chaplains have resigned their places, or absented themselves from the regiments, is a source of discouragement to the soldiers and to their brethren who remain. In the hasty*

opinions and sweeping judgments of many in and out of the army, the deficiencies of some have been unjustly attributed to others, and the failure of a few regarded as the failure of all. But these, you perceive, brethren, are essentially the same difficulties, in a different form, which the minister of God must encounter everywhere in this sinful world. Our chief ground of discouragement, however, is in ourselves. With more faith in God and more love for the souls of men, with more of the spirit of our blessed Lord, we should behold greater and more precious results [Jones, pp. 234, 235].

The Lord graciously blessed with an abundance of "precious results." Faithful men of God entered the contest with sacred zeal, wielding "the Sword of the Spirit, which is the Word of God." Tens of thousands repented of sin and believed in Jesus Christ as Lord and Savior.

Today, we see the unfolding of what our relatives fought to avoid. They are vindicated and their example steels our souls to stay on the path of truth. Their solace and strength in their valiant struggle to preserve freedom from Northern tyranny was coupled with the greatest revival in our country's history. Many thousands called upon the Lord and knew the eternal victory through faith alone in Jesus Christ. Although lies and blatant revision of our history flood our land today, our hope is still in the Lord. The One who showered eternal blessings upon our forefathers in their fierce fight, is able to preserve a testimony to His glory in our present dark hour. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

Chaplain William N. Buckles

1834-1908

Virginia-Tennessee Railroad Hospital, Bristol, VA

By Dr. H. Rondel Rumburg

God in His divine providence works out the parents and place of our origin. We do not come into this world as a result of some cosmic accident, but we are brought forth with great deliberation and purpose. On September 24th, 1834, William N. Buckles was born in the most eastern part of Tennessee. Carter County borders North Carolina. Providentially he was brought up and educated in the agrarian South. What a blessed start.

The Lord was pleased to be gracious to Buckles the sinner and showed him His so great salvation through the Lord Jesus Christ. George B. Taylor wrote, "Just one

month, to a day, after he had reached his majority he was baptized into the fellowship of the Old Holston Baptist Church, Tennessee. Two years later his mother church licensed him to preach, and in 1862 he was ordained to the full work of the gospel ministry."

When the War of Northern Aggression was brought against his home and state, William N. Buckles enlisted in Company K of the Third Regiment of Tennessee Volunteers. He joined to fight under Colonel John C. Vaughan. Not only was he a private in the ranks, but he became a distributor of Christian literature as well as a Confederate Hospital Chaplain in Bristol, Virginia. Buckles was active either fighting the enemy or fighting for the souls of men by preaching and ministering to the sick and wounded. Tending the sick and wounded regarding their spiritual needs and burying them when they died was the task William N. Buckles believed the Lord would have him do.

Since his call to the ministry was about the time of the Federal invasion, he had not had time to prepare himself to be a student of God's holy Word. Knowing he was inadequately trained, once his chaplain's duties ended with the conclusion of the war, he entered the old Blountville Academy at Blountville, Tennessee, where he remained for three sessions. Thus, like others before him, he left to commence the ministry of the gospel. By this time he was in his thirty-first year of age.

Having met Miss Seraphine Pyle of Sullivan County, Tennessee, he found he could not live without her, so he eventually made a request for her hand in marriage. They joined in holy matrimony and commenced their lives together. Theirs was a happy home which was blessed with four children.

Pastor Buckles began as a pastor in East Tennessee. He was also very fond of good Christian books and was a colporteur. He served a number of churches. Also he was an instrument in the Lord's hand in the organization the Holston Valley Baptist Church, and he led in the construction of a building in which to worship.

The Lord led Pastor Buckles to Virginia in 1876, and he spent the rest of his ministry there. His ministry was centered in Russell County in the most western part of Virginia, which was not far from where he was born. He pastored the Lebanon, Bethel, and Honaker Baptist Churches. His ministry was among local churches in the New Lebanon Baptist Association. William N. Buckles was a resident of Bristol during much of his time. The latter part of his ministry was at Lewis Creek, Oak Grove, Castlewood, Pleasant Hill, Green Valley, Liberty Hill and Cedar Grove Baptist Church.

Part of those years he was the moderator of the New Lebanon Baptist Association. He was noted for his wise leadership. He was a man who sought to be faithful to the Lord and the work that had been entrusted into his hands.

On the Lord's Day, February 2nd, 1908, William N. Buckles received his summons to meet with his Lord. His work was finished. On the following Tuesday

afternoon his family and a multitude of friends gathered for his home-going service, which was led by Pastor T. A. Hall. The interment was in the Russell Memorial Cemetery where the mortal remains await the resurrection.

Pastor Charles E. Stuart said in his obituary, "In this day of glorious harvest we can never thank God too much for these pioneer missionaries of the cross."

Descendents of Confederate soldiers need to remember these men who were Confederate Chaplains. They ministered in the most grievous times. They have never received much acknowledgment in this world. Although they tended many of our ancestors as they entered the next world, we should be appreciative of their labors which followed them.

Prove All Things; Hold Fast That Which Is Good

By John Huffman

[*From the "**Mighty Men Herald**" for August 2013*]

"Prove all things; Hold Fast that which is good" so reads a tombstone of one of the most splendid "mighty men" the continent of North America has ever produced. Before we reveal his name, let us consider his influence. This elegant epitaph, drawn from the Word of God in I Thessalonians 5:21, accurately sums up the life of this man. The Greek word translated "prove" here is *dokimazo* and means "to test" as an assayer or a metallurgist examines the quality of the metal of a coin. Our hero spent his long and useful life "testing" and "examining" the various trends of his day. He sounded warnings that anticipated some of the greatest disasters that befell the Christian world in the 19th and 20th centuries.

Yet, our hero was misunderstood and largely hated in his own lifetime, which was lived in the latter two-thirds of the 1800's. He bore all sorts of hateful labels. Called an old fogey, a kill-joy, a racist, a critic, and a complainer, our hero ignored all the mud-slinging of his antagonists. Most of these angry labels were piled on him near the end of his long and useful life, and an ungrateful people hated the man who was trying to warn them of dangers lurking within their own homes and churches.

Born in Virginia in 1820, our hero was one of the most eloquent and lucid writers of his age. His background fully prepared him to handle the many areas of life and culture he addressed. He was a pastor, a farmer, a husband, a father, a university professor, an army officer, a lawyer, a scientist, an author, and a world traveler. Nothing escaped his penetrating gaze, and when his eyes were fixed upon something he considered a threat to the cause of Christ, woe be to that man who stood in his way. His pen cut deep. His arguments carried with them a cultivated and keen mind. He drew his authority from the Scripture, and wielded it with sharp and cutting precision. Here are some of the things that fell before his pen.

He discerned the early dangers that feminism would bring upon a patriarchal society. He loved the Biblical role of the wife and mother, being deeply devoted to the wife of his youth. He feared that feminism would destroy not only Biblical femininity, but Biblical manhood as well.

He attacked it ferociously and defended the Biblical, time-honored role of a wife and mother as the crowning virtue of womanhood.

Long before the rise of Nazi-Germany, he asserted that the autocratic policies of men like Abraham Lincoln in the United States and Otto von Bismarck in Germany, as popular as these men were and still are in large parts of the modern world, would eventually lead to tyranny and centralized control of banking, education of children, farming, food production, religion, and local affairs. His views were not popular in his day, and the cause for which he fought was eventually suppressed by the brutal heel of Federal power, but our hero did not cease to warn that centralized power would become a major problem both in Europe and in America in the coming decades.

He also decried against Darwinian science. Long before the modern Creation science movement, he ferociously asserted the authority of God's Word and the futility of any system of Christian synthesis with Darwinian evolution.

He also asserted that the new "higher textual criticism" coming out of the German rationalistic schools of thought would have a huge impact upon the honor that Christians gave to the Bible. He feared that men applying their depraved reasoning to the Bible would try to "explain away" its Divine origins. He feared that the rationalistic questioning of the Mosaic authorship of the Pentateuch would lead to the undermining of the very authority of Scripture, and give so-called "scholars" a loop-hole to live as they chose, and take or leave the passages of Scripture they found.

But, closer to home, he also attacked things inside the church. He warned against worldliness in Christian families. He wrote a long and scathing paper against Christians engaging in popular amusements such as dancing and theatre. He wrote against innovation in church music. He asserted that novels, even "Christian novels," and historical novels, were dangerous reading and should have no place in a Christian home.

For all these things, he was bitterly hated by many. He was viewed as out-dated, cynical, and overly harsh. But he labored on, his copious pen producing thousands of pages in his long and useful lifetime.

Though hated, our stalwart hero remained convinced of the Biblical truth of the positions he so firmly maintained. He closed one of his books with these words, "Let the arrogant and successful wrongdoers flout our defense with disdain. We will meet them with it again, when it shall be heard in the day of their calamity, in the day of impartial history, and in the Day of Judgment." The name of our stalwart hero was Robert Lewis Dabney. The words quoted above were the words with which he concluded his <u>Defense of Virginia and the South.</u>

Dabney's life was full of heartaches. He lost two of his sons to a malignant fever. He was stricken with malaria at the same time which led to his eventual blindness. He saw bitter feuds divide the churches over which he presided. He fought on the losing side of a war, and saw the cause which he loved trampled into the dust by the strong arm of centralized power. He lived the last of his life an exile from the university where he had taught so long, despised, ridiculed, and only enjoying the domestic comforts of the loyal love of his wife and children. He was blind and he suffered from severe pain, but he labored on, preaching and writing whenever he had the opportunity.

Dabney delivered a series of lectures shortly before his death. The elderly saint of God had to be led into the pulpit, where he lifted his sightless eyes to heaven and implored God's blessing upon the young men and women of a new generation, that they might learn from the mistakes of the past, and be discerning in their time, "proving all things and holding fast that

which is good."

Shortly before his death, Dabney wrote to a friend, "Have I not written? My arguments, founded on Scripture and facts, are as impregnable as the everlasting hills. But who reads it? The self-satisfied insolence of the pharisaical slanders makes them disdain my work – they never condescend to hear of it. I have no audience."

Although relatively few in his own generation gave heed to his warnings, it is encouraging that there is a rising interest in the writings of Robert Lewis Dabney, and a number of his works have been republished by several publishing companies. His warnings against feminism, Unitarianism, rationalism, statist control of education, centralized national power, national banking, and the worldliness of the church have been fully realized, and we can stand amazed at his prophetic insight into the creeping errors of his own generation.

There are those that say to men like Dabney, *"Judge not, that ye be not judged."* But the same Christ that said this in Matthew 7:1, went on to call men swine and dogs in just a few verses, and to urge His disciples to beware of *"wolves in sheep's clothing."* Dabney was not being critical or judgmental in the harmful sense that Jesus warned against. He was being discerning, warning all who would listen that wolves in sheep's clothing were creeping into the Church and State.

Finally, the day came when the mortal remains of Robert Lewis Dabney were laid to rest in the soil of his native State, Virginia. It was 1898. He was buried on the grounds of Hampden-Sydney College, where he had spent the majority of his life warning against the innovations of his era. Dabney was buried in the old Confederate uniform he had worn serving on the staff of Stonewall Jackson. The words said in the book of Hebrews concerning the first martyr, Abel, apply well to the life of R. L. Dabney, *"He, being dead, yet speaketh."* As long as men shall read the writings of R. L. Dabney, his life of careful discernment will not be in vain. As long as lovers of truth shall make their pilgrimage to this quiet spot in central Virginia, they will read the motto of his life inscribed in stone, *"Prove all things; hold fast that which is good."*

Some of the best works by Dabney:

Defense of Virginia and the South,
Life and Campaigns of Lt. Gen. T. J. Jackson,
and five volumes of his published Discussions

All are available from Sprinkle Publications in Harrisonburg, VA.

A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Daniel Allen Penick, Sr. (1797-1870) was born in Cumberland County, Virginia. He received an AB degree from Hampden-Sydney College and a BD degree from Princeton Theological Seminary. He was licensed and ordained by the Hanover Presbytery. His primary pastorate was the Rocky River Presbyterian Church, Rocky River Road, Concord, North Carolina from 1837 to 1870. He died on January 8th, 1870 in Cabarrus County, NC. Here is a sermon of his to the Confederate soldiers. At this time he was a seasoned minister of the gospel.

PRODIGAL SONS.

By
Rev. Daniel A. Penick, Sr.,
Rocky River, N. C.

Surely there are many prodigal sons in the army. They are the loved ones of praying Christian parents, wives and sisters. They have been trained up and educated for God. Having created them and preserved them, given his Son to redeem them and his Spirit to quicken and sanctify them; He is emphatically their Father, and justly claims their confidence and affection--their obedience and devotion as his children. But they have ignored God as their Father, have departed from Him, and chosen to have their own way. All this have they done by neglecting his word, following their own devices, profaning his name, desecrating the Sabbath day, restraining prayer, rejecting his Son as a Saviour, resisting the Holy Spirit, standing aloof from his church, and joining themselves in their preferences and associations, with his enemies. The prodigality here charged, is not the wasting of the goods of your earthly parents, but perverting and wasting the time, talents and opportunities which your heavenly Father has given you. Young men, however brave you may be as soldiers, are you not prodigals in the sense of the parable, (see Luke, 15th chapter,) and in the sight of God your Maker?

These prodigal soldiers too are rapidly approaching a state of want, when (they) come to themselves, they will deeply feel that they have no spiritual nourishment, that their souls are perishing with hunger, and that they are now eating the husks of sin, and of this wicked world. Already are they assured that God is angry with them, their own hearts also condemning them. They are afraid to die, and yet they may fall in the next battle, or by disease, at any moment. Soldiers that are impenitent and unbelieving; is not the case of prodigal son emphatically your case? Should disease or a mortal wound suddenly place you upon the bed of death, have you any scriptural hope of eternal life? Have you not, on the contrary, a foreboding and dread of eternal death?

Then, imitate the example of the scriptural prodigal in the following particulars, viz:

1. Remember your heavenly Father, and that in his house there is enough and to spare. In his house are many mansions, and He is plenteous in mercy. He hath "no pleasure in the death of the wicked, but that the wicked turn from his way and live." He has sent his only begotten Son to prepare the way and call them back to Him; and the Holy Spirit to draw, quicken and sanctify them. In Jesus Christ, under the influences of the Spirit, there is wisdom, strength, righteousness, sanctification and complete redemption. He has food for the hungry, clothing for the naked, cleansing for the polluted, and life for dead souls. And He has made the way plain and easy to all penitent believers.

2. As did the prodigal, form the purpose and be fully persuaded and determined to return to your heavenly Father. Say, in your heart and by your course of conduct, I will arise and go to my father, confess to him my sins, and beg for his mercy. "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." If you remain where, and as you are, your soul will be assuredly and eternally lost. If you continue unwilling and undetermined to return to God, there is no hope or possibility of your salvation. God has placed life and death before you in the gospel. You must choose between them. No one else can choose or determine in your stead. Then, form the purpose. "1 rise and go to my Father." Had not the prodigal resolved, he would not have returned.

3. But be sure to act as well its resolve, and act promptly. To delay action is a choice of continuance in sin, and of death. It is evidence that your great adversary, the Devil, has gained

his point over you. Then, arise at once, leave your wicked associates, and the husks of sinful pleasures and indulgences. Cease your neglect of the Bible, and of prayer, your profanity and desecration of the holy Sabbath. Call often and earnestly upon God in prayer, confess your sins and unworthiness to Him. Ask him importunately for his mercy and grace. Take no denial, but persevere in prayer, as a helpless, starving beggar. Without a deep sense of your need, a willingness to give up all your sins, a desire to be made holy as God is holy, and a controlling spirit of earnest prayer to God, you have no right to expect that your heavenly Father will ever receive you. Forget not, however, that it is not your resolves, or prayers, or tears, or reformation that can save. But that it is the free and sovereign mercy and grace of God alone that can save; but that He requires repentance, faith and obedience as indispensible in terms of salvation.

4. Be encouraged, nevertheless, to resolve, arise and go to your heavenly Father, confess and repent of your sins before Him, and ask him for his mercy and grace, even the salvation of your souls; by the results in the case of the prodigal son. How promptly and cheerfully did the father receive and reinstate his returning son! He did not even wait for his son to get through his confession and requests. But the father said to his servants, bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat and be merry; For this my son was dead and is alive again; he was lost and is found. And they began to be merry." See Luke 15, 11—23.

Soldiers, are you prodigal sons of our great and good Father in heaven? Then, arise and return to him. Make confession and offer prayer to Him. Assuredly, He will meet and embrace you; put the robe of Christ's righteousness upon you; and there shall be joy in the presence of God, as well as in your heart. How can you stay away from such a father?

1 Come, trembling sinner, in whose breast
A thousand thoughts revolve:
Come, with your guilt and fear oppress'd,
And make this last resolve:

2 "I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

3 "I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

Book Review

Southern Writing

By Douglas Southall Freeman

The death of "Stonewall" Jackson in May, 1863, redoubled the writing of verse in the Confederacy. Jackson at that time was far more the hero of the confederacy than Lee or Albert Sidney Johnston or Beauregard. His perfect death at the hour of his greatest glory produced more poems than any other single event of the war….

It is with Jackson, also that the formal biography of the Confederate period begins. In connection with it appears the name of John Esten Cooke. This interesting man, born of high, intellectual stock, had become a novelist before the War Between the States and, in 1854, had produced a very creditable book, now little read, *The Virginia Comedians*. Soon after the outbreak of the war, he became a member of the staff of "Jeb" Stuart, rose to the rank of major and proved an excellent officer. On the march, in camp and in the revealing companionship of war, he met most of the high-ranking Confederates in the Army of Northern Virginia; and of many of them, now professionally, now as a Southern champion, he wrote at length. His little biography of Jackson, published in 1863, republished in 1865 and enlarged in 1876, cannot be regarded as a distinguished work. In many particulars it is lamentably inaccurate, but it is to him that history owes the first adequate description of Jackson, the soldier even in the contest with that last enemy death, crying out in his delirium: "Order A. P. Hill to prepare for action; pass the infantry to the front."

No less interesting than the early formal lives of Jackson were the biographical tracts distributed to Confederate soldiers. Some of the religious organizations of the South decided that brief sketches of slain soldiers of known valor well might supplement the tracts that were little more than brief sermons or spiritual exhortations. At least three of these biographical tracts are in existence…. If publications of this type provoke the mirth of propagandists who rely on the sharper weapon of hate, it should not be forgotten that the "great revival" of 1862-1863 in the Army of Northern Virginia contributed to the morale not only of the war but also of the reconstruction.

[This material is from *The South to Posterity*]

We must remember who we are and what we must be about:
The SCV Challenge by Lt. Gen. S. D. Lee

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the

defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.

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Chaplain's Handbook

Sesquicentennial Edition

Sons of Confederate Veterans

This is an enlarged Sesquicentennial Edition of the *Chaplain's Handbook*. It is enlarged from 131 pages to 165 pages. A chapter has been added on the topic, *SCV Chaplains Should be Gentlemen;* there has also been added a third burial service, *The Order for the Burial of the Dead of the Protestant Episcopal Church in the Confederate States of America;* a chapter on *Praying in Public* has been added; and a chapter on *Prayer Suggestions for Public Use.* All the other chapters remain the same.

Hopefully, those using the handbook will find it even more useful than before. There is the same cloth cover, acid free paper for longevity, sewn signatures, etc.

The retail price is being kept to a minimum of $12, which is very low for a hardback quality publication. Contact SCV headquarters or biblicalandsouthernstudies.com for a copy.