

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2017
February
Issue No. 134

"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

“Yesterday, going up Main street, I was hailed by a soldier sitting on the pavement: ‘Parson, don’t you know me? Under God I owe everything to you. While languishing in the hospital you gave me a tract which has brought joy and peace to my soul. If God spares me to go home, I expect to devote my life to the public proclamation of the Gospel.’”

Chaplain William M. Young

Post and Field Chaplain, Petersburg, VA



Editorial

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

The hijacking of Southern History and the perverting of Southern Theology has been going on for some time. False narratives have been a part of the post war era regarding the South. Northern propaganda has, of course, been busy but is quite obvious to most true Southern people. However, what has infiltrated the ranks of Southern academia since the hiring of Eric Voegelin¹ at LSU is another story. His *History of Political Ideas* and *The New Science of Politics* have warped many of the writers of Southern history since having embraced his views. This religiously liberal German

¹ Erich Hermann Wilhelm Vögelin [fø:geli:n] (January 3, 1901 – January 19, 1985) was a German-born American political philosopher. He was born in Cologne, and educated in political science at the University of Vienna, at which he became an associate professor of political science at the Faculty of Law. In 1938 he and his wife fled from the Nazi forces which had entered Vienna, and emigrated to the United States, where they became citizens in 1944. He spent most of his academic career at the University of Notre Dame, Louisiana State University, the University of Munich and the Hoover Institution of Stanford University. LSU has the Eric Voegelin Institute and Society.

attacked Martin Luther, John Calvin and the Reformation, and diminished the true Christian history of the South.

For example, many of these Voegelin-like writers will quote or refer to theologians such as the great Calvinistic theologians James H. Thornwell, R. L. Dabney, James P. Boyce, John A. Broadus, John Johns, Stephen Elliot and others. These writers turn around and accost men of the same belief system in the North. Thus they ultimately undermine the theology of faithful Christians in both regions.² How is this subterfuge accomplished? They will attack the Puritans, Pilgrims, and other orthodox Calvinistic groups in the North as heretical when their views of theology are the same as in the South. Does this in anyway validate the South? The view of Voegelin and men like him was pro-Catholic. They knew what they were doing because the South before the War of Northern Aggression was at least 90% Protestant.³ There was no discernment shown theologically in this underhanded attempt to condemn one while undermining the other. Some of these men write, lecture, preach, teach and are historians. Much of what they teach is sound, but in the end, their philosophy of history destroys the true South by undermining her spiritual foundation. Such remarks as, "Puritans long ago abandoned anything that might be good in their religion but have never given up the notion that they are the chosen saints whose mission is to make America, and the world, into the perfection of their own image." This and many similar statements are not accurate depictions of the Puritans, but would be of deists, transcendentalists and other heterodox groups. Their approach is a means of trying to drive a wedge between those faithful to the Lord. It ultimately dishonors the beliefs of Stonewall Jackson, R. E. Lee, D. H. Hill, Jefferson Davis, Leonidas Polk, Alexander Stephens, as well as the Southern theologians mentioned and most other men of the Confederacy. They attack the wrong people. Perhaps it is because they cannot discern between heterodoxy and orthodoxy, or it is deliberate. Have they a religious ax to grind! Voegelin in his writings shows that he certainly did. It was the Northern heretics who rejected Calvinistic theology, such as the transcendentalists, and Unitarians, Deists. Why not attack these? But they should not attack those who held the same Confessions of Faith and professions of faith in Christ as the men of the South. Why has this happened? Perhaps some of the men who have imbibed this view do not understand the position they have taken; perhaps they think of

² It is true that those holding the Westminster Confession, London Baptist or Philadelphia Confessions, Thirty-nine Articles, etc. in the North did not always have political agreement with the South, but they held to basic Calvinistic theology.

³ Considering the number of Confederate Chaplains whose denomination is known, we have the following results: Protestants made up 97% and Roman Catholics 3%. Now consider the percentage of chaplains by denominations: Methodists made up around 47%, Presbyterians made up around 18%, Baptists made up around 16% (many Baptist ministers enlisted as soldiers and ministered from their position in the ranks), Episcopalians made up some 10%, Roman Catholics were around 3% and five other denominations accounted for 1%. Estimate of denominational size of top five: Methodists 749,000 (1860), Baptists 500,000 (1855) [note: some Baptists do not classify themselves as Protestant], Presbyterians 217,000, Lutheran 64,000 (1861), Episcopal 27,000 (1859).

themselves as good Southerners; perhaps they despise Reformation theology. But their views are sadly anti-Christian and their writings misrepresent Christianity, ignore it or condemn it. Some even assert the false narrative used of equating abolitionism and Gnosticism with Calvinism, which is a rejection of the theological and biblical basis for the culture of the old South.

Voegelin castigated Luther, Calvin, and the Reformation in general calling them a “nightmare of nonsense,” “peculiar blindness” and “probably the biggest piece of political mischief concocted by a man, short of the *Communist Manifesto*.⁴ What hatred of orthodox theology! In his chapter “Gnostic Revolution—The Puritan Case” he wrote, “The work of Calvin, thus, may be called the first deliberately created Gnostic koran.”⁵ This man hated Biblical Christianity and his many Southern followers are to be held in suspicion.

(This is an introduction to an essay on the subject. Anyone wanting a complete copy may request it from the editor.)

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, titled *The Union Was Not in Jeopardy*. Your editor has provided Part II of a biographical sketch of *Chaplain Littleberry James Haley*, which deals with his life from ministry through the war. Assistant editor, Mark Evans, has written an article titled *General Stonewall Jackson's Prevailing Weapon*. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard, by Rev. Stephen Elliot, titled **Watchman, What of the Night**. Our **Book Review** by Michael A. Grissom is titled “**Charley**” and the **Chaplain**.

Soli Deo Gloria,
Editor H. Rondel Rumburg

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



⁴ *History of Political Ideas*, Vol. IV, 236, 239, 245.

⁵ *The New Science of Politics*, 139.

Contents

- *The Chaplain-in-Chief's Message, *Dr. Ray L. Parker*
- *The Union Was Not in Jeopardy, *Dr. Ray L. Parker*
- *Chaplain Littleberry James Haley, Part II, *Dr. H. Rondel Rumburg*
- *General Stonewall Jackson's Prevailing Weapon, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. Stephen Elliott*
- *Book Review: *"Charlie" and the Chaplain*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

In January I had opportunity to share with Divisional Commander Scott Gilbert, Divisional Chaplain Jack Wray, and the good folk of the Georgia Division for their General Robert E. Lee Celebration. This event was held at the President Jefferson Davis capture site in Irwinville, Georgia. This was an outstanding event -- well planned and well attended. If you have not had opportunity to visit the capture site, let me encourage you to do so. As you enter the site you are greeted by the welcome center /museum. To the right is a statue of the President. In the rear is a fellowship building with kitchen. In addition there are hiking trails with historical makers -- just a good historical place to visit.

February 18 I will share at the Georgia Division Chaplain's Conference. Chaplain Wray and the Georgia Chaplains' Corps are to be commended for planning this event. If you have opportunity, I hope you can attend. Note the information below.

GEORGIA DIVISION CHAPLAINS CONFERENCE
SATURDAY, FEBRUARY 18, 2017
11:00 A.M. - 3:30 P.M.
MARRIOTT, MACON, GEORGIA
240 Coliseum Drive, Macon, 31217

PURPOSE: to instill an understanding of how strongly personal faith sustained our ancestors through four horrendous years of war, to evaluate our faith against that of our ancestors, and to build a supportive fellowship of chaplains within the Georgia Division.

OUTLINE

Greetings and introductions

Opening devotion

A moment with Chaplain-in-Chief Ray Parker

Sharing Experiences
Concerns You Would Like Addressed

* * * * * *Lunch* * * * * *

Power Point: "The True Christian Warrior"
Duties and Responsibilities of Chaplains
Praying for God's help
Other Issues, Closing Prayer

* * * * *

REGISTRATION FEE: \$40

Mail registration form and check payable to SCV to: Jack C. Wray, Division Chaplain,
33 Oak Park Point, Savannah, GA 31405.

For questions or information, contact Chaplain Wray at jcwray12@gmail.com or
912.596.2950.

For anyone wishing to stay overnight, contact Rosetta Ephraim at 478.803.1607 and use
GEORGIA DIVISION CHAPLAINS CONFERENCE for a special room rate of \$109,
king, or \$119 double queen. Cutoff date for special rate is Monday, January 30, 2017.

NOTE: Spouses are invited to attend the conference for a registration fee of only
\$20.

March 4 is Confederate Flag Day. Be sure to celebrate with your Division on that
day. I will be at Tampa, Florida, to commemorate with the Florida Division.

The **SCV National Chaplains' Conference** is scheduled for **May 18-19** at the
Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**. There
will be five exciting, inspirational services -- the first on Thursday evening at 7:00 and
four others on Friday beginning at 9 AM. As in the past there will be "free" refreshments
and a "free" lunch on Friday. No registration is necessary. Just make your plans to
attend and enjoy good Southern preaching, Southern music, and Southern eating. It just
cannot get any better than this!

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

The Union Was Not in Jeopardy

Ray L. Parker

There Is A Story Often Told

You have heard it said that "President Abraham Lincoln saved the Union." This statement *implies* that the Union was in danger of annihilation -- the Union was going to crumble -- the Union would cease to exist -- the Union would be a wasteland of the memories of "what was." This statement would have us understand that if it were not for the actions, fortitude, and leadership of Abraham Lincoln, the United States of America would be no more.

During the 1860s American conflict Lincoln himself used this theory to press the War against the Southern States. Lincoln said, "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery."ⁱ This sentiment became the rallying cry to enlist young men in the North to march South and defeat those pesky Confederates who were trying to "destroy" the Union.

In the early days of the Confederacy, Lincoln called upon the governors of the various States to supply "volunteers" to put down the "rebellion" in the South. At the time the Federal Army consisted of some 17,000 men, mostly stationed in the West. With Lincoln's call for War against the Southern States, Virginia, North Carolina, and Arkansas joined the Confederacy. There were now eleven Southern States united for freedom, liberty, and self-determination. Eleven Southern States that merely wanted to be left alone.

There Are Facts to Ponder

The looming question is, "If the Southern States were allowed to live in peace within their Confederacy, would the Union cease to exist?" The answer is obvious: "No!" The Federal Government would continue to function. The Senate and Congress would meet, pass bills, and craft laws. The Supreme Court would hear cases and decide Constitutional issues. The President would implement executive action. Each State, County, and City Government would still function. The Army would march and the Navy would sail. National expansion would continue westward and additional States would be added. The Union would exist and would function quite well in the absence of the Southern States. To say that the Southern Confederacy would destroy the Union is not factually correct. Thus Lincoln knowingly used an incorrect theory to call for troops and Southern invasion. This faulty theory unnecessarily cost the lives of some 620,000 young Americans and literally destroyed the Southern States.

The statistics of the period also reveal the "lack of threat" from the Southern States. They were not attempting to destroy the Union. That was never their intention. "There were nearly 21 million people in the North, just 9 million in the Confederacy ... The North had more than twice as many miles of railroad track as the South. The value of all manufactured goods produced in all the Confederate states added up to less than one-fourth of those produced in New York alone."ⁱⁱ

There Is History to Study

If one contemplates the happenings of history in the 1860s, it is obvious that it was not the Union that needed saving, it was the South that needed saving. Northern cities were not burned. Northern populations were not displaced. Northern ports were not blockaded. Northern fields were not scattered with the implements of war, the casualties of war, and the carnage of war. Northern crops were not destroyed. Life in the North continued as usual -- with the exception of the unnecessary absence of thousands of young men involved in Southern destruction. The point is: the Union was not in danger of eradication and never was. To say that Lincoln "saved the Union" is an incorrect statement.

Lincoln could have saved the Union the deaths of thousands of its young men. Lincoln could have saved the Southern States from the ravages of total war, cultural purging, and the brutal leveling of its cities. Lincoln could have spoken with the peace delegates sent to Washington by President Jefferson Davis. Lincoln could have established an attitude of peaceful coexistence with a democratic republic in the South. Lincoln could have given history the opportunity for eventual reconciliation and perhaps even re-union with the Southern States. Lincoln could have done all of these things; but he did not. He raised an army and marched South with the purpose of complete destruction. Thus to raise a monument to Lincoln and credit him with "saving the Union" is not factually or historically accurate.

There Is Southern Reality

The 1860s' American conflict was in reality a war against the States, not a war against the Union. Confederate Vice President Stephens said, "Lincoln may bring his 75,000 troops against us. We fight for our homes, our fathers, and mothers, our wives, brothers, sisters, sons, and daughters."ⁱⁱⁱ Almost all of the battles in this War were in the South, not in the North. The South found itself in defensive mode. The South did not raise an Army to destroy Washington or to overthrow the Union. The South raised an army to defend itself. To say that Abraham Lincoln saved the Union is an untruth. The Union was never in jeopardy. The Union did not need to be saved. On the contrary, the South needed to be saved from Lincoln's War.



Chaplain Littleberry James Haley

(1832-1917)

Ewell's Artillery, ANV

By Dr. H. Rondel Rumburg
Part II

His Call to Salvation and the Ministry

L. J. was brought up in the home of his minister-uncle from before his fifth birthday. In this atmosphere of one who lived and preached the gospel he was nurtured and carried to the house of God, where he would hear the everlasting gospel of God's grace through the redemption of His Son Jesus Christ as blessed by the Holy Spirit. Haley was brought to a saving relationship with the Lord through the ministry of the Word and Spirit. Christ was embraced as Lord and Saviour.

Haley not only became a member of the kingdom of God's dear Son but he believed God had called him to preach the gospel as well. Not only was he in the home of a God-called man but he was under the ministry of John A. Broadus who was chaplain of the University of Virginia and pastor of the Baptist Church of Charlottesville. As Haley attended the ministry of Broadus, it is possible that he, along with some of his friends, answered that call. Broadus was at that time "preaching to crowds of young men," and one of those young men from the Daniel House wrote what was equally true of a number of his fellows, who lived there:

'The Call of the Ministry' was a most frequent topic with him and doubtless Sunday after Sunday many a young man went home from church asking himself what he ought to do about it.... Finally, he developed one day some points I had not thought upon very much, including, if I mistake not, (1) the world's great need of the preached gospel, (2) my ability as an individual to supply that need, and (3) what reason for not doing it was satisfactory to myself? The points were all against me, and I submitted the case without argument. I could do something to help supply the demand. There was nobody dependent upon my labor for support. If Christ was the only hope for my soul, I ought to be willing to give Him the service of my life and gladly do His will. That same day ... I announced my decision, and there was great joy among my friends. That argument was my call. I know nothing about Paul's 'woe'; I was giving my life for love to Him who gave His for me for love.⁶

Many of these young men were called to preach under the ministry of Broadus. Also, some of these young men were ordained to the gospel ministry in the Charlottesville Baptist Church. Their lives would impact many in the future as a result of the call of the

⁶ Johnson, 110

Lord. This would translate through the work of God the Holy Spirit into the conversion of many Confederate soldiers during the coming war.

L. J. Haley was ordained at the County Line Baptist Church in August of 1856 becoming pastor of Elk Creek Baptist Church of Louisa County (he served this church almost fifty years). He was seen as a man of great gifts from the Lord. Some said he had the ability of being a college professor.

Not long after his marriage to Mary he purchased a home in Louisa County. This house was where the famous teacher of law at the University of Virginia, John B. Minor, was born. He became acquainted with Dr. Minor while a student; Minor was in a leadership role in the Sunday School work and both men were involved in the things of the Lord among the Baptist men in Charlottesville.

As the fomenting clouds of war gathered Haley continued to minister to the people of God at Elk Creek. His former guardian, Pastor Littleberry Allen, had taken a church in Kentucky and at the outbreak of war he resigned supplying the Walnut Street Baptist Church and returned to Virginia. When the war of Northern aggression came he, like his uncle, offered himself to serve.

His Chaplaincy

He was chaplain of Ewell's Artillery in the Army of Northern Virginia. Haley had entered a great work for the Lord when he entered the chaplaincy. The army proffered opportunities not often experienced in the pastorate, but the environment was physically taxing. Soon the great work of revival swept the army. Another of his friends from Mrs. Daniel's House, by the name of Chaplain J. Wm. Jones, wrote of the spirit and participation of the great work of God, which included L. J. Haley:

Immense congregations assembled at this period in almost any brigade at which we had preaching, and some of the scenes are as vividly impressed upon me as if they had been yesterday. Dr. John A. Broadus, Dr. Andrew Broaddus, Rev. Andrew Broaddus (of Kentucky), Dr. Burrows, Dr. Thos. H. Pritchard, Dr. Jeter, Dr. Dickinson, Rev. F M. Barker, *Rev. L. J. Haley*, Dr. J. A. Duncan, Dr. Rosser, Dr. Doggett, Dr. J. E. Edwards, Dr. Hoge, Dr. Stiles, Dr. Bocock, Dr. Pryor, Dr. Bennett, and others, came to preach in the camps, and the chaplains had no sort of difficulty in giving them constant work and very large congregations. I vividly recall dear old Brother Andrew Broaddus (who had been acting as agent for army missions, but often "took a furlough" to come to the army, where his labors were greatly blessed) as he rode up to my quarters, near old Pisgah Church, one day, and to my invitation to dismount, replied: "No! I was ordered by 'General Dickinson' to report to you for duty; but I must know where I am to preach to-night before I can get off my horse, for if you have no place for me, I must at once proceed to find one for myself." "Oh!" I replied, "there are a plenty of places at which you can preach, but I have just received a note from Brother Cridlin, of Armistead's Brigade, saying that he is in the

midst of a great revival, is sick, and greatly needs help." "All right," responded the veteran; "now I will dismount. I will eat some of your rations and go at once to help Brother Cridlin."⁷

The Lord's work saw the outpouring of the Holy Spirit and thus a great ingathering of souls. It appears that Chaplain Haley was very active in assisting other men of God in ministering to the troops. The first of August, 1863, Lee's Army was camped along the Rapidan River from Liberty Mills above Orange Court House to Raccoon Ford below. There was a time of "refreshing from the presence of the Lord" in almost every camp. One said that a large book would hardly be able to record the details of this great revival. Smith's brigade

was fortunately camped near Mt. Pisgah Baptist Church and a Methodist church in the lower part of Orange county, and Rev. J. P. Garland, of the Forty-ninth Virginia, Rev Mr. Slaughter, of the Fifty-eighth Virginia, and myself united in holding meetings in both of these houses. We were fortunate in having at different times Rev. Dr. J. A. Broadus, Rev. F. M. Barker (the gifted, eloquent and lamented preacher who took in my tent the cold which resulted in his death), *Rev. L. J. Haley* and others to help us, and the work went graciously on until interrupted, but not stopped, by the "Bristoe campaign." There were 250 professions of conversion, and a revival among Christians, of the highest value.⁸

The writer of that account described the fortunate nature of their brigade to have two Confederate evangelists John A. Broadus and Francis M. Barker but also Chaplain Haley to help them. Yes, there was a great ingathering of souls. Chaplain Haley gave the following account of this event:

There is a great religious interest and revival in the army. It has been my pleasure recently to spend a week with Smith's Brigade, Early's Division. I preached every day while I was with them, and was greatly delighted with my trip. There are religious revivals all over the army. Many are turning to God, and the good work is largely on the increase. The army is undoubtedly the great field for successful labor.⁹

This grand work showed the hand of the Lord in turning the hearts of men to Himself. Haley gave a broader view of the awakening when he stated that "There are religious revivals *all over the army*."

His Life after the War

As was pointed out, Haley was pastor of Elk Creek Baptist Church for almost fifty years with the interval during the war wherein he exercised his chaplaincy. In addition

⁷ J. William Jones, *Christ in the Camp*, 247

⁸ Jones, 319

⁹ Jones, 322

he was pastor of other local churches after the war. He also served: Trinity, South Anna, Little River, Hopeful, Louisa, Waller's and Bethany Baptist Church as well as Elk Creek. These churches were served at various times through the years as he continued with Elk Creek. He was active in his local associations and served as clerk and moderator at times in the Goshen Baptist Association. Haley served as clerk of the General Association of Virginia for eleven years.¹⁰ His adult life was spent in pastoring the Lord's sheep that were placed under his care. Most of his life he preached the inspired Word of God to the Lord's flocks in churches and in Confederate camps.

He was active in education as well as the ministry. Haley was the first superintendent of schools for Louisa County. He was elected to the Virginia House of Delegates. He served God in manifold ways.

The Lord was pleased to call His faithful servant home on February 6, 1917. He finished his course. His burial was at Mineral Baptist Church Cemetery in Louisa County, Virginia where he had spent his pastoral years.



General Stonewall Jackson's Prevailing Weapon

Mark W. Evans
Past Chaplain-in-Chief

Lt. General Thomas Jonathan (Stonewall) Jackson strictly adhered to principles of warfare. His military principles, undergirded by Scriptural truth, combined to produce astounding victories. Prayer was his prevailing weapon, not only for confronting the enemy, but for the eternal welfare of the men in gray. Robert L. Dabney, who served as the General's chief-of-staff, said: "He was accustomed, during the active campaigns, to lie in a common tent, like those of the soldiers. Those who passed it at early dawn and at bed-time were likely to see the shadow of his kneeling form cast upon the canvas by the light of his candle; and the most careless soldier then trod lightly and held his breath with reverent awe. Those who were skeptical of the sincerity of other men's prayers, seemed to feel that, when Jackson knelt, the heavens came down indeed into communion with earth." [*Life and Campaigns*, p. 103].

Jackson prayed with faith, anticipating the Lord's answer in both military and spiritual matters. He wrote a friend: "Whilst we were near Winchester, it pleased our ever-merciful Heavenly Father to visit my command with the rich outpouring of His Spirit. There were probably more than one hundred inquiring the way of life in my old brigade. It appears to me that we may look for growing piety and many conversions in the army; for it is the subject of prayer. If so many prayers were offered for the blessing of God upon any other organization, would we not expect the Answerer of prayer to hear the petitions, and send a blessing" [*Ibid.* p. 108]?

¹⁰ George Braxton Taylor, *Virginia Baptist Ministers*, Sixth Series, 47 f.

Jackson, after hearing the opinions of those gathered for a council of war, informed the assembly that he would give his views the following morning. As the meeting dispersed, Gen. A. P. Hill, with a laugh, told General Richard Ewell that Jackson needed to pray. Later that night, Ewell returned to Jackson's tent and found him praying. Confederate Chaplain J. W. Jones wrote: "The sturdy veteran Ewell was so deeply impressed by this incident and by Jackson's general religious character, that he said: 'If that is religion, I must have it;' and in making a profession of faith not long afterwards, he attributed his conviction to the influence of Jackson's piety" [*Christ in the Camp*, p. 97].

Jackson would pray fervently for his command as it went into combat. Robert L. Dabney wrote: "More than once, as one of his favorite brigades was passing into action, he had been noticed sitting motionless upon his horse, with his right hand uplifted, while the war-worn column swept, in stern silence, close by his side, into the storm of shot" [*Ibid.*, p. 110]. Dabney, well qualified to detail the content of Jackson's prayers, said: "His fervent soul doubtless swelled with the solemn thoughts of his own responsibility and his country's crisis, of the precious blood he was compelled to put in jeopardy, and the souls passing, perhaps unprepared, to their everlasting doom; and of the orphanage and widowhood which was about to ensue. Recognizing the Sovereignty of the Lord of Hosts, he interceded for his veterans, that 'the Almighty would cover them with his feathers, and that his truth might be their shield and buckler'" [*Ibid.*, p. 110].

During the turmoil of bloody conflicts, Jackson still used his prevailing weapon. Following the Battle of Cross Keys, a soldier said: "I saw something today which affected me more than anything I ever saw or read on religion. While the battle was raging and the bullets were flying, Jackson rode by, calm as if he were at home, but his head was raised toward heaven, and his lips were moving evidently in prayer" [W. W. Bennett, *The Great Revival in the Southern Armies*, p. 67].

After the fighting, the South's hero also prayed. Confederate Chaplain W. W. Bennett recorded: "The army is drawn up in line, the General dismounts his horse, and then, in the presence of his rough, bronzed-faced troops, with heads uncovered and bent awe-stricken to the ground, the voice of the good man, which but a few hours before was ringing out in quick and fiery intonations, is now heard subdued and calm, as if overcome by the presence of the Supreme Being, in holy appeal to the 'sapphire throne'" [*The Great Revival in the Southern Armies*, p. 68].

One hundred fifty years have not erased the cause for which our relatives shouldered their muskets. They fought for States' Rights, Constitutional liberty, and limited central government. Today we are engaged in a struggle to secure these God-given, Constitutional rights. Like Stonewall Jackson, we have a weapon that prevails. Through the atoning blood of Christ, we have access into the presence of the Lord of hosts. We are promised in God's Word: "The effectual fervent prayer of a righteous man availeth much" (James 5:16).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Stephen Elliott (1806-1866) was the first Episcopal Bishop of Georgia. Under his leadership the Episcopal Church in Georgia was greatly strengthened. He was a powerful preacher of the Gospel. His sermons are a fine example of preaching Christ. He served as Senior Bishop of the Protestant Episcopal Church of the Confederate States of America. During the War he preached a number of influential sermons. The sermons were political in the spirit of the sermons that were preached during the Revolutionary period, that is, the principles of the Gospel were brought to bear on the current situation.

The following is from the volume of Elliott's sermons.

He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the might? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. —ISAIAH xxi. 11, 12.

Methinks it would strike a thoughtful man, when his mind rested upon Christianity, for how long God had been answering, through His commissioned watchmen, the question of our text. If the religion which speaks from the Word of God was a thing of yesterday, a man might reasonably put it aside as unworthy of much consideration. But when, however far back he may pierce into the depths of antiquity, he shall find the watchman standing upon the walls of Zion, and replying to the anxious question of bewildered reason, he may well pause and ponder over the startling fact. If he could get rid of it by running it up through a few years, or even a few centuries, until it was lost in obscurity, he might plausibly say that God would not have delayed so long a Revelation which was meant for the world.

But the unbeliever has no such refuge as this. If he be honest and true, he will find Revelation cleaving to him through all the changes of the world's history, exhibiting its landmarks wherever his researches may lead him, with a faithful watchman for every age, with an earnest invitation for every period since the Creation. Christianity is not like the false religions of the earth, whose origin and whose authors can be fixed in the mid ages of the world: but already have eighteen hundred years rolled away since it received its fullest development, and was unfolded in perfectness to man. That period, when we have reached it, is called "the fullness of times,"—"the latter days." From that point we ascend four hundred years, beyond the time of the Macedonian conqueror: and the Scriptures which enfolded all the promise and prophecy of the Old Dispensation are

closed and sealed, waiting in silence the coming of the Messiah. Even at that remote period enough had been said by the watchman to satisfy the questions of man, and to close up and seal the prophecy. And if we open that volume, what a vista spreads away before us, carrying us up beyond Babylon and Nineveh and Troy, and the fabled Argonauts: while yet Isaiah, and David, and Samuel, and Joshua, were uttering immortal truth, and looking with bright-eyed hope for the coming Redeemer. And when we pass beyond anything which even human monuments can tell us, though dug from their sepulchre of ages, we still meet Moses, and Job, and Abraham, and Noah, and the men before the Flood, resting upon the, promises of that Christ whom we worship today. Unbelief, if it travel the path of history, will be sorely harassed. It will meet its enemy at every point. If it take Christianity upon its own hypothesis,—that it is the flower of which Judaism was the bud,—it will find a watchman wherever it turns, who will cry to it: “The morning cometh, and also the night; if ye will inquire, inquire ye: return, come.”

And should not this arrest any man of reason? Should he not pause until he has satisfied himself about this unique phenomenon? Before he can rationally pass on with indifference, he must account for the origin, the growth, the permanence of this persistent scheme; he must explain how that which was wrapped up in dark, mysterious prophecies, came all to be developed to the very letter of the record; how that which was the literature of a peculiar nation, chanced to be all spiritual, and true to the necessities of human nature; how, while scorned and rejected by the world until the moment when Prophecy foretold that it would expand, it was taken to the heart of humanity, and cherished as its comfort, its life, its hope; how, as the world continues to change, this religion alone is unchangeable; how, while kingdoms and nations perish and pass away, this Christianity perishes not; how the religious utterances of men as unlike us in everything external as the Prophets and Kings of Israel, should be the very words in which we have this day, and in this holy temple, poured out before God our religious feelings. Could we use here the spiritual language of the Greeks and Romans—if they had any spiritual language — without jarring upon your feelings, and desecrating the holiness of this sanctuary? And yet they were much younger nations than the Hebrews, and far more assimilated to the world. Christianity may drive you off by the sternness of its requisitions, and the purity of its life; but history, tradition, the monuments of the past, and, above all, your own divine thirst, will force you back, and impel you to ask of the divine watchman, “Watchman, what of the night?” When this question was asked out of Seir, it was asked in reference to the heavy burden of prophecies which lay upon that devoted country,—those prophecies which predicted, when she was yet in the pride of her power and the abundance of her riches, that Edom should be a desolation. It may have been asked in scorn; it may have been asked in faith; no matter which: the answer was alike suitable to both: “The morning cometh,”—the morning of light and peace and opportunity; “and also the night,”—the night of trouble and calamity. As one has beautifully expressed it: “Is it night? Yet the

morning comes, and the dayspring knows his place. Is it day? Yet the night comes, and darkness steals over the world." It is thus in nature, thus in life, thus in spiritual things.

Would to God, my beloved people, that you could be aroused even so far as to ask your watchman, "What of the night?" He is set over you by the Lord. His duty is to see that you are warned of peril to your souls; his pleasure to answer truly, when you ask your condition while encompassed by the deep uncertainty of the present and of the future. His position is one of deep responsibility to you, of serious peril to himself. The Word of the Lord to every Minister is this: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." You hear my peril, if I tell you not the plain truth. Now listen to yours: "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." This is our relation,—one created by God,—one irrevocable in its nature, and eternal in its results,—one that will follow us both to the Judgment seat of Christ. And while such a relation, so solemn and so comprehensive, exists between us, we hold it in the midst of corruption, of infirmity, of temptation, of darkness. We should despair, unless the light of the glorious Gospel of Jesus Christ had ushered in a morning, during which we might return to God, and come back to the Father from whom we had wandered, reckless prodigals!

When one out of Seir asked this question, "What of the night?" Christ had not yet risen, full-orbed, upon a sinful world. The sky was brightening over Israel; the rays of prophecy were all converging and becoming a light in a dark place: but the morning, the glorious morning, was only coming. And even then, when the watchman dared only to answer with the voice of promise and of hope, "The morning cometh: if ye will inquire, inquire ye," he felt himself constrained to add, "and also the night." As if he said, "I can cheer you with the promise of a coming Saviour; there are the beams of light thick gathering in the chambers of the East. I can enliven this darkness with glad tidings of great joy for you and for all mankind; tidings of redemption, of time and opportunity for repentance, of the glorious hope of everlasting life. But beyond that, I see approaching another night, darker than this; a night wherein no man can work; in whose blackness of darkness no watchman shall walk his solitary round and cry, 'All's well;' where there shall be no question and no answer, no life, no peace, no hope; but all shall be swallowed up in the wrath of the Lamb. Therefore I cry unto you, 'If ye will inquire, inquire ye: return, come.'"

Should the question be asked to-day, the watchman would answer, "The morning is come." The Sun of Righteousness has arisen upon a world lying in darkness, and there is all around us the bright shining of truth and of salvation. It flashes upon us from everything in society, just as the rays of the glorious orb of day are reflected to us from every object in nature, the minutest as well as the grandest, the grain of sand and the

drop of water equally with the mountain top and the ocean's bosom. Milton's prayer, when through his blindness he would see the visions of the Almighty, "What in me is dark, illumine; what is low, raise and support," has been granted to the world by Christianity, and comes assured to our feelings as well as our reason. Christ has sanctified every relation of life, even while he was modifying the civilization of the world. He has exalted poverty, and sorrow, and humility, and made them the vehicles of his richest blessings, at the same moment that He was scattering the vain philosophy of the schools, and was overturning the temples and shrines of paganism. "Objects remain, and relations are still unbroken," is the rich language of Butler, "but new and lovely lights and shadowings cover them. They move in the same directions as before, but under an atmosphere impregnated with brighter hues, and rich with a light that streams direct from Heaven."

This then, my hearer, is your opportunity. Light is all around you. Truth is sown broadcast. Hope spreads her glittering wings above you. Society, home, your own unquenchable desires, your own thick coming affections, all call you to Christ. You have no need of the watchman to tell you of the morning. The Gospel cannot be hid from you; it seems impossible. Why, it is a part of all you are, and all you love. It is the foundation of your happiness and your peace. Even while you do not see it, you are feeling it in every pulse of your manhood. Even while you are indifferent to it, it is adorning your own nature, and showering blessings upon your ungrateful head! Oh! it cannot be hid from you—it is too palpable in its glories and its wonders Oh! let it not be hid; for "if our Gospel be hid, it is hid to that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Are you then among the lost? Having eyes, can you not see? Having ears, can you not hear? Is your heart stone, that you cannot feel? Am I ploughing with oxen upon a rock? God forbid! Try and see. Try and feel. Put not yourselves in the fearful category of the lost. Let not the bright rays of the morning shine upon you without imparting to you their warmth and cheerfulness. Let not nature and man rejoice in sympathy with God, while you have no part in the divine harmony. Let not the voice of adoration swell from the choirs of the universe, from angels and archangels, and the redeemed of every nation and kindred and tribe and people, and yours be one of discord and of shame. Now is your opportunity,—"the accepted time," "the day of salvation." Let the Dayspring which has arisen upon the world arise in your hearts, and bathe them in the sunlight of heaven!

This is your opportunity; but even as the watchman answered, "The morning cometh," he added, "and also the night." Oh! how true,—how true in everything! How bright the morning is! How everything is rejoicing around us! How the blue heavens seem liquid with happiness! How the leaves of the forest quiver in the sunlight as if they were dancing for joy! How the birds are caroling their morning hymns, and sending their unconscious music up to the throne of God! How vigorous is man, as he treads the earth in the pride of his manhood, drinking in the healthful sunshine, and reflecting it

back upon everything, as if in the superfluity of his blessings! But the night cometh! Nothing can keep it from following the morning:—not the glory of heaven; not the rejoicing forests; not the music of the birds; not the pride nor happiness of man. It is the ordination of nature! Night must settle over the morning; darkness must follow light; obscurity must take the place of brightness, and blot out all the beauties of the day. And it is not confined to nature. Darkness treads upon the heels of joy in the moral world. “If a man live many years,” says the wise Preacher, “and rejoice in them all; yet let him remember the days of darkness; for they shall be many.” No matter, my hearer, how bright your morning may be, the night cometh also. No matter how long that brightness may continue, be not deceived: the night cometh also. Are you exulting in youth, and beauty, and the freshness of life: “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou” that “the night cometh also;”—the night of sickness, the night of sorrow, the night of death, the night of the grave! Are you nestled in quiet happiness in the bosom of your own home, finding your peace and your rest in the hearts of the loved ones who cluster around your hearthstone, and make it redolent with love? Oh! if there is sunlight upon earth, it is there. It has more the impress of heaven than any other image upon earth. But even there “the night cometh also.” Art thou rich, and increased with goods, and have need of nothing? Is the morning shining brightly upon thy overflowing barns, and are its rays glancing gayly from thy silver and thy gold? “The night cometh also,” when, if it has not been devoted to the glory of God and the uses of mercy, “your riches will be corrupted, and your garments moth-eaten, and your gold and your silver cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire:” when you shall hear the solemn cry, “Thou fool, this night thy soul shall be required of thee.”

Are you a Christian, a professed follower of the Lord Jesus Christ? Is it morning with your soul? Is all light there? Are you saying with David, “In thy light shall I see light?” Christian, the night cometh also: the night when no man can work; the night when darkness may rest upon the soul; the night when your dying bed shall be the scene of unutterable struggles between your spirit and the Spirit of God. Oh! think of these things, ye that hear me this day; and, while the light is with you, return and come. “Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.”

“If ye will inquire, inquire ye:” so answered the watchman to him that questioned out of Seir; and so answer I. Inquire!—inquire into everything I have told you this day, and all the days that shall have to be accounted for between us. Christianity fears no inquiry conducted in a logical and earnest spirit. It dreads only indifference and the spirit of the scorner. It has been subjected all along its course to the most searching and malicious inquiry,—inquiry suggested by the devil, and carried on in the spirit of the devil, with the bitter hatred of the crucified Jesus: and it has survived it all. “They shall

perish, but Thou shalt endure." Inquire into it,—its history, its prophecy, its wonderful development, its divine moral and spiritual features, its suitableness to your own nature: and it will rise triumphant from the search. Let not your days slip away in apathy and unmovableness. That is your danger: not positive unbelief, but to-morrow—to-morrow—to-morrow. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." And inquire, likewise, into the experience of life. If the days of darkness have never yet come upon you, inquire of your neighbors and friends whether the night does not come also. Go from house to house, and search and see if there be one in which there has been perpetual morning. The mournful answer which the stories and the rafters will give you, if the master refuses to unfold his griefs, will tell you that "the night cometh also."

And when you have inquired and are satisfied, then return to the Father from whose love you have wandered. Take up your pilgrim's stall, and, armed with the resolution of going to your Father and confessing your sins, tread the way back. It may be a rugged, thorny way, that way of repentance; but it leadeth to everlasting life. It may be a way of humiliation and sorrow; but it leadeth to our Father's house, where are peace and joy for evermore. Return, come! The voice of love is calling to you from Bethlehem, and Gethsemane, and Calvary! Its accents are "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come now, while the light of morning is leaping upon the mountains: for this same loving Saviour said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."



Book Review

"Charlie" and the Chaplain

Two volumes in one. First, The Life of Confederate Chaplain Randolph H. McKim and his blind horse "Charlie." Random Sermons by Randolph H. McKim

By H. Rondel Rumburg

SBSS

Vol. 1, 174 pages, Vol. 2, 146 pages, paperback

Reviewed by Michael Andrew Grissom

Richard Weaver, in his standard work, *The Southern Tradition at Bay*, wrote that "the Confederate captains not only were conscious of being the standard bearers of

chivalry; they also regarded themselves as distinctly a Christian soldiery," and "we have enough to proceed on to insist that the Confederates were a religious soldiery, and that their religion provided them with an interpretation of the tragedy of defeat."

These "captains," by whom Weaver means all of the military leaders from general on down to officers of lesser rank, included not a few preachers who had left their pulpits for the field of battle. Leonidas Polk, the Episcopal bishop who became a general in his beloved Confederacy, exemplifies the righteousness of the Cause perceived by the ministers throughout the land. And, even if the pulpit minister was not destined for an officership, it is an oft-told story of the cleric who bade his congregation farewell, taking up his rifle in the ranks of the lowly enlisted man.

Within this new offering by Dr. Rumburg, we find another example of the impossibility of divorcing religion from the armies of the South; but, we have a new twist on the story, for here we have an account of a soldier turned minister. This is a delightful little story about a young soldier, Randolph Harrison McKim, who goes to war and performs his soldier's duty, only to feel a strong call to minister to the Spiritual needs of his fellow man—this in the midst of the War—and accordingly trades his rifle for a Bible. He stays in the army, completing his service to his country, this time as a chaplain. And the rest of the story is about his faithful—but blind—horse, Charlie.

This great little book, in the Rumburg style, is beefed up with several appendices which give the modern reader a much-needed insight into the Confederate soldier. But, most of all, we are indebted to the brave spirit of Dr. Rumburg, who is able to discern the spiritual depth of the Southern people of our ancestry. Their faith, placed in the God of hosts, is his faith. If the modern, superficial world of religion, which has a most unfortunate imprint upon the churches of the South, were able to comprehend the superior faith of our embattled forebears, there would be no spectacle of corporate church bodies apologizing for the Confederacy and disavowing time-honored Southern traditions in base appeal to the lower instincts of the quasi-spiritual masses. Without Dr. Rumburg, standing tall for spiritual right, we would be minus wonderful little insights, such as this volume, into the religious past of our magnificent Army of the Confederacy.



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.

ⁱ Abraham Lincoln, "Letter to Horace Greeley, August 22, 1862," in *Abraham Lincoln: his Speeches and Writings*, ed. Roy Basler (New York: Da Capo Press, 1946), 652.

ⁱⁱ Geoffrey Ward, *The Civil War: An Illustrated History* (Alfred Knope Publishers, 1990), 55.

ⁱⁱⁱ Ibid.