

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

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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

“The learned, the great Apostle Paul ceased not to warn night and day with tears. If, dear neophyte brother, you have not a good supply of tears on hand, you had better not set out on your ministerial pilgrimage through earth’s ‘vale of tears’ without replenishing your stock, for you may need them.”

Chaplain Andrew Jackson Potter

26th Texas Cavalry, Debray's Regiment



Editorial

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

Who will enter God's glorious presence? The Bible declares that only those who are as perfectly pure as God! Without righteousness no man shall see God. Are you righteous? The Word of God says, “There is none righteous, no, not one.... All have sinned, and come short of the glory of God,” (Rom. 2:10, 23). There is not one fallen human being who is “righteous.” Since sin is unrighteousness and all have sinned and come short there is no hope *humanly speaking*! Nothing unclean can enter the precincts of the perfect and eternal God's presence. The Bible says, “there shall in no wise enter into it (heaven, the presence of God) anything that defileth (or makes unclean), neither whatsoever worketh abomination, or maketh a lie” (Rev. 21:27). Nothing unclean or unrighteous shall enter heaven! So, can you enter the presence of the perfect God in His perfect place? *Humanly speaking* it is *not* possible!

How many human beings *seek after* God? In truth, “There is none that seeketh after God” (Rom. 3:11) in the true sense of the word. The word “seek” implies that man is lost and not that God is hiding. Why do people not seek God? God is light and men love darkness rather than light, this was Jesus' depiction. “They are *all gone out of the way*,

they are together become unprofitable: there is *none that doeth good*, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: There is *no fear of God before their eyes*" (Rom. 3:12-18). The total being of man is corrupt and man is dead in trespasses and in sins. "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). The Word of God reveals that man is in a hopeless state—"having *no hope*, and *without God* in the world" (Eph. 2:12)!

This brings up the question: "Is there any way this dynamic can be changed?" Also, "Can anything be done about man's hopeless estate?" The answer is "yes!" This is why God sent His Son into the world. We need the God kind of righteousness, the righteousness of Christ, and that is "the righteousness which is of God by faith" (Phil. 3:9). How can we have this kind of righteousness? This brings us to consider *the doctrine of imputation*.

Romans 4:5-8, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God *imputeth righteousness* without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will *not impute sin*."

What is imputation? The most basic meaning is "to reckon a debt to another's account." In imputation our sins were debited to Jesus' account and His perfect righteousness was credited to our account. This is illustrated in what Paul meant when he told Philemon to put Onesimus the runaway slave's debt on his account (Philemon 18). The act of imputation is simply the charging of one with something. It means just what we mean by our ordinary use of the term. Therefore, when God is said "*to impute sin*" to anyone, the meaning is that God accounts such a one to be a sinner who is guilty and liable for punishment. Similarly, the non-imputation of sin simply means to not charge a person with sin—"Blessed is the man unto whom the LORD *imputeth not iniquity*, and in whose spirit there is no guile" (Ps. 32:2). In the same manner, when God is said "*to impute righteousness*" to a person, the meaning is that He judicially or legally declares that person to be righteous and entitled to all the rewards of a righteous person on the basis of the righteousness of Christ (Rom. 4:6, 11; 5:17-19).

Understanding *imputation* is of vast importance. Why? The eternal salvation of your soul is important? The Lord Jesus said the soul is of more value than the whole world, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26)? *Imputation* is the means of our salvation for if we pay for our own sins the end is eternal damnation in hell. The wages for our sin is eternal death. Our sin debt was canceled when Jesus received our imputed sins and paid for them on the cross. Our sins were "given" to Jesus. When He died on the cross, our sins, in a sense, died with Him. The righteousness of Christ was His perfect obedience to the Father in His complete

obedience to the Law and His righteousness was imputed or given to make us righteous. In short, our sins were given to Jesus, and His righteousness was given to us. Technically speaking our sins were imputed to Jesus and His righteousness was imputed to us. In justification there is a declaring of one righteous and there is imputing righteousness. Christ took the sins of the redeemed upon Himself, and imputed His righteousness to them giving them eternal residence with God (Phil. 3:20; Eph. 2:18-22).

Thus all who have the imputed righteousness of Christ have an entrance into the perfect presence of God and into the glories of heaven, all on the basis of the salvation wrought in Christ. Therefore, we are “in heavenly places in Christ” (Eph. 1:3, 20).

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This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's article giving an overview of the history of and current repudiation of *Confederate Memorial Hall, Vanderbilt University*. Vanderbilt University, like many Southern institutions, including Christian denominations, has sold out their heritage for a mess of politically correct pottage. Your editor has provided Part I of a biographical sketch of *Chaplain Andrew Jackson Potter* which deals with his life from birth up to the war. Assistant editor, Mark Evans, has written an article entitled *Sowing and Reaping*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Joseph M. Atkinson on the topic, *God the Giver of Victory and Peace*. Our *Book Review* by Kenneth Studdard examines the book, *The Gospel in Enoch: A Doctrinal and Biographical Sketch of Enoch*.

Soli Deo Gloria,

Editor H. Rondel Rumburg

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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

As Confederate Americans with strong Christian faith we are faced with challenging days. Our faith, of course, continues to be attacked. There are Christians in certain parts of the world who are dying for their faith. In our own country we view contemporary culture "chipping" away at the moral fiber of biblical truth. What was once discussed only in the closed areas of society is now brought forth into bright light for public display. If one speaks for life, morality, integrity, and purity, that one can be called "hateful, unloving, and prejudice." Our faith is under attack.

In addition, our Confederate heritage is assaulted each day. Flags are being removed. Monuments are being taken down. Street names are being changed. Athletic team mascots are discarded. School names are altered. One who speaks out against this type of uncontrolled hysteria can be branded as "a racist filled with vile hatred." Our Confederate heritage is under attack.

In view of these attacks, let the word go forth. We are people of faith and we will not change or abandon our beliefs. We are people of Southern Heritage and we will not apologize for honoring the Confederate soldier, defending his good name, emulating his virtues, or perpetuating those principles he loved, for we love those same principles. In 1861 the South took a bold stand for freedom, liberty, justice, and self-determination. The easy path, the path of least resistance, and the path without sacrifice would be the path of capitulation. This path the South refused to walk. They took the difficult path and the path of sacrifice; but they had to -- it was the path of truth, honor, duty, and valor.

We are their decedents. Their blood flows in our veins. Their sacred honor is in our hands to defend; and this we will do. We will not go away quietly. We will speak out. We will parade our colors. We will defend our monuments and yes we will build more. For each Confederate flag unjustly removed, we will post two in its place. Confederate Americans are not going away. The hope of our land is found in Southern ways, ways which reflect faith in God, integrity of character, and boldness of spirit.

Our Christian faith leads us to prayer in times of adversity. Many were the prayer meetings on the battlefields of the 1860s. Confederate soldiers and their chaplains banded together at the throne of God to seek His will, guidance, wisdom, protection, and grace. In this time of struggle, we will not do less! We will be found at God's throne on our knees praying for our country and praying for our SCV leaders. We must be steady in faith and strong in heritage in the midst of injustice, tyranny, and prejudice.

During these challenging days I know that we will be in prayer for the good men serving on the GEC. They are called upon to make extremely important decisions and certainly need the guidance of the Lord.

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article Confederate Memorial Hall, Vanderbilt University

Ray L. Parker

The History

In 1933 the United Daughters of the Confederacy donated \$50,000 to George Peabody College for Teachers, Nashville, Tennessee, for the construction of a dormitory for female students who were descended from Confederate soldiers and were studying for a teaching profession. These students were allowed to utilize this building free of charge. The building was designed by Henry Hibbs and was completed in 1935. The residence was named Confederate Memorial Hall to honor Confederate soldiers killed during the War Between the States. The building is listed on the National Register of Historic Places.

Here enters Vanderbilt University. Vanderbilt began in 1872 with the vision of Nashville Bishop, Holland Nimmons McTyeire. The school was originally named The Central University of the Methodist Episcopal Church, South, with the designated purpose of training ministers. The devastating economic condition of the Reconstruction Era in the South, however, delayed the opening of the school.

Bishop McTyeire's sister-in-law was married to Frank Armstrong Crawford Vanderbilt of New York City, the richest man in America at the time. Vanderbilt was considering establishing a college on Staten Island, New York. McTyeire persuaded Vanderbilt to endow Central University in Nashville. With this endowment, the school's trustees renamed the University to honor Vanderbilt.

Due to administrative conflicts, the General Conference of the Methodist Episcopal Church of the South severed ties with the University in 1914. The Conference established a new University. The new school was named Southern Methodist University.

Currently Vanderbilt has over 6,800 undergraduate and over 5,800 graduate students. Students from all 50 states and 90 foreign countries attend the University. The undergraduate program offers over 70 majors and the graduate division has six professional schools including a School of Divinity. In its 2016 edition, *U.S. News and World Report* ranked Vanderbilt 15th among all national universities.

The Conflict

Vanderbilt University acquired Peabody College in 1979. In 2002, the University resolved to remove the word "Confederate" from Confederate Memorial Hall. The United Daughters of the Confederacy initiated legal proceedings to stop this action. In 2003, this lawsuit was dismissed in Davidson County Chancery Court. However in 2005, the Tennessee Court of Appeals ruled that the University could remove the word "Confederate" only if it paid damages (in current value) to the United Daughters of the Confederacy who had originally donated for the construction of the Hall. The University decided not to pay damages and thus to leave the word "Confederate" on the Memorial Hall. They did, however, begin to refer to the building only as "Memorial Hall" in all of their official publications.

In the last few weeks this conflict has once again reared its ugly head. The University has decided to pay \$1.2 million to the United Daughters of the Confederacy so that the word "Confederate" can be removed from Confederate Memorial Hall. Vanderbilt Chancellor, Nicolas Zeppos, stated of the word *Confederate*, "It's a symbol that is, for many people deeply offensive and painful ... And to walk past it or to have to live in that space is really something that I just don't think is acceptable." Doug Jones, the UDC attorney replied, "All it was, was a simple monument for the boys in Tennessee that died (in the War Between the States)." Jones concluded, "'We think rewriting history's just terrible. And I think it's a very sad day for a school with that kind of reputation to be condoning that."

The Challenge

As Christians and as members of the Sons of Confederate Veterans we take historical accuracy very seriously. We know there are those who *misrepresent* "the faith which was once delivered unto the saints" (Jude 1:3). And we must respond with due diligence proclaiming the truth of God's eternal Word. Probably the most direct declaration of the simplicity of salvation is found in the words of the Apostle John. John, under the inspiration of the Holy Spirit, wrote, "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11-13). This is the message we will preach -- though others may preach another message.

In regard to Southern heritage, we must also take a bold, decisive stand. Our Confederate ancestors acted with integrity, honesty, bravery, and duty in the face of a tyrannical Federal government -- a challenge which still confronts all freedom loving Americans yet today. We will not bow our heads in shame at the word *Confederate*. We will not become involved in "an eternal apology" for the brave acts of our ancestors. We will defend our rights to speak freely. We will defend our monuments. We will fly our flag. Each of these items represents historic accuracy.

The actions of Vanderbilt University, though unjustified and filled with bitter prejudice, have none-the-less established a precedent. The University accepted the decision of the Tennessee Court of Appeals and paid damages (in current value) to the United Daughters of the Confederacy so that they might remove the word "Confederate" from Confederate Memorial Hall. With the application of this court decision, we will now expect payment when our monuments are moved and our heritage is disturbed. To

quote SCV Commander-in-Chief Thomas Strain, "The SCV will not abandon our ancestors, and thanks to the precedent set by Vanderbilt University, we will expect full reimbursement whenever memorials to our Confederate ancestors are desecrated. If they are to be discredited, insulted, and expunged from our common history, at least we, their proud descendants, will be repaid in their stead. Such funds will be used to the glory of their names and deeds."



Chaplain Andrew Jackson Potter
"The Fighting Parson"
(1830-1895)

26th Texas Cavalry, Debray's Regiment

By Dr. H. Rondel Rumburg

Part I

Birth and Early Life

On April 3, 1830 Andrew Jackson Potter was born to Joshua and Martha Potter. The place of birth was Chariton County on the North Grand River in Missouri where Andrew grew up. The parents were native Kentuckians. Andrew was the third son. Joshua Potter was in the War of 1812 and he greatly admired the hero of the Battle of New Orleans, Andrew Jackson. This admiration was evident in the naming of his third son. His mother was "a communicant of the old Calvinistic Baptist Church."

Educational opportunities were very limited where Andrew grew up and this, in addition to the family's poverty, would not have allowed for educating the seven Potter children. Young Andrew had about three months of training in school. He practiced spelling in his spare time until he could read to some degree, but had not yet learned to write.

Andrew was about ten when his father died. His father's estate did not leave even a shelter for the family. He was hired to ride in horse races. His employer taught him in

his early education, along with card playing and of course, horse racing. This was his frontier upbringing. His early life was very sinful. It was said of him, "Up to the day of his conversion he was simply a bold, zealous man of sin, yielding to the strongest current of influences about him, and his heart's natural inclination...." Perhaps he could be called a poster child for total depravity. He seemed to delight in revenge and he despised cowardice and cruelty.

Andrew Potter met and married Emily C. Guin, a native of Missouri, whose family moved to Texas as did Andrew's. They married in 1853. Their union was blessed with fifteen children. Emily was a godsend for Andrew as he lived to realize.

Coming to Christ

In 1856 it pleased the Lord to bring Andrew Jackson Potter to Christ as Lord and Saviour. He attended a camp meeting which lasted about a month. Rev. Charles Thomas was in charge, and Rev. I. G. John was also one of the preachers. The young man said that his "conversion to Christianity" was "a marvel to some who knew his former life of wickedness." This author wants him to give his own testimony:

I only knew that I was a wicked sinner, and that it was nobody's business but my own, thinking that no one had any right to interfere or meddle with my affairs. So it is seen that I had much to learn, and a long way to travel.... I was converted, or born again, at the great camp-meeting in Bastrop County, in the year 1856.... I learned, to my great indignation, that quite a number of my old comrades in vice had been what they called 'converted,' and others were...seekers. I drew near the scene of action to try to put an end to such foolishness, and rescue some of my deserted associates.... I had gone there full of heaven-defying wickedness in my poor heart, to defy the hosts of God's conquering Israel, but I soon suffered a similar defeat.... I stood at the outskirts of a large assembly, and he (Rev. John) seemed to fix his keen, black, penetrating eyes on me, and his shrill voice fell like thunder-peals of warning on my ears, such as I had never heard before. Peal after peal, as the roaring surf telling of distant storms, startled my guilty soul, while bitter remembrances and tormenting fears came over me. I had been in many a close place of alarming dangers, meeting in deadly contest overpowering numbers of daring savages, their arrows flying, their uplifted lances gleaming in the sunlight a moment, then piercing the heart of a comrade by my side; I had seen them fall, bleeding, dying, and dead; I had heard their groans and piteous wails in the dying strife, while my heart was nerved with bitter hate and cruel revenge; but now I was standing in the thickest range of Jehovah's divinely-hurled arrows. My heart was pierced by the cold iron of sacred truth.... As one deserted of his friends, I seemed alone, disarmed and helpless, like unto the solitary oak in the old field, barkless and limbless, peeled by the scathing lightning constantly streaming from the wrathful heavens, while the earnest preacher poured on my naked heart the divinely-fired truth.... I felt my foundation

giving way.... Dives in his tormenting flames could not have suffered much greater agonies of soul than rent my troubled mind. The guilt of a miserable life lay all its ponderous weight upon my writhing conscience. There I stood, as if chained to the earth, a mass of spiritual ignorance and guilt. But soon I felt the iron fetters of my heart begin to loosen their clasp upon me. My old hardness of heart began to relent, and unbidden tears flowed down as if a mountain of snow had dissolved within me. There I stood still, a weeping prisoner of a thousand tears.... I strove to conceal my convictions, but my efforts were fruitless. I then determined to leave the meeting, but I could not get away. My wounds were too deep to heal. Next morning an experience-meeting was held, and all the young converts were requested to speak. As one after another arose and told how the love of God had been shed abroad in their hearts, their experience made a powerful impression on me.... I lingered about the meeting three days, and my condition increased in intense sorrow. In the afternoon Mr. John made another fearful attack on the sinful, which compelled me to a full surrender, and by the aid of two good men I...melted into penitent tears. I truly cried unto the Lord for mercy till the close of the hour's service, when...I was asked to unite with the Church, which I refused to do, on the grounds of my ignorance of Church matters, and of my former abandoned course of wickedness, lest I might relapse into sin and disgrace myself and the Church.... I revolved the subject in my mind, and resolved to join the Church, and reform my life, and do all and whatever God might require of me; and I arose and gave the preacher my trembling hand, and just then heaven seemed to open and pour its treasures of bliss into my willing heart. 'My joys were immortal.'

Later he said that every faculty of his being shouted, "Glory to God!" "Amazing grace! How sweet the sound" became his hymn and he said it had lifted up his soul many a time when depressed by difficulties in this rugged world.

Now he set about to become educated so that he would be able to grasp the Word of God. He said, "I put all on His altar, and was willing to do any thing, or go anywhere."

The Lord's Call

A. J. Potter had joined the Methodist Episcopal Church, South. He became an avid student and witness for Christ who had saved his soul and purged his sin. He was appointed as class leader. In time he entered the itinerant ministry. He explained: "I felt impressed with a sense of duty to offer myself for the frontier mission-field of West Texas, as my experience in border life and Indian warfare clearly pointed me out for that sphere." He spent thirteen years declaring the gospel of Christ in pioneer areas from the Colorado to the Rio Grande Rivers. He was used of the Lord and saw revival under his ministry.

In the winter of 1861 preacher Potter was impressed to go back to his birth state of Missouri to the old home where he was born. He believed he must bring Christ to his

kinfolks. Since he was strapped for funds, he joined a Mr. Miller to take a herd of cattle to Kansas. After more trials than he expected they made the trip in forty-seven days. He was now about a hundred miles from the old home. Miller fitted Potter out with a new suit and they bid one another a farewell. He then set out to finish the journey. He came to the home of his sister Mrs. Jesse Jennings. His arrival brought together a gathering and they stayed up all night. He was appointed to preach on the Lord's Day. The word spread, "Andy Potter has come back, and is a preacher, and he is going to preach here to-day." The day was characterized as the return of the prodigal. "A revival began that day which lasted some three months." A number of souls came to Christ and some were family. Thus the Lord owned his ministry by sending revival.



Sowing and Reaping

Mark W. Evans
Past Chaplain-in-Chief

Our land is reaping the fruit of rebellion against God, including broken homes, drug addiction, vile crimes, suicides, mass murders, gross moral perversions, abortions, and political corruption fueled by ecclesiastical apostasy and corruption. In church and state, the fruits of unrighteousness cannot be denied. The land of the free is now led by communists, atheists, tyrants, and criminals, bent upon the destruction of our constitutional republic. In the midst of the evil deluge are freedom-loving Christians who refuse to bend the knee to Baal. Such were many of our Confederate relatives.

The fledgling Confederacy sought Constitutional liberty. It was an agricultural region populated by self reliant, God fearing individuals loyal to God and their sovereign states. Ministers in the churches believed and proclaimed the truths of the Scriptures. Households attended Sunday services and many lived according to God's Word. Families prayed together and had daily times of worship. Even in more heavily populated sections, there were many followers of the Lamb. Revival came to such areas as Charleston, SC and Lexington, VA. When the war began, parents were concerned for the spiritual welfare of their loved ones in the evil environment of military camps. Confederate Chaplain W. W. Bennett said of Christians entering the war: "Some of these, alas! cast away the 'pearl of great price,' others suffered its luster to be dimmed, but the majority kept it bright and untarnished throughout the dreadful ordeal. The influence of such men in the worst of armies would be powerful for good; how great it must have been among such soldiers as marched under the Southern banner! It has been well observed that 'no Christian soldier can pass through a campaign, and exemplify the Christian tempers and qualities looked for in a follower of Christ, without dropping seeds of saving grace into some minds and hearts that will culminate in everlasting life'" [Bennett, *The Great Revival in the Southern Armies*, pp. 19, 21].

As the war advanced, the fruit of Christianity became increasingly apparent. For example, when one minister gathered soldiers for a service he requested a Bible to be placed on the stand. A young, tall soldier, presented his personal Bible. The preacher was deeply moved as he read the words written on some blank pages. He said: "[M]y eyes were filled with tears. On the blank leaves were written the parting words of love and affection of the dear ones at home, with the kind advice and earnest prayers for the safety and happiness of the owner of the Book. I closed the Book with feelings of most sacred character and was far better prepared, by this simple incident, for the solemn services of the hour. In the course of the sermon, I remarked that they were now peculiarly the subjects of earnest prayer and anxious solicitude. That for them, at this hour, prayer from many a heart and home-altar was ascending to God -- that as in the volume I then held in my hand, which had been laid on the table by my unknown young friend, so each had with him a similar silent yet painful witness of the anxiety, devotion and prayers, as pledged in these sacred gifts of their loved ones at home -- that they should now pray themselves to their heavenly Father and engage earnestly in His service." The speaker recorded: "There was a low and gentle wail which came up from that weeping crowd like the mournful sounds of the passing breeze through the lofty pines of the distant forest" [Bennett, pp. 20, 21].

The battle hardened defenders of Dixie faced musket and cannon fire, yelled the war cry that chilled Northern blood, yet gave tender attention to the eternal promises and abounding grace revealed in God's Word. They found rest for their souls as they repented of sin and believed that Christ died for them on the cross. In most unlikely circumstances, the Lord gathered a vast harvest of souls from the Southern armies. One writer during the war said: "We cannot express our feelings while we think of them. Glorious fruits of the grace of God are these men that have been 'born again' on fields of blood. They left their homes for battle with a desperate foe -- they entered into associations and upon scenes, by universal consent, the most unfavorable to piety; but the ever-blessed Savior went with them; listening to ten thousand fervent prayers, he revived his work and made the *still, small voice* to be heard amid the thunder of war. It is a sublime expression of mercy" [Bennett, pp. 18, 19].

What an astonishing contrast between the fruit of rebellion against God in our land today and the fruit of submission to God and His Holy Word in the past. To the one comes sin, misery, hate, murder, suffering, poverty, chaos, and eternal death. To the other comes forgiveness, righteousness, joy, peace, hope, and everlasting life. Chaplain Bennett said: "In the midst of all the privations and horrors of war 'the grace of God appeared' unto thousands and tens of thousands in the camp and in the hospital, 'teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world.' The subjects of this revival were found among all classes in the army. Generals in high command, and officers of all lower grades, as well as private soldiers, bowed before the Lord of Hosts, and with deep penitence and earnest prayer sought the pardon of sins through the atoning blood of

Christ" [Bennett, p. 18]. Christianity, tried in the fire, gave birth to the "Bible Belt." Even now, during our country's shameful degradation, Christ "will build His Church, and the gates of hell will not prevail against it."



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Joseph M. Atkinson (Joseph Mayo), 1820-1891, was a Presbyterian minister. He pastored for 35 years in Raleigh, North Carolina. A native of Virginia, Atkinson was one of four brothers who became clergymen. An elder brother, Thomas, became the third Episcopal bishop of North Carolina. Another brother, John Mayo, served as president of Hampden-Sydney College from 1857 to 1883. After following briefly in the steps of his brothers at Hampden-Sydney College, Joseph transferred to the College of New Jersey, now Princeton, from which he was graduated in 1841. He then entered Princeton Theological Seminary and completed his studies in 1843.

Although his father and brothers were Episcopalian, Atkinson became a Presbyterian. He was licensed to preach by the Winchester Presbytery in 1843 and ordained elder by the same body two years later. From 1843 until 1849, he served as pastor of small churches in Shepherdstown and Smithfield, Virginia. In 1849 he moved to a much larger church in Frederick, Maryland. He was called as pastor of First Presbyterian in Raleigh in 1855. In that influential pastorate he succeeded Drury Lacy, who had just been elected president of Davidson College. After twenty years at First Presbyterian, Atkinson's health gave way, forcing him into the semiretired life of a high school teacher. By 1877 his health had recovered enough to take on the pastorate of the Second Presbyterian Church in Raleigh, where he remained until 1890. Following a year of retirement, Atkinson died at Warrenton.

Although initially opposed to secession, Atkinson wholeheartedly supported the Southern war effort. In addition to his pastoral ministry during the war, Atkinson wrote a number of tracts for Confederate soldiers. The following sermon was delivered in the First Presbyterian Church, Raleigh, on September 18, 1862.

God, the Giver of Victory and Peace. A Thanksgiving Sermon

Weeping may endure for a night, but joy cometh in the morning. Psalm 30:5b

What a perfect picture of the providence of God and the experience of man! Alternation of good and evil, pain and pleasure, light and darkness, joy and weeping is the law of this lower world. In heaven where "transport and security combine," all is

fixed, stable, everlasting; the experience of good is absolute, unmixed, unbounded. There shall be no succession, save of ever-growing felicities; no change, save of a continual rise from glory to glory.

On all those wide extended plains,
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

On earth, whether our state be one of joy or sorrow, we need to be reminded of this glorious prospect--in the one case to sober, in the other to cheer us. The mind takes the color of the passing time, and thinks it will ever be as now it is, and fancies it will always feel as now it feels. But we should know from the varied dispensations of God in the past, from what others and ourselves have undergone, and from the repeated testimonies of the inspired Word, how false this estimate of things!

This is signally illustrated in the recent history of our country. God had good reason to send sorrow; but when sorrow has done its appointed work--when, by the sadness of the countenance the heart has been made better, we may expect the darkened cloud to withdraw and a glorious burst of sunlight to appear, like that which even now "Flames in the forehead of the morning sky," flashes its gladdening rays from east to west, and calls our whole Confederacy to thanksgiving and praise.

It is in happiest accordance with the spontaneous impulse of a Christian people that the honored Chief Magistrate of these States, banded in a common brotherhood of love, of interest, of suffering and of mercies, has called us to grateful ascription and religious rejoicing.

On a memorable occasion, in the personal history of our Lord, Luke 19: 40, when the envious Pharisees rebuked the jubilant rejoicings of the disciples, He said, if these should hold their peace, the stones would immediately cry out. We might well look for a stern and audible rebuke from brute insensate things, if we should withhold our thankful tribute on this day to the God of our salvation. The Lord hath done great things for us, whereof we are glad. Bless the Lord, O, our souls, and forget not all His benefits.

At no distant day in the past, a dark cloud of uncertainty, of disaster, of wrath, overhung our whole Confederacy and discharged its collected fury on our devoted land. A series of unexpected and appalling reverses, beginning with the ill-fated battle of Somerset, followed in rapid succession by the capture of Roanoke Island, the loss of Newbern, Nashville, and of various intermediate points, and culminating in the surrender of New Orleans, the commercial emporium of the South, the evacuation of Norfolk and the blowing up of the Merrimac, had caused all faces to gather blackness. Then the boldest was filled with apprehension. The most sanguine were tempted to despair. The head of every patriot was bowed in profoundest grief. Shall we not be permitted to hope that the heart of every Christian was bowed in humility, confession and supplication? We felt that vain was the help of man, and we cast ourselves on the

fatherhood of God. When brought to the lowest point of public depression and of conscious dependence, our deliverance was at hand. God poured the spirit of dauntless heroism into the hearts of a whole people - soldiers, legislators, leaders, alike. The generous resolution was taken to defend the Capitol of the Confederacy to the last extremity. From that moment our prospects began to brighten. Then came the successful repulse of the enemy at Drury's Bluff, flushed with anticipated triumph and glorying in imagined invincibility. Again our coveted and hated capital was beleaguered by the most numerous and best appointed army of modern times, led by their most trusted and skillful generals. But day after day that mighty host was baffled and beaten back, like the surges of the sea raging against Gibraltar. Their strongest entrenchments were stormed. Their most costly munitions were captured or destroyed by the valor of our troops, animated, sustained and guided by the Lord of Hosts. The defense of Richmond was a prodigy, not only of human heroism but of Divine might. From that day to this, our march has been an unbroken series of splendid successes, under the invisible presence of the pillar and the cloud. Shall we not henceforward ascribe all glory to the Lord of Hosts, while mindful of our inextinguishable debt of gratitude to those noble patriots and martyrs whom He employed for our defense?

When the eyes of the prophet's servant were opened, he beheld the mountain filled with chariots of fire and horses of fire. In the first great battle of Cortes against the Mexicans the enthusiastic invaders imagined that they saw St. James, the patron St. of Spain, leading their fiery forces on to victory. The same inspiring but imaginary vision, only in a form still more glorious, was again vouchsafed during the expulsion from Mexico.--Prescott's Conquest of Mexico, vol. ii. p. 341.

If our eyes could have been unsealed during those seven day's memorable battles before Richmond, we should doubtless have seen a more awful and a more glorious spectacle. We should have seen an angel, terrible as that which smote the host of Sennacherib, hurling back the multitudinous cohorts of our self-confident invaders, filling their ranks with confusion, dismay and death. Weeping may endure for a night, but joy cometh in the morning.

Never in the history of mankind has the wonder-working providence of God been more strikingly manifest than in the successive phases of this contest. We wholly misapprehend the real significance of this revolution if we fail to discern His hand and His counsel in all that has been done, or, with high providence, permitted to be done. For the present, not joyful but grievous, it has doubtless been a divine agency for the spiritual education of our people in the highest lesson of religious wisdom, akin to that painful economy by which Jehovah led his ancient people through the perils of the pathless wilderness to the possession of the promised land. In the successive periods and phases of its progress, it has disappointed all probable anticipations; putting to shame the confident predictions of the wise and vindicating the superior sagacity of humble piety. Its principal agents were themselves even unconscious, before-hand, of the important part which they were designed to bear in the execution of the decrees of

infinite wisdom. So far as it may be permitted to man to interpret it, the great purpose of God would appear to have been to exalt his own glorious sovereignty in debasing the pride of material power and illustrating the supremacy of moral forces. In this point of view, its progress has been to us singularly instructive and cheering. Not only does it stand aloof from all vulgar revolutions, but from that which we have been taught to regard with almost superstitious veneration as the most wonderful and noble in the annals of our race; that by which, under the divine favor, we achieved our independence of the British crown and became the freest and most powerful people in the New World. The course of Providential development in our first Revolution was essentially unlike what we have thus far witnessed in this. Compared with the former, the hand of God is more bare, more open, more visible, in that which is now in process of consummation. The personal history of one man is the record of that revolution. The portion of the life of Washington comprehended within the period, contains and exhausts the Revolution itself. He was not only the type and hero of the Revolution, but what was silently transacted in his thoughtful mind and conceived in his patriotic heart, and executed by his own individual prowess, constituted the sum of the Revolution. Thus far at least there is no one man of whom this can be said. There is no one man to whom the glory of these splendid achievements can be so eminently ascribed. It is this circumstance which especially distinguishes it from our first Revolution. In consequence of his undisputed ascendancy Washington received among us, it is to be feared the glory which is due to God only, and other eminent patriots and statesmen of that day, Henry, Hamilton, Jefferson, Madison and Marshall, were unduly exalted and relied on. The illustrious men of that generation constitute a grand Pantheon, each having his own proper altar and his own particular worshippers. It should indeed be to us a matter of grateful acknowledgement that God has raised up for us in this our time of need, able and godly leaders, like Lee, Jackson, Hill and others, whose character would confer honor on any cause, as their public services would shed luster on any age. But, perhaps, it is well for us that there is no one name with which the transcendent glory of this period of our country's history is too exclusively connected. Thus the apparent sphere of the Divine operation is enlarged, and our dependence on His favor, though not more immediate and absolute, is more conscious and visible.

In perfect consistency with this view, it may be affirmed as a uniform method of Divine Providence, springing, perhaps, from profound causes hidden in the nature of things and in the nature of man, that in all great Revolutionary movements, religious or political, the tendencies of the times should embody themselves in some one heroic individual whom all men are content to take as the type and representative of the whole period. Thus Luther stands forth confessed as the representative of the German reformation, Calvin of the reformation in France, Zwingli of the Swiss, and Knox of the Scottish reformation. Passing now to the domain of civil Revolution, we recognize at once Napoleon, with his brilliant endowments, his indefatigable power of bodily endurance, his inexhaustible fertility of resource, his insatiable thirst of military glory

and supreme indifference to human life as the incarnate genius of the great Revolution in France, near the close of the last and the opening of the present century. At the mention of the American Revolution every eye turns at once to the majestic image of Washington, with his unsullied patriotism, his consummate prudence, his immeasurable, self-control, as the model of all natural and all civil virtues. When we come to our own day, may we not hope that Jackson, the Christian hero, the man of piety and prayer, with a fervency of spirit, like David's in the sanctuary, and a martial ardor like David's in the field, has been graciously given us as the interpreter and impersonation of the Christian element and the Christian consciousness of this grand conflict?

We cannot but regard it as a singular mercy of God, that the men for the most part who are the chief agents of Providence in conducting this Revolution, should be in personal piety, in such perfect correspondence with its religious character; and that the recognition of God in his incommunicable glory as Supreme Disposer of all events, should be so universal among our Rulers and people. So long as we shall deeply feel our dependence on God alone, and put our trust in Him, He will favor us, and our progress will be irresistible as the march of time. Faith is the principle of endeavor and endurance. It prompts energy and produces patience. In its relation to God, it waits and is dependent. They that believe shall not make haste. It says to the subject soul, stand still and see the salvation of God. In its relation to man, it is daring and defiant; seemingly desperate, imprudent, wild and reckless. But when apparently most adventurous, it is in fact most guarded and most prudent; for it is animated by a sublime enthusiasm which links the feebleness of the creature with the almighty of God. The great virtue, therefore, which the crisis demands, and, we trust, has called forth, is faith in God - the perennial source of patience, courage and hope.

We are prone to rebel against the dispensations of the Most High and murmur as did Israel of old. But how is faith in the Divine Providence vindicated even in time! How often within the limited sphere of our own personal concerns, have we seen that our own plans would have been our ruin, and that the events which appeared most disastrous when they occurred, were blessings in disguise. It is the sovereign prerogative of God to bring good out of evil. Thus the awful catastrophe of our apostasy as a race is made the occasion of the eternal salvation of his elect, and of affording therein the most amazing illustration of His glorious attributes, to all intelligent creatures, throughout never-ending ages. And doubtless, each inferior but to us perhaps, scarcely less mysterious evil, as the rupture of what once seemed to us the golden chain that bound together in firm concord this bright sisterhood of States, and in place of amity and peace, gave us the alarms and atrocities of war, will yet find means even out of this visible chaos, to cause a brighter and a more beautiful creation to emerge.

In that magnificent plea of Milton for the liberty of unlicensed printing, the glorious image of his beloved country rises up before him in poetic vision, and he exclaims, "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong

man after sleep and shaking her invincible locks; Methinks, I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full midday beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance." This picture and prophecy we would transfer to our own dear Southern land. Now, she is involved in the heat and dust and blood of the battle: Hereafter, she shall repose in victory and triumph and peace. Now she sits as a widow, forsaken of the nations: Hereafter she shall arise, radiant as a queen, resplendent as the day, crowned with immortal honor, in favor with God and man. Now, she is oppressed, but not overwhelmed; enveloped in flames, but not consumed; in peril, but not appalled; putting her trust under the shadowing wings of the Almighty. Weeping may endure for a night, but joy cometh in the morning.

She is now toilfully learning those precious lessons which she shall teach hereafter to oppressed and struggling nations; and to the proud and heartless Tyrants, who in other lands and in future days, may seek to degrade the noble and enslave the free. She is now making for herself a name which shall be gratefully and admirably murmured wherever freedom has a friend or the God of Providence a worshipper! The only proper view of this Revolution is that which regards it as the child of Providence, who "maketh the wrath of man to praise Him and the remainder thereof He restrains." The ends contemplated by men and the actions permitted, not approved by God, are in many cases, very unlike his ultimate designs. And we may say to our Northern oppressors, as Joseph to his cruel brethren, As for you, ye thought evil against us, but God meant it unto good. Gen. 50:20. All that was affirmed, and more than was imagined of the ulterior aims of those who inaugurated this atrocious war, has been already done or plainly indicated already.

Were we able to interpret aright the painful dispensations of the Almighty, we might find that our frightful series of reverses during the winter and spring, were as truly merciful in their intent as our recent splendid successes. It was a humiliating but needful part of our education as a people. It was a bitter medicine, but we hope it wrought a lasting cure. It taught us our prostrate dependence on Him who, sitting on the circle of the Heavens, hath appointed to the nations of the earth the bounds of their habitation and rules with absolute sway over the councils of Cabinets and the event of battles. It was the indispensable condition of the exercise of virtues, without which no character is complete, whether of an individual or a whole people--virtues less obtrusive and less glaring than heroic prowess on the field of bloody strife, but not less magnanimous, less essential or less rare--the virtues of self-control, of patience, of fortitude and of hope. It has served to exhibit a striking characteristic of our people, previously unknown, it may be, to themselves. I mean their marvelous recuperative energy. In a week after a defeat or disaster, they have seemed as resolute, as hopeful, and as eager as ever. In the presence of terrible calamity, under the pressure of heavy affliction they exclaim,

"All is not lost; the unconquerable will

And resolution never to submit or yield,
And what is more, not to be overcome."

Another quality conspicuously evinced in the progress of this contest has been the singular unselfishness of the great body of our troops, many of them belonging to the best families of our Southern country, born in affluence, nurtured in ease and honor; yet entering the ranks and serving with "proud submission"- with "dignified obedience," under men in every way inferior to themselves, but invested by lawful authority for a temporary purpose with the right and the place of command. The true history of this war will show that nobler instances of knightly courtesy, of generous valor and of chivalrous emprise, have not been found among the best and bravest of our officers, than among the men subject to their authority.

I have spoken thus far of the gallantry of our soldiers and the patriotism of our people, but assuredly not with the design of giving the supreme glory to them. They have been but instruments in the hand of a higher power; channels through which the Divine goodness has streamed forth upon us. For the singular preservation of the precious lives of our leaders and troops exposed beyond all former precedent; for the signal victories vouchsafed to our arms over an arrogant and exulting foe; for the patriotic unity which has animated all classes and both sexes; for the spirit of moderation, of firmness and of humanity which has marked the policy and conduct of our rulers, our fervent thanks are due to that benign Providence who alone bestowed and inspired it all. The glorious deliverances which we have so often experienced heretofore, so far from exhausting the Divine bounty, may under an economy of grace, be turned into an argument for still greater mercies hereafter. When the stripling David armed only with a sling and pebbles from the brook, went forth to meet the giant of Gath, the thought of ancient deliverances kindled his courage. And "David said, Moreover, the Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (1 Samuel; 17: 37).

There ought to be not the spirit of carnal rejoicing and self-complacent boasting among us now, but great solemnity of heart and great tenderness of walk. We should humble ourselves even in the hour of victory, before the eternal Majesty of Heaven and earth, whose right hand and holy arm hath gotten Him the victory. If, by ingratitude and unbelief, we provoke Him to depart from us, our failure and ruin will not be more deserved than dreadful. The brilliant successes with which His favor has crowned our arms and gladdened our hearts, will be like a single star or a small cluster of stars in a firmament of gloom--a bright chapter in a volume written within and without in characters of mourning, lamentation and woe. This contest is not ended. Infuriated by defeat, our enemies are more rancorous and implacable than ever. They are summoning new levies of hundreds of thousands, to effect, if possible, the subjugation of our people and will resort to every device which cruelty, sharpened by malice and mortification, can suggest to effect their purpose. In these circumstances we look to that God who

delivered David and Israel, and while we celebrate His past goodness, hopefully invoke His future favor. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God." "Not unto us, not unto us, but unto thy name, give glory for thy mercy and for thy truth's sake." "Weeping may endure for a night, but joy cometh in the morning." Abiding in such a posture of spirit as this, may we not hope that what He hath so auspiciously begun He will carry on to a glorious consummation? A conflict waged in self-defense for all that man holds dear, and consecrated by the martyr-blood of the best men in these Confederate States - by the solemn voice of all our religious convocations, of all Christian churches and above all by the visible favor of Almighty Power, cannot but terminate happily. We should learn, therefore, to exercise a cheerful trust in God and cherish perfect unity among ourselves.

And amid all the excitements of war, let us not cease to feel that a people's spiritual interests are their supreme interests; especially in a time of political convulsion, when so many moral and social bonds are relaxed or broken. He, therefore, who at this crisis does most for his own soul and the souls of others, does most for his country; and he who by his conduct or teaching lowers the standard of Gospel piety, is an enemy not only to religion but to liberty. There are times when extraordinary energies should be put forth by the servants of the Most High. Whenever men are profoundly agitated by a political convulsion or by a war, such as that which is now raging throughout our extensive borders, vice of all kinds abounds. Satan and his agents are active and vigilant. At such a time the people of God should evince a corresponding energy. Never were Christians called to more diligence, self-denial, courage, benevolence and industry than at this solemn juncture; and it is, at such a time as this, that God and all good men are most fruitfully active. In a contest like this every man must serve his country according to his several ability and in his appointed sphere. Every man must find the place and the duty suited to him, and to which he is suited. None can be more important than practical prayerful labor for the religious welfare of our heroic soldiers; directly seeking their salvation by preaching to them--by writing and distributing Tracts and Hymns and Bibles--by praying for them--and by tender sympathy with them in the trials and temptations to which they must be inevitably exposed. If God should breathe over these Confederate States the spirit of devotion, of humility, of dependence and of faith, it would be better than any victory in the field, however brilliant--for it would be at once a proof of His favor and a pledge of our prosperity.

Instructed by the calamities of war, we shall estimate more highly the blessings of peace. We hardly ever value as we ought uninterrupted prosperity, or estimate as we should any good while it is ours. The evils of this trying period will not be lost to us, if they shall impress upon us all an adequate sense of the preciousness of peace and bring the policy of our Rulers and the temper of our people into perfect harmony with the spirit of the Gospel, peace on earth, good will to men. Such have been the gallantry and patriotism of our troops in the field, and such the charity and courage of our women in anticipating and ministering to their wants, that we may pursue our chosen policy of

peace with all nations without the imputation of effeminacy or cowardice. After the lapse of a few years, we trust that we shall look back upon these trying times as on a troubled dream, and in the secure enjoyment of peace repeat, with even more solemn and tender emphasis than on this day of thanksgiving and praise. "Weeping may endure for a night, but joy cometh in the morning."

The martyred dead have taken possession of this Southern soil for the Southern people. It was theirs originally, by the gift of God, and they have bought it anew by their blood. This land will be endeared to us and to our posterity, because it is the earthly resting-place of our immortal dead. It was the boast of the ancient Greek, as his eye wandered over his beautiful and beloved land, that every hill bore the tomb of a hero or the temple of a God. But more noble dust mingled not with the soil of Attica than that which reposes in the bosom of our own dear native land. It surely lends attraction to Heaven, viewed with reference to our present constitution, to think that there we shall behold and converse with the best and loveliest we have known on earth. If Socrates could talk of transports of joy at the prospect of seeing Palamedes, Ajax and other heroes of antiquity in a future world - how should the Christian feel when he looks forward to an everlasting abode, not a transient meeting with the saints of all ages - with his Christian friends who have fallen in his defense - and with Christ Himself, the Author and Finisher of our faith. If he hoped for felicity in comparing his experience with theirs - how shall we rejoice in reviewing dispensations of Providence now impenetrably dark, or imperfectly understood, but then shining in the light of Heaven. The past and the future meet in the memory of the dead. The sweetest and brightest link in the chain that stretches back over the past, binds us to the dead; and that chain stretches forward to eternity and attaches itself to the Throne of the living God. Thus death joins on to life; and all that is sacred in memory connects itself with all that is inspiring in hope. Weeping may endure for a night, but joy cometh in the morning.



Book Review

The Gospel in Enoch: A Doctrinal and Biographical Sketch of Enoch

By Henry H. Tucker

(c) 2016 (1869), Society for Biblical and Southern Studies, 213 pages, paperback, Scripture index. BiblicalAndSouthernStudies.com

Reviewed by Kenneth Studdard

Henry Holcombe Tucker, a Confederate pastor and college president, was a rare individual. During his lifetime he would practice law, preach the Gospel, serve as President of two universities, and edit a Baptist newspaper among other things in his

long and varied career. Anything he set his mind to, he did well. He was a man who was truly gifted by God.

A native son of Georgia, he would spend his life serving her in various ways. When the crisis of 1860 came Tucker was an avowed Unionist. He spoke with great boldness and courage in favor of remaining in the Union. When Georgia seceded, Tucker, like most Southerners, remained loyal to his native state, doing all that he could to support the war effort. When the war ended, he worked to help rebuild his state. He saw the opportunity to rebuild through education, much like General Lee at Washington College. Tucker served as President at Mercer during the dark Reconstruction years and later served as Chancellor at the University of Georgia. His life was given to the service of others.

The volume you hold in your hand is truly remarkable. I came across this book a number of years ago. I was not familiar with the author, but I was intrigued by the subject. Enoch is an almost mysterious Bible character. In a brief compass of verses in the book of Genesis and Hebrews and Jude we are told all that we know of his life. He was a man who walked with God, noted for his piety. We are told by the writer to the Hebrews, "he was commended as having pleased God." Enoch was (along with Elijah), one of two men of whom it is recorded that he did not face death. His life holds a strong fascination for many Christians, but in actuality we know very little about it.

It was with this background in mind that I began reading *The Gospel in Enoch*. I found in these pages not idle speculation about the life of Enoch, but instead a clear proclamation of the Gospel from the life of Enoch. Tucker was a man of learning, piety, and gifted with a sanctified imagination. These characteristics allowed him to create such an exceptional and original book.

When you read this book you will be struck with the author's originality as well as his fidelity to the Gospel. Tucker takes us back to the early days of human history, before the Flood, using the life of Enoch as the starting point for preaching the Gospel in all its fullness. His unique analysis and application makes you wonder why you did not see that before. This book is an excellent example of how to explain the Gospel in both a unique and straightforward manner. I cannot recommend this volume highly enough.

The Gospel in Enoch

By Henry H. Tucker

In 1868, J. B. Lippincott & Co. published for him a small volume entitled *The Gospel in Enoch*, which excited much attention by its originality. Dr. Tucker's style of writing is polished and scholarly, racy, manly, pungent, and strongly Saxon, and, like his thoughts, logical and lucid. It never wearies, but always enchains and sparkles. His manner of speaking is bold, candid, and fearless. He is a logician by nature as well as by culture.

The Baptist Encyclopedia, 1881



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.