

Chaplains' Corps Chronicles
of the
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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

Chaplain-in-Chief Ray Parker
2961 Gaffney Avenue SE
Palm Bay, Florida 32909
E-mail: drparker@mdivs.edu

Editor: Past Chaplain-in-Chief H. Rondel Rumburg
PO Box 472
Spout Spring, Virginia 24593
E-mail: hrrumburg41@gmail.com
ConfederateChaplain.com

Assistant Editor: Past Chaplain-in-Chief Mark Evans
20 Sharon Drive,
Greenville, SC 29607
E-mail: markwevans@bellsouth.net

“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

“There is still much religious interest here among the soldiers. I handed, this morning, to an aged soldier, the tract, “The Sick and the Physician.” “That means the Saviour,” said he; “Oh, that he were my Saviour!” “Many of my company have become Christians,” said another, “and I too wish to learn what I must do to be saved.” He requested me to visit him, and aid him in securing life everlasting.”

Chaplain William L. Fitcher

Petersburg, Virginia



Editorial

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

Here we are starting a New Year. What should be important for our living in that new beginning? What was the common characteristic of the following people: “Stonewall” Jackson, the great military tactician; Robert E. Lee, the great Confederate general and president of Washington College; Joshua, the great Hebrew general and leader; Isaac Newton, the God fearing scientist; J. S. Bach, the composer and musician who composed for God; John Bunyan, the great preacher and allegorist; Patrick Henry the great statesman and patriot; David Livingston, the great explorer and missionary (and on we could go)? What did they have in common? They all sought to obey the admonition of Scripture: “Whatsoever ye do, do all to the glory of God” (1 Cor. 10:31). Wow! That is what all Christians should be doing!

The Catechism asked, “What is the chief end of Man?” The answer, “Man’s chief end is to glorify God, and to enjoy him forever.” Our very purpose for the New Year should be to glorify God and obey Him as His Word demands. God’s Word is an unerring guide

to what is best, and what God requires of us. Are you a student of God's Word? Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

Consider the *Christians' New Year Hymn* as a prayer:

Sunlight of the heavenly day,
Mighty to revive and cheer,
Bless our yet untrodden way,
Lead us through the entered year.

Forward, though the path be hid;
Though we pass the lurking foe,
Though the sound of war forbid,
Girt with gladness, let us go.

Teach us, as we pass along,
In the shining of thy face,
Many a sweet thanksgiving song,
Even in a dreary place.

Lead us to the perfect day,
Blessed end of time and strife;
On through all the shining way,
Brightness of our human life.

From The Baptist Hymn Book, 1871

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 *2016 and a Changing World* -- very appropriate and insightful. Your editor has provided a biographical sketch of *Chaplain William Leander Fitcher*. Consider the article of our assistant editor, Mark Evans, entitled *A Confederate New Year* -- you should find this stimulating. Also, we have an intriguing article on *This Fish Is Sold*, by John Huffman. This issue, as usual, includes **A Confederate Sermon**, by Rev. John A. Broadus, on **Necessity of the Atonement**. Our **Book Review** is of Mary A. H. Gay's **Life in Dixie During the War** and is reviewed by the editor.

Soli Deo Gloria,
Editor H. Rondel Rumburg

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Contents

- *The Chaplain-in-Chief's Message, *Dr. Ray L. Parker*
- *2016 and a Changing World, *Dr. Ray L. Parker*
- *Chaplain William Leander Fitcher, *Dr. H. Rondel Rumburg*
- *A Confederate New Year, *Rev. Mark Evans*
- *This Fish Is Sold, *John Huffman*
- *A Confederate Sermon, *Rev. John A. Broadus*
- *Book Review: *Life in Dixie During the War*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

May the blessings of our Lord abide with you during this New Year. We know that our God will be faithful, for that is His nature. He has never failed us and He will not fail us in 2016. We stand upon the Rock of His Word and the Revelation of His Promises. We shall abide in Him and enjoy that peace which only He can bring. Truly, "Halleluiah, What a Savior!"

In the midst of our New Year's celebration we are aware of those who enter 2016 with hatred, misunderstanding, and vile statements. "Southern Cleansing" continues as the goal of our detractors. Our flags, our monuments, street names, school names, mascots, and in reality, any item that bears the name or symbol of Southern heritage is under attack. These detractors live within a "one issue" reality illustrated by a recent "news broadcast." The commentator said, "When one explores the Civil War, all issues fall into obscurity when you approach the institution of Southern slavery -- that was the cause of the war. Anyone who thinks otherwise is incorrect." Well, **slavery is not defended by anyone in the Sons of Confederate Veterans** (it is a blessing that it does not exist in our culture today) and yet the bias of that commentator's statement literally "leaps from the page." Historic facts do not substantiate that theory. The facts are overlooked with such an extensive statement.

Slavery was established and encouraged in the United States of America by New England's merchant seamen (notice, not Southern seamen) who brought enslaved people from Africa to the American shore. Slavery as an institution was protected by the

United States Constitution and the United States Supreme Court. Abraham Lincoln stated that black people were inferior to white people and should be deported from the country. If I made such a statement today, I would be branded a racist; and yet the northern states voted Lincoln into the White House (Lincoln did not carry a single Southern State) and today we build monuments to him. During the War Against Southern Independence, Southern General Robert E. Lee had no slaves and Northern General Grant did have slaves. However, these historic realities are not mentioned. The slavery issue in contemporary conversation is always discussed as a Southern issue, when in reality it was a national issue.

The issue is muddled even more with such statements as, "Confederate soldiers and leaders waged the war so they could keep their slaves." Well, let's pose a question: "How many Confederate soldiers owned slaves?" Perhaps I may offer a personal illustration. Three of my great-great grandfathers fought with Confederate forces in North Carolina. They were "dirt farmers" from Surry and Yadkin counties. They did not own slaves. They never owned slaves. They did not plan to own slaves. They did not put on the Confederate uniform so that anyone could own slaves. They fought because of an invading force practicing total war against the population -- cities were burned, farms destroyed, families displaced, and many were murdered. They fought to protect their homes. The reality is, if Northern forces had not been in the South, there would have been no war; 620,000 young men would not have died.

We continue to share these facts as often as possible and yet there are thousands who still hold to twisted history. The year 2016 presents powerful challenges for us who understand historic reality. We must remain vigilant in the cause. We must be on "the front lines."

In these challenging times, I trust that you will be praying for your SCV leadership daily; much is happening. Be sure to check the SCV media sites on a regular basis -- and as you are able, be sure to make generous donations to Heritage Operations (please visit this site: <https://fundly.com/scv-heritage-defense>). Many of our responses will demand legal action, and (as you know) legal action is expensive.

Let us remember and support the Confederation-wide **FLAG DAY** event scheduled for **March 5, 2016** in each Division. Set that date aside and plan to rally with other Confederate Americans in support of Southern Heritage via the display of Confederate Flags. Our detractors want to remove all Confederate flags. Let's show them just how impossible this is -- **be at the rally on March 5!** See this link for details: <http://csaflag.org/>

One other item of note: plans are underway for the Chaplain's Conference in the Spring of 2015. As soon as a specific date is set I will notify. It would be marvelous if you could be with us for this inspirational meeting. Would it not be outstanding to "fill the church" for this great time of Southern preaching and singing. We know that the preaching of Christ and revival spirit happened in the camps of our Confederate soldier ancestors and it would certainly be appropriate for us to follow their example. Please

feel free to share any ideas or suggestions that you feel would make the Conference better.

Allow me to close with a prayer request. On Saturday, January 9th, I will be the guest speaker for the Indiana Division Lee/Jackson Banquet. It will be good to be with Divisional Commander Alan Losure and his good people. Thank you for your prayers.

Thank you, Chaplains, for all that you are doing. It is so vital that we continue the Christian influence in the Confederation even as it was such powerful guidance in the Confederate Army of the 1860's -- truly the greatest Army that has ever taken the field of battle.

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

2016 and a Changing World

Ray L. Parker

Mark 6:14: *And king Herod heard of him (that is Jesus); for His name was spread abroad (or was well known).*

Perhaps you heard the story of the little lady who came home from church one Sunday evening and found an intruder inside. She was overcome with fear and the only thing that she could think to do was to quote Scripture. She cried at the top of her lungs, "Acts 2:38. Acts 2:38. 'Repent and be baptized in the name of Jesus for the remission of your sins' Acts 2:28."

Hearing those words the intruder immediately stopped and placed his hands in the air. He promised the little lady that he would not move while she called the police.

When the police arrived they asked why he had given up so easily. All the lady had done was quote Scripture. To which the intruder said, "She did more than that. She said that she had an ax and two 38s."

Certainly there are times when we do not always hear clearly or interpret correctly. However we find just the opposite in our Scripture passage. Mark wrote of people who did hear and who did understand and who did respond. Mark proclaimed that the name of Jesus "was spread abroad" or was well known (Mark 6:14).

Today we face the challenges of a new year. It seems that it can no longer be said that the name of Jesus is well known. It seems that reverence for historic truth and sacrifice is lacking. We are now faced with a different culture -- a culture that wants to alter historic reality. We now watch in disbelief as doctrines are changed, biblical truth is ignored, and historic facts are brushed aside. As Confederate Americans of Christian faith we are faced with a double challenge. We must defend our sacred faith and we must defend our notable heritage. Of course,

it has not always been as it is now. Historically the name of Jesus has been important and people of honor, duty, and truth were remembered with respect and dignity.

Past Foundations

The first colleges in America (Harvard, Yale, Princeton, William & Mary) were founded by churches for the purpose of Christian education.

In 1743 the president of Yale stated that the purpose of a Yale education was to obtain “the clearest conceptions of divine things and to lead (the student) to a saving knowledge of God in His Son Jesus Christ.” The Yale College Laws said, “Every student shall consider the main end of his study ... to know God in Jesus Christ and ... to lead a godly, sober life.”

But things, they are a changing.

The first school teachers were ministers. The first school buildings were often churches. The first textbooks were the Bible, the Catechism and moral concepts.

But things, they are a changing.

The Confederate States were founded with a strong faith in God. President Jefferson Davis often called for Days of Prayer within the nation. Confederate chaplains worked tirelessly in the midst of the troops with the power of the Holy Spirit evident. Lee and Jackson spoke openly and often of their personal faith in Christ. Great revival spread through the Confederate camps and the faith of the Confederate soldier carried him through the horrors of war and the injustice of reconstruction.

But things, they are a changing.

A few weeks ago I watched a re-run of the many-years-ago-popular-show, Leave it to Beaver. The show revolved around the Christmas pageant at the government school. In the pageant were the wise men, the shepherds, angels, Mary, Joseph, the baby Jesus, and the singing of Christmas carols.

But things, they are a changing.

We must now face

Present Failures

Some time back on the morning show, Fox and Friends, I listened to Franklin Graham, son of Evangelist Billy Graham. Mr. Graham said, “We live in a society that wants to eliminate God. There is no Bible reading or prayer in our government schools. Some would remove the words ‘Under God’ from the pledge of allegiance and the words ‘In God we Trust’ from our currency.”

Things, they are a changing.

We see a generation of children and young people raised without God. I spoke with a young man just a couple of months ago who had never been in a church, never owned a Bible, and never read a Bible verse.

The sad reality is that there are people within the shadow of churches all across our land and yet they do not come. They know where the church is. They know they would be welcomed. They just do not come.

I spoke with a young couple some time back who told me that the only time they go to church is when they are visiting their grandparents. They do it to show respect to grandpa and grandma, not because there is anything in the church that has importance to them. We live in the age of the “graying of the church.” Where are the young adults?

Things, they are a changing. We are now faced with

Powerful Challenges

We live in what sociologists call the post-Christian era. There are more people who do not attend church than do attend. It can no longer be assumed that people know about church, or Jesus, or the God of the Bible. The sad reality is, they do not!

We actually find ourselves in the same type of culture faced by the Apostle Paul in the book of Acts. We live in a pagan society. The mission field is no longer Africa, China, Asia, or the islands of the sea. The mission field is next door ... across the street ... down the block ... our neighborhood ... our city ... our state ... our nation.

We must now face the reality that we are on mission for Christ. We are missionaries. We have a culture to reach with the gospel. It is not 1959 anymore. The Leave it to Beaver culture is gone.

Things, they are a changing.

We must make Jesus known in our society, a society that does not know Him. We have the old, old story that never changes. Now we must proclaim that story in a new world system – a world system that does not know the Jesus of the Bible. We must educate our world by life and by lip in regard to the wonder of Christ. We must minister to our pagan culture with the eternal truths of the Word of God. This is a challenging task, but this is the task that God has given us to do now. We have come to the kingdom for such a time as this.

I would love to tell you
what I think of Jesus
Since I found in Him a friend
so strong and true;
I would tell you how
He changed my life completely –
He did something that
no other friend could do.
No one ever cared for me, like Jesus,
There's no other friend so kind as He;
No one else could take the sin and darkness from me –
O how much He cared for me.¹



Chaplain William Leander Fitcher

(1839-1917)

By Dr. H. Rondel Rumburg

William E. Fitcher and Eliza Jane Hobday Fitcher's second son was born in Portsmouth, Virginia on July 27, 1839. They named their son William Leander Fitcher. His father was a native of Dorchester County, Maryland, and his mother was born in Mathews County, Virginia.

¹ Author Charles F. Weigle (Singspiration Music, 1932)

The Fitcher family came from Germany around the middle of the sixteen hundreds. The family members were great seekers of education and had numerous ministers and teachers among them.

William E. Fitcher established a boy's boarding school in Mathews County and Eliza helped her husband in the school. Thus, William Leander Fitcher was born into a family where his father was an educator. The Fitcher home and school were the origin of his education.

The Tests of Providence

His mother died early in his childhood which must have greatly impacted his young life. His father remarried Matilda Riddick of Gates County, North Carolina. Matilda was spoken of with great affection by her stepchildren: Gustavus Adolphus and William Leander. The boys were both promising students in their father's school. Gustavus died due to blood poisoning when he was only fourteen. The Lord took two loved ones very close to William L. Fitcher which must have been used by the Lord in preparing his heart. But God in His providence was not through as he took his father and stepmother. He was all alone in this world except for one cousin, Rev. Charles Hobday.

The Pursuit of Education

William was educated in the home his parents provided and the boy's school which his father founded and operated. His more formal education came when he attended Wake Forest College. Here he came under the tutelage of Professor Walters which was a real boon in his pursuit of knowledge and preparation for the ministry. He excelled as a student in literature, languages and mathematics. It was said of him, "He was a finished penman, a perfect grammarian, and an excellent public speaker and reader." His education was interrupted by two things: one was the death of his father; and the other was the invasion of the South by Federal armies bent on destroying the Christian culture of the South. His father's death brought his financial abilities to a conclusion. He received ordination and began to preach God's Word where the Lord opened the door for him to do so.

The Chaplaincy

With the onslaught of war, which threatened his and the Southern way of life, William L. Fitcher enlisted in the Confederate Army where he served as a chaplain for two years. Sadly, we do not know the unit in which he served, but he served in Petersburg, Virginia. We know he had some connections with the Virginia Baptist Colportage Board which operated under the leadership of Dr. A. E. Dickinson.

Rev. Fitcher reported that "The work of the Lord is progressing in Petersburg. We scarcely ever go to the hospital without finding someone concerned about the salvation of his soul."

Of the use of tracts he noted: "The tracts are very kindly received and read with soul-saving interest by many."

The Lord was pleased to send revival among the men of the Confederate Army. This was a great mercy of the Lord considering the life threatening dangers facing men under

the preaching of the gospel of the saving work of Christ in His redemption. Fitcher could write:

There is still much religious interest here among the soldiers. I handed, this morning, to an aged soldier, the tract, "The Sick and the Physician." "That means the Saviour," said he; "Oh, that he were my Saviour!" "Many of my company have become Christians," said another, "and I too wish to learn what I must do to be saved." He requested me to visit him, and aid him in securing life everlasting.

Those were certainly precious times of ingathering fruit for the kingdom of God's dear Son in the camps and hospitals as well.

Dr. A. E. Dickinson in recording the work of numerous servants of the Lord pointed to a report from Rev. W. L. Fitcher in Petersburg: "I have enjoyed many interesting seasons among the soldiers since I've been in your employ. Have always been kindly received by officers and men, and the kind thanks that I have received from them have fully repaid me for all my labors." Dickinson also reported, "Rev. W. L. Fitcher, our colporter in Petersburg, writes that over 300 have professed conversion in the hospitals of that city."

Leaving the Chaplaincy

The chaplaincy was not a work easy on the body. Those who have studied the lives of Confederate chaplains know something of the attrition rate among God's men. Their duties were so extensive, exhausting and burdensome that many were unable to sustain the pace very long as their bodies began to give out. This was true of Chaplain Fitcher who in the spring of 1864 resigned his chaplaincy. It was said by his daughter that he was "much broken in health and spirits."

After some months of recuperation, William L. Fitcher married Henrietta Hannah Peele of Jackson, in Northampton County, North Carolina. She was said to be "one of the six beautiful daughters of Squire Isaac Peele and Nancye Cobb Peele." The Peeles had eight sons and six daughters. The twenty-three year old "Hannah" was born in 1841 and married William on August 3, 1864. He was described as "a devoted husband, a kind, though strict father, a good friend and neighbor and an ideal pastor. Generous and optimistic to a fault he accumulated little in worldly goods. He was fond of good food but was seldom able to provide any but the plainest." He was reported to have read the Bible through seven times in family worship.

As noted, he was identified as "an ideal pastor." His ministry after his marriage was in Gates and Camden Counties of North Carolina. He dressed well, usually wearing a Prince Albert coat into the pulpit which "often covered a multitude of faults." The messages he preached were "always well planned and delivered with enthusiasm." They were usually considered long in accordance with that era. However, his sermons were never considered dull.

During the very trying time of what was called Reconstruction, which was more in line with destruction, William found it very difficult to support his rapidly growing family. What he received as a pastor was just not sufficient. Thus to supplement this lack he developed an illustrated lecture on "Palestine, the Holy Land and Egypt." "This lecture with which he used a stereopticon was very popular, particularly in the rural districts." When there were dry spells between lectures he was often busy in evangelistic labors. This is the way Rev. Fitcher was able to care for his family in the lean years. What he did was in some way a promotion of the Lord's work.

Pastor William L. Fitcher in January of 1883 received a call to churches in Virginia. He came to Campbell County to be exact. There were four Baptist churches to tend in his new vineyard: Kedron, New Chapel, Brookneal and Union Hill. He preached once a month in each church. This ministry became his longest and most fruitful of his life. The Brookneal Baptist Church was given up after a while and he preached twice a month in the others.

One of the great pleasures of Pastor Fitcher during the fruitful years of his ministry was to seek to be a guide to young men who had been called to the ministry under him. Two who greatly drew his attention were Jack Wicker and Charley Clement.

In the winter of 1889, Pastor Fitcher sustained a great loss when his wife died at Mount Zion, Virginia. This led to the gradual breaking up of his home. After this, his daughter said, he was never the same.

The Sunset Years

Pastor Fitcher had been serving a very large area in his ministry. In 1893 these extended labors became too much; the long horseback or buggy rides in all sorts of weather to fulfill his pastoral obligations began to impact his health. Thus, he decided he must seek to labor for the Lord in a place more accessible. This led to his acceptance of a call to Black Walnut Baptist Church in Halifax County, Virginia.

Then in 1895, Pastor Fitcher moved to Scottsburg so his children could attend Scottsburg Normal College which had just been established by Rev. S. H. Thompson. His ministry now concentrated on the Cross Roads and Omega churches. He also began to minister at Alton and Lunenburg Court House.

In 1901, Pastor Fitcher returned to Halifax County to make his home with his oldest daughter, Mrs. Hampden Wilson, not far from where he formerly pastored at Black Walnut Baptist Church. This daughter wrote of her father:

Thus began another period of his life when relieved of physical, mental and financial worries, his children all grown and scattered, he had leisure to do the things he liked best. While he retired from a paid pastorate, he never gave up the ministry. He did supply and evangelistic work whenever offered, to within a few weeks of his death. He sought out and aided in many ways struggling young men who were preparing for the ministry.... He took great pride in them, assisted in their ordinations and followed their work with the greatest interest and affection.

Fitcher continued being active in his work in the Dan River Baptist Association as *The Baptist Union* often reported. He gave the orphanage report on August 7, 1902. He delivered an address on “The Universality of Sin” at a conference of ministers and laymen of the Dan River Association in South Boston in March of 1904. In 1906, he delivered a paper on “The Spiritual Qualifications of a Teacher.” A card of thanks was sent to *The Baptist Union* in December 1906 and “Rev. W. L. Fitcher, the people of Black Walnut Baptist Church and some of the students of ‘Cluster Springs Academy’ for their contribution....” In 1908 he was supplying a church in South Boston. He was on presbyteries for the ordination of men to the gospel ministry.

The Baptist Union for April 1, 1913, noted, “Rev. W. L. Fitcher, of Black Walnut, a fine man and a profound and excellent preacher, is supplying at Arbor.” So Brother Fitcher kept busy in the work of the Lord to within a few weeks of his death.

Going Home

William L. Fitcher made a visit to his daughter, Mrs. F. E. Ferguson, in Roanoke, Virginia in 1917. While on this visit he became ill. He came under the care of Dr. T. J. Hughes. His health had been failing for a few months before this last bout. There were three days of intense suffering that came upon him and the Lord gave him release and called him home on July 29, 1917, just two days after his seventy-eighth birthday. His daughter Mrs. Hampden Wilson reminisced of her father:

Remembering him through the years, he seemed sometimes to have had more than his share of toil and poverty and bereavement, but his faith never wavered. I should say that his reverence for God was his outstanding quality. His favorite hymn was “All Hail the Power of Jesus Name,” which he said should always be sung standing or bowed in adoration.

His funeral was conducted by Dr. T. Clagett Skinner on July 31. He was buried in Evergreen Burial Park and his body awaits the resurrection while he rejoices before the Lord who saved him by grace alone.

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The Baptist Union

The World News, Roanoke, Virginia



A Confederate New Year

Mark W. Evans

Past Chaplain-in-Chief

Some one hundred fifty years ago, Southern, sovereign states exercised constitutional and God-given powers to secede from the Union. The war that followed shaped the future of our emerging country. Union forces won the violent clash and prevailed with views contrary to the founding fathers. Walter E. Williams, Distinguished Professor of Economics at George Mason University, in his “Foreward” to Thomas J. DiLorenzo’s *The Real Lincoln*, cited an 1831 statement from Senator John C. Calhoun of South Carolina: “Stripped of all its covering, the naked question is, whether ours is a federal or consolidated government, a constitutional or absolute one; a government resting solidly on the basis of the sovereignty of the States, or on the unrestrained will of a majority, a form of government, as in all other unlimited ones, in which injustice, violence, and force must ultimately prevail.” [p. ix]. Williams said: “The War between the States answered that question and produced the foundation for the kind of government we have today: consolidated and absolute, based on the unrestrained will of the majority, with force, threats, and intimidation being the order of the day [p. ix].

Our relatives rightly discerned the dilemma. With Abraham Lincoln and his followers in control of the federal government, constitutional restraints would no longer protect Dixie. The Yankee majority was already forcing disproportionate tariffs upon the South to finance Northern industrialization. Beyond this serious economic bondage, another threat loomed over the Southland. John Brown’s murderous raid stirred deep emotions as it became known that he was attempting a slave insurrection. By some Yankees, Brown was publicly proclaimed a martyr. The heirs of the Biblical teachings of true liberty determined to reject the North’s misuse of power and its serious threats. Southern states seceded from the Union and formed a Confederacy in accord with the original Constitution.

Most of the Confederate warriors did not own slaves. Something deeper made them shoulder their muskets. Williams said, “The true costs of the War between the States were not the 620,000 battlefield-related deaths.... The true costs were a change in the character of our government into one feared by the likes of Jefferson, Madison, Monroe, Jackson, and Calhoun – one where states lost most of their sovereignty to the central government” [pp. x, xi].

Today, shameless, immoral, rebellion against God – His doctrines, commandments, and institutions – coupled with a blatant disregard for the Constitution, has many Americans in deep distress. Leaders are promoting Communistic, atheistic, programs while re-interpreting the Constitution out of existence. Our Confederate relatives foresaw the danger. It is not surprising that politicians unite to extinguish our Christian beliefs, heritage, history, flags and monuments. The principles burning in the hearts of many Southerners are a threat to those who are leading our land to destruction.

The Yankee invasion of the South produced stunning results. Instead of country boys fleeing from the mighty Union army, the men in gray fought the invader with such fury that they stymied the Yankee’s massive numbers for four years. Dixie’s soldiers, with

rebel yells and fixed bayonets, fought for their homes, sovereign states, and constitutionally established government. Undergirding their martial zeal was the Word of God, with its soul saving doctrines, commandments, and institutions. They, as did their Revolutionary War fathers, fought with the cause of liberty burning in their hearts. Confederate Chaplain J. C. Granberry wrote, “How grateful then to us should be the story of what divine grace did for those brave men; how it exalted and hallowed their character, comforted them amid all their risks and sufferings, inspired the dying, whatever may have been the issue of the day, with immortal triumph, and continues to be in peace as in war the guide and joy of those whom battle, accident and disease have spared” [*Christ in the Camp*, p. 6].

As we begin the year 2016, we face a continuing deluge of evil. The Bible teaches that victory is absolutely certain in the Lord. “He must reign till He hath put all enemies under His feet” (I Cor. 15:25). Political potentates may shred the Constitution, but the sacred Scriptures will stand forever. Dixie’s Christian warriors led the way. Chaplain Granberry wrote: “Not recklessly, but with thoughtful and prayerful solemnity, they went into fierce battle; yet the peace of God which passeth all understanding kept their hearts against alarm; and if a ball shivered a limb, or entered the body, a smile of resignation lit up the rugged faces as they were borne off to the hospital and surgeon, or with words of victory they on the field yielded up their spirit to the God in whom they trusted. To God be all the glory” [*Christ in the Camp*, p. 16].

We are not called to the battlefield, but the spiritual war is now as fierce as our country has ever faced. May the Lord grant us faithfulness in lifting high the Banner of Truth.



This Fish Is Sold

By John Huffman

Mighty Men Herald, January of 2016

It was a warm morning in the mountains of western Virginia. A young boy with blue eyes and brown hair came walking down a dirt pathway, a fishing pole over his shoulder. Making his way to the bank of the West Fork River, he found the spot where his crude raft lay on the bank of the mountain stream.

Crossing the river, the boy sat down to rest under the shade of the trees. Tom was a thoughtful boy, an orphan. His father had died when he was only two years old, and his mother had died when the boy was only seven. Tom lived with his Uncle Cummins, but there was no warmth between uncle and nephew. Tom’s chief companion was his sister, Laura. But the God of Heaven who promised to be “a father to the fatherless” had not forgotten this young lad. God has indeed “chosen the weak things of the world to confound the mighty.”

Tom was alone today with his fishing pole, for he had agreed to catch a fish and sell it to a storekeeper in his hometown. The only requirement was that the fish be over a foot long. Mr. Kester had promised to give Tom fifty cents for such a fish.

After several minutes, Tom got a bite and pulled out a little fish—too small. Tom laid the little fish down beside him on the grass. It would make a good supper for himself, but he must have something better for Mr. Kester.

Tom laid his pole down to rest and opened a worn book in his hand. It was a biography of General Francis Marion, Tom's hero. This Christian general in South Carolina had led his little band of men to victory over the British in the War for Independence. Tom's heart thrilled to read these true stories of valiant courage in the life of his hero. The raid on Black Mingo Swamp, the headquarters at Snow's Island, and the stalwart courage of his hero had all become very real to young Thomas. At this point in life, Tom had read only two books, the *Life of Marion* and the Holy Bible. These two books would shape his destiny.

Suddenly, a bite on his line brought Tom back from his book. Grabbing his pole, Tom pulled, hoping for some response from the line. He got it. It was a fish—and a big one. Tom jumped up from the ground and struggled to land his prize. After a long fight, Tom had gained his greatest victory yet in life. A large pike lay on the grass beside him—three feet long. Tom had never caught such a fish before.

As Tom lay resting after his struggle, he thought of all the things he could do with that fish. He could bring it home to his uncle. It would make a magnificent supper. He could find someone else to whom he could sell it. This fish was much bigger than what Mr. Kester had wanted. But no, Tom had agreed to sell Mr. Kester a fish for fifty cents.

Tom had never been strong for his age, but he picked up the heavy fish, slung it over his shoulder, and recrossed the river on his raft. Docking his raft, he started the long walk into town to deliver the fish to Mr. Kester's store.

On Main Street, Tom began to catch the attention of several people. They congratulated him on his fish. One of the residents, Colonel John Talbott, called out, "Hello, Tom, that's a fine fish you have. I will give you a dollar for it."

Tom kept on walking. He was a boy of few words and only remarked, "Sold to Mr. Kester." Colonel Talbott, unwilling to lose such a fine fish, made a counter-offer, "Dollar and a quarter." Tom answered, "If you get any of this pike, you will get it from Mr. Kester."

Tom marched into the store, the huge fish across his shoulder, and laid it on the counter. Mr. Kester's eyes widened in surprise. He had a concern for the young orphan and wanted to help him any way he could. The store owner offered to pay Tom double the price, but Tom refused. "No Sir, this is your pike at fifty cents, and I will not take more for it."

This same integrity would follow young Tom through all his life. The residents of this little town in the mountains would one day be proud that they had known the brown-haired and blue-eyed orphan who did his duty in all things. In fact, a bronze

statue stands today in downtown Clarksburg, West Virginia. It is an equestrian statue of the orphan boy who would keep his word. On the bronze statue is inscribed the name by which this orphan boy is known to the world, Thomas Jonathan “Stonewall” Jackson.

Tom left his mountain home to attend the military academy at West Point. He got into the school only because someone more qualified than he dropped out. Because of a poor education in his youth, Tom struggled through his years at West Point. At first, his classmates from the city laughed at his awkward ways and his stumbling recitations. But they learned to respect the serious, earnest, young cadet who never used the back of his chair, but sat bolt upright in his seat. As his wife would later write, “He learned slowly, but what he learned he never forgot.”

Thomas Jackson graduated from West Point in 1846 and became a lieutenant of artillery. Service took him to Mexico where he was promoted for his courage under fire. On one occasion, when his section was taking heavy fire from the enemy, Tom Jackson was the only man who did not flee. Manning his post alone, he held his position until others, inspired by his example, returned to their positions. When asked why he did not flee with the others, he quietly replied, “I was not ordered to flee. If I had been so ordered, I most certainly would have done so.”

During these years of war, Jackson began to think seriously about the things of eternity. He came under the influence of a fellow officer who urged him to seek the way of salvation as revealed in the Scriptures. With the same serious intensity that marked all he did, Jackson became an earnest Christian. After seeking salvation through the Roman Catholic system for a time, he turned from all man-made good works to find pardon and peace through the shed blood of the Lord Jesus Christ, and Him alone.

Soon all that he did was marked by a steadfast obedience to the Bible. He prayed constantly and devoutly, and kept the Sabbath rigorously. Jackson was appointed as a professor of physics at the Virginia Military Institute. There, he grew in grace and virtue under the preaching of Pastor William White. In time, Jackson married a young lady in Lexington, Virginia, named Eleanor Junkin. He was heart-broken when Eleanor died, along with their newborn son.

His grief drew Jackson even closer to the God who said, “I will never leave thee nor forsake thee.” The orphan and widower found joy in a second marriage to Mary Anna Morrison in 1857. These years were the happiest of Jackson’s life. He taught a Sunday School class for black children and adults on the afternoon of each Lord’s Day.

Duty called Jackson away from this happy home on April 21, 1861. Defense of his native state called him from his professorship, his home, his church, his Sunday School class, and his beloved wife.

Jackson never again entered the home he loved. When he returned to Lexington two years later at the head of his own funeral procession, his name was known in two hemispheres. His campaigns in the Shenandoah Valley and with Lee in Northern Virginia are still told with wonder. His Christian virtue, his courage in danger, his fortitude in hardship, and his humility in victory have made him a model of all that is

great and noble. Jackson's final words echo the hope of the dying Christian, "Let us cross over the river and rest under the shade of the trees."

Could it have been that Jackson's mind went back to the West Fork River, to his early walks as a boy, to the grove of trees where he had first read the Word of God? The orphaned boy whose integrity would not allow him to sell another man's fish was now ready to cross the River of Life and enter into the eternal rest that is reserved for the people of God.

—Drawn from various works, including *Life and Campaigns* by Robert Lewis Dabney, *Life and Letters* by Mrs. Anna Jackson, *Stonewall Jackson: the Black Man's Friend* by Richard Williams, and *A Confederate Trilogy for Young Readers* by Mary Williamson as well as several excellent books by H. R. Rumburg

Respectfully offered for your prayerful consideration.



A CONFEDERATE SERMON

John Albert Broadus (1827–1895) was a Baptist pastor, chaplain of the University of Virginia and professor at the Southern Baptist Theological Seminary. He later served as Southern Seminary's second President. Broadus was a member of the first faculty. Prior to the seminary's closing with the outbreak of war, Broadus drew a single student to his homiletics class. Rather than canceling the class, Broadus lectured to his lone pupil week after week. The material delivered in the lectures later became the book *The Preparation and Delivery of Sermons*. This text was one of the most influential homiletical texts of his day and has been regularly reprinted ever since.

Broadus was one of the most respected preachers of his day. Charles Haddon Spurgeon deemed Broadus the 'greatest of living preachers.' Noted Southern Baptist scholar, Dr. A. T. Robertson (Broadus' son-in-law), declared, regarding Broadus' preaching: 'It has been my fortune to hear Beecher and Phillips Brooks, Maclaren, Joseph Parker and Spurgeon, John Hall and Moody, John Clifford and David Lloyd George. At his best and in a congenial atmosphere Broadus was the equal of any man I have ever heard.'

Broadus served as an evangelist in the Army of Northern Virginia. He had a standing invitation from Lee to preach for him.

NECESSITY OF THE ATONEMENT

Dr. John A. Broadus

The blood of Jesus Christ his Son cleanseth from all sin. I John 1:7

My hearers, what is the most wonderful event that ever occurred on earth, that ever happened in the universe? The history of our race is so full of wonderful events—you might well pause for your answer. My answer would be this: by far the most wonderful

thing that has ever happened in the universe, is the atoning death of Jesus Christ the Lord. If without philosophizing, if in simplicity you will take what God's Word declares concerning it, you will not only see this to be so, perhaps you will feel it to be so. If you *will* remember who he was—the thought would startle us if we were not so used to it—if you will remember how he died, how the Lord of life and glory, the sinless one, how he died in suffering and shame, and above all if you will remember what he died for, what his death is declared in the Scriptures to mean for the universe and for us, then you will believe that this is the great wonder of all wonders. And yet, God be thanked, it may be the simplest matter of each individual human heart's everyday experience to rest upon that wonderful thought. There are many things we can never comprehend as to their nature, which are yet unquestionable as facts and essential to our existence. To declare before heaven and earth that all our hopes are turned upon the atoning death of Jesus Christ, a man may do that, may live on that atoning death, although it be a mystery he cannot solve.

I wish to speak today of the atonement of Jesus Christ. But that is a large theme. I wish to speak of one particular aspect of it, of the *necessity* of an atonement by the propitiatory death of Jesus Christ. Though the theme looks abstract at the outset, and may be uninviting, I pray your diligent heed, for we are dealing with the substance of the gospel.

The thought of our age turns itself against this necessity of the atonement to a great extent. Many of the tendencies of our time incline men to question whether there is any virtue in sacrificial atonement for sin, and there is nothing more common than to hear superficial people, even good people, saying that they do not see how God the Heavenly Father of men should not forgive us, just as we earthly fathers forgive our children, without requiring some great provision as the basis of this forgiveness. After all, we can learn on such a subject as this only from the Bible. Men in all ages have for the most part recognized the necessity of an atonement. They have shown their recognition of it in very distorted forms, often they have had grossly erroneous conceptions of deity and of their relations to deity. Their ideas of sacrifice and propitiation have been sadly erroneous, grotesque sometimes, often horrible, always degrading. But these are but distortions of a true and right sentiment, of which the human soul is conscious. And then God's Word comes to confirm this instinctive persuasion that there is need of an atonement. The idea of propitiation and of sacrifice which all nations have had finds its counterpart in the divine Word. In the Jewish purifications and the Jewish sacrifices there was not really made an atonement for sin, but they signified an atonement for sin which did not then exist, they pointed forward to an atonement for sin in the future which God was to accomplish. And now for us that something future has come and the true atonement which all these things prefigured has been fully explained in the complete Word of God. In the light of the New Testament facts and under the guidance of New Testament ideas the necessity of an atonement may be practically clear to our minds. Two chief points are to be distinguished, the *priest* and the *sacrifice*.

1. First, the priest. According to the Old Testament conception of propitiation, certain men were separated from their fellow men and made mediators between men and God. Now the New Testament counterpart of that idea of propitiation gives us two senses in which the word "priest" may be considered. In one sense there is but one priest, Jesus Christ; in another sense all Christian people are priests, and all equally. In one sense, I say, the New Testament counterpart is that the only priest is Jesus Christ. So we have for the New Testament economy the atoning and interceding word of Jesus Christ. "Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our profession." As the Jewish high priest went through the veil into the most holy place and offered sacrifice, so our High Priest has passed through the heavens into the true sanctuary of that eternal world. His sacrifice is not the blood of bulls and of goats which could never take away sin, which could only symbolize and represent the idea of atonement, his sacrifice is his own blood; himself the High Priest and himself the Lamb of God which taketh away the sin of the world. Not only has he begun this work for the atoning of men, but he lives ever the same High Priest, not dying like the Jewish priest and turning over his work to others but by his continual intercession "he is able to save to the utmost them that come to God through him, seeing he ever liveth to make intercession for them." In that sense the whole conception of a propitiation centers upon the propitiation of the Lord Jesus Christ, there is no other priest. No one must come between that priest and our souls.

Will you pardon me an incident that at this moment comes back to my mind. Some years ago, as I was starting to come to New York, a gentleman came up and said, "I want to introduce you to two young ladies. I want to put them under your charge." He explained that some very kind persons in Baltimore were providing for the education of the girls whose families were refined but were now without means. So I brought them along in my care. I knew where they were going—they were going to a convent school. Before parting from them I thought it right to say this much at least—one was an Episcopalian and the other a Presbyterian—I said, "Now whatever ideas you may get in going away, try to cling to the thought that nobody shall come between you and Jesus Christ; you do not need anybody between you and him, try to cling to the idea that you will not have anyone between you and him." One of them said, "Of course not, because that would be a Roman Catholic notion, wouldn't it?" Alas! one of them is a Roman Catholic today and the other was carried home, I understood, to prevent it. I have no word of bitterness for the persons who believe and honestly teach those things, but it seems to me that their teachings strike at the heart of the gospel, and that I must say without reserve there is but one priest, Jesus Christ himself, and nobody has any business to come between my soul and him.

In another sense you are all priests, all alike. Alas! for the fact that so many of those whom we call Protestants have revived the Old Testament idea of human priests, set apart from their fellow men, and even call the New Testament minister a priest. The idea to which the human heart is so inclined is that the propitiation of Jesus Christ is

not enough for us poor souls, and we must have some fellow man to be a mediator between us and God, to make expiation for our sins. I am glad to get anybody to pray for me, but I want no prayers of a so-called priest more than of any other man. No official station according to the New Testament idea gives a man's prayers more efficacy than they would have without the official station. A man's piety is more effective than his position. How ready people are to think that the minister's prayers, even where they don't call him priest, have a peculiar efficacy. According to the New Testament conception there is in one sense, then, but one high priest and we need no other, and in another sense we are all alike high priests to offer up spiritual sacrifices for ourselves and one another.

2. Turn now to the other conception, the conception of sacrifice; what does that mean in the light of the New Testament? It may be regarded in various ways.

(a) The sacrificial death of the Redeemer is in one sense a ransom for sinful man, a redemption, a purchase of his salvation. It is the idea of buying and selling, but especially the idea of ransoming from captivity. "Jesus paid it all," the little child of today gets hold of the thought

*Jesus paid it all,
All the debt I owe.
Jesus died and paid it all,
Yes, all the debt I owe.*

This is a very familiar thought to human experience, and it often comes home to us in simple forms. I am in debt, and all the debt I owe, Jesus paid it. I am a captive, I am a bondman, Jesus died to ransom me. You must not press the idea too far or you will be misled. But within limits it is just and instructive. We are bound captives, and Jesus is our ransom. He purchased our salvation.

(b) Again, the atoning death of Jesus Christ propitiates God. It makes God favorably inclined toward us. It makes God propitious toward those with whom for their sins he must otherwise be angry. It is a very common notion today that anger is wrong; that it is out of the question to speak of God as really feeling anger, and that must be in Scripture a mere figure of speech. But my friends, anger is right sometimes, anger is sometimes necessary. I would not give much for a man who is not sometimes thoroughly angry. A man that knows not how to burn with moral indignation at the wickedness he sees around him and the wrongdoing, there is something wrong in him. Anger is compatible with love. Parents are often angry with their children and yet love them all the time. We find that the apostle knew that it was possible to be angry, and sin not. Anger, I say, is compatible with love. It is altogether a mistake to suppose that anger is always wrong. It is a mistake to think you should not punish a child when you are angry. What was anger given you for but to stimulate you to punish when you should? Because anger is often carried to excess it does not follow that it is all wrong, but it follows that you must control it.

The whole thing is illustrated by the example of our Saviour, who was one day surrounded by a crowd of the unsympathizing and unbelieving, and it is said that he "looked around upon them with anger, being grieved at the hardness of their hearts." That is it, anger and yet grief: grieved and at the same time angry. That is what we need to be: angry and still loving. Anything less than that is a one-sided notion of truth and duty. And that being so, why should men shrink from the thought that God is angry with sin; that he hates sin; that it excites indignation in him, and that something was necessary in order to make God favorable toward sinful beings. Here again we must not press it too far: and we must not press anything too far when dealing with images. It is a gross caricature to say that God the holy Father hates his children and will not be gracious to them until the Redeemer propitiates him into doing what he does not wish to do. The Scriptures tell us he was sent to be the propitiation for our sins because God loved us. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Yet it is true at the same time that the propitiation was needed because he hated our sins and was angry with them.

(c) Once again, this atoning death of Christ is set before us as necessary to vindicate the right. The most majestic and dignified conception that enters your soul is the conception of moral obligation. There is the word "ought"-"I ought to do this, and ought not to do that." If a man's soul in its deepest fibers responds thrillingly to that sentiment, he has got something in him. The right ought to prevail. Alas! how often, how sadly, how wretchedly, it is otherwise. Our observation of life often leads us to see how wrong goes up and right goes down and we think there ought to be a compensation somehow for such a state of things, under the government of the supreme sovereign, the high and holy God. If our moral nature requires this and cannot be satisfied without some such idea, so does the law of God require it. What propriety is there in having a law if there is to be no punishment for those who violate it? Without some such idea as this the moral government of God would lose its stability. So too there must be something to make it right that God should forgive sin and save the sinner, so that he "may be just," as the Scriptures say he is, "and the justifier of him that believeth in Jesus."

I do not undertake to explain it all; it is a problem that deals with the relations of the finite and the infinite, the relations between sin and holiness, between time and eternity, and if a man thinks he is going to explain and comprehend it in all its relations, of course he deludes himself. If a man is slow to accept it as a fact, until he has it all explained to him he may never accept it. You cannot explain the great fundamental facts of existence, and it is so here. But while not attempting to explain the atonement, we can see how it acts, as a redemption of sin-ruined man, as a propitiation of the holy and sin-hating God, as a vindication of the right. And thus seeing, we rest with satisfaction upon the great fact of the atonement, as revealed in the Scriptures.

There are two great reasons why men do not see the necessity of the atonement; these are inadequate views of sin and inadequate views of God. Let me speak of these. It

is a terrible thing for a man to become so familiar with the idea of sin that he says glibly, "I am a sinner," and does not think what it means. It is yet more terrible when he deludes himself into denying the fact. I remember asking a young man who came to see me some years ago if he was a Christian. He answered, "I hardly suppose you would think me one." I said, "If you are not a Christian, you know you are a sinner." "Well," he said, "that depends." Poor sophisticated fellow! When people don't much believe that they are sinners, then it is utterly useless to talk to them about atonement. They see no necessity for it, of course not, if they feel that they personally have no need. Alas! how natural it is for us to have inadequate views of sin. We are so accustomed to it in ourselves and in life all around us. A man says, "Yes, I am a sinner, of course I am, all men are sinners," and that thought that all men are sinners breaks the force of self-condemnations of conscience, and the custom of prevailing immorality weakens our perception of the evil of sin. It is very hard at all times, and especially in an age so inclined to materialism, to have adequate views of sin. It is only in proportion as we realize the evil of sin that we see the necessity of atonement, and on the other hand a hearty recognition of the atonement gives us more adequate views of sin.

The other great reason why men fail to see the need of atonement is that they have inadequate views of God. I am weary of this everlasting talk about God as simply merciful and loving. Weary because that is only one side of the truth. God is not only merciful and loving, God is just. God is holy, and it is quite as needful to appreciate his holiness and his justice as it is to appreciate his love and mercy. My friends, we live in times when a dreamy humanitarianism prevails, when false notions of clemency are perverting the lives of very many well-meaning men. There are people who shrink from the notion of capital punishment, who believe it is wrong to inflict capital punishment for anything. A French writer has well said, "I should be pleased to see capital punishment discontinued, and the sacredness of human life respected, if the murderers will make the beginning." A sentimental pity for criminals may be a very hurtful thing. So likewise we are often told now that children must never be punished in school, and scarcely ever punished by their parents at home. What is to become of us if we give way to these milk-and-water notions, and lose sight of holiness, justice, and right?

But as I have already said, I do not attempt to explain the nature of the atonement. I only wanted to remind you of some of the reasons why, according to the Scriptures, it is necessary that there should be an atonement. If a man says to me, "Do you understand the exact nature of the atoning work of Christ so that you can give me the philosophy of it?" I answer, "No, of course not, but if God is satisfied with the provision he has made, if it is his own provision, and if he proclaims it as sufficient, that is enough for me, and why should not that be enough for you? God says to you and to me, 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

I remember reading a few years ago the story of a party of Hindus, who were traveling along one day, and one of them was stricken down and fell by the way. The other natives looking carelessly at him went along in their selfish fashion, but a

missionary stopped by the poor man and kneeling by him said, "What is your hope for eternity? Have you any hope for eternity?" And feebly, with dying breath, the dusky native gasped, "The blood of Jesus Christ cleanseth us from all sin. 'Where did you learn that?" the missionary asked. But he could tell no more and died. In the bosom of his garment the missionary found one leaf out of the New Testament in the man's own language, and there were the words that had struck into the soul of the man, the words that had helped him, living and dying-the words of our text today. "The blood of Jesus Christ his Son cleanseth us from all sin."

Ah! my friends, amid all the blessings of this great country, the light of science and the light of literature, amid all the nobleness and real sweetness of what we call culture, amid all the blessedness of Christian homes and Christian society, there is no higher thought for you and me than that uttered to the missionary as he knelt by the poor Hindu's side. Let us take those words as ours for life, and for death, and for-ever: "The blood of Jesus Christ his Son cleanseth us from all sin."



Book Review

Life in Dixie During the War

by **Mary A. H. Gay**

Mercer University Press, 2000, 442 pages, PB.

Review by H. Rondel Rumburg

This book was originally published in 1897. This edition has J. H. Segars as its editor. First, consider something of the authoress herself.

Confederate Veteran Vol. XXVII, March, 1919 had the following article about Mary A. H. Gay:

NOBLE GEORGIA WOMAN.

Miss Mary A. H. Gay who died on November 21, 1918, at Milledgeville, Ga., was a line type of the woman of the Old South. She was bright and high-minded and ever active in good works. She was the author of several books, one of which, "The Pastor's Story and Others," went into eleven editions. Her "Life in Dixie During the War" gave her intimate connection with the stirring events of the war period.

Miss Gay was over ninety years of age at the time of her death and had spent the greater part of her long life in Decatur, Ga. Capt. William L. Ritter, of Reisterstown, Md. writes of having met her in 1863 when in camp at Decatur, and their friendship had extended through the many years since. Her mother's home gave its hospitality to all the boys in gray. She often talked to him of her experiences during the war, and he advised her to put them in a book; but it was some twenty years or more later that she gave to

the world her war story. The family was quite wealthy before the war, but its devotion to the cause of the Confederacy and to the comfort and care of the sick and wounded Confederate soldiers drained its resources.

The tablet on the gate to the Confederate cemetery at Franklin, Tenn. gives the name of Miss Gay and what she did for that hallowed spot. Her brother, an officer, was killed at the battle of Franklin, and when she visited after the war she noticed the need of a good fence about the enclosure and markers at the graves. She was then without funds herself; but she immediately undertook the raising of a fund for this cemetery work, and that she succeeded is attested by the tribute to her on this tablet at Franklin.

It is said that Miss Gay was unusually brave and fearless and that during the battles around Atlanta she stood on the veranda of her home, which was between the opposing lines, and watched the fierce conflict, awaiting the opportunity to give aid. When Sherman left Atlanta the people were without the necessaries of life, and Miss Gay secured an old army horse and wagon and made forty-mile trips through the country, purchasing supplies for the destitute women and children. On her fourth trip her horse fell dead in the road some miles from Decatur. All of this was at her own expense. Captain Ritter says; "Many thrilling events could be related of which this brave noble Georgia woman was the heroine." (This concludes the *Confederate Veteran* article)

Life in Dixie During the War is an exceptional book written by a lady with a Southern heart for Christ and the South. The Yankee Major Campbell approached her and said, "Miss Gay, our mission is a painful one, and yet we will have to carry it out unless you satisfactorily explain acts reported to us." She asked the nature of those acts. "We have been told that it is your proudest boast that you are a rebel, and that you are ever on duty to aid and abet in every possible way the would-be destroyers of the United States government..." In reply she said:

"Gentlemen, I have not been misrepresented, so far as the charges you mention are concerned. If I were a man, I should be in the foremost ranks of those who are fighting for rights guaranteed by the Constitution of the United States. The Southern people have never broken that compact, nor infringed upon it in any way. They have never organized mobs to assassinate any portion of the people sharing the privileges granted by that compact..." (130) Later she wrote, "If this be sufficient cause to expel me from my home, I await your orders. I have no favors to ask." (132)

Miss Gay is a marvelous writer. The book is difficult to put down. Her book gives you such a view of events that you can almost smell the gun powder and see the history unfold before your very eyes.

The revival that the Lord sent to the Confederate Army in the Dalton, Georgia area is described through the eyes of her brother and she records it for our benefit. There is a good section on this revival. From one of the letters we have the following:

“Near Dalton, April 5th, 1864.— We have had for some weeks back very unsettled weather, which has rendered it very disagreeable, though we haven’t suffered; we have an old tent which affords a good deal of protection from the weather. It has also interfered some with our meetings, though there is preaching nearly every night that there is not rain. Brother Hughes came up and preached for us last Friday night and seemed to give general satisfaction. He was plain and practical, which is the only kind of preaching that does good in the army. He promised to come back again. I like him very much. Another old brother, named Campbell, whom I heard when I was a boy, preached for us on Sabbath evening. There was much feeling, and at the close of the services ... I shall never forget that blessed half-hour that followed; from every part of that great congregation they came, many with streaming eyes; and, as they gave that old patriarch their hands, asked that God’s people would pray for them. Yes, men who never shrank in battle from any responsibility, came forward weeping. Such is the power of the Gospel of Christ when preached in its purity. Oh, that all ministers of Christ could, or would, realize the great responsibility resting upon them as His ambassadors.

“Sabbath night we had services again, and also last night, both well attended, and to-night, weather permitting, I will preach. God help me and give me grace from on high, that I may be enabled, as an humble instrument in His hands, to speak the truth as it is in Jesus, for ‘none but Jesus can do helpless sinners good.’ I preached last Sabbath was two weeks ago to a large and attentive congregation. There seemed to be much seriousness, and although much embarrassed, yet I tried, under God, to feel that I was but in the discharge of my duty; and may I ever be found battling for my Savior. Yes, my sister, I had rather be an humble follower of Christ than to wear the crown of a monarch. Remember me at all times at a Throne of Grace, that my life may be spared to become a useful minister of Christ.

“Since my return we have established a prayer-meeting in our company, or, rather, a kind of family service, every night after roll call. There is one other company which has prayer every night. Captain F. is very zealous. There are four in our company who pray in public—one sergeant, a private, Captain F. and myself. We take it time about. We have cleared up a space, fixed a stand and seats, and have a regular preaching place. I have never seen such a spirit as there is now in the army. Religion is the theme. Everywhere, you hear around the campfires at night the sweet songs of Zion. This spirit pervades the whole army. God is doing a glorious work, and I believe it is but the beautiful prelude to peace. I feel confident that if the enemy should attempt to advance that God will fight our battles for us, and the boastful foe be scattered and severely rebuked.

“I witnessed a scene the other evening, which did my heart good — the baptism of three men in the creek near the encampment. To see those hardy soldiers taking up their cross and following their Master in His ordinance, being buried with Him in baptism, was indeed a beautiful sight. I really believe, Missouri, that there is more religion now in the army than among the thousands of skulkers, exempts and speculators at home.

There are but few now but who will talk freely with you upon the subject of their soul's salvation. What a change, what a change when one year ago card-playing and profane language seemed to be the order of the day. Now, what is the cause of this change? Manifestly the working of God's spirit. He has chastened His people, and this manifestation of His love seems to be an earnest of the good things in store for us in not a far away future. 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.' Let all the people at home now, in unison with the army, humbly bow, acknowledge the afflicting hand of the Almighty, ask Him to remove the curse upon His own terms, and soon we will hear, so far as our Nation is concerned, 'Glory to God in the highest, on earth peace, good will toward men!'

"I received the articles ma sent by Brother Hughes, which were much relished on the top of the coarse fare of the army. * * * Write me often. God bless you in your labors to do good.

Your affectionate brother,
T. J. Stokes." (79-82)

Mary wrote of many events in her life and what follows is one of them: "When the smoke of the battle cleared away, my mother and her ebony charge returned home. Toby quickly sought his pallet, and burning fever soon rendered him delirious the greater part of the time. In one of his lucid intervals, he asked me to read the Bible to him, and he told me what he wanted me to read about, and said:

"Miss Missouri used to read it to me, and I thought it was so pretty." And I read to him the story of the cross — of Jesus' dying love, and he listened and believed. I said to him:

"My boy, do you think you are going to die?"

"Yes'm, I think I am."

I bowed my head close to him and wept, oh, how bitterly.

"Miss Mary, don't you think I'll go to heaven?" he anxiously asked.

"Toby, my boy, there is one thing I want to tell you; can you listen to me?"

"Yes'm."

"I have not always been just to you. I have often accused you of doing things that I afterwards found you did not do, and then I was not good enough to acknowledge that I had done wrong. And when you did wrong, I was not forgiving enough; and more than once I have punished you for little sins, when I, with all the light before me, was committing greater ones every day, and going unpunished, save by a guilty conscience. And now, my boy, I ask you to forgive me. Can you do it?"

"Oh, yes'm!"

"Are you certain that you do? Are you sure that there is no unforgiving spirit in you towards your poor Miss Mary, who is sorry for all she has ever done that was wrong towards you."

"Oh, yes'm!"

“Then, my boy, ask the Lord to forgive you for your sins just as I have asked you to forgive me, and He will do it for the sake of Jesus, who died on the cross that sinners might be redeemed from their sins and live with Him in heaven.”

I can never forget the ineffable love, and faith, and gratitude, depicted in that poor boy’s face, while I live; and as I held his soft black hand in mine, I thought of its willing service to “our boys,” and wept to think I could do no more for him, and that his young life was going out before he knew the result of the cruel war that was waged by the Abolitionists! He noticed my grief, and begged me not to feel so badly, and added that he was willing to die. (140-142)

She described the results of Sherman in her state: “Nothing was left but standing chimneys, and an occasional house, to which one would have supposed a battering ram had been applied. I looked up and down, and in every direction, and saw nothing but destruction, and the gaunt and malignant figure of General Starvation striding over our beautiful country, as if he possessed it. I shook my head defiantly at him and went on, musing upon these things. I never questioned the wisdom or goodness of God in permitting them, but I pondered upon them, and have never yet reached their unfathomable depths.” (232)

In the Appendix she dealt with the War Crimes of the enemy which is worth the book itself and the book is a mine of Southern jewels.

Former Confederate Chaplain J. William Jones said of the book: “*Life in Dixie During the War* is a charming story of home-life during those dark days when our noble women displayed a patient endurance, and active zeal, a self-denying work in the hospitals, a genuine patriotism, a true heroism which equaled the record of their fathers, husbands, sons and brothers in the army.

“But Decatur, near Atlanta, was the scene of stirring events during Sherman’s campaign against the doomed city, and Miss Gay’s facile pen vividly portrays historic events of deepest interest...

“It is, in a word, a vivid and true picture of *Life in Dixie During the War*, and should find a place not only in our Southern homes, but in the homes of all who desire to see a true account of the life of our noble women during those trying days.

Rev. John William Jones.

The Constitution,

May 2nd, 1893.”

This reviewer agrees with the commendatory words of the former chaplain in the Army of Northern Virginia—J. Wm. Jones. I have received such a blessing in reading and rereading this book and parts of it over again. H. Rondel Rumburg.



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.