

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2016
February
Issue No. 122

"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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“That the Southern people literally were put to the torture is vaguely understood, but even historians have shrunk from the unhappy task of showing us the torture chambers.” Claude G. Bowers

The Sesquicentennial of Reconstruction

1865 - 1876

“Reconstruction was ... an artificial fog, behind which the ‘master minds’ staged a revolution that changed America from a democracy to a plutocracy of ever-growing magnitude.” Rep. B. Carroll Reece (R-TN) 1960

Quote from a Confederate Chaplain

“I shall never forget a Sabbath night that I spent in the spring of 1863, in the then war-battered town of Fredericksburg. The feeling of the great revival there was still up, and the soldiers, beginning at an early hour to crowd in, by nightfall filled the spacious Episcopal church edifice ... presenting on a grand scale, the unique spectacle, seen only in camp, of a great religious assembly composed only of males. And when the singing began, what a volume of solemn sound swelled up from the voices of that mighty throng! And when the call was made to prayer, how devoutly did the bodies of those men of war and battle bow before Jehovah, a whole congregation literally ‘kneeling before the Lord,’ and setting an example well worthy of imitation among us, here at home!”

Chaplain George William Leyburn

34th Virginia Infantry



Editorial

Fellow Compatriots in the Chaplains’ Corps and Friends of the Cause:

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God” (Isa. 44:6). There is only one true and living God; to deny this is to be an atheist or agnostic. Isaiah encouraged the people to “Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isa. 55:7-8). The Lord said those sinning against Him need to forsake (or turn from in repentance) their way of living as well as way of thinking, and come to Him for mercy and pardon. The Lord said, “I have spread out my hands all the

day unto a rebellious people, which walketh in a way that was not good, after their own thoughts” (Isa. 65:2). God, as with open hands, seeks to instruct or implore, but He is refused by men following their own thoughts. “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8-9). Our thoughts need to be patterned after God’s perfect thoughts. One of the marks of rebellion against God is a way of living and thinking that is unapproved by God. How do we know God’s thoughts? We must go to God’s unfailing Word -- “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11). This Lord God is the sole authority for mankind and the only way of salvation. Jesus said, “Thou shalt worship the Lord thy God and him only shalt thou serve” (Luke 4:7). Our Saviour said only God is to be worshipped and served. Our lives should be God-centered and thus our thinking should be the same.

Today we live in a society with a *culture of tolerance*. One has described it as a culture wallowing “in a *sentimental trough of tolerance* ... forgetting that human nature has not improved noticeably since Cain murdered Abel, and certainly not since Hitler.” Then he noted, “Idealists believe that mankind is evolving, *en route* to perfection, though the evidence points in the opposite direction.”¹ But like most man centered ideals such a culture is found wanting in the eyes of God. *In today’s culture tolerance is so important that anyone who is not tolerant must not be tolerated.*

As a 74-year-old man, I have noticed how the younger generations treat me as a person of age with strong biblical convictions. Usually there is politeness, but a kind of endurance of the old fellow because his views are considered dogmatic. He does not know any better since he was deprived of modern education; after all, he graduated from High School, College and Seminary so long ago. He has not come up under the new intellectual era with all the answers now available scientifically, culturally, socially, etc. Soon his kind will die off and be no more, and the world will be closer to some kind of utopia where there are no absolutes and everything is tolerated and the world will suddenly become happy. As one writer has put it, “Today’s culture not only is post-Christian but also is rapidly becoming postmodernist, which means it is resistant not only to Christian truth claims but to any truth claims.” Later he wrote:

In postmodernism, there is no objective, universal truth; there is only the perspective of the group, whatever the group may be.... In postmodernism, all viewpoints, all lifestyles, all beliefs and behaviors are regarded as equally valid. Institutions of higher learning have embraced this philosophy so aggressively that they have adopted campus codes enforcing political correctness. Tolerance has become so important that no exception is tolerated.

¹ Charles Fraser-Smith, *Secret Warriors* (Exeter: The Paternoster Press, 1984), 92.

But if all ideas are equally valid, as postmodernism insists, then no idea is really worth our allegiance; nothing is worth living or dying for—or even arguing about. And this climate of apathy can actually make it harder than ever to witness to the truth of Christianity. In the past, Christians proclaiming their faith might expect to encounter a vigorous debate over the rational grounds for belief, but today the same message is likely to be met with bored indifference.²

The culture of tolerance does not believe anyone, anything or any belief system should be rejected. However, they do sneak in one exception. Biblical Christianity cannot be tolerated because those kinds of Christians believe what God has said regarding one way of salvation through Christ alone, that all mankind has sinned and come short, that all need the new birth, that all have gone astray, that the Word of God will not return void, that God will judge everyone at the last day, etc.

The great weakness of this culture of tolerance is that it denies the God of the Bible and falls under His wrath. Actually, Jesus Christ said, “He that believeth not the Son shall not see life; but the wrath of God abideth or remains on them.” This culture has set itself up as judge and jury, but it will be destroyed by enemies from within. What enemies? Enemies they tolerate in their culture such as Islam! Why? The adherents of tolerance are morally, socially and psychologically weak and will be unable to stand in such times of disaster. They require support from sociologists, psychologists, therapists and any other number of helps to be able to cope in life. They will be overwhelmed when they are lined up as cattle to be beheaded by their enemy for their moral decadence. When their protests cannot deter their enemy they will not know how to act. Why? They believe Islam is a peaceful religion. I ask, “In what Muslim country do you find freedom of religion?” They are really non-tolerant.

How will they cope in the face of such evil? Perhaps some will cope like the father of the little boy in France after the Muslims had gone on their killing spree. The father brought out his little boy to honor the slain. The clip was posted for *Le Petit Journal* on the TV channel Canal. Speaking to the journalist on Saturday, the boy’s father said he “really wanted to be there” because his family, who are also from an immigrant background, “were very touched by what happened.” He said he wanted to teach his son to be “proud of the country” they live in, and the values it represents, and that he wanted to take him to the memorial to “explain to him what’s going on.” The reporter then asked the little boy, “Do you understand what happened? Do you understand why those people did that?” The boy responded, “Yes, because they’re really, really mean. Bad guys are not very nice.” He then became confused and told the reporter that his family will have to move because of the attacks. His father stepped in and explained they don’t have to move because “France is our home.” Distressed, the young boy said, “but there are bad guys daddy,” to which his dad replied, “Yes, but there are bad guys everywhere.”

² Charles Colson, *How Now Shall We Live* (Wheaton, IL: Tyndale, 1999) 22, 23.

Innocently the boy told the reporter and his father about the “bad guys” behind Friday’s attacks in Paris.



Still not satisfied that his father understood his concerns, the boy continued, “They have guns, they can shoot us because they’re really, really mean daddy.” His father then explained that the flowers and the candles being left at the memorial are there to protect the city and to remember the 129 innocent people who lost their lives. Pausing for a moment, the boy looked away from the camera towards the shrine before repeating to the reporter, “The flowers and candles are here to protect us.”

Will flowers and candles protect you? Such reactions are the norm of a culture of tolerance. When such a radical Islamist goes to shoot you, just lift a flower in one hand and a candle in the other and all your problems are solved! But you had better know the Lord Jesus Christ in pardon and forgiveness of sins when you do it or eternal damnation awaits you. Only Jesus Christ was crucified and raised from the dead by God the Father in atonement and “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:10, 12). You are angry with me! Where is your tolerance?

Please consider ConfederateChaplain.com & Chaplain-in-Chief.com



This issue contains our Chaplain-in-Chief’s editorial. You will also find our Chaplain-in-Chief’s article on *We Could Learn Much from Gen. Robert E. Lee*. This should be a blessing and a challenge to all who read it. Your editor has provided a biographical sketch of *Chaplain John Alexander Chambliss*. We have the article of our assistant editor, Mark Evans, entitled *An Eternal Shelter*; here is an insight into the life of Confederate Chaplain John L. Girardeau. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard, Rev. Joel W. Tucker’s **God Sovereign, Man Free**, Part I. Our **Book Review** concerns Captain John Anderson Richardson’s *A Historical and Constitutional Defense of the South*, and it is reviewed by the editor. Remember “Truth is errors best antagonist.”

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]



Contents

- *The Chaplain-in-Chief's Message, *Dr. Ray L. Parker*
- *We Could Learn Much from Gen. Robert E. Lee, *Dr. Ray L. Parker*
- *Chaplain John Alexander Chambliss, *Dr. H. Rondel Rumburg*
- *An Eternal Shelter, *Rev. Mark Evans*
- *A Confederate Sermon, Part I, *Rev. Joel W. Tucker*
- *Book Review: *A Historical and Constitutional Defense of the South*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

The **SCV Chaplains' Conference** is scheduled for **May 5 - 6, 2016** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**. Pastor Lloyd Sprinkle is our host pastor. We thank Pastor Sprinkle and his lovely wife Jacqueline for their willingness to help in this way. The Providence Church is an excellent facility for the Conference. ***All Chaplains, Compatriots, spouses, and friends are encouraged to attend (no charge).***

The Chaplains' Conference will feature five inspirational worship services including old fashioned congregational singing, special music, prayer, and a featured sermon. In addition there will be times for fellowship and "browsing" the many display tables in the fellowship area (be sure to bring discretionary funds; you will want to take something home). Refreshments and lunch will be served for the Friday Conference day (no charge).

The schedule and speakers are noted below:

Worship Leaders

Pastor and Chaplain Lloyd Sprinkle, Host Pastor
Dr. Ray L. Parker, Chaplain-in-Chief, MC
Past Chaplain-in-Chief Dr. Cecil Fayard, Song Leader
Jacqueline Sprinkle and Miriam Clark, Pianist / Organist

Special Music

Jacqueline Sprinkle
Miriam Clark

Ruth Parker

The schedule (Eastern Time Zone) for the Conference is:

THURSDAY, MAY 5

7:00 PM WORSHIP CELEBRATION

Pastor John Weaver, Preacher

8:15 PM Fellowship and Browsing

FRIDAY, MAY 6

9:00 AM WORSHIP CELEBRATION

Pastor and Chaplain Lloyd Sprinkle, Preacher

10:15 AM Fellowship and Browsing

10:45 AM WORSHIP CELEBRATION

Past Chaplain-in-Chief Charles Baker, Preacher

11:45 AM Lunch (no charge) and Browsing

1:00 PM WORSHIP CELEBRATION

Past Chaplain-in-Chief Ron Rumburg, Preacher

2:15 PM Fellowship and Browsing

2:30 PM WORSHIP CELEBRATION

Past Chaplain-in-Chief Mark Evans, Preacher

3:30 PM Fellowship and Browsing

I hope you are making your plans now to attend these two inspirational, motivational days in the Old Dominion. ***No registration is necessary -- just come and enjoy Southern hospitality, Southern preaching, Southern cooking, and Southern singing. It does not get any better than this!***

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

We Could Learn Much from General Robert E. Lee

Ray L. Parker

How firm a foundation you saints of the Lord,
is laid for your faith in his excellent Word!
What more can He say than to you He has said,
to you who for refuge to Jesus have fled?

"When through fiery trials your pathway shall lie,
My grace all-sufficient shall be your supply;
the flame shall not hurt you; I only design
your dross to consume and your gold to refine.

"The soul that on Jesus has leaned for repose
I will not, I will not desert to its foes;
that soul, though all hell should endeavor to shake,
I'll never, no, never, no never forsake!"

--General Robert E. Lee's favorite hymn

The Fiery Trials

The months of 1864-1865 were difficult for Confederate General Robert E. Lee. Federal General Ulysses Grant pressed his advantage in men, material, and munitions. Grant sought to pin the Army of Northern Virginia against the Confederate Capital of Richmond. General Lee's expert military maneuvering stopped Grant's advances each time. Grant, however, with his advantage in numbers pushed Lee a bit farther to the southeast with each assault.

Eventually General Grant moved his army across the James River to attack Petersburg, Virginia. Lee's army defeated this Federal attempt and entrenched itself at Petersburg. The siege of Petersburg lasted from June 1864 to March 1865. During this siege, General Lee was promoted to General-in-Chief of the Confederate forces (January 31, 1865).

On April 2, 1865, the Federal assault on Petersburg was successful. The loss of Petersburg caused Lee to abandon Richmond and move his army west. Lee's goal was to escape to the southwest and join with Joseph E. Johnston's Army of Tennessee in North Carolina and thus continue the struggle for Southern independence. However, General Grant's forces soon surrounded the Army of Northern Virginia. There was no escape for the Confederate forces.

Faced with this indefensible situation, Lee surrendered his forces to General Grant on April 9, 1865. On April 10, Lee issued General Order #9 in which he stated, "After four years of arduous service marked by unsurpassed courage and fortitude, the Army of Northern Virginia has been compelled to yield to overwhelming numbers and resources ... With an unceasing admiration of your constancy and devotion to your Country, and a grateful remembrance of your kind and generous consideration for myself, I bid you an affectionate farewell."

From April to June 1865, Lee and his family lived in Richmond at the Stewart-Lee House (also known as the Norman Stewart House). Lee's pre-war home in Arlington was confiscated by the Federal Government and never returned to the Lee family. Lee's future at this point was uncertain.

Much of Richmond lay in ruins. Many wandered the streets seeking food and shelter. The agony of defeat burdened each Southerner. Federal troops were much evident in the former Confederate Capital. None in the city, or in the South for that matter, had any certainty about the future. The Confederate government was gone. State governments were non-functioning and eventually would operate, but under Federal Military rule. The full force of so-called Reconstruction would soon be the order of the day for the South. The hope of Southern liberty, freedom, justice, and self-determination was "gone with the wind" -- destroyed by the force of Federal bayonets.

What would the former General-in-Chief of Confederate forces do? What kind of future would this faithful warrior have? What could he do to help the South in this her darkest hour?

God's Grace All Sufficient

Lee's life in Richmond was filled with callers. Many sought his advice and encouragement. In many ways he continued to be the voice of the South -- a voice multitudes wanted to hear. In addition there were offers of employment. Lee's name was iconic in both the North and the South and there were those who wanted to "cash in" on that good name. The Knickerbocker Life Insurance company offered him a job with a salary of \$10,000 per year. This offer as well as most of the employment opportunities did not appeal to the former Confederate General -- but eventually, with the encouragement of friends and family, one offer was accepted.

Washington College, Lexington, Virginia inaugurated Robert E. Lee as its eleventh President on October 2, 1865. In his inaugural address Lee said, "I shall devote my life to training young men to do their duty in life."

Washington College (as any college in the South following the War) would prove to be a challenge for General Lee. By the end of the War the college had only four professors, no money, no credit, and seemingly no future. With this grim reality, the college trustees sought some way to revive the school and help the South recover from the devastation of the War. Borrowing \$50 dollars and a suit from a local Lexington citizen, Judge John Brockenbrough, rector of the Board of Trustees, set out to Richmond to find Lee and offer him the college presidency. That historic act would have far reaching results even to this day.

Lee was not unfamiliar with higher education, nor unworthy of the position. He graduated from West Point in 1829, second in his class, and was the first to do so without a single demerit. He returned to West Point as its superintendent in 1852, and served in that office until April, 1855.

The coming of Lee to Washington College was a transformation. Historically the College taught the classics. However under Lee's leadership innovative, practical courses were offered. Lee petitioned the Virginia General Assembly for funds to establish studies in chemical, mechanical, and civil engineering, physics, modern languages, history, and

literature. He planned for Schools of commerce, agriculture, medicine, law, and journalism. The *New York Herald* declared that Lee's emphasis on practical education was "likely to make as great an impression upon our old fogy schools and colleges as (the General) did in military tactics upon old fogy commanders in the palmy days of the rebellion."

The Lexington Gazette-Banner newspaper states that there were 359 students enrolled at Washington College by December, 1866. Not only were there students from Southern States, but students also registered from the states of Pennsylvania, New York, Massachusetts, Kansas, California, and New Jersey. The newspaper also stated that the college had added \$71,000 to the permanent endowment of the institution. This is a remarkable fact considering the number of Southern schools that were unable to even function at the time.

In addition Lee changed the numerous campus rules for student life to one basic principle -- to quote the General, "Young gentlemen, we have no pointed rules here. We have but one rule and that is that every student must be a gentleman." Lee, of course, as a Christian placed a high priority on truth, honor, courtesy, and civility. Even today the "honor system" continues as the code for the college where Lee served as President.

The Soul that on Jesus Has Leaned for Repose

It was Lee's desire that each student at the college give serious consideration to the claims of Christ. He felt it his highest duty to live his faith and give others opportunity to understand his faith and even to claim his faith. Lee said to the Rev. Dr. W. S. White of Lexington, "I shall be disappointed, sir, I shall fail in the leading object that brought me here, unless these young men become real Christians, and I wish you and others of your sacred calling to do all in your power to accomplish this." Lee said to the Rev. Dr. Brown, one of the college trustees, "I dread the thought of any student going away from the college without becoming a sincere Christian." Lee said to the Rev. Dr. Kirkpatrick, professor of moral philosophy, "Oh! Doctor, if I could only know that all of the young men in the college were good Christians, I should have nothing more to desire."

In 1867, Lee began construction of a new college chapel. The lower level contained administrative offices, a student center, and a library. President Lee's office was also in the lower level. The upper level, of course, was the Sanctuary of Worship.

Lee was faithful to each chapel service. He sat at the front of the chapel on the left side facing the pulpit area. His was a reserved faith in the Episcopal tradition. His faith sustained him in the conflicts of war and it continued to sustain him in the challenges of an uneasy peace. His Christian faith was truly the anchor of his soul. Robert E. Lee was a devoted follower of Jesus Christ. Lee said, "My chief concern is to try to be an humble, earnest Christian."

General Lee did not believe in forcing students to attend religious services, but he did seek to influence them to do so. Lee said, "The best way that I know to induce

students to attend chapel is to set them the example by always attending ourselves." Each chapel service included singing, reading the Scripture, prayer, and preaching.

I'll Never, no, Never, no Never Forsake

General Robert E. Lee suffered a stroke on September 28, 1870. Two weeks later he died of pneumonia (October 12, 1870) at the President's House on the campus of Washington College. The college trustees almost immediately changed the name of the institution to Washington and Lee, linking Lee's name with Washington's. Lee was buried on the lower level of the chapel he built at Washington and Lee University. His body remains there to this day.

In this age of what some have called "Southern cleansing" -- that is the removal of all things representing Southern heritage, we will not remain silent. We will raise the Southern banner with pride. We will protect Southern monuments as statements of historic truth which honor brave men who fought and died for Southern independence. We will honor Lee and Jackson and other Confederate leaders for the outstanding Southern heroes they are. We will defend the Confederate Soldier's good name, we will guard his history, we will emulate his virtues and the ideals which made him glorious and we will vindicate the cause for which he fought. The South will not quietly be led through another reconstruction. We must stand for honor, duty, integrity, historic truth, independence, freedom, and self-determination. We will not abandon our heritage or disgrace the men in Gray who now lay silently beneath the sod having done their duty. We must now do our duty; to do less would be the greatest disrespect for those honorable men who answered the call of the South in the time of her need. The South now calls for us to defend her and we must respond.



Chaplain John Alexander Chambliss

(1840-1916)

Haskell's Battalion

By Dr. H. Rondel Rumburg

Chaplain J. A. Chambliss writing of his father, Pastor Alexander Wilds Chambliss, relative to the war of Northern invasion and its aftermath, explained: "Then came the Great War (what he called the War of Northern Aggression) with its disastrous consequences to the country and to individuals. Mr. Chambliss continued his work of teaching and preaching as best he could. He served the Central Baptist Church, Memphis, Tennessee, till he was driven out by the Northern Army. At the close of the war, he was called to the pastorate of the church at Aberdeen, Mississippi, and served them until the needs of his family forced him to leave these people whom he loved and who loved and honored him, because they were too impoverished, first, by the terrible vicissitudes of the war, and afterward, by the harrowing conditions of the Reconstruction Period, to employ a pastor." [*Anyone wanting an e-copy of the chaplain's sketch of his father may e-mail this editor. It will be sent gratis.*]

The Beginning

Athens, Georgia, was the location of the birthplace of John Alexander Chambliss. His birth was on August 30, 1840. His parents were Rev. Alexander Wilds Chambliss and Rebecca Ann Ellerbee Chambliss. The parents were natives of South Carolina.

His father, Rev. A. W. Chambliss (1812-1895), was at the time of his son's birth pastoring the Athens Baptist Church and was teaching at the University of Georgia Preparatory School. The Chambliss family was of Huguenot ancestry. They moved from Virginia to South Carolina where A. W. Chambliss was born. Chambliss had four of his sons to enter the gospel ministry.

His mother was Rebecca Ann Ellerbee Chambliss. The Ellerbee family also came to South Carolina from Virginia around 1730 and settled on the banks of the Pee Dee River. Captain Thomas Ellerbee served with Francis Marion's Brigade in the First War for Independence.

Conversion and Education

Around 1842, John Alexander Chambliss' father moved the family to Alabama, which was then Indian Territory. The family traveled by carriage, and at this time there were three children. They were followed by wagons with servants and household goods. J. A. Chambliss' father became identified with Howard College at Marion, Alabama, for which he raised an endowment of \$100,000. He was also the editor and owner of *The Southwestern Baptist*, which eventually became *The Alabama Baptist*, the state paper for Alabama. His father, being an educator as well as a minister, must have helped prepare his children for their further schooling. John Alexander Chambliss as a boy studied in the preparatory department of Howard College.

J. A. Chambliss made a profession of faith in the Lord Jesus Christ when he was eleven years old. The pastor of the Marion Baptist Church was Dr. J. H. DeVotie, who baptized him into the membership of that local church.

He next attended Georgetown College in Kentucky for two years and then returned to Howard College. There he graduated with first honor in 1859. While a student at Howard, young Chambliss believed strongly that the Lord was calling him into the ministry. At this point in his life two Southern Christian gentlemen impacted Chambliss. One was Jeremiah Brown, a wealthy planter who had contributed immensely to the

funding of Howard College and even had the chair of theology named after him. The other person was John Gill Shorter, who was war governor of Alabama. These two men helped young Chambliss through college and seminary. They have been described as “two of God’s noblemen.”

J. A. Chambliss entered Southern Baptist Theological Seminary, then at its first location in Greenville, South Carolina. Here he applied himself to prepare for the Lord’s work.

The successful opening of the Southern Baptist Theological Seminary, coupled with the evangelistic activity of the ministerial students of the Howard during vacation, gave assurance of an abundant ministerial supply within a few years.... Two of these young evangelists of Howard College rose to distinction—J. B. Hawthorne and J. Alexander Chambliss. These went together on their evangelistic campaigns. While from serious necessity, their stock of sermons was limited, it became, in future years, a matter of jocular allusion to the skill of their management. The entire stock of sermons between them was just thirteen, seven of which were Hawthorne’s, and six were Chambliss’. In order that they might conclude evenly in the conduct of a meeting, Hawthorne invariably preached first, and then by alternation, he would preach last. When the stock was exhausted, no matter what was the stage of the revival, they would close it, and go elsewhere, nor could persuasion or inducement hold them!

Chambliss was said to have been the seminary’s first graduate in 1861.

Marriage and First Ministry

Upon graduation, in his twenty-first year, he received a call to the Baptist church in Sumter, South Carolina. He married Mary Mauldin of Greenville and took her with him to his first pastorate. He was ordained to the ministry in June of 1861. Rev. William Williams, one of his seminary professors, preached the ordination sermon. The young pastor began his service for his Lord and Saviour Jesus Christ. This ministry was interrupted due to the invasion of the South by the Northern Armies seeking to crush them into submission under the guise of freedom. They supposed that by killing Southern people they would become free.

Confederate Chaplaincy

Rev. J. A. Chambliss was appointed chaplain of the Third South Carolina Volunteer Regiment. He was in Haskell’s Battalion that was in the First Artillery Corps under Brig. Gen. E. P. Alexander in the Army of Northern Virginia. It appears from denominational records that the Sumter Baptist Church granted their pastor, and now Chaplain Chambliss, a leave of absence to work among the troops from 1861 to 1865. He also maintained very active connections with the denomination during this time. For example, in 1863, *Minutes of the 43rd State Convention of the Baptist Denomination in S. C.* records, “17. Rev. J. A. Chambliss, of Sumter, will go during the coming week, under appointment of the Board, to Gen. Johnston’s army. Brother Chambliss’ church

has set the praiseworthy example of giving their pastor for two months to this work – while they continue his salary.”

While attending the 43rd Convention, Rev. J. A. Chambliss was the representative of the Charleston Association, and continued the representative during the other years of the war. On the Lord’s Day, July 26, 1863, he preached the Charity Sermon from Romans 1:14, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” He had preached the Charity Sermon in 1861. During the business on Monday, July 27, there was a resolution for the establishment of a monthly periodical at Columbia, known as *The Confederate Baptist Review*. “On motion of Brother Chambliss, the above committee was charged with the duty of collecting funds, and publishing and circulation (of) the sermon (on the death of Dr. Johnson).” He also made a motion of unanimous thanks to the Darlington Baptist church for their hospitable entertainment of the delegates. His push for foreign missions, Christian education as well as other aspects of the work of Baptists in South Carolina and elsewhere was his great concern.

The Baptist Convention before this time in 1863 had published 47 tracts. However, during the present year tracts #48 through 100 had been published, no less than 5000 per tract and some 10,000. For example, #98 was *Camp Hymns* with 64 pages and 10,000 of these were published for their soldiers. There was a report on the sending of Ministers of the Gospel as chaplains among the troops as well as the weekly number of conversions and baptisms. The report noted:

They tell us also of deep and wide religious awakenings, promising a still richer harvest in the future, they tell us of the joy with which the soldiers received the Bible, and of the wonderful influence of good exerted by the tracts published by the Board.

South Carolina Baptists were greatly rejoicing over the Lord’s work among the Confederate soldiers. Consider the following excerpt from those Minutes of the Convention of which Chambliss was a delegate:

1. Brother (W. B.) Carson (14th SC) says, in regard to the influence of these, "There never has been such a religious awakening in this regiment since its organization as at present. It has been gradually increasing for two months until it pervades almost the entire regiment. Tracts are greatly needed. I attribute much of the present revival to the influence of the tracts you furnished us.

2. Rev. W. E. Walters (2nd SC Rifles) has been laboring in Virginia. He has found the demand for ministerial labor so great, in some cases and the laborers so few, that he has preached as many as *five times a day*, besides holding two other meetings for prayer. He reports the troops standing in the snow over their shoe tops to hear the Gospel.

3. Rev. Tilman R. Gains, part of his time in Virginia and part in South Carolina.

4. Rev. Toliver Robertson, Charleston and South Carolina coast.

5. Rev. James Huckins, in the Charleston hospitals and islands near, and along the coast.

6. Rev. Perry Hawkins (2nd SC), on the islands near Charleston and along the South Carolina coast, but now in Gen. Johnston's army in Mississippi.
7. Rev. W. J. Lunn, on coast and hospitals at Summerville, Florence and Kingsville. S. C.
8. Rev. R. W. Norton, at Hardeeville and vicinity.
9. Rev. J. M. C. Breaker, hospitals in Columbia, S. C.
10. Rev. E. T. Winkler (25th SC), hospitals in Charleston and troops in and near the city.
11. Rev. S. B. Sawyer, South Carolina coast.
12. Rev. Christopher Nelson, among the sailors and sick in hospitals in Charleston.
13. Rev. R. F. Whilden, Gen. Bragg's army in Tennessee.
14. Rev. W. D. Mayfield, in Mississippi and South Carolina.
15. Rev. Benj. F. Corley, Gen. (Micah) Jenkins' (SC) brigade, (in) Virginia.
16. Rev. J. M. Runion, Gen. Lee's army, Virginia.

While we have secured the services of the above named brethren for a longer or shorter time during the year, there is still a very great scarcity of ministers in the army. But we have received assurances from a number of pastors that they will give their service for two months during the summer to the Board for this work. The number so offering, however, is not so large as we had hoped it would be.

17. **Rev. J. A. Chambliss** (3rd SC), of Sumter, will go during the coming week, under appointment of the Board, to Gen. Johnston's army. Brother Chambliss' church has set the praiseworthy example of giving their pastor for two months to this work – while they continue his salary.

18. Rev. L. Golden, of York District, (pastor,) is appointed to labor in Gen. (Micah) Jenkins' SC brigade, (in) Virginia.

Chaplain J. A. Chambliss and his fellow Baptists of South Carolina were very aware of the needs among the soldiers. They also declared:

PHYSICAL WANTS OF OUR SOLDIERS.

The primary objects of the Board are those already stated, viz: "The circulation of the word of God" – the publication and distribution of religious reading matter, and the appointment and support of Ministers of the Gospel to preach to our troops.

But while these are our grand objects, funds have been placed in our hands from time to time, for the physical wants of the sick and wounded, which we have used as indicated. So that while we have pointed sinners to the Cross of Christ, and rejoice in the conviction that our brethren laboring to this end, will have many stars in their crowns of rejoicing in the great day; we have also moistened the parched lips of the dying, and given a cup of cold water to the toil-worn and fainting soldier as he returned bleeding from some hard contested battle-field, or lay upon his hard cot, away off in some hospital.

This part of our labor, though incidental and narrowly limited, has been a most grateful work and has opened the hearts of our soldiers to receive the Gospel at the hands of those who have ministered to their comfort.

Rev. James Huckins, of Charleston, has divided his efforts during the year, between the temporal and spiritual wants of the soldiers, and has greatly endeared himself to them. His services have been invaluable. He has collected mostly for the physical comforts of the soldiers, *six thousand four hundred dollars and sixty-seven cents*. And Brother E. T. Winkler who has been laboring a time, has collected *one thousand six hundred and twenty-two dollars and seventy-five cents*, which he has expended for the physical wants of the soldiers.

Being a Confederate chaplain was a great calling and also a trying position, but for J. A. Chambliss there was also the concern for the congregation he served. His was a dual role which had to be a trying constraint, but the Lord gives enablement for one doing His will. At intervals he would be pastor and chaplain.

Compassion or the love of souls for Christ's sake was an essential element in the life of Chaplain Chambliss and his fellows. The spread of disease, the constant din of war in its horrific after effects were a reminder to this chaplain of the fragile nature of life and its brevity. J. A. Chambliss was very aware of the need for young men facing a very uncertain future to hear the gospel of the grace of God through Jesus Christ. This need was constantly verified as he observed battlefield conditions, the wounded, the dying, the recuperating, the diseased, the importunate, the needs and other situations that drove him to his knees in intercessory prayer.

The men were so needy of food, clothing, medical care but most of all of spiritual care. Chaplain Chambliss saw men constantly requesting Bibles, hymnals, Christian literature, etc. How could these be supplied? As a delegate to the Baptist Convention of South Carolina he was working with others to meet those needs. There was sometimes a need to share food with a hungry soldier, offer a ride to a hobbled soldier, write a letter for a soldier who did not have the use of his hands, tend the wounds of a soldier on the field, pray with a soldier under great burden, dig a grave for a soldier for his final resting place and many other needs he sought to supply.

Of course Chaplain Chambliss' great desire was for the glory of God, the need for revival, the spiritual state of those to whom he ministered and the clear preaching of the gospel of saving grace. Yes, men needed to be called to repentance of sin and faith in Christ.

After the War

Once the hostilities were over it was back to the normal preaching and pastoring. In 1866 Rev. J. A. Chambliss received and accepted a call to Aiken Baptist Church in Aiken, South Carolina; but in 1867 he was called to Second Baptist Church in Richmond, Virginia, which he accepted. He was a pastor there for four years until his view on the Lord's Supper changed to open communion. Since this view was not shared by the congregation, he resigned. The love and confidence of the congregation were abundantly displayed toward him. The church presented him a purse of a thousand dollars. A friend

in Richmond proffered him the use of his beautiful home at Tree Hill. Here he set up a school for boys.

During the summer of 1872, it became known that his views were now in harmony with those of the denomination as a whole, he received several calls from different churches. Rev. J. A. Chambliss accepted the call to the Citadel Square Baptist Church in Charleston, South Carolina, where he remained for ten years. He was active as a writer and was the editor of *The Columbia Register*. During this era he was chairman of the South Carolina Baptist Committee on Foreign Missions and proposed to organize the ladies to help through Baptist Women's Mission Societies. From 1873 to 1882, Chambliss was a trustee of Furman University. It was said of him at this time:

Nothing but eminent abilities and an unimpeachable character, added to untiring exertions, could have given Mr. Chambliss the success in life he has met, and obtained for him the love and confidence he has ever received. Should he live he will undoubtedly take rank among the highest in the denomination, and accomplish results that will make his name honorable in the annals of Christian labor.... His churches have always been enthusiastically attracted to him, and he seems to possess in the highest degree the magnetic power of winning the affections of all who come in contact with him. As a preacher, he is simple, earnest, forcible, and pre-eminently evangelical. There are few more effective preachers of the simple, soul-saving truths of the gospel.

His other pastorates were in East Orange, New Jersey, and the First Baptist Church in Plainfield, New Jersey. Dr. Henry M. Sanders, former pastor of Madison Avenue church, said that of all the preachers in and around New York he would rather hear Dr. Chambliss every Sunday.

When Rev. J. A. Chambliss had concluded fifty years in the ministry from the time he had been ordained, he retired from the active pastoral ministry. However, he continued preaching and supplying churches to the summer of 1916. During this time he also engaged in critical literary work and teaching for which he was very gifted. It was written of him:

He was a man of real scholarship, of vigorous mind, at home in the classics, a master of pure English, and withal apt to teach. He made felicitous translations of Latin hymns; his translation of '*Dies Irae*' was awarded the first prize in a competition in Boston. He was genial and gracious in manner and manners, with such magnetism that he won the admiration and affection of people and was universally popular.

J. A. Chambliss taught at Anderson College in South Carolina, which was chartered by the General Assembly on February 14, 1911. Dr. Chambliss was the first acting president.



J. A. CHAMBLISS, D. D.
First President Anderson College

For several years he was also professor of Biblical History and Literature in Carson Newman College in Jefferson City, Tennessee. This school began as Mossy Creek Missionary Baptist Seminary in 1851 and then became a college. This kind of work thrilled him and he thought that this was his best labor. His students held him in high esteem.

It was said that “Few men are favored with so rich and happy a home as he found throughout the years.” His wife, Mary Mauldin Chambliss, lived to help make it so. Their children were A. W. Chambliss, S. M. Chambliss, R. M. Chambliss, Mrs. G. H. Chambliss Caperton and Mrs. Emerson Chambliss Johnson.

On October 9, 1916, the Lord’s servant, John Alexander Chambliss, laid aside his mantle of ministry for the presence of the Master he had served. His funeral was held in the First Baptist Church in Chattanooga, and his burial was in Forest Hills Cemetery near Lookout Mountain, which stands as a sentinel over his interred body, not far from the ever flowing Tennessee River.

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An Eternal Shelter

Mark W. Evans
Past Chaplain-in-Chief

Confederate chaplain, the Rev. Dr. John Lafayette Girardeau, was known as the black man's pastor. His ministerial burden was for the spiritual welfare of the slaves. He led Charleston in establishing the Zion Church, a black church ministering specifically to slaves. With the Lord's blessing, the small beginning in 1854 of 36 members grew to a membership of 600 by 1860. Combined with other blacks and whites in regular attendance the total congregation amounted to around 1,500. A contemporary of Dr Girardeau, Joseph B. Mack, wrote: "[H]e was most wonderfully gifted as a preacher. The pulpit was his throne – its prayers, a golden scepter – its sermon, a jeweled crown. To preach Jesus Christ and Him crucified was the 'one thing' of his life, his chiefest joy – and often did the tones of his voice so reveal this highest delight of his heart as to make the melody of his words sound as sweetly as the echoes of the morning" [George A. Blackburn (ed.), *The Life and Work of John L. Girardeau*, p. 52]. The preacher became respected throughout the country. He received calls to pastor prominent churches in cities including New York, Philadelphia, Baltimore, Wilmington, St. Louis, Nashville, Atlanta, Memphis, and New Orleans. He could not accept any of the calls. The Lord had called him to minister to the Gullah slaves of South Carolina's low country [*The Life and Work*, p. 59].

Girardeau knew that the fledgling Confederacy was right in its stand for Constitutional liberty. He became chaplain of the 23rd Regiment, South Carolina Volunteers. This hard fighting regiment served at Secessionville, Malvern Hill, Second Manassas, Maryland, Sharpsburg, Mississippi, and Petersburg. The zealous chaplain endured the same hardships and sacrifices of the ill-supplied, malnourished, fatigued defenders against the illegal, Northern invader. Yet, when providence arranged opportunities to minister to his wounded and dying enemies, he did not hesitate to pray with them and point them to the only Redeemer. D. W. McLaurin, a soldier of the 23rd Regiment, wrote: "[T]hroughout the varying vicissitudes, the hardships of the march, the bloody carnage of the battlefield, or the quiet and less dramatic routine of the camp, he was ever with us, inspiring confidence by his presence, inculcating a just conception of our duty to our country and to our God" [*The Life and Word*, p. 107].

During the siege of Petersburg he ministered in the trenches, conducting prayer meetings and pointing all to the bleeding Lamb of God for salvation. Later, when the Confederate forces retreated from Richmond, Union soldiers captured the non-combatant chaplain and incarcerated him at Johnson's Island, near Sandusky, Ohio. He used his imprisonment as an opportunity to preach the Gospel and to teach candidates for the Gospel ministry.

After the war, Girardeau returned to the Charleston area and attempted to renew his ministerial labors with the blacks. Although the work was hindered by the haughty victors, his ministry comforted and edified both blacks and whites. The preacher-theologian eventually accepted a unanimous election to serve as a professor of theology at the Presbyterian Seminary of Columbia, SC. For approximately twenty years he trained Southern youth for the Gospel ministry. Beyond the rigorous demands of

teaching, he was thrust into a spiritual battle in which he opposed an attempt to sow the seed of unbiblical Darwinism in the seminary. He refused to furl the flag of truth and resisted the error until victory was attained. The Christian warrior remained faithful to His heavenly commission until he appeared before his sovereign Redeemer on June 23, 1895.

The following words, which are still desperately needed in our present, dark hour, expressed Girardeau's certain hope. At the Arsenal Hill Presbyterian Church, Columbia, SC, on the occasion of President Jefferson Davis' death, the Lord's servant said: "Standing in imagination, with bowed heads, reverent mien, and falling tears beside the bier on which the illustrious chieftain sleeps his last sleep, contemplating the transitoriness of all earthly power, the evanescence of all earthly glory, encompassed with a sea of uncertainty, threatening to swell into the stormy tumult of communism and anarchy, let us turn for refuge to the immovable kingdom of Jesus Christ.

"All hail, undying King; enthroned on Zion's hill, conqueror of Herod and Pilate, of Jew and Gentile, of sin and satan, death and hell, triumphant recipient of the praises of angelic hosts, of the plaudits of the universe! We roll our interests for time and eternity upon Thy everlasting, almighty, invincible arms. None who confide in Thee are ever confounded. Blessed, O Lord of armies, is the people, blessed is the man that trusteth in Thee" [*The Life and Times*, p. 131].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Joel W. Tucker (1820-post-1868), Methodist clergyman and controversialist, a native of Virginia, was one of those individuals who appears from virtually unknown origins, reveals a flash of brilliance, and then disappears in obscurity. In 1845 he was received on trial as a minister in the North Carolina Conference of the Methodist Episcopal Church, South. In his first year in the active ministry, he was assigned to the Guilford Circuit. Between 1845 and 1850 he served churches in Greensboro, Beaufort, Plymouth, and Whiteville. Afterwards he served the largest churches in North Carolina Methodism at Washington, New Bern, Wilmington, Wilson, Raleigh, and Fayetteville. He was examined before a committee of clergymen at the December 1860 meeting of the church's North Carolina Conference and approved to be made an elder.

In 1868 Tucker was serving as the presiding elder of the New Bern District when his ministerial career came to an abrupt end. The official record for the year merely notes, "Joel W. Tucker . . . was expelled for immorality." His whereabouts thereafter are unknown. But by the time of his dismissal, he had become one of the more prominent Methodist clergymen in North Carolina. In 1866, for example, when he was assigned to

the Methodist church in Wilson, he was named to the Board of Missions and was also chosen to preach the funeral sermon of an elderly, highly respected clergyman.

His flash of brilliance came during the course of the Civil War, when he was located at the Methodist church in Fayetteville. In quick succession he gave three sermons that were published and distributed throughout the South as comforting, if stern, theological interpretations of the place of the Confederacy in divine history. In one of the sermons, *God's Providence in War*, delivered to his congregation in Fayetteville on Friday, 16 May 1862, a general Confederate fast day, Tucker saw the ongoing war as "a conflict of truth with error—of the Bible with Northern infidelity—of pure Christianity with Northern fanaticism—of liberty with despotism—of right with might." In the next, *God Sovereign and Man Free* (1862), he prayed "for the success of our cause; for the triumph of our armies," arguing that God could "answer our petitions, because he has sovereign control of the bodies and souls of men." These two sermons expressed succinctly and clearly the epitome of Southern wartime religious ideology, making Tucker momentarily one of the most popular and lauded prophets of the wartime South. The third published sermon, *Guilt and Punishment of Extortion*, preached on 7 Sept. 1862, was directed at extortioners who caused serious price inflation and contributed to the scarcity of certain goods. Tucker suggested means of controlling them. All of these were printed in Fayetteville at the office of the Presbyterian, a journal of that denomination.

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Due to its length, this sermon will be presented in two installments.

God Sovereign, and Man Free

"The wrath of man shall praise thee: the remainder of wrath shalt thou restrain."
Psalm 76:10

Our happiness and sense of security depend of necessity upon our faith in God — his wisdom, knowledge, power, goodness, truth, righteousness and love.

We must believe in these as active perfections; as attributes revealed in nature and working in providence. Without such faith in God, his perfections and providence, man must feel insecure and unhappy.

We feel our own dependence, our own helplessness, our own sin, sorrow and guilt. We dare not trust in our own strength for security, in our own wisdom for direction, nor in our own righteousness for justification. Then to whom shall we go — in whom shall we trust in the hour of trial, danger and peril, if not in God and his ever watchful and all controlling providence! We know that our fellow-men are ignorant, weak and wicked. They know not what to do for us, and if they did know what to do for us, they have not the power to perform it; and even if they had the wisdom to plan, and the power to

execute, they have not the disposition to exercise these powers for our good. Human strength is weakness, human might is feebleness, human wisdom is ignorance, human constancy is fickleness. How then can we commit ourselves unreservedly to the keeping of our fellow-men?

There is no safety nor security but in God and his providence. But faith in providence in order to be satisfying must be rational and intelligent. We must know the grounds of it. We must have a reason for it. To present the rational grounds of our faith in God's providence is the design of this discussion.

No theory of providence is either rational or consistent which does not recognize God's sovereignty over man and his actions. Human intelligence is the most tremendous, as well as the most fearful element of power in the universe. It is in the results of its action, as wide as infinity, as enduring as eternity, as high as heaven and as deep as hell. It touches every interest, and runs through all the ramifications and relations of society. It crosses the track of the divine government in a hundred thousand different ways. With these facts before us, it is a self-evident position that if this tremendous element of physical, intellectual and moral power, which is ever and everywhere active, is exempt from the control of God's providence, that practically [means] he has no providence.

The question then which naturally presents itself for our consideration, at this point of the discussion, is this: Is God in his providence sovereign over man and his actions? Does he so govern man as to make his thoughts, volitions, purposes, words, and actions, all subservient to the great central purpose of his providence, and instrumental in the attainment of the great end of his government? These questions I unhesitatingly answer in the affirmative.

I. The truth of this proposition is evident:

1. From man's absolute dependence upon God. Man is as absolutely dependent upon God as any other part of his creation. This is evident because he is as much a creature of God as any other being in the universe. God is as much the creator of man, in his body, spirit, and soul, as he is of any other creature. He is as much the creator of mind as of matter; and from this it is evident that the one is just as much dependent upon him as the other. As man is as much dependent upon God as any other portion of his material and rational creation, it follows that he can control man — his body and soul, his thoughts and feelings, his purposes and actions, as easily as he can control the warring elements of the material universe. This necessarily results from man's nature, as a derived and dependent being, and from his relation to God as his creator.

This being the case, or this fact being admitted, (and we presume no one will deny it,) it follows that God has control of man, or he has control of nothing — that his providence embraces man, or he has no providence — that he governs man or he does not govern anything. We must admit that God's government is universal and embraces the realms of both mind and matter, or to be logically consistent, must deny all

providence and assume that the universe is without a government and man without a God.

If God is man's creator — if he made man — soul and body, intellect and will, passions and affections, can he not control him? Can he not govern the nature he made? Can he not influence the spirit he gave? Can he not move the heart he created? Can he not subdue and control the will he called into being? Can he not teach and educate the intellect which he produced? Certainly no rational mind can question God's ability, as man's creator, to govern and control him. God could not make a being equal to or greater than himself. An effect cannot be greater than its producing cause. But man to be above the divine control must be greater than God and independent of him. This as a creature he cannot be.

2. God's providence must of necessity be over man as well as other parts of his creation. What security would providence afford to us, if it only saved us from physical evils? If it only protected us from storms and tempests, earthquakes and volcanoes, thunder-bolts and lightning-strokes, poisonous serpents and beasts of prey, and then turn us over defenseless and without protection to the malice, rage, hate and revenge of wicked men and devils? If God's providence can do no more for us than save us from a few physical evils, then we say that for all practical purposes we had as well be without any providence. Nearly all the evils we suffer are brought on us by our fellow men. From whence does war, pestilence and famine come? Principally from man. From whence does poverty, bankruptcy, derangement in business, injury to character, to fortune and fame come? From man. From whence does injustice, oppression, persecution and deception come? From man. From what source do we fear, and at whose hands do we suffer fraud, robbery, murder, rapine and blood? At the hands of men. If providence does not protect us from evil men and the results of their action, it affords us but little protection. But God cannot control physical nature so as to protect us from temporal evils, unless he controls man. Man certainly has very great power over, and very extensive control of the elements and powers of the physical creation. By his arts, science, commerce, and agriculture, he has changed the face of nature, and called all her elements into his service. Soil, climate, rocks, waters, woods, metals, minerals, rivers, oceans, seas, winds, lightnings, vegetables, animals are all under his control. The only way then in which God can control physical nature so as to protect us from physical evils is to control man.

But most of our blessings come to us through our fellow men. Our food, raiment, homes, education, arts, science, law, government, literature, religion, are all given us by human agency and instrumentality. Now if God does not control man in giving us these blessings, we are indebted to man for them and not to God.

They are man's blessings and not God's. We should feel grateful to man for them, and return our thanks to man and not to God. So unless God has control of man, his providence not only fails to protect us from the evils and defend us against the dangers of life, but it fails to bestow upon us the blessings we possess and enjoy.

Even spiritual blessings and divine influence upon the race have come through men. The Bible was given by men. The Saviour came by man's agency. The gospel is preached by men. The church is constituted of men. So unless God controls men, he is shut out from the spiritual as well as the material world. His influence is unfelt, his agency is unknown. God must control men, or actually and practically there is to us no God in the world nor in the church. Thus does the theory that man is exempt from the divine control drive directly to practical atheism.

3. We feel that God can control man, and is sovereign over him in his providence. This is an intuition of our natures. Our sense of security in seasons of danger and circumstances of peril, affords evidence of this. We live among men exposed to their hatred and revenge, and feel secure and safe. Why do we do this? It is because we feel that God is sovereign over man, however we may deny it in our philosophical and theological theories.

We ask God to control men, and this we certainly would not do unless we felt assured that he could do it. When we pray for peace — when we ask Him to prevent war — what do we do but ask him to control men?

When we pray to him to bless our land and nation, to direct those who are in authority over us, to govern in the making of our laws and in the administration of our government, do we not ask God to control the thoughts, purposes, volitions and acts of men? Can what we ask be accomplished without such control? Evidently not. When we thus address God, unless we believe that he can and will thus control men's thoughts, feelings, purposes, passions and actions, we insult him by asking him to do what we believe he has no power to do.

We ask God to control men whenever we ask him to make them better, to make them penitent, to convict them of sin, to convert, to renew, to sanctify them. In this we ask God to exercise over men tremendous control. We ask him to change man's whole nature, to influence his intellect, thoughts, judgment, memory, will, affections, conscience, passions, emotions, habits and acts. Do we really ask God to do this without believing he has the power to do it? Certainly no sane man could thus pray to God without having faith in his ability to do all that he asked him to do. Such a petition without faith in God's ability to answer it, would be an insult to God, mockery before heaven, and religious trifling before the Lord of heaven and earth. Certainly no man of piety could do this.

4. We have the evidence of experience in proof of our proposition, that God can control man. Every man feels conscious of his dependence upon God. The power to live, to think, to feel, to love, to resolve, to determine, to act, comes from God.

It is absurd to say that God sustains us, preserves us, keeps us in being, and upholds us from day to day, and then deny that he has power to control us in our purposes and actions.

The entire doctrine of divine influence is based upon God's ability to control men. This divine influence over man's actions, thoughts, feelings, volitions was experienced

by the Prophets and Apostles, who wrote and spoke as they were moved by the Holy Ghost. They thought, felt, willed and acted under divine inspiration. God's spiritual influence controlled intellect, affections and will. If he could thus control one man, then may he thus control all men.

The experience of men who have been awakened, converted, and regenerated, indicates God's power to control men. Their wills have been subdued, their affections elevated, their consciences quickened, their intellects enlightened and their natures renewed by God. God has control of their entire physical, intellectual, moral and spiritual natures. Their thoughts, desires, ends, aims, objects, purposes, plans, and acts in life are all governed by divine influence. This is evident from experience. Can any one question God's ability to control the actions of men, when it is thus clearly evident from the experience of the whole Christian world that he does it? Have not the worst men thus been brought under divine influence, and have been made subject to the divine control? All good men were once in a state of rebellion against God; and the impulse of obedience did not originate with them, but it was produced in their hearts by divine influence. Now if God thus controls the whole Christian world as is evident from experience, why may he not thus control all men? There is nothing in the nature and constitution of good men to make them subject to the divine control, that is not in the nature and constitution of all other men. They were all alike depraved. All have the same physical natures. Then why is divine control possible with some men, while as is assumed by those who oppose us, that such control of other men is an impossibility even with God? To say that some men yield to divine influence does not meet the difficulty. Why do they yield? They do not yield in willing obedience to God, until God works in them to will and to do of His own good pleasure.

It is then and not before, that they become willing co-workers with God. God's people are thus made "a willing people in the day of His power."

5. That God has control of the actions of men is evident from historical facts. The result of the conduct of Joseph's brethren in selling him into bondage was purposed by God, and He overruled all the action of the parties, so as to bring about this result. This result stands connected with the preservation of Israel, the perpetuity of the Jews, the rise of the Prophets, the coming of Christ, and the salvation of the world. God brought about this grand and glorious result, and he could only do it by having control of the means necessary for its attainment. These means were the purposes and actions of his brethren, and the other individuals associated with them. God Himself says that while they meant it for evil, He intended it for good. He had a purpose in the whole transaction very different from theirs, and He so controlled them and their actions that they were made to work out the great purpose of His Providence in the preservation of their family and the salvation of the race. This one historical fact is conclusive on this subject, and it is the only one which we have space to present in this work. The Bible however abounds with similar and equally striking facts, with which our readers may easily make themselves acquainted. Conviction must result from a study of this subject.

6. That God has control of men, and over-rules their conduct so as to make them work out His purposes in providence, is evident from the teaching of the Bible. "Is there evil in the city, and the Lord hath not done it?" "I form the light and create the darkness: I make peace and create evil: I the Lord do all these things." "All things work together for good to them that love God: to them who are the called according to His purpose." "Christ is made head over all things to the Church."

"In Him we live, move and have our being." "In all thy ways acknowledge Him, and He shall direct thy paths." "He worketh everything according to the counsel of His own will." "The king's heart is in the hand of the Lord, and He turneth it as the rivers of water, whithersoever He will." — Proverbs 21:1. "A man's heart divideth his way, but the Lord directeth his steps." — Prov. 16:9. "Man's goings are of the Lord, how can a man then understand his own way?" — Prov. 20:21. "I know that the way of man is not in himself, it is not in man that walketh to direct his steps." — Jer. 10:23. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." — Prov. 16:1. "The wrath of man shall praise thee and the remainder of wrath shalt thou restrain." "There are many devices in a man's heart nevertheless, the counsel of the Lord, that shall stand." — Prov. 19:21. These passages of Scripture conclusively prove, that God in His Providence, controls man's actions so as to make them subserve his purpose in the salvation of the race.

7. The doctrine taught in this Sermon, is also taught by all the standard writers of the Methodist Church. Benson states his opinion on this subject: "Though nations combine themselves and their counsels together, yet he defeats them when he pleases. Thus he passes from the work of creation to the work of providence, and from instances of his power in senseless, irrational creatures, to his power in overruling the thoughts, wills, and actions of men, whether single or united." — Com. vol. pp, 715.

Arminius states: "Besides this, I place in subjection to divine providence, both the free-will and actions of a rational creature, so that nothing can be done without the will of God, not even any of those things which are done in opposition to it." — Works vol. 1, pp. 251.

Wesley states: "And to God all things are possible; he doeth whatsoever pleaseth him in heaven, in earth, and in the sea, and all deep places, and we cannot doubt of his exerting all his power, as in sustaining so in governing all he has made. Only he that can do all things, cannot deny himself, he cannot contradict himself. Were it not for this he would destroy all sin with its attendant pain in a moment." — Sermons vol. 2, pp. 102-103.

Again, he states, further: "God acts in heaven, in earth, and under the earth, through the whole compass of his creation, by sustaining all things, * * * without which everything would in an instant sink into its primitive nothing; by governing all every moment, superintending all he has made; strongly and swiftly influencing all, and yet without destroying the liberty of his rational creatures." — Sermons vol. 2, pp. 412.

"Do not all men know that whatsoever evil befalls them, it befalls them either by God's permission, or by his appointment? And that he designs every evil of this life to warn men to avoid still greater evils. And of every such evil we may say that the Lord hath done it either by his own immediate power, by the strength of his own right hand, or by commanding or else by suffering it to be done by those of his servants that do his pleasure. Not only his blessed angels, but all things serve him in all places of his dominion. Those wicked spirits which rule the darkness of this world, and those men who are like them, he rules by constraint. The senseless and brute parts of creation by nature, and those who are like God by choice. But however it be, with or without their own choice, they all act in obedience to his will. * * * Then at least we are to acknowledge the hand of God in whatever instruments he makes use of. It makes little difference, whether he executes his purpose by the power of heaven or hell, or by the mistakes, carelessness or malice of men. * * * If bad men distress one or more of their fellow creatures, the ungodly are a sword of his. * * * The Lord God Omnipotent still reigneth; and all things are subject unto him, that his will must be done, whether we agree to it or not." — Sermons vol. 2, pp. 525.

Clark says: "But in so complicated a system of the universe, where a multitude of particular and special, as well as general ends are to be accomplished, not only a preserving, but a specially directing power must be in continual activity. Hence the need of what we call providence, or in other words, God's plan of governing the universe, and influencing, and directing all subaltern or secondary agents, so that they may accomplish his gracious designs." — Sermons vol. 2, pp. 29.

Watson states: "The providence of God is implied in his very existence as an intelligent creator; and imports, not only an abstract foresight of all possible events, but such a predisposition of causes, and effects, such an adjustment of means and ends, as seems to us to exclude all contingency of human actions." — Dictionary, pp. 792.

Fletcher states: "God permitted, not ordered sin, because he both would and could over-rule it, to the glorious display of several of his attributes, which must otherwise have remained unknown to, and ungloried by his creatures." — Works, pp. 426.

To be concluded in the next issue.



Book Review

A Historical and Constitutional Defense of the South

By Captain John Anderson Richardson, 19th Georgia

Edited by H. Rondel Rumburg

(c) 2010 Sprinkle Publications, 720 pages including index in hardback

Reviewed by H. Rondel Rumburg

Having edited this book I know of its importance and I encourage you to secure a copy. You will not be sorry you did.

Here is a volume that is a must for any Southerner or history lover who wants the truth regarding what happened leading up to 1861 and then Lincoln's War. Why is this nation in the mess it is in today? Read *A Historical and Constitutional Defense of the South* and find out. Lincoln and his dirty tricks are exposed! **Anyone who claims to be a knowledgeable Southerner must read *A Historical and Constitutional Defense of the South*.** Within the covers of this book is the best presentation on all the areas of importance to a solid grasp of the national situation. This book was first published in 1914 and there were numerous errors in typesetting and transmission. Few of the original copies survived. These errors have been fixed and the book has been extensively footnoted. THIS IS A CONFEDERATE TREASURE!

A Historical and Constitutional Defense of the South lives up to its title. It is a masterful defense of the Constitution. What a grand apologia Richardson has given to those who love the truth, who respect honesty, who want an accurate account of history and who love the Christian Old South. Within the scope of one large volume he has given the reader a *tour de force*.

The author, John Anderson Richardson (1838-1919), was born near Palmetto, Georgia on April 5, 1838. Palmetto was a small town that was established in Campbell County which is now a part of Fulton and Coweta Counties. He was a graduate of Emory College at Oxford, Georgia.

Richardson was described as a "Christian Gentleman." His writing bears witness to strong Christian convictions. In answering the question, "Can we by searching find out God?" Richardson explained, "Both Natural and Revealed Religion teach us that he is absolutely infinite in all his attributes. If there is one thing he does not know he lacks that much of being absolutely infinite in knowledge. If there is one thing he cannot do he lacks that much of being infinite in power. If there be one thing he does not know or one thing he cannot do, it would result in the wreck of the universe." He also wrote, "Even to Christians, with the hope of an immortal future for the soul, the idea of physical annihilation—of parting forever from the tenement of flesh in which we have had so many joys and sorrows—was one full of awe, if not terror." When he was dealing with slavery he explained, "When Christ came into this world he found slavery here. 'The man without sin' rebuked all sin, yet he did not rebuke the relation between master and slave. Of a certain Centurion he said, 'I have not found so great faith, no not in Israel.' Yet that Centurion was a large slave-owner. Onesimus was an escaped slave of Philemon. Both the slave and his master were converted under the preaching of Paul. Onesimus was sent back by Paul to his master. Martin Luther wrote: 'He that says slavery is opposed to Christianity is a liar.' The great French preacher, Bousett, near the end of the 17th century, wrote, 'To condemn slavery is to condemn the Holy Ghost.'" Richardson made strong appeals to the inspired Word of God. He also confided, "When Christ hung on the tree all the world thought his great life a failure; but today 'the ages circle around the cross.'" Thus he viewed the cross as central to history, the gospel and life. "What did the Jews gain by the crucifixion of Christ? His is the one name which marks the center of time" remarked our author. Consider his following words, "The once hated and abused Christ is now the one resplendent star in all the firmament." Any true Christian can say "Amen" to that eulogy.

When Lincoln began his war on the South as well as the U.S. Constitution, Richardson joined the Palmetto Guards of Campbell County, Georgia. His unit was Co. C of the 19th Georgia Infantry. This was General Alfred Holt Colquitt's Brigade of General A.P. Hill's III Corps. His family and state had need of his service so he and his brothers joined the Confederate States

Army in the Second War for Independence. He was one of six brothers who fought for the Confederacy. His older brother also fought with Co. C of the 19th Georgia. Sadly this brother was killed at Fair Oakes, Virginia. Another brother older than he died in Atlanta early in the war. His younger brother was disabled and discharged in July of 1861. The Richardson family made great sacrifice for the cause of freedom.

J.A. Richardson was a 2nd Lieutenant until February 20th, 1864, on which date he was elected 1st Lieutenant because of the death of the company's 1st Lieutenant Johnson, at the Battle of Olustee (Ocean Pond), Florida. Then Richardson was elected Captain of the company on September 21st, 1864.

The Palmetto Guards Company C received the dedication of *A Historical and Constitutional Defense of the South*. He commended them, "whose battlefields are in no less than six States; whose Victories are very many ...; whose defeats are none; whose fallen comrades sleep in shallow graves as far separated as Gettysburg is from Olustee; whose muster roll numbered 126 brave hearts; whose fighting force after the battle of the Second Manassas numbered but two able for duty; and whose consecrated and unfaltering devotion to the cause of Constitutional liberty amid unsurpassed trials and privations for four long years commend them to the veneration of their posterity, and all lovers of law and liberty to the end of time...."

A sort of epitaph or tribute that was given of John Anderson Richardson, which in a sense encapsulates his life, "He was a brave soldier, an eminent educator, a loyal friend and a Christian gentleman." He was a true Southerner without apology! *Deo Vindice*



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.

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.