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

"*Soldiers, you are struggling for the Book of Books. It is a war of principles as well as a war of peoples. The Bible against falsehood, God against the infidel. The present reign of terror at the North, reminds one of the French revolution of 1789.*"

Chaplain John Jones
9th Georgia

Editorial

Fellow Compatriots in the Chaplains' Corps and Friends:

Some of us in the Confederacy are experiencing ice, snow and very cold temperatures this winter. One is reminded of the brave men under inclement circumstances who were standing watch, marching, nursing wounds, poorly clad, fighting and dying in 1863 (150 years ago now).

***The Daily Virginian* for February 6, 1863 recorded:**

> **The weather is conducting a very vigorous and very rigorous campaign against the comfort of mortals at present. Its attack comes in the shape of frigid temperatures, repeated snows and cutting winds…. Yesterday was a genuine winter day—no modern specimen of qualified and apologetic winter weather—but unreserved, unconditional and uncompromising…. Business was at a low ebb, almost suspended…. A few adventurous persons, more daring and fortunate than others, patronized that almost obsolete past-time of sleigh riding…. But the chief significance of this rigid rule of the weather is in the military aspect and bearing. It will entail untold suffering of our noble troops in the field. But the enemy will suffer, too, probably more than they. There is some consolation in that fact. And "fighting" Joe Hooker will have to contain himself in peace. That terrible man, whose meat and drink are human flesh and blood, and whose path is a ghastly Golgotha, even he must bow to the imperious will of the weather, and be still….**

What the reader becomes aware of in this news account is that there was a remembrance of the men who were doing their duty to honor God by protecting home and country in the frigid conditions. The men were usually ill-suited for the situation. Why was that true? Their clothing was in tatters, shoes were soleless (feet often wrapped in rags), tents in many instances were nonexistent and blankets were scarce. "Every action, every word, seemed to be measured by his duty to his God and his country. Hardships were to be borne cheerfully, not complained of. He lay in his single blanket in the snow and ate his simple ration with the same cheerfulness as if he were enjoying the luxuries of home" [*Christ in the Camp*, 439]. Often they would awake with many inches of snow lying upon them. Someone observed that the encampment in that condition before the men arose looked like a great cemetery. Oh, what men these were in the Confederate Army:

> **As illustrating how men would come out to preaching under difficulties, one of the chaplains reported that one Sunday in the early winter of 1863 there came a fall of snow, which he supposed would entirely break up his Sunday service, as they had no chapel; but, at the appointed hour, he heard singing at**

> **their usual place of worship, and looking out he saw that a large congregation had assembled. He, of course, went at once to the place and preached to deeply interested men, who stood in snow several inches deep, and among the number he counted fourteen barefooted men, besides scores whose shoes afforded very little protection from the snow. Many times have I seen barefooted men attending prayer-meeting or preaching in the snow or during the coldest weather of winter [248, 249].**

A refrain the chaplains often heard regarding the elements from these brave men was: "We go on picket; we march and fight, and do all other military duty in any weather that comes, and we cannot see why we should allow the weather to interrupt our religious privileges" [249]. What an admonition!

We need to remember that with those soldiers in such circumstances was the chaplain. Chaplains were to be an encouragement to their men spiritually and physically in all circumstances. Consider what was expected of the chaplain:

> **The great business of the chaplain is to preach Christ publicly, and from tent to tent…. We want men physically able as well as willing to endure hardships and privations. If a chaplain would live up to the full measure of his usefulness, he must be with his regiment on the weary march (frequently resigning his horse to some foot-sore soldier), lie-with them around the bivouac-fire after evening prayers are over; be drenched on the outposts, or face the pelting snow-storm; divide with some hungry soldier his last hard cracker, and, in a word, share with his regiment whatever hardships they may be called on to endure. Now, if a brother is physically unable to endure these hardships, he had best not enter the work, but there is no question that many a delicate brother would have his health permanently improved, if he would thus learn to "endure hardness as a good soldier" [229-230].**

Certainly in our time, which lacks commitment, people often show indifference to eternal things, yea, even their eternal souls? Some foul weather is all that is needed for many to renounce their faith, for the weather to them cancels out their public duty of worship, but under the same conditions they go to work. What is wrong with this picture? Materialism is really their god!

Please find in this issue our Chaplain-in-Chief's message to the reader. Then our Chaplain-in-Chief gives us an essay on the use of tracts in the CSA Chaplains Corps, called *Mighty Weapons*. Your editor has supplied a study on *The Christian Origin of These United States.* Past Chaplain in Chief Alister C. Anderson give us a fine presentation on *Marse Robert, Stonewall and the Pathfinder of the Seas.* This issue includes A Confederate Sermon, submitted by Chaplain Kenneth Studdard. This sermon is by Rev. James H. Thornwell on The Death of John C. Calhoun. This is Part II. Our Book Review is by Rex Miller, reviewing *"Stonewall" Jackson's Chaplain: Beverly Tucker Lacy*.

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:

Our country's present deluge of immorality did not come as a chance event. C. Gregg Singer, in his book, *A Theological Interpretation of American History,* cited Benjamin Morgan Palmer, Presbyterian minister and defender of the Confederacy. Palmer stated before the War for Southern Independence, on November 29, 1860 "To the South is assigned the high position of defending before all nations the cause of all religion and of all truth. In this trust we are resisting the power which wars against constitutions and laws and compacts, against Sabbaths and sanctuaries, against the family, the state, and the church, which blasphemously invades the prerogatives of God and rebukes the Most High for the errors of His administration." He almost sounds like he is living today. By the act of SCV chaplains opening their Bibles to address their camps, they testify to the authority of God's Word and thereby rebuke the anti-God, anti-Bible, anti-morality, anti-constitution, anti-truth, and anti-South disturbers of our land. These implacable belligerents gather against God's truth and are many in number. They gloat in their tyranny, but are helpless and powerless before the Judge of all the earth. "If God be for us, who can be against us?" Our forefathers had courage, unmovable principles, and unshakable faith in the God of the Bible.

As SCV chaplains, let us lift up the blood stained banner of Christ and follow the Confederate chaplains, proclaiming the old, old story of Jesus and His love. These soldiers of the cross were used of God to bring tens of thousands to a saving knowledge of the Lord Jesus Christ. They were likely devoid of any politically correct chaplains, missionaries, evangelists, colporteurs, or Christian workers. The Lord brought the

increase and the South still reaps the benefits today. If we hold the line, it will be because the Lord enables us. One old preacher said: "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray." May our sovereign Lord strengthen our hands, bless our camps and give us many who know the joyful sound.

Yours in Christ's service,
Mark W. Evans
Chaplain-in-Chief

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Chaplain-in-Chief's Article

Mighty weapons

Mark W. Evans

The Apostle Paul said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Corinthians 10:4). Undergirding the chaplains, missionaries and evangelists of the Confederate armies was a humble band of Christian workers, called colporteurs. They distributed Bibles, New Testaments, Christian books and tracts. Churches and societies sent them into the armies, with small financial support, to sow the seed of the Gospel. Confederate Chaplain, W. W. Bennett wrote:

> *The record of their labors is the record of the army revival; they fanned its flame and spread it on every side by their prayers, their conversations, their books, and their preaching* [W. W. Bennett, *The Great Revival in the Southern Armies,* 71].

They used tracts printed in leaflet form, small enough to fit into a pocket and short enough to hold attention. One Confederate soldier called them "silent but powerful preachers" [Bennett, 78]. Rev. A. E. Dickson, General Superintendent of the Baptist Colportage Board, preserved the words of an officer who saw the title of a colporteur's tract, "A Mother's Parting Words to her Soldier Boy."

> *"Oh, sir, I can never thank you enough for this tract! The title itself is a most affecting sermon to me. My mother spoke words of tenderness and love to me as I was about to leave her for the army, and everything that reminds me of those words affects my heart.*

Rev. Dickson recorded:

> *Tears rolled down his cheeks while he spoke, so that a bystander afterwards remarked that he had never seen a man more perfectly subdued* [Jones, *Christ in the Camp,* 178. 179].

The tract, "We Pray for You at Home," by John A. Broadus, serves as an example of the appeal of these "silent preachers." The opening words are:

> *[We pray for you at home] [w]hen we meet for worship in the Church where you used to meet with us. Sadly we miss you there, as we look at the place in which you loved to sit, and which for all these weary months has been vacant. Ah! Many a manly form is wanting to our number, and many a deep, full tone to the harmony of the songs of praise we once delighted to sing together. But we who remain, with all the tenderness of true affection, blended with the sacredness of solemn worship, pray then for you. And often, as the heartfelt petitions are uttered, tears are in every eye, and subdued sobs are heard here and there, while we pour forth our whole souls in supplication for our country and for you.*

The next paragraph tells of family prayers: "We gather our now broken circle for family prayer." It speaks of the "throbbing heart," likened to the times in the past when someone was very ill, and "we cried to God that He would not take the loved one away." Next, the writer speaks of prayer in solitude: "And this is no general supplication, such as others may share in, but the yearning spirit pleads for one alone – for one whose dear image rises in a moment to view, whose voice, associated with the fondest recollections of other days, can almost be heard now in the stillness of the closet, whose present condition and wants are from the latest tidings anxiously inferred and conjectured – with all the particularity of personal affection, one prays for one; and that kind Father on high, who formed them for mutual love, is beholding both at the same moment, and often, no doubt, though they are widely severed, at the same moment turns the rising prayer of the one into showers of blessing upon the other." The tract also speaks of prayers in the heart, uttered day and night, "heard by Him who, amid the wide tumult of earth's voices of business and suffering, of folly and crime, misses no word of prayer, no sigh of supplication."

The tract explains the most needed prayer of all – intercession for the eternal soul:

> *What shall it comfort us, and what shall it profit you, if you gain the noblest earthly triumphs, the most abiding earthly fame, yea, every good that earth can give, and lose your soul! If we continually beseech the Lord that your mortal life may be preserved and made happy, with what absorbing, agonizing earnestness must we pray for your immortal soul, that it may be delivered from the eternal degradation and wretchedness which are the wages of sin, and be brought to know the sweetness of God's service here, the rapture of His presence hereafter. * * * We pray that you may be inclined and enabled to commit your soul to the Divine Savior, who died to redeem us, and ever lives to intercede for us, and who with yearning love is ever saying, "Come unto me."*

With such tracts and such pleading, it is no surprise that tens of thousands of Confederate warriors repented of their sins and believed in Jesus Christ as Lord and Savior. The following few titles among many from the South Carolina Tract Society suggest some of the eternal topics unfolded to the men in gray: "Am I Self-Deceived," "What Is It to

Believe on Christ," "Dialogue between the Bible and a Sinner," "A Convenient Season," "Grieving the Spirit of God," "The Way of Peace," "Profane Swearing," "Obstacles to Conversion," "The Soldier's Victory," "The Wrath to Come," "True Conversion," "Kind Words to a Wounded Soldier," "Drinking, Disobedience, and Death," and "The Sinner's Friend." Many societies, church agencies, and individuals produced astounding numbers of tracts and other Christian literature. Chaplain W. W. Bennett wrote, "But as all the Churches were engaged in the work of printing and circulating, it is not an over-estimate to say that hundreds of millions of pages were sent out by the different societies" [Bennett, 71, 72]. The old, old story of Christ's redeeming love never changes. It is desperately needed in this dark hour of our country. Jesus Christ still promises to not cast out any who come to Him" (John 6:37). The hymn writer expressed it well, "Nothing in my hand I bring, simply to Thy cross I cling."

The Christian Origin of These United States

By Dr. H. Rondel Rumburg
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The Psalmist wrote:

> *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance*. (Psalm 33:6-12).

"Blessed is the nation whose God is the LORD," these are God's words from His inspired Word. The word *"blessed"* could be translated *"happy."* The nation is truly happy that has the self-existent and eternal Lord for its God. In a sermon preached in 1784 Pastor Samuel McClintock asserted:

> In a word, the history of all nations and ages, shews that public virtue makes a people great and happy…. This is the constitution of God—the immutable law of his kingdom, founded in the infinite perfection of his nature, so that unless God should change, that is, cease to be God, we cannot be happy, unless we are a virtuous people…. But as virtue is the basis of republics, their existence depends upon it, and the moment that the people in general lose their virtue, and become venal and corrupt, they cease to be free. This shews of what importance it is to preserve public virtue under such a constitution as ours, and how much it becomes all who have any regard to

> the good of their country, and of posterity, and who wish the scenes of future happiness and grandeur… [*Political Sermons of the American Founding Era*, 805].

Confederate Chaplain Beverly Tucker Lacy said of the Confederate resistance, "This may be the last struggle for constitutional liberty which will be made on this continent." These words seem to have been proved right by subsequent history to this point.

There were three periods which should be considered in this study. They are: [1] the pre great awakening, [2] the great awakening and [3] the post great awakening.

The period before the great awakening. That was a period of spiritual decline with the attending issues of such a decline. Spiritual decline endangers any people. This was a period of conflict and contention in the spiritual life of the people which manifested itself in moral decline. Many had grown up without their hearts having been renewed by the Holy Spirit. Christians had dropped their guard and things like the half-way covenant, the encroachment of heresy at Harvard, William and Mary and other institutions, the loss of Biblical convictions, etc., these endangered the spiritual insight. Samuel Miller, in an early sermon, reminded his listeners, "The truth is, that political liberty does not rest, solely, on the form of government, under which a nation may happen to live." A bit later he said, "The prevalence of real Christianity, tends to promote the principles of the love of political freedom, by the doctrines which it teaches" [*Political Sermons of the Founding Era*, 1155, 1156]. Thus a time of spiritual declension does the opposite. The loss of true godliness for worldly gain had virtually brought the Puritan era to an end. Expansion into new lands and new colonies with such rapid growth, lack of discipline, shortage of ministers, warring Indians and the strife for survival produced a situation which ignored or disregarded the spiritual needs of men.

The Great Awakening was the work of God. The central doctrinal truths in the Great Awakening were the holiness of God, the sinfulness of man and the grace of God offered through the Lord Jesus Christ. The result of an awakening is the putting right of sinful men with the holy God by grace through Jesus Christ. Repentance of sin and faith in the Lord Jesus is the outcome of the work of the Holy Spirit in an awakening. The Great Awakening focused attention on the nature of virtue, both public and private [Mark A. Noll, *Christians in the American Revolution*, 45].

The Lord God was pleased to send an outpouring of the Holy Spirit among churches that believed in the Lord rather than putting their trust in London (or Washington D.C. as today) as the center of their being. One writer called the Great Awakening, America's "national conversion" [H. Richard Niebuhr, *The Kingdom of God in America*, 126]. This was a time of the return to and a refreshing of the spiritual relationship with the Lord. The colonizing of the country and the conception of the nation were Christian in purpose. The Great Awakening was a return to the foundations previously laid by true Christianity.

There are two basic elements which had profound influence on America. The two questions and answers reflect this: "Who is God?" God is the absolute sovereign of the universe. "What is man?" Man is a fallen being who was created in the image of God and needs saving grace through God's Son. A country based on a Biblical understanding of these two presuppositions will reflect it in her governing institutions. The depravity of man

was guarded against in the way the documents of the new Republic were worded. The need for the superintending help of God was acknowledged.

The men whom God raised up during the Awakening were quite notable. There was Jonathan Edwards, George Whitefield, Samuel Davies, the Tennents, Theodore Frelinghuysen, James Davenport, etc. This Awakening began in New England and spread. A fruit of this Awakening was the Baptist pastor and historian Isaac Backus, who was converted in 1741. Backus asserted:

> It is supposed by multitudes that in submitting to government we give up some part of our liberty because they imagine that there is something in their nature incompatible with each other. But the word of truth plainly shows, that man first lost his freedom by breaking over the rules of government…. A grand cause of this evil is ignorance of what we are and where we are, for did we view things in their true light, it would appear to be as absurd and dangerous for us to aspire after anything beyond our capacity or out of the rule of our duty…. *Godliness with contentment is great gain*. But they that *will* take a contrary course *fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition*, 1 Tim. vi, 6, 9. [*Isaac Backus on Church, State, and Calvinism*, 309].

All strata of society were impacted by the Awakening. "The Great Awakening created a sense of national unity…. Without Christianity, in short, the War for Independence would not have been fought" [*Journal of Christian Reconstruction*, Vol. III, No. 1, 2]. The unity that Christians have is a result of our glorious Redeemer. As a result of the Great Awakening there was reformation as the believers renewed their purpose to live for the Lord in accord with His Word, and there was an ingathering of souls as people called upon the Lord for salvation from their sins through the blood of Christ. Local churches were revived and strengthened.

The Great Awakening laid the ground work for the political awakening that occurred. Public figures were brought to taste and see that the Lord is good. Patrick Henry sat under the ministry of Samuel Davies and at times George Whitefield who were so greatly used of the Lord in Virginia and by grace his life was impacted in a way that was translated into public service of Henry. The writings as well as the preaching of Jonathan Edwards had an effect on such men as Samuel Adams. Even Benjamin Franklin became enamored by George Whitefield's preaching.

The post Great Awakening period. This was a time of the working out of salvation with fear and trembling. "The period after the Great Awakening was a time in which the principles of the revival were being digested, rejected, developed, opposed, expanded, or transformed" [Noll]. This period was a time of implementing the principles of the Bible into all areas of life.

When the First War of Independence came many ministers were recruiters with a price on their heads and some were soldiers. The Baptists had been persecuted, but now became firebrands for independence and religious liberty. Richard Furman, the Baptist minister, offered his services as a soldier in the Continental Army and was told to return to the

pulpit because his messages were more effective against the enemy than a musket. This South Carolinian preached powerfully on soul liberty. He preached from stumps, barns and pulpits, and as he pleaded, listeners began to reverse their loyalties and join the fight for freedom. He had to eventually flee his state because the British offered a reward for his capture and as their army encroached on South Carolina there was fear he would be captured.

Peter Muhlenberg, pastor of a staid Lutheran congregation in the Shenandoah Valley of Virginia, on a Lord's Day morning in 1775, delivered a blistering sermon on Ecclesiastes 3:1, *"For everything there is a season, and a time for every matter under heaven."* At the conclusion of the sermon and benediction he said, "In the language of the Holy writ, there is a time for all things. There is a time to preach and a time to fight." There was a pause and then he disrobed revealing his colonel uniform of the Continental Army. Then he declared, "And now is the time to fight!" And declared, "Roll the drums for recruits!" He marched to war that afternoon at the head of three hundred men. He was to distinguish himself under Gen. George Washington.

CONCLUSION

Benjamin Rush (1745-1813) was called "the complete revolutionary." He wrote *A Plan for the Establishment of Public Schools and the Diffusion of Knowledge in Pennsylvania; to Which Are Added, Thoughts upon the Mode of Education, Proper in a Republic* (Philadelphia, 1786). He noted in section [15]:

> … I beg leave to remark that the only foundation for a useful education in a republic is to be laid in RELIGION. Without this, there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments.
>
> Such is my veneration for every religion that reveals the attributes of the Deity, or a future state of rewards and punishments…. But the religion I mean to recommend in this place is the religion of JESUS CHRIST.
>
> It is foreign to my purpose to hint at the arguments which establish the truth of the Christian revelation. My only business is to declare that all its doctrines and precepts are calculated to promote the happiness of society and the safety and wellbeing of civil government…. I must beg leave upon this subject to go one step further. In order more effectually to secure to our youth the advantages of a religious education, it is necessary to impose upon them the doctrines and discipline of a particular church. Man is naturally … ungovernable … and observations on particular societies and countries will teach us [18] that when we add the restraints of ecclesiastical to those of domestic and civil government, we produce in him the highest degrees of order and virtue…. Far be it from me to recommend the doctrines or modes of worship of any one denomination of Christians….
>
> Under this head, I must be excused in not agreeing with those modern writers who have opposed the use of the Bible as a schoolbook…. How great is the difference between making young people acquainted with the interesting and entertaining truths

> contained in the Bible, and the fables of Moore … or the doubtful histories of antiquity! I maintain that there is no book of its size in the whole world that contains half so much useful knowledge for the government of states or the direction of the affairs of individuals as the Bible… [Hyneman and Lutz, *American Political Writing During the Founding Era* (1760-1805) Vol. I, 681 ff.].

What is obvious in an impartial study of early American History is that the Christian faith was the predominant force in the founding of the country and its government. The words of Chaplain John Jones of the 9th Georgia reminds us that the same purpose was true of the South in 1861. He stated: "Soldiers, you are struggling for the Book of Books. It is a war of principles as well as a war of peoples. The Bible against falsehood, God against the infidel. The present reign of terror at the North, reminds one of the French revolution of 1789."

President George Washington was right, "… it is impossible to govern rightly without God and the Bible." How can we deny the principles of our forefathers and prosper? Only our great God can change the mess we find ourselves in at this dark hour.

When we remember the promise, *"Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance"* (Ps. 33:12) our cry should be: Lord *"Wilt thou not revive us again: that thy people may rejoice in thee"* (Ps. 85:6)? Yes, we need another Great Awakening!

Marse Robert, Stonewall and the Pathfinder of the Seas

Past Chaplain-in-Chief Alister C. Anderson

Three great Southern Confederate heroes were born in Virginia in the month of January. The first one is regarded by many, many generations as the greatest general that these United States have ever had and he is among the greatest in the history of the world. The second hero is considered by many to be the greatest American military tactician. His tragic death after Chancellorsville was the primary factor in the military defeat of the Confederate States of America. The third was the greatest scientist of these United States. All three men had served the Federal Armed Forces brilliantly before they resigned their U.S. of America commissions to serve their native State of Virginia. They did this because their Christian conscience and familial love demanded that they serve the people and the communities in which they were born and with whom they had lived.

The first great hero is General Robert E. Lee. He was born on the 19th of January 1807. What more of importance can one say about him that has not been said already? Many, many people have written and spoken brilliantly about him through the years. Today however, in our country, millions of people have never heard of him. The same can be said of the second hero, Lt. Gen. Thomas Jonathan Jackson. He was born on the 21st of January 1824. What more can we say about him? He too has been the subject of many superb biographies, books and impressive inspiring speeches. He too is not known today by millions of people. The third great hero, Matthew Fontaine Maury, was born on the 14th of January 1806. What can I say about him? A great deal! Why? Because not nearly as many people have written or spoken about him in these United States. Why is that? Because he exemplifies, as a man, what Jesus Christ said of himself as recorded in the Gospel of St. Matthew 13:57, "A prophet will always be held in honor, except in his own country and in his own house." And what do we mean to say about Maury by quoting that verse from the Bible? We mean that this remarkable man, indeed we can raise the stakes and say, this; Maury who is

a Southern American Christian gentleman, warrior and scientific genius was never really appreciated and honored in these United States until after the War Between the States. Maury was recognized by some of the American public, but his official American political and military superiors and scientific peers gave him little appreciation. He was roundly censured by Federal government officials even after the War Between the States. His name was carefully omitted in the official records of the departments he created before the War when he was a U.S. Naval officer. He was, however, abundantly recognized, appreciated and honored throughout Europe and in other parts of the world from the very first publication of his many momentous maritime scientific discoveries when he was just a lieutenant in the U.S. Navy at 29 years of age.

There are two quotations that express the central idea and ideal of just who are Robert Edward Lee and Thomas Jonathan Jackson. The first quotation is from the writings of the Rev. Robert Lewis Dabney who was and is today regarded as one of the finest Southern American Christian theologians. Here I will digress to write that Rev. Dabney will always be thankfully remembered by true patriotic Christian Southerners for a speech he gave to a Presbyterian Synod in 1873. In that address he responded to the results of the Federal government's pre-meditated, maliciously vindictive plans for the Reconstruction of the South. Dabney had the heroic General Lee in mind when he entitled his speech, "Duty of the Hour," and said these words:

> A brave people may, for a time, be overpowered by brute force and be neither dishonored nor destroyed. But if the spirit of independence and honor be lost among the people, this is the death of the common weal; a death on which waits no resurrection. Dread, then, this degradation of spirit worse than defeat, than subjugation, than poverty, than hardship, than prison, than death.

Rev. Dabney had met the former Governor of Texas, F. W. Stockdale, and took down some notes that the Governor had made in 1870 at White Sulphur Springs, Virginia. Governor Stockdale and General Lee became personal friends before The War Between the States when they served together in a regiment of Dragoons guarding the Texas frontier against the Comanches. There had been an informal meeting of a number of former union and Confederate leaders including Governor Stockdale and General Robert E. Lee. At the end of the meeting when Governor Stockdale, a staunch Confederate, was about to leave the room, General Lee gently closed the door before him, keeping the doorknob in his left hand and said to the Governor:

> Governor Stockdale, before you leave, I wish to give you my thanks for your brave, true words. You know, Governor, what my position is. Those people (Lee's uniform term for the Yankees) they choose, for what reason I know not, to hold me as a representative Southerner; hence, I know they watch my words, and if I should speak unadvisedly, what I say would be caught up by their speakers and newspapers, and magnified into a pretext for adding to the load of oppression they have placed upon our poor people; and God knows, governor, that load is heavy enough now; but you can speak, for you are not under that restraint, and I want to thank you for your bold, candid words.
>
> Again, said Governor Stockdale, I thought he would dismiss me; but he still held the doors closed, and after a time he resumed and uttered these words: "Governor, if I had foreseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no, sir, not by me." Then, with rising color, throwing back his head like an old war-horse, he added these words, "Had I foreseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in this right hand." He then dropped his head and, with a sad look, added: "This, of course, is for your ear only. My friend, good-morning;" and with that he opened the door and I took my leave.

These words portray the General Robert E. Lee who finally understood the treachery of the radical, and we can dare say, the Marxist radical Republican Party of that day. That is the Lee, whose sterling Christian character finally realized that fighting and conducting a legalized Christian concept of war against "those people" was not possible. General Lee used the term "those people" when referring to the Union Army troops, but for Lee it also meant the demonic war-mongering Federal Government that had started a total war against the entire Southern people. Lee's statement to former Governor Stockdale is the complete Lee. It is the General Lee who, had he accepted President Jefferson Davis' desire that he take command of all the Confederate armies, could have won the War for Southern Independence. That is the idea and ideal of Lee who should warm our hearts and harden our fists against the rapacious Yankees of those days.

There is a second quotation. It is primarily about Stonewall Jackson. It expressed the central idea and ideal of just who is General Jackson. In Wyman Park, adjacent to Johns Hopkins university in Baltimore, Maryland, there stands a greater than life-size, double equestrian statue of Generals Lee and Jackson. On the pedestal that supports these magnificent figures are these words that will always link these two generals together. These words cast in bronze epitomize the opinion that both Generals Lee and Jackson had of each other. General Lee is presented as saying: "Straight as the needle to the pole Jackson advanced to the execution of my purpose." To which Jackson is presented as saying, "So great is my confidence in General Lee that I am willing to follow him blindfolded." Loyalty to virtuous leadership; fearlessness in battle; confidence in himself and humility before God are the ideals and the idea of General Thomas Jonathan Jackson. Who are we willing to follow blindfolded? Symbolically speaking many of General Jackson's troops followed him blindfolded. However, no one then or today could say what Jackson said as he lay wounded after the Battle of Chancellorsville, "Better that ten Jacksons should fall than one Lee." The composer of those words on the pedestal of that memorial statue was comparing Jackson's willingness to follow Lee blindfolded to Stonewall's knowledge of the Gospels. Remember Christ was blindfolded during his scourging and mock trial that led to His victory over sin and death for our salvation on the cross (St. Luke 22:64). Jackson's life – symbolically speaking – followed the Lord Jesus Christ blindfolded even before he demonstrated it in serving General Lee.

[This is a part of *Three Great Confederate Heroes of Virginia* by Rev. Fr. Alister C. Anderson and may be purchased from him. Send inquiry to 10 East third Street, Frederick, MD 21701]

A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

The following sermon was preached by the great Presbyterian theologian, **James Henley Thornwell**, on the occasion of **the death of Senator John C. Calhoun**. The sermon was delivered in the chapel of South Carolina College on April 21, 1850. Calhoun's death was sorely felt in the South as she was in a dire crisis over the future of the nation. The message is a powerful reminder of the sovereignty of God over the nations as well as individuals. It is a reminder that the Gospel is for all of life and must be obeyed. How we need this message in our day.

Due to the length of this sermon it was separated into two parts!

"*Be wise now, therefore, O kings; be instructed, ye judges of the Earth; serve the Lord with fear and rejoice with trembling.*"— PSALM 11. 10, 11.

PART TWO

II. The lesson which this event, considered as the death of a statesman, is suited to impart, is addressed to the people at large, and comes with pointed emphasis, in the present crisis of affairs, to the

people of the South, and particularly to us in South Carolina. It is better to trust in the Lord than to put confidence in man—it is better to trust in the Lord than to put confidence in princes. In God is my salvation and glory—the rock of my strength and my refuge is in God—trust in Him, at all times, ye people, pour out your heart before—God is a refuge for us—surely men of low degree are vanity and men of high degree are a lie—to be laid in the balance they are altogether lighter than vanity. Thus saith the Lord—cursed be the man that trusteth in man and maketh flesh his arm—whose heart departeth from the Lord. For he shall be like the heath in the desert and shall not see when good cometh. Woe to the rebellious children, saith the Lord, that take counsel, but not of me—that cover with a covering, but not of my spirit, that they may add sin to sin—that walk to go down into Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt.

The lesson which the Providence of God was continually inculcating upon the heathen nations, whose affairs are incidentally mentioned in the Scriptures, is that the Most High ruleth in the kingdoms of men—and accomplishes His pleasure among the armies of heaven and the inhabitants of earth. The dominion of Jesus Christ as Mediator extends to nations as well as individuals—States and governments are the instruments of God, ordained in their respective departments, to execute His schemes and the Divine Redeemer bears written upon his vesture and thigh a name which indicates universal sovereignty—Lord of Lords and King of Kings. They are a part of that series of Providential arrangements, by which the moral purposes of God, in reference to the race, are conducted to their issue—and as much the appointments of His will as the family, or the Church. There is not the same direct interposition in the organization of civil and political communities as in the constitution of the Church—but the necessity of the State is founded in the nature of man —springs from the moral relations of individuals—grows with the growth and strengthens with the strength of human society. It is the spontaneous offspring of a social state—and in the same sense the creature of God, that the society from which it springs and from which it cannot be severed is the Divine ordination. There never was an absurder, and I may add, a more mischievous fiction, than that political communities are conventional arrangements, suggested by the inconveniences of a natural state of personal independence, and deriving their authority from the free consent of those who are embraced in them. Political societies are not artificial combinations to which men have been impelled by chance or choice, but the ordinance of God, through the growth and propagation of the species, for the perfection and education of the race. The first State, according to the Scriptures, was not distinct from the family. But, as households were multiplied, though the tie of consanguinity was still the ground upon which authority was recognized, and natural affection and habitual association combined to invest the patriarch with the highest jurisdiction, a class of ideas began to expand themselves which rested upon other principles than those of blood. Moral relations—more extensive and commanding than that of father, husband, wife or child, the relations of man to man—of reciprocal rights and reciprocal obligations, were brought into view and the patriarch became a magistrate—the representative of justice, as well as a father—the representative of family affection. That the distinctive boundaries of these distinct relations were at once understood—that they are even now adequately apprehended where the nearest approximations to primitive society obtain, is by no means affirmed. It was only in the progress of a long, slow, providential education that the real nature of the commonwealth, as contradistinguished from other communities, began to be unfolded. The State was developed with the progress of society and as the necessity of its existence is laid in man's nature—as the supremacy of its claims—its high and awful sovereignty, is nothing but the supremacy of justice and of right, among moral and responsible agents, the State, through whatever organic arrangements its power may be expressed, is the creature of God, the sacred ordinance of heaven. It is not a thing which can be made or unmade; it is part and parcel of the constitution of our nature as at once social and responsible.

This view of the State connects it at once with the moral purposes of the Deity—and the whole history of the world shows that its development, which is the progress of liberty, depends upon the providential disposition of events over which the agency of man has no direct control. All solid governments and all permanent liberty have grown much more out of circumstances than out of fixed and definite purposes of man. A nation of slaves cannot establish a free government—it is a thing for which

God must have prepared the way, and all efforts to rise suddenly from a condition of despotism into that of freedom have been attended with licentiousness, anarchy and crime. True liberty is a thing of growth—there is first a stock of acknowledged rights which are transmitted in the way of inheritance—the progress of society enlarges it with fresh and fresh additions —there is a conglomeration of the new and the old—a connecting link betwixt the past and the present—and the consolidation of inheritance and acquisition is the security of liberty. Hence from the very nature of man and the very nature of the State, and the very nature of liberty, political communities must receive their shape and direction from the circumstances in which the great Disposer of events has placed any people. The doctrine of dependence upon God is, accordingly, intertwined in the very fibers of the commonwealth. The State is a school in which the Deity is conducting a great process of education, and providential circumstances determine alike the lessons to be taught and the capacity of the scholars to learn them. The dangers, as in all schools, are those which spring from indocility of temper—or from rashness and impetuosity, which would outstrip the leadings of Providence. Each indicates a spirit of independence of God—and each is apt to be rebuked with expressions of His displeasure. The difficulty with communities that have been long accustomed to the reign of despotism is, that they are too dull to learn—they are backward to follow the intimations of circumstances—they stagnate in their corruptions; and the outbreaks of revolutions are sometimes necessary to rouse the people and put them in the attitude of progress. They distrust the Almighty and refuse to move until they are driven.

The difficulty with free and growing communities is, that, in the consciousness of imaginary wisdom and strength, they anticipate the slow progress of events, and casting off their dependence upon God, undertake to accomplish their destiny by their own skill and resources. They rely partly upon principles—partly upon men—partly upon both. Overlooking the concurrence of Providence which is essential to the success of political combinations and arrangements, they vainly imagine that they can create the circumstances upon which they are dependent. There is a magic in their doctrines, or a charm in their schemes, or a power in their champions, which can subdue the elements and accomplish the work of Him whose prerogative alone it is to speak and it is done—to command and it stands fast. But the lesson of the Bible and of experience is that "in the midst of all our preparations, we shall, if we are wise, repose our chief confidence in Him who has every element at His disposal—who can easily disconcert the wisest counsels, confound the mightiest projects, and save, when He pleases, by many or by few. While the vanity of such a pretended reliance on Providence as supersedes the use of means is readily confessed, it is to be feared we are not sufficiently careful to guard against a contrary extreme, in its ultimate effects not less dangerous. If to depend on the interposition of Providence without human exertion be to tempt God; to confide in an arm of flesh when seeking His aid is to deny Him; the former is to be pitied for its weakness—the latter to be censured for its impiety, nor is it easy to say which affords the worst omen of success."

That this lesson is eminently seasonable in the present crisis of the nation, none can be tempted to doubt. It is possible that our confidence in the great statesman, whose death a nation has lamented, may have been such as to provoke the jealousy of that God, who will not give His glory to another. We may have relied more upon his power of argument—his energy of persuasion—his integrity of character—his public and private influence, than upon the secret operations of that Spirit, who controls the movements of kings and turns the hearts of the children of men as the rivers of water are turned. It is evident that what is needed at the present crisis is a spirit of patriotism—of justice and of loyalty to God. It is the temper of the people and of the rulers upon which, under God, the salvation of the country depends. If the whole nation could be animated with a single purpose to do what is right—if factions and parties and local and temporary interests could be forgotten—if the presiding genius in our halls of legislation were the sublime and heroic principle of justice—if every member there could be brought to feel that he was the representative of the whole nation, bound to promote, cherish and defend the interests of all, in conformity with the spirit and provisions of the Constitution—if fanaticism could be rebuked and selfishness suppressed, and power awed into a sense of responsibility—who doubts but that all our difficulties would be speedily adjusted—that the clouds which threaten us would be rolled away, and the

sun of union and liberty burst out again in meridian refulgence. The production of this temper is not within the compass of man. To change the current of established associations—to dissolve the charms of prejudice—to break the fetters of interest—to enlighten the blindness of fanaticism and make power obedient to right—these are not the feats of argument or skill—they require the finger of God. It is He alone who can give the spirit of a sound mind. He alone has direct access to the souls of men—and in the removal of him, whom we were tempted to make our stay and our prop—He is exhorting us to trust only in Himself. Well will it be for us if we can learn the lesson.

It becomes us, however, to remember that a people can trust in God only when they are seeking the ends of righteousness and truth. Our dependence upon Him should teach us the lesson that righteousness exalteth a nation and sin is a reproach to any people. We cannot expect the patronage of heaven to schemes of injustice and of wrong. . The State is an element of God's moral administration—and to secure His favor it must sedulously endeavor to maintain the supremacy of right. He may overrule the wickedness of the people for good—He may even permit unrighteous kingdoms to flourish notwithstanding their iniquity—but as the habitation of His throne is justice and truth, it will be found, in regard to communities, as well as individuals, that Godliness is profitable for all things, having the promise of the life that now is and of that which is to come. "There is in the bosom of all human societies a desire and a power of ceaseless progress. It is struggling now—it will struggle to the end. Many failures have passed—many are still to come. Not until men clearly see the real and the only security for their great development, will these failures cease. If they will put their hands in the great hand of God, He will lead them firmly in the way. What is just, what is right, what is good, let them do these and they will fail no more what is wrong, what is unjust, what is evil, let them do these, under whatever pretext of political necessity and they cannot but suffer and fail—renew the struggle, and suffer and fail again—it is this great lesson which an open Bible and free institutions are teaching the human race." Freedom must degenerate into licentiousness unless the supremacy of right is maintained. We must co-operate in our spirit and temper and aims with the great moral ends for which the State was instituted, if we would reach the highest point of national excellence and prosperity. The ultimate purpose of God is that the dominion of Jesus should be universally acknowledged—and that nation only will finally and permanently prosper, whose people have caught the spirit and habitually obey the precepts of the Gospel. Every weapon that is formed against Him must be broken; and the people that will not submit to His authority must be crushed by His power. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed, saying—let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh—the Lord shall have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set my king upon my holy hill of Zion—I will declare the decree. The Lord hath said unto me—thou art my Son—this day have I begotten thee. Ask of me and I shall give the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron—thou shalt dash them in pieces like a potter's vessel.. Be wise now therefore O ye kings, be instructed ye judges of the earth—serve the Lord with fear and rejoice with trembling—kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but a little.

If the accounts, which the Scriptures give, of the exaltation and universal dominion of Jesus, are to be relied on, there can be no doubt but that Christianity lies at the foundation of national prosperity. People and rulers must be imbued with the spirit and observe the institutions of the Gospel. We insist upon no national establishment of religion—upon no human encroachments on the rights of conscience, but we do insist upon the individual and personal obligations of every man, throughout the broad extent of the country, to be a Christian, and the corresponding obligation to act as a Christian in all the departments of life, whether public or private. As Christianity is the presiding spirit of all modern civilization, it is the only defense of nations against barbarism, rudeness, anarchy and crime. Let Jesus be enthroned in every heart—and the nation that is made up of Christian men will soon be a praise and a joy in every land.

But where the people and rulers know not the mediatorial King, whom God has set upon the Holy hill of Zion—where His Sabbaths are profaned, His temples deserted, His grace despised—His favor must

be withdrawn—the fountains of national virtue must dry up— and that land must ultimately be given to wasting and desolation. The strongest security within which the institutions of this country can be entrenched, is the prevalence of the Christian religion. The State is an ordinance of God as God is in Christ reconciling the world unto Himself; and to those who have considered the bearings of the mediatorial government upon the prosperity of States, there is nothing surprising in the present darkness which overshadows the land. It is the rebuke of ungodliness and infidelity, from the highest to the lowest gradations in Society—from the chair of State, the halls of legislation, the courts of justice, the popular assemblies of the land, the cry of blasphemy, profaneness and atheism, has gone to heaven. God's Sabbaths are polluted for the purposes of gain—licentious and unprincipled demagogues make it a business to cheat the people with flatteries and adulations which are alike dangerous and blasphemous—offices are sought by open chicanery and corruption; and amid scenes of revelry and riot—more befitting the orgies of Bacchus than the deliberations of a free people, the greatest questions of the nation are discussed. The debauchery of the people, and the triumph of demagogues, has always been attended with the worst form of slavery—that bondage of the soul in which every man is afraid to entertain an opinion of his own—in which the individual is merged in the mass; and when this result is reached, the moral economy of the State being defeated, we can look for nothing but the righteous judgments of God. The reign of licentiousness is the prelude of national dissolution. The people that will not have Jesus to reign over them must be slain before Him. He is exalted at God's right hand, above all principality and power and dominion, and we must submit to his scepter, or perish from the way when his wrath is kindled but a little.

III. But this event may be finally considered as the death simply of a man, and in this aspect of the case, the pulpit, it seems to me, would but inadequately discharge its duty, if it failed to inculcate the distinctive provisions of the Gospel, as the only means of securing a triumph over this last enemy. There are many who admire the morality and praise the spirit of Christianity, but who are content to form no higher conception of its power than that of a moral institute, distinguished from the philosophical systems of men, by the larger compass of its views, and the more commanding influence of its sanctions. This is particularly the case with the educated men of the country. It is painful to witness the fact that so many of this class—to which it will be your distinction to belong—while professing, from the superficial attention they have given to the subject, to believe that there is something in the Gospel; yet either from a lurking skepticism, or the absorbing influence of other cares and pursuits, are, for the most part; profoundly ignorant of what constitutes its essence and its glory. They view it from a distance—or detect nothing in it but an authoritative statement of the principles and tenets of natural religion. But ask them the question—what a sinner must do to be saved? and the nakedness of their answers will evince too clearly that the great problem of redemption has never been earnestly considered. The difficulty is that they have never felt the malignity of sin. They have never experienced the sentence of condemnation in their own souls; and the consequence is that, however they may respect the voice of Jesus as a teacher, they cannot be brought to submit to Him as a Savior. The characteristic distinction of the Gospel is that it is the religion of a sinner. It is a grand dispensation of Providence and grace to rescue man from the condemnation and ruin, into which the whole race has been plunged by rebellion against God. The necessity of its arrangements is laid in the very nature of moral distinctions—from which it results that sin cannot be pardoned by an act of authoritative mercy. Without the shedding of blood there is no remission, and he alone can be properly denominated a Christian, he alone is entitled to the rewards and blessings of Christianity—who, from a deep consciousness of guilt and ruin has fled for refuge to the hope set before him in the Gospel. The calumniated doctrines of grace are the life and soul of our religion. Personal union with Jesus by the indwelling of the Holy Spirit is indispensable to a real participation in the benefits of redemption. Through faith in the Divine Redeemer death the last enemy is conquered, subdued, destroyed. It becomes a glorious thing to die—it is only a birth into a new and everlasting state of blessedness and glory. It is the prerogative of the faithful, and of them alone, to depart from the world in triumph. There is no case on record—it has never happened in the experience of man—that death was welcomed—hailed with rapture and delight—by any but those for whom its sting had been extracted by the blood of the great

Mediator. Still we must guard against the delusion that the condition, of peace or consternation, in which a man expires, is any certain indication of his future state. The righteous, through the temporary darkness of unbelief, through ignorance, or doubt of their acceptance in the beloved, or as a just visitation for past neglect, may be permitted to pass from the world in apprehension and alarm; while the impenitent and wicked may be bolstered, in their last hours, with the same fatal props which have deceived them through life. The errors which have shaped their conduct may cling to them until the veil is withdrawn and eternity has become a matter of experience. It is no uncommon thing, it is true, for conscience, in the final struggle, to assert her supremacy—especially in the case of those, whose unbelief and disobedience have been a conflict with reason and judgment. They are permitted, yet further, to look into futurity, and to read something of the fearful scroll which will be produced against them at the bar of God; and they shrink back, with shudder and dismay, from the awful catastrophe that awaits them. Stung by remorse and enlightened by the Scriptures, they feel that it is a fearful thing to fall into the hands of the living God. Death is, indeed, a terrible object—the very king of terrors—they writhe and agonize and struggle against his encroachments. Clinging to life with the tenacity of despair, compelled and yet afraid to die—they curse the day and the hour in which it was said that a man child was born into the world.

" In that dread moment, how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue and shrieks for help,
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer her's
A little" longer, yet a little longer,
Oh! might she stay to wash away her stains,
And fit her for her passage. Mournful sight!
Her very eyes weep blood; and every groan
She heaves is big with horrors. But the foe
Like a staunch murderer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track, but presses on;
Till forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

Such is the end of an awakened sinner!

There are others who depart from life with as much insensibility as they eat or drink or sleep. Such men are preeminently sensual. They have never risen to any just conceptions of themselves—of moral responsibility— of final retribution—of an immortal being. They have never felt that life was an earnest or serious reality—it has been to them merely a routine of mechanical observances, and as they have lived like beasts, they die like dogs.

There are others, of a nobler mould, who reconcile themselves to dissolution by the considerations of a stoical philosophy. They look upon death as an appointment of nature—an inevitable event, and they endeavor to prepare themselves to submit to it with dignity and grace, since resistance is vain and escape impossible. They meet it, therefore, with the fortitude and courage with which they would encounter any other calamity. But still it is a calamity—it is not a messenger to be greeted—not an object of congratulation, of triumph and of joy. To this attainment paganism was competent before life and immortality were brought to light in the Gospel. The philosophers of the ancient world, by their dim and misty speculations, were nerved to die like heroes, though none could die like conquerors. But to be content with submission when victory is within our reach is heroism no longer. To endure when we might subdue is a low ambition. How different is the death of a Christian! I am now ready to be offered, says the apostle, and the time of my departure is at hand—I have fought a good fight—I have finished my course—I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. We are conquerors and more than conquerors through him that loved us. Through death He has destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their life-time subject to bondage. It is the glory of Christianity to erect its trophies upon the tomb. Death and hell were alike led in triumph at the chariot wheels of Christ, and those who are in Him can sing the song of exaltation and of victory amid the agonies of their dissolving clay.

Let me beg you, my young friends, however you may be tempted by the examples of the great, not to be contented with distant, partial, defective views of the economy of God's grace. It is not the greatness of their intellects which keeps them at a distance from Christ—it is not that they have discovered religion to be a cheat— not that they have weighed its evidences in the balances and found them wanting—it is simply because they have never examined the subject. From the natural alienation of the heart from God, the influence of early prejudice, the distractions of business—the turmoil of ambition—the absorbing power of their pursuits—they have kept aloof from this inquiry—and though they have won for themselves a name which posterity will not willingly let die—the very qualities of mind by which they have been enabled to do so, would lead them, if properly directed, to condemn their inattention to religion as an act of folly, of distraction and of madness. Deceive not yourselves with vain hopes—Jesus is the only Savior—in the day of final retribution there will be no respect of persons. On that great day shall be seen "no badge of State, no mark of age, or rank, or national attire—or robe professional or air of trade." As in the grave whither we are all hastening, the rich and the poor are promiscuously mingled together, the distinctions of honor and of wealth vanish away as colors disappear in the dark, so in the last day none can be found to claim the titles which were only current upon earth. It will then be only "a congregation vast of men—of unappendaged and unvarnished men—of all but moral character bereaved." The virtues or the crimes which appertain to each are all that he can carry to the bar of the Judge. All else will be left in the tomb—as the worthless badges of mortal and not immortal men.

There is a distinction, however, that shall never fade away—the distinction created among men by the possession of the Spirit and a personal union with Christ. In the great day to which we have referred, when God shall arise to shake terribly the earth, and the destinies of all the race shall be irrevocably fixed—our right to life will depend entirely on the witness of the Holy Ghost. None can sustain their title as sons, but those whom He has sealed unto the day of redemption. To appear without His signet on our foreheads and His impress upon our hearts is to awake to shame and everlasting contempt. It will not be a question whether we have been great or mean, honored or despised— rich or poor—it will avail nothing that Senates hung in rapture on our lips and nations bowed obedient to our nod—but it will be a question—the question—the turning-point of destiny—whether we have the Spirit of God's Son. If we have been among the miserable skeptics—who have not so much as heard whether there be a Holy Ghost—if our Christianity has been nothing more than a baptized paganism—if we have despised evangelical religion under the name of fanaticism—and laughed at pretensions to grace as the effervescence of enthusiasm—if, from any cause, we have failed to be born again and to become new creatures, in Christ Jesus, however admiring multitudes may have chanted our requiem and shook the very arches of heavens with their plaudits—unlimited duration will be the period assigned us to lament our folly and bewail the consequences of our terrible delusion. My young friends be not deceived—an endless duration is your destiny—feel its greatness—look above the earth—look to your home in the skies.—seek for glory, honor, immortality—but seek them only in the Gospel of God's grace. Resolve first to lay hold upon eternal life—and then you shall never need any good thing on earth. What stronger proof could you demand of the undying nature of the soul than that which is furnished in the last moments of our departed Senator? What stronger proof that our *real existence* begins only at the point of death? Prepare for that existence—and your life here will be glorious—your death triumphant—and your end everlasting peace.

Book Review

"Stonewall" Jackson's Chaplain: Beverly Tucker Lacy

by H. Rondel Rumburg
©2012, SBSS, 371 pp., hardback & indexed

Reviewed by Rex Miller, Timberville, Virginia

What a wonderful informative blessing Dr. Rumburg has rendered to Southern and Christian history. His book, *"Stonewall" Jackson's Chaplain: Beverly Tucker Lacy* is a fine example of academic excellence that gives life and perspective to our Southern Christian heroes.

It is indexed, footnoted and has an excellent bibliography. As is his custom it reads easily while it informs and carries you to a time when men in America were men and Christianity was recognized as vital to a civilization's survival.

Most people today, including Christians, have no concept of the mind-set of our ancestors during those horrible years, particularly when Reverend Lacy states on page 179 and again in the Appendix 3 on page 318, "This may be the last struggle for constitutional liberty which will be made on this continent."

Chapter 17 is perhaps the finest and most powerful account of the last days of our beloved General "Stonewall" Jackson that has ever been penned by an author, making it a memorable addition to our history.

If you are a Christian you should read this book. If your interest is history you should read this book. If you would like to know how far the civilization has fallen you definitely need to read this book.

Beverly Tucker Lacy was an extraordinary man and greatly used of God. Would that there were men of his quality filling America's pulpits today.

Thank you Dr. Rumburg. In my estimation your efforts have produced a superior work.

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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 headquarters or biblicalandsouthernstudies.com for a copy.