

Chaplains' Corps Chronicles  
of the  
Sons of Confederate Veterans  
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**Issue No. 137**

*"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

**“A noble young man in my regiment ... was mortally wounded above Richmond. He lived several days. One day, before praying with him, while I was reading to him the Twenty-third Psalm, when I had read in it as far as the words, ‘I will fear no evil,’ he exclaimed: ‘I fear no evil; Christ is my friend; O blessed Redeemer!’ His death was a triumphant one. He did not seem to fear to die any more than to go to sleep, and a number seemed to be deeply impressed by his calm and happy death.”**

**Chaplain James McDowell**

**6<sup>th</sup> South Carolina Sharpshooters**



**Editorial**

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

Welcome to the 137<sup>th</sup> edition of the Chaplains’ Corps Chronicle.

**The American Downgrade & Cult of Victimization**

By H. Rondel Rumburg

The Cult of Victimization and its sense of self-pity has sunk its roots deeply in the post-War of Northern Aggression period. The origin of this cult is the satanic insistence on the preeminence of the will of the creature over the will of God the Creator. This is where the fall of man and his misery began. They are characterized in God’s inspired

Word the following way: “Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things” (Rom. 1:23-24). This cult has wrapped itself in the cloak of democratic government. The exercise of this cult is bearing fruit in the ethnic cleansing that continues as the Confederate monuments are being defaced, destroyed and denigrated. New Orleans has her democratic sights set on eradicating the identity of a people who once lived there many generations; endured great hardships to build the civilization they founded and defended in the Southern part of the United States. Yes, we who are loyal to our God, our ancestors, and our heritage must stand against this onslaught which shall continue as long as the Cult of Victimization, dressed in its democratic garments, exists. Why has this downgrade come? This is the way democracies work. When the wicked are in rule, they rule wickedly! “When ... the wicked beareth rule, the people mourn” (Prov. 29:2). This shall continue as long as politicians can make secret deals with the ungodly in the nation to ensure their re-elections and enrich themselves. You may question this response. I have a question for you! Have the abortions been stopped and the perverts lost their place at the public trough? Democracies are the rule of men and not law; they like the depravity of man are always in a spiral downward. They ultimately are controlled by and ruled by the wicked.

Patrick Henry warned, when debating the preamble to the Constitution, which began with “we the people” instead of “we the states,” -- “If your American chief, be a man of ambition, and abilities, how easy it is for him to render himself absolute! The army is in his hand.... I cannot with patience think of this idea. If ever he violates the laws, one of two things will happen: he will come at the head of his army to carry everything before him; or, he will give bail, or do what Mr. Chief Justice will order him.... But, sir, where is the existing force to punish him?” The legacy of Lincoln was foreseen by Henry *et. al.*, and the nation has been robbed of its republic. Lincoln substituted a rule of men (democracy) for the rule of law (Constitutional Republic) and suspended the *writ of habeas corpus*.

Mr. Henry and others greatly feared a consolidated or centralized government which could change the confederation of existing sovereign states into a great national supreme government. This has been the sad end for America since 1861. The Confederate leaders studied Henry and greatly appreciated his wisdom. In his first speech Henry said, “That this is a consolidated government is demonstrably clear; and the danger of such a government is, to my mind, very striking.... Who authorized them [the framers] to speak the language of, *we the people*, instead of, *we the States*?” He then noted, “If the States be not the agents of this compact, it must be one great ... national government of the people of all the States” (*Patrick Henry: Life, Correspondence & Speeches*, Vol. III, 433). Later he warned in his second speech, “Here

is a resolution as radical as that which separated us from Great Britain. It is radical in this transition; our rights and privileges are endangered, and the sovereignty of the States will be relinquished; and cannot we plainly see that this is actually the case” (435). How perceptive this great man was in knowing the end results of the proposed democracy.

What will preserve our liberty? “Unfortunately, nothing will preserve it, but downright force: Whenever you give up that force, you are inevitably ruined.” Henry saw the prospective government as a danger to freedom and his desire was to prevent its loss. He said the new government “does not leave us means of defending our rights; or, of waging war against tyranny” (439). The power of the States will be reduced to *nothing*, he explained (449). The impending crisis was evident to him. Thomas Jefferson even said that every generation needed a revolution. Now the rights of minorities trump the rights of the supposed democratic majority.

Sadly, the fallen nature of man was not taken into adequate account according to Patrick Henry. He warned that the new document gave a safe haven to evil men who would ultimately work their way into government. He feared that the rights of freemen were in danger of being taken from them, “but we are told that we need not fear, because those in power being our representatives, will not abuse the powers we put in their hands: ... I will submit to your recollection, whether liberty has been destroyed most often by the licentiousness of the people, or by the tyranny of rulers?” He went on to speak of the perils of such a government and the dangers of bribery. He also saw under this system the power of the minorities. The Cult of Victimization was in view. The question Henry was dealing with seemed to be, “When oppression by government comes will the oppressor let go?” “Was there ever an instance?” he asked, and then added, “Sometimes the oppressed have got loose by one of those bloody struggles that desolate a country [but we did not get free from it during the conflict of the 1860s, H.R.R.]” Yes, Henry saw such a proposed government as “... incompatible with the genius of republicanism.” He saw the specter of the Lincoln administration arising even before the tyrant’s birth.

What’s happening regarding our Southern history, flags and monuments is the result of the rule of men and the absence of the rule of law. Even laws on the books are violated and the Constitution defiled to satisfy the supposed victims, many of whom have been living on free handouts for generations and some are alien new-comers. There is a pacification of supposed wrongs as men seek to provide sacrifices for the new religion of the Cult of Victimization. Look at countries ruled by those without Biblical morality and what do you see? What did ancient Egypt do? Her pharaohs effaced the history of their predecessors in order to stand as if superior over them and they sought the extermination of the people of God. What do these Islamic groups do? They seek to destroy Christians, churches and any symbols of any other cultures not reflecting their

own. What are they doing in New Orleans? They are doing the same thing! The Cult of Victimization must have its atonement. One priestess of the Cult of Victimization has been exalted for her sacrifices from governor of South Carolina to be a United Nations representative.

The Cult of Victimization is multi-national wherein people wallow in self-pity and a belief that they are victims. This cult is filled with priests and priestesses, making it perhaps the most popular religion of our day. Many who go under the guise of being Christian leaders teach that victimization is proof of holiness. Even many evangelical religious groups are now serving at the altar of the Cult of Victimization and are sacrificing their father's and mother's honor, histories and symbols to atone for some supposed sins that they committed in the eyes of their nefarious offspring; all the while they violate one of God's greatest commandments of mans relation to man—"Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex. 20:12). How much longer will we be allowed upon the land that Jehovah has provided?

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**Please consider [ConfederateChaplain.com](http://ConfederateChaplain.com) & [Chaplain-in-Chief.com](http://Chaplain-in-Chief.com)**



This issue contains our Chaplain-in-Chief's editorial on the coming Chaplains' Conference in Harrisonburg, VA. You will also find our Chaplain-in-Chief's article, titled *The Tragedy of New Orleans*. Your editor has provided Part I of a biographical sketch of *Chaplain Stokely R. Chadick*, which deals with his early life up to the war. Assistant editor, Mark Evans, has written an article entitled *A Memorial to Confederate Warriors*. There is a special article in this issue from Texas Division Chaplain M. Don Majors on *Nehemiah's Message to Confederates*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, delivered by Rev. Randolph H. McKim, which is titled *Good Men a Nation's Strength*. McKim's sermon was preached on the occasion of General Robert E. Lee's death. Our *Book Review* is by your editor on Murdoch Campbell's *In All Their Affliction*.

Soli Deo Gloria,

Editor H. Rondel Rumburg

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



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## THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Fellow Chaplains and Friends of the Corps:

This is the final notice regarding **the National SCV Chaplains' Conference**. **May 18 and 19** are the dates for the Conference at the Providence Baptist Church, 1441 Erickson Avenue, Harrisonburg, Virginia. We express our sincere appreciate to Pastor Andy Rice and our good friend Lloyd Sprinkle for the opportunity to use the excellent facilities of the Providence Church for this meeting. Note the schedule below and make your plans now to attend -- *remember, no registration is necessary; just come and enjoy good Southern preaching and fellowship.* Fill your car - bring spouse, family members, and friends. Be sure your local Camp knows about this and plans to send a delegation.

### Worship Leaders for Chaplains' Conference

Pastor Andy Rice and Chaplain Lloyd Sprinkle, Hosting  
Dr. Ray L. Parker, Chaplain-in-Chief, MC  
Jacqueline Sprinkle and Miriam Clark, Pianist / Organist

### Special Music

Jacqueline Sprinkle  
Miriam Clark

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

### Thursday, May 18

7:00 PM WORSHIP CELEBRATION  
Past Chaplain-in-Chief John Weaver, Preacher  
8:15 PM Fellowship and Browsing

**Friday, May 19**

9:00 AM WORSHIP CELEBRATION

Host Pastor Andy Rice, Preacher

*10:15 AM Fellowship and Browsing*

10:45 AM WORSHIP CELEBRATION

Past Chaplain-in-Chief Cecil Fayard, Preacher

*11:45 AM Lunch (no charge) and Browsing*

1:00 PM WORSHIP CELEBRATION

Past Chaplain-in-Chief Ron Rumburg, Preacher

*2:15 PM Fellowship and Browsing*

2:30 PM WORSHIP CELEBRATION

Past Chaplain-in-Chief Mark Evans, Preacher

*3:30 PM Fellowship and Browsing*

These five services will truly be outstanding. Make your plans now to be in attendance. Would it not be great to fill the church auditorium for each service?

Deo Vindice!

Ray L. Parker  
Chaplain-in-Chief

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## Chaplain-in-Chief's Article

### The Tragedy of New Orleans

Ray L. Parker

#### **A Contemporary Travesty**

The City of New Orleans, following months of legal efforts to stop their destructive plans, is removing three Confederate Monuments -- the Robert E. Lee Monument, the Jefferson Davis Monument, and the General Beauregard Statue. These monuments have been in place since the late 1800s and early 1900s to honor the South's defensive efforts to retain its liberty, freedom, and self-determination. The current cultural and political climate does not recognize the Southern struggle as a time of duty and honor, but rather as a time of hate and bigotry. Current cultural thought would have

us "put away" all reminders of that period in American history, condemn the Southerners who were part of that struggle, marginalize those today with a high opinion of Southern heritage, and have the South sit on the eternal stool of shame expressing an unending apology. This, however, we will not do!

Historically there have often been those desiring to remove tributes and markers to past historical boundaries. Even in the Scripture the author of Proverbs gave this command, "Remove not the ancient landmark, which thy fathers have set" (22:28). In another place he wrote again, "Remove not the old landmark" (23:10). Moses wrote, "Thou shalt not remove thy neighbor's landmark, which they of old time have set" (Deuteronomy 19:14). Later he wrote, "Cursed be he who removeth his neighbor's landmark. And all the people shall say, Amen" (27:17).

Contemporarily we view the terror system, ISIS, removing the monuments of Christianity and other items of historic and religious importance. Their "mindset" is, "If I don't agree with it, or if I don't like it, I will remove it. It matters not to me if it is historic or if it is valued by others, I will remove it!" How sad to see that same mentality at work in our own country -- and sadder still, that mentality continues to grow with vile, hateful results. It is truly a tragic day when a Southern city removes tributes to those who fought to defend the South.

## **A Historical Tribute**

### ***The Robert E. Lee Monument***

The New Orleans' Robert E. Lee Monument, one of the earliest Southern monuments to Lee, was commissioned by the Robert E. Lee Monumental Association of New Orleans. Plans for this monument began just one month following Lee's death in 1870. The Association raised money for the monument through public donations. The bronze statue of Lee cost some \$10,000 (that would be a quarter of a million dollars in today's currency). After fourteen years of fundraising and construction, the monument was dedicated on February 22, 1884. The dedication attendees included veterans of the Confederate Army of Northern Virginia as well as the Federal Grand Army of the Republic. Robert E. Lee was considered at that time in both the North and the South as the essence of military leadership, courage, and loyalty.

### ***The Jefferson Davis Monument***

Jefferson Davis, President of the Confederate States of America, died in the city of New Orleans on December 6, 1889. The local chapter of the United Daughters of the Confederacy almost immediately formed the Jefferson Davis Memorial Association to



plan construction of "an appropriate monument commemorative of the life and services of the only president of the Confederacy." The Association worked closely with the United Confederate Veterans in the memorial planning.

The first challenge was to raise the \$15,000 necessary to construct the Monument. The United Daughters sponsored plays, held auctions, and asked for donations. The City of New Orleans donated. The Louisiana Legislature donated. The people of the city donated. The monument, cast in bronze and standing on a granite pedestal, was finished in 1911. The engraving on the Monument states that Davis was one of the "fittest men" of the South. A "profound student of the Constitution," a "majestic orator," and declares that Davis was "enshrined in the hearts of the people for who he suffered."

### ***The General Beauregard Statue***

Confederate General G. T. Beauregard was a native of Louisiana. He commanded the attack on Fort Sumter in Charleston harbor. He fought at First Manassas, Shiloh, and defended Charleston from Federal occupation for two years. He died in New Orleans on February 20, 1893. He was the last survivor of the top Confederate military commanders.

Almost immediately following his death, the Beauregard Monument Association was formed. Contributions for the monument came from the City of New Orleans, the Louisiana Legislature, and the people of the city. The City Park Commission donated the land upon which the Monument would be placed. The statue was unveiled on November 11, 1915 and depicts General Beauregard atop a horse and stands on a marble platform.

### **A Current Response**

The situation in New Orleans is sad indeed and cannot go unanswered by those who love the South. Already the National Sons of Confederate Veterans and the Louisiana Division have stood against this prejudicial move by the City of New Orleans. To quote SCV Commander-in-Chief Thomas Strain, "The National SCV entered into ... litigation ... in an attempt to block the removal of historical monuments placed in the city. Thus far, after over thirty thousand dollars and countless hours of discussion and litigation, the fine men of Louisiana have basically been railroaded by (Mayor) Landrieu and his cronies over the years."

Commander Strain continues, "After much consultation with the Division Commander of Louisiana and members of my staff I am calling for a BOYCOTT of the City of New Orleans by the members of the Sons of Confederate Veterans and all right-

minded people. Please visit Confederate Memorial Hall in this once fine Southern city but do not spend any of your hard earned dollars otherwise in the City. We must stand strong and let the historical terrorists and haters know who we are and what we stand for!

"New Orleans is no different than any other large town in the Southeast, and tourism dollars are what they thrive upon. New Orleans' busiest time of the year is Mardi Gras, and the money raised every year is used to promote the Mayor and City Council's agenda. While I encourage you to visit Louisiana and the countless towns and communities that host Mardi Gras festivals, please avoid New Orleans. Let our voices and dollars be heard!!!

"Therefore, I call for a BOYCOTT of New Orleans, LA and highly encourage each of you to spread the word to friends and family. We need to show Mr. Landrieu and his cronies that we will not stand for his ISIS tactics and the absolute destruction of OUR history under the cloak of darkness with snipers on rooftops. We must collectively let the powers that be know that we will not allow OUR HISTORY and the world's history to be destroyed or re-written by a few despicable people in power."

I know that you will be in prayer for Commander Strain and the other leaders and members of the SCV as we continue to press forward to represent aright the Confederate soldier and his good name.



## Chaplain Stokely Rowan Chadick

(1818-1909)

7<sup>th</sup> Texas Infantry

Part I

*The Beginning*

On March 27, 1818 the Lord sent forth into His world, through his parents, Charles and Elizabeth Chadick, a son who was named Stokely Rowan Chadick. The place of his nativity was Overton County, Tennessee. His father, Charles Rowan Chadick, was born November 25, 1780, in Hampshire County, England, and his mother, Elizabeth Crutchlow, was born in Virginia around 1790. Stokely was sixth in the order of birth in a large family.

Stokely R. Chadick wrote of his origin. He commented, "I am an equal mixture of Holland Dutch, English, Irish and Scotch, not a very bad mixture." The early life of Stokely was very limited by circumstance. He encapsulated the early part of his life in the following way:

I was born and raised literally in the backwoods, always in sight of the Red Man.... I was born in Overton county, Middle Tennessee, Kentucky purchase. When I was two years old my parents moved to East Tennessee, Hiwassee purchase, and settled on Sweetwater Creek, Roan county. When I was ten years old my parents moved to North Alabama, Cherokee purchase, and settled on the north bank of Tennessee River, the south boundary of said purchase. The Indians still occupied the territory south of said river. I lived there unlettered until I was grown.

He then spoke of his coming to Christ in salvation. Breaking his narrative at this point, we let him speak from another document about the new birth. He had said, "In 1840, September, when I was nearly twenty-two years old, I professed religion." From *The Cumberland Presbyterian Banner*, Vol. V, Number 17, February 26, 1909, he described the new birth or regeneration the following way as he appealed to Revelation 2:16-17:

The bed rock, the keynote of the Christian religion is regeneration. "Ye must be born again." To every true Christian born of the Spirit, is given a little white stone, with a name written on it, that no one can read except the one who gave it and the one who possesses it. Therefore, no other man, not even an angel, has or can have any legal or logical right to say by what sign or name any one may have to wear, or may not have or wear, this little white stone. It is known only to the Spirit that gives it and the one who receives it. If any one should attempt to affirm as to any one's having or not having this little white stone, under the strict rule of evidence, he would be ruled out of order by the Court of Heaven, because he does not know and cannot know as to the possession by another. So every one must and will stand or fall for himself, not for another, and be judged by the Judge of the quick and dead, according to the deeds done in the body.

He saw regeneration as a work of God the Holy Spirit. Now to return to the narration of his personal history:

At that time (1840) I had never been to school where any books were studied but Webster's blue back spelling book and Smiley's arithmetic—not even a first reader. I had not been through the spelling book and only to the single rule of three. In 1841 I attended a village school eight months, where I studied grammar, arithmetic, geography, natural philosophy and composition. And in September of that year I joined the Jackson Presbytery of the Cumberland Presbyterian Church. In September, 1842, I taught two free schools, five months each, and was licensed to preach in September of the same year. In 1843, I rode a circuit six months, extending over a part of three counties—Jackson, Madison and Marshall, filling twenty-seven appointments per month. I was ordained in September of this year. In 1845 I studied in Cumberland University, Lebanon, Tennessee. In 1847-1848 I taught at New Salem and Mooresville, Limestone county, Alabama. In 1849 I was pastor of our church at [Fayetteville](#), Lincoln county, Tennessee; and also taught a select class of sixteen girls. I came to Texas in the fall of 1849, and have been here since that time. For the first nine and a half years in Texas I taught school, preached and built up churches. Perhaps I preached more than any man in Texas. I taught the first year in Jefferson, Texas, and organized and built our church there, which still is in the hands of the unionists. The next five and a half years I taught in the Academy, of Coffeerville, Texas. Both of these schools I founded, and built up good village churches at these places.

He must have really thought he preached a great deal to classify himself as perhaps preaching more than any man in the state.

Chadick spoke of being “tediously prolix in relating historic facts, in regard to my ethnological descent, boy and early manhood, education and earlier pursuits in life...” He stressed that the last part of his adult life was spent being a “close student of science, philosophy and belles-letters” in every facet while also continuing to preach “all the time, as well as leading an exceedingly busy life, in various other legitimate pursuits of life.”

Stokely Chadick while in Alabama met Martha Margaret Fisher. They were married on December 26, 1847, by Rev. James Kirkland at the Cumberland Presbyterian Church at New Salem, Limestone County, Alabama. Now he had a helpmeet to be a source of blessing in his day to day life in service for Christ.



## A Memorial to Confederate Warriors

Mark W. Evans  
Past Chaplain-in-Chief

The Confederacy had renowned generals, but its foot soldiers did the work that stunned the pride and military might of the Northern invader. These intrepid patriots endured hunger, severe weather, inadequate equipment, dwindling numbers, diseases, wounds, fatigue, and horrific loss of life and limbs. They fought for four years until faced with the stark reality of a pointless massacre. Who were these warriors?

They were not necessarily soldiers drilled to military precision. Bell Irvin Wiley, in his book, *The Life of Johnny Reb*, wrote: "Not infrequently a soldier fought with several different outfits in the course of twelve hours of battle, taking time off at intervals for rest and sustenance. An officer who commanded a company at Bull Run turned, after leading a valorous charge at twilight, to thank his men for their gallant day's work; the group receiving his compliment was 'composed of three of his own men, two 'Tiger Rifles,' a Washington artilleryman, three dismounted cavalry of the 'Legion,' a doctor, a quartermaster's clerk, and the Rev. Chaplain'" [p. 31].

There were sometimes good results from their military inexperience. Wiley wrote: "Such ineffectiveness was not wholly without benefit, however, as the excitement and disorganization attendant upon early battles sometimes resulted in troops firing upon their comrades. During the Peninsula campaign of 1862, a Mississippi regiment, mistaking two Georgia regiments for Yankees, fired upon them. The Georgians, naturally assuming that their assailants were enemies, returned the fire immediately without waiting for a command. The only damage done by the Georgians, according to the report of one of them, was the killing of their own major's horse" [p. 31].

In time, Southern citizen-soldiers distinguished themselves with military fame. They also received an eternal blessing. The Christian General, John B. Gordon, wrote an appeal to A. E. Dickinson, Superintendent of Army Colportage, requesting ministers to proclaim the Gospel to the soldiers. At that point in the war, there was a sad neglect among denominations. Gordon wrote: "[T]hese men, exposed as they are to temptations on every side, are more eager to listen to the Gospel than are the people at home; that the few missionaries they have been kind and generous enough to *lend* us for a *few* weeks are preaching -- not in magnificent temples, it is true, and from gorgeous pulpits on Sabbath days, to empty benches, but daily, in the great temple of nature, and at night, by heaven's chandeliers -- to audiences of from one to two thousand men, anxious to hear of the way of life. Suppose I tell them that many men of this army, neglected, as I *must* say they have been by Christians at home, are daily professing religion -- that men, grown old in sin, and who never blanched in the presence of the foe, are made to tremble under the sense of guilt, and here in the forests and the fields are being converted to God -- that young men, over whose departure from the paternal roof and pious influences have been shed so many and bitter tears, have been enabled under the preaching of a few faithful ministers to give to parents and friends at home such assurances as to change those *bitter* tears into tears of rejoicing" [J. William Jones,

*Christ in the Camp*, p. 105). Although there remained a lack of Christian ministers throughout the war, enough responded that an immense revival brought tens of thousands to profess Jesus Christ as Lord and Savior.

After the war, Robert L. Dabney described a scene in Richmond, Virginia. Multitudes had gathered to witness the installation of Stonewall Jackson's statue. A long procession, headed by General Joseph E. Johnston, marched through the streets of Richmond. There was one point in the event that especially created excitement. It was not at the approach of the illustrious General nor Stonewall Jackson's staff that brought the resounding cheers. Dabney said, "Then came hobbling a company of two hundred and thirty grizzled men with empty sleeves, and wooden legs, and scarred faces, and hands twisted into every distortion which the fiery fancy of the rifle-ball could invent, clad in the rough garb of a laboring yeomanry, their faces bronzed with homely toil; this was the company for which every eye waited, and as it passed the mighty throng was moved as the trees of the forest are moved by the wind, the multitudinous white arms waved their superb welcome, and the thundering cheer rolled with the column from end to end of the great city. It was the remnant of the Stonewall Brigade" [R. L. Dabney, *Discussions*, vol. IV, pp. 23, 24]. Such is the gratitude deserved from all true Southerners for the sacrifice and valor of the men in gray.



## **Nehemiah's Message to Confederates**

Reverend M. Don Majors

Texas Division Chaplain, SCV

ATM Dept. Chaplain, SCV

Confederate Flag Day at Camp Ford, Tyler, Texas,

Saturday, March 4, 2017

Southern Greetings,

Our Southern ancestors were extraordinary people, and their Southern children and grandchildren were extraordinary people as well. They fought to keep established walls that their parents and grandparents established with their own blood.

Those "walls" are defined in many ways. They are called "Southern Principles." Those principles are bathed in Christian dogma, morality, ethics, trust, truth, and a Southern bond. A gentleman's Southern handshake did not require ink, paper, and pen.

As a twelve-year-old boy, I remember going into the bank with my father, Reverend Walter A. Majors, (WW2 Veteran), to make a loan. My very Southern East Texas Momma needed surgery. The banker shook my father's hand and handed him the

money. There was no question or doubt. The bank would be paid back. Southern ethics.

In 446 B.C., the King of Persia, allowed Nehemiah (his cupbearer) to come home to Jerusalem, to do a perusal of the needs in Jerusalem. The king had already allowed Ezra to come in 457 B.C. The king would allow the Jews to come home and pick up the pieces of their ravaged lives. Thirteen years later, Nehemiah and some of the Jews from Persia are seeing the city for the first time.

Nehemiah viewed the walls of Jerusalem. Heartfelt sadness gripped him. The walls were broken down, and the gates were burned with fire. It pierced his heart. He wept over the ruins.

After the War of Northern Aggression, can you imagine how our Southern ancestors felt emotionally as they viewed the charred remains of beautiful Southern cities such as Atlanta? As our tired Southern boys walked and limped along in rags and barefoot, can you imagine the pain they must have felt?

Nehemiah encouraged the people to work and rebuild the walls. Nehemiah stated that "The people had a mind to work."

In Nehemiah 4:9, it tells us that Nehemiah met external opposition. The Scripture says, "Now when Sanballat (Syria) heard that we were building the wall, he was angry and greatly enraged, and he jeered at the Jews and said, "What are these feeble Jews doing?"

Nehemiah states, "They laughed at us, and they despised us, but we built the wall anyway." Nehemiah went on to say, "And they plotted together to come and fight against Jerusalem and to cause confusion in it. But we prayed, and God protected us day and night."

Message? There will always be "external opposition." When you are trying to do something worthwhile and morally good there will always be opposition.

For the sake of time and space, just let me say that this "Sanballat" character from Syria was a "real-piece-of-work." I guess every generation has them. He was determined to fight the Jews every step of the way.

Message? As descendants of Confederate Veterans, we must know that we are not going to be loved and liked by the "Sanballat's" of the world. Does that stop us? No! We keep building the walls of Southern truth.

What was the key for Nehemiah? The Scriptures say in verse 6, "The people had a mind to work." That's the key! Southern brothers, we MUST have a mind to work.

Another thought to consider was that Nehemiah was not intimidated by those opposing him. Nehemiah said, "The God of Heaven Himself will prosper us. We are His servants, and we will arise and build." Nehemiah took his stand against the external circumstances. As a result, God gave Nehemiah a "window-of-opportunity."

As the descendants of these "Southern-Confederate Grandfathers," we have been given a "window-of-opportunity" to work and to labor for the Cause for which they fought. Time and opportunity is limited. We must work while it is day, for there comes a time when no man can work.

I wish I could tell you that this is the end of the story, and everyone rides off into the sunset happy and contented. It never works that way. As long as we are on planet Earth will be will a battle.

Read the Book of Nehemiah.

Please know that our "Enemy" is not stupid.

In chapter five, there was internal opposition. Nehemiah said, "I became very angry when I heard their outcry and their words." He went on to say to his fellow Jews, "What you are doing is not good. Should you not walk in the fear of our God, because of the reproach of the nations and our enemies?"

Message? We can persevere and fight through external opposition until the cows come home, but internal opposition is a much more dangerous foe to fight. Internal opposition can truly destroy you. It destroys families. It destroys churches. It destroys friendships, and yes, it can even destroy a nation.

We can build the wall, but we must follow the admonition of Nehemiah back in 444 B.C., when he said to his people, "Let us rise up and build."

What was good for 444 B.C., appears to be good for April 2017.

Blessings,

Reverend M. Don Majors



## A CONFEDERATE SERMON

**Submitted by Chaplain Kenneth Studdard**

**Dr. Randolph H. McKim** (1842–1920) served as a soldier and later as a chaplain in the Confederate States army. He served as an Episcopal pastor for over fifty years.

Dr. McKim was born in Baltimore on April 16, 1842, the son of John S. and Catherine Harrison McKim. Shortly after his graduation from the University of Virginia in 1861 he enlisted in the Southern army, serving first as a private in the corps commanded by Gen. Joseph E. Johnston and later by Stonewall Jackson. He was afterwards commissioned first lieutenant and assigned as aide-de-camp on the staff of Gen. George H. Steuart. Near the close of the war he served as chaplain of the 2nd Virginia Cavalry.



In 1866 Dr. McKim was ordained a minister of the Episcopal Church and held pastorates in Virginia, New York, New Orleans, and then in Washington, serving as pastor of the Church of the Epiphany in Washington for thirty-two years from 1888 until his death. He was the author of a number of theological books as well as several volumes defending the Southern cause, among which were *A Soldier's Recollections*, *Numerical Strength of the Confederate Armies*, and *The Soul of Lee*.

The following is a memorial sermon preached on the death of General Lee in Christ Church, Alexandria, Virginia in 1870.

## **Good Men a Nation's Strength,**

**A SERMON PREACHED ON THE OCCASION OF THE DEATH OF**

**GEN. ROBERT E. LEE,**

**In Christ Church, Alexandria, Va.**

**OCTOBER 16, 1870.**

**BY THE RECTOR, REV. RANDOLPH H. MCKIM**

*"O my father, my father! the chariot of Israel and the horsemen thereof."*—II Kings, xiii. 14.

THIS was the exclamation of Joash, the king of Israel, as he stood by the death-bed of Elisha, the prophet. Although he had not hearkened to the instructions and warnings of the man of God, nor done him honor during his life, yet, when the prophet fell sick, and was about to die, the king hastened to his side, and "wept over his face" and said: "O my father, my father! the chariot of Israel and the horsemen thereof." Ungodly man though he was, he had discernment to perceive that Elisha, as a servant and prophet of Jehovah, was of the greatest service to him and his kingdom; that he was the bulwark and defence of Israel, and that his loss was of far more moment than the loss of an army.

My brethren, the death of a godly man is always a calamity. The lamentation of this king of Israel over Elisha, is, in a measure, appropriate at the death of every faithful servant of God. For good men are a nation's strength. They constitute the most effectual shield and safeguard to a state.

Show me a nation composed of good men, and I will show you a nation great, prosperous and happy. There justice would be meted out with an even hand, and rulers would labor to promote the public good—not to accomplish their own selfish ends. There, oppression and tyranny would be unknown. There, legal processes would cease, since all men would scrupulously observe the laws, and no man seek to "go beyond or defraud his neighbor in any matter." There, universal good-will and charity would render the people one family—a nation of brethren—the happiness of each, the interest of all. There, too, virtue would have, in large measure, banished disease and emancipated the mind from that bondage to the lusts and passions of the body which

now degrades and debases so many lofty intellects. Thus, in such a nation, the mind would attain its full development—(no longer dwarfed by the degrading tyranny of the body)—and the mournful spectacle, now so often witnessed, of great intellectual powers bound to the car of Appetite, and dragged in the mire of debauchery and shame, would be impossible. On the contrary, the intellect, free from all enfeebling or debasing influences, would soar with a steady, upward flight, to sublime regions of thought now unattainable. And more than this, the fellowship and communion of the spirit with its Father-God, would ennoble and elevate the character more and more, and we should behold a nation of heroes!

Such is a feeble picture of the grand spectacle which would be presented by that nation whose people were all “sober, righteous and godly.” Behold, then, how “righteousness exalteth a nation!” Social harmony and happiness, political freedom and integrity, perfect security of person and property, physical health, mental power, moral grandeur—these would be the characteristics of such a state!

Can this be denied, my brethren? Will any man hesitate to acknowledge that this is substantially a correct delineation of a Christian state? I venture to affirm that there is not one in this assembly who does not assent to the justice of this representation. And if so, then I point to the inference which inevitably flows from it. It is this: just so far as any state approximates to the model of a Christian state, to that extent will it approach the acme of prosperity and happiness. In other words, the more godly men any state contains, the greater will be its real progress towards the goal of perfection.

We are justified, therefore, in claiming that good men are a nation’s strength, its best defence, its highest glory. Like that noble Roman matron, who, when asked to display her jewels, pointed to her sons; so that state which can boast of virtuous and godly citizens, may well count them her strength and pride; and while other states glory in their wealth or their military prowess, she may point to her Christian sons and say: “These are my jewels!”

Yes, we may challenge universal assent to the sentiment that the virtuous and the good are the shield and the glory of a commonwealth. Even though you believed the Christian Faith a delusion, and Christian people fanatics, you could not doubt that if the precepts of Christianity were faithfully practiced in any community, that community would be truly prosperous and truly great. Whatever doubts you might have about the inspiration of Scripture, you could not question the practical benefit which would result from the general practice of its moral precepts. But then, my hearers, no man ever has put them into practice, nor ever can, unless he have believed with all his heart in the Lord Jesus Christ. And, therefore, though I were addressing an assembly of skeptics and freethinkers, instead of a Christian congregation, I might still challenge assent to the sentiment, that Christian men are the best safeguard and the most precious possession of a state.

But I am not (thank God) addressing such an assembly. I am loath to believe that any of my hearers are avowed unbelievers. Nay, I cherish the hope that every one of you is ready to bow to the Gospel of the Lord Jesus Christ. How much more, then, may I expect from you a hearty “Amen” to the sentiment I have expressed! You believe in the superintending providence of God, and therefore will not hesitate to acknowledge that the Almighty will bless that land where godliness prevails. You have learned from the Scriptures that many times in the history of the world, evil has been averted from a land for the sake of the godly men that were in it. You have been taught that the “Effectual fervent prayer of a righteous man availeth much.” You have read many examples of it in Scripture, and perhaps have known many in your own experience; and, therefore, you will be ready to acknowledge that the prayers of the righteous ward off many calamities, and bring down many blessings.

In view of all these things, I may confidently anticipate that you will agree that godly men are “the chariot of Israel and the horsemen thereof”; and that your hearts will echo the sentiment I have expressed, that the death of a godly man, is always a calamity and an occasion for public grief.

How much more is this the case when death removes a man who is as great as he is good—who occupies the pinnacle of earthly fame, and therefore exerts an influence for good as wide as civilization—whose name and memory will be cherished with tender devotion in the hearts of millions of the present generation, and will shine with undying luster on the page of history, affording to all future generations an example of manly virtue and Christian faith!

Such an occasion, my brethren, occurs but rarely in the history of the world. Seldom, alas! is earthly fame found in company with Christian faith. Seldom are those whose names have obtained a world-wide renown found bowing in submission to the cross of Christ! The men whom the world delights to honor are usually so well satisfied with earthly laurels that they have not labored for the amaranthine crown! And, while we admire their genius or their learning or their prowess, we cannot point to them as models of Christian virtue and bid our young men follow in their footsteps as they followed in the footsteps of the Redeemer of mankind.

But, my brethren, such an occasion as I have described has occurred to us during the past week. In the death of ROBERT EDWARD LEE has closed the career of a man who was indeed as good as he was great; whose life affords as bright an example of Christian faith as of military genius. And therefore we deem it fit that even the house of God should wear the emblems of mourning—not because LEE was a great soldier, not because he was a pure and stainless patriot, not merely because he was a model of uprightness and morality. No! if he were only these, much as I might deplore his loss, I could not, as a minister of Christ, give my consent that the church of the living God should put on sackcloth and ashes for him! But because Robert Lee was as devout as a

Christian as he was distinguished as a man—because he was as faithful as a soldier of the cross as he was illustrious as a soldier of what he believed to be the cause of right—because in him the cause of religion has lost one of its best and ablest supporters, and the Episcopal Church one of its brightest ornaments—for these reasons I have thought it well that this venerable church where the illustrious dead was wont to worship—where in the solemn rite of confirmation he renewed his baptismal vow “manfully to fight” under the banner of the cross and “to continue Christ’s faithful soldier and servant to his life’s end”—and where he often knelt to receive the memorials of his Redeemer’s death and passion;—I say I have thought it meet and right that this church, at least, should be draped with the emblems of mourning, as a fit expression of our sorrow that so bright a light has gone out in Israel, and as a means of emphasizing to this congregation those lessons of virtue and fortitude, of humility and faith which his life affords.

The loss of such a man, my brethren, may well be lamented by every friend of religion as well as by every patron of virtue. And as yesterday men of all parties, north and south, east and west, bowed in reverent sadness at his grave, uniting in one spontaneous outburst of sorrow for a man whose greatness was without reproach—so to-day the Christian church everywhere may fitly join in mourning his loss, while from every heart goes up the lamentation of the king of Israel:—“O my father, my father! the chariot of Israel and the horsemen thereof!”

I am not here, my brethren, to pronounce his eulogy. That honorable task I leave to other and abler hands. Mine is an humbler, but perhaps a more important task; it is as a minister of religion, to hold up his noble example as a hero of the faith for the imitation and emulation of those who survive him. It is not my object to contribute to his glory—no, my brethren, the pulpit is not the place for that—but through his life and character to show forth the glory of the Redeemer whom he served so faithfully.

1. With this view I point to him first of all as an example of filial piety. There is more than one old dwelling in Alexandria which could testify to ROBERT LEE’S dutiful obedience to his mother and his ever watchful and tender devotion to her in her declining years. There are traditions floating in this community which show how he, the youngest son, was the stay and support of his mother.

In these days when filial respect and obedience are so rare, and their opposites so alarmingly common, it is well that the example of the departed hero on this point should be carefully pondered: by parents, that they may ask themselves whether they are faithful in requiring obedience to the fifth commandment; by children and youth, that they may inquire whether they are careful to keep this commandment. I will only add that both at school and at West Point, LEE was a model of diligence and good conduct. He did not find it necessary to assert his manliness by idleness, misconduct or dissipation. Young men! lay this to heart.

2. I point to ROBERT LEE, secondly, as an example of temperance and virtue. All through life he exercised an habitual self-restraint. He “kept his body under and brought it into subjection.” He did not allow appetite to be his master. He was not in bondage to his passions.

Who ever saw him frequent the bar-room or the gaming table? Who ever heard violent or abusive or profane or unchaste language from his lips? Who ever heard a whisper against his virtue or his integrity? Oh! if the young men of our land would but learn at his grave to emulate his virtuous and temperate life—we should have a blessed consolation in his death!

3. I point you next to his unaffected modesty and genuine humility. Of these virtues he afforded a most illustrious example—one indeed which no public man, perhaps, ever equaled. Whoever passed so entirely unscathed through such an ordeal in this respect? Wondrously perfect in form and feature; courtly and elegant in his manners; possessed of splendid abilities and extensive attainments; from his earliest manhood the object of admiration and adulation; if any young man might be excused for indulging a vain self-esteem, surely it was ROBERT LEE. But his mind was too well balanced to yield to vanity. He was not tenacious of his privileges or jealous of his reputation. He was not ambitious for preferment or eager for popular applause; but ever ready to take any post, however humble, which might be assigned him. In the meridian of his glory when success crowned his arms, and a grateful people was almost ready to worship his name, his modesty and humility shone conspicuous, and he continued the quiet, unassuming Christian gentleman he had ever been. It may truly be said of him that he

Hath borne his faculties so meek, hath been  
So clear In his great Office, that his virtues  
Will plead like Angels, trumpet-tongued.

Now these are peculiarly Christian virtues; and the fact that he possessed these, in so eminent a degree, is evidence of unusual attainments in the Christian life. I cannot refrain from remarking how painful a contrast is observable, as a general rule, among men who are possessed of fine abilities, or who occupy high places before the world!

4. Once more I point to this illustrious man as an example of patience, fortitude, and resignation. He was himself a bright illustration of that immortal sentiment to which he gave utterance in the darkest hour of his life—“Human virtue should be equal to human calamity.” By divine grace his virtue rose to the full measure of his calamity. As prosperity could not unduly elate him, adversity could not utterly cast him down. As glory could not intoxicate him, humiliation and defeat could not crush him. His mind rose superior to misfortune, and he proved to the world that he was as invincible in endurance as he was mighty in action. Never was he so great as in the hour of adversity.

Never did he win so magnificent a victory as when he conquered himself and bowed with dignified submission under the strokes of misfortune. Yes, brethren, but for those very misfortunes, we should never have known how great a man he was.

Let the people he loved so well prove themselves worthy of him by learning from his example, patience under misfortune, fortitude in the hour of adversity, and in all things resignation to the will of the Almighty Disposer of events. But let them remember that as he acquired them only through divine grace, so also they must seek them by the same means.

5. Lastly, my brethren, I point to the great ROBERT EDWARD LEE as an example of Christian faith and conduct. He was great in counsel, yet he made the Word of God “the man of his counsel.” He was a man of uncommon wisdom, yet he continually sought wisdom from “the only wise God,” “the Father of Lights.” He was a great Captain, yet he bowed in humble contrition at the feet of Jesus and owned Him as “the Captain of his salvation.” His name and fame filled the world, yet he “gloried” in nothing “save in the cross of our Lord Jesus Christ!” Few men ever lived a more scrupulously moral and upright life than he, yet (give heed, O ye who would substitute morality for religion!) he did not hesitate to acknowledge himself an unworthy sinner before God: he felt that mere morality would not suffice; he owned that Christ’s atoning merits constituted his only hope of pardon and eternal life. In harmony with his views on this point was his conduct. Witness the fact that his first project after being called to preside over Washington College, was the erection of a chapel, where professors and students might daily meet to worship the Almighty. And one of the last public acts of his life was to appeal to the young men of the College to attend the daily services in that chapel.

Yes, my brethren, ROBERT LEE was a good soldier of the Cross. He was not ashamed of the Gospel of Christ. Nay, he gloried in it as “the power of God unto salvation.” His life was an illustration of its precepts, and when his last foe came upon him, the great captain was not taken by surprise; nor did he shrink from the conflict; but, clad in the panoply of God and confident in Christ, his Redeemer, he met the King of Terrors with a smile of triumphant hope on his brow; he gave forth the Christian soldier’s defiant challenge, “O death! where is thy sting? O grave! where is thy victory?” And when he grappled with the foe he “came off conqueror and more than conqueror through Him that loved him!”

So true is the saying of the beloved Disciple, “This is the victory which overcometh the world, even our faith.” It is this feature, my brethren, in the character of LEE which above all others should be studied in order to a correct understanding of his life, and a just estimate of his services to the world. This is the key to his whole career; this is the secret of his transcendent greatness—he was a sincere and devout Christian. He might have been a great soldier, he might have been a self-sacrificing patriot, but he

could not have been the ROBERT LEE at whose grave to-day all good men drop a tear, had he not sat at the feet of Jesus and learned of Him who is “meek and lowly in heart.” The same is true in reference to his services to the world. The cause to which he consecrated his genius proved a failure, and all his brilliant victories and heroic struggles ended at last in defeat—but his life was not a defeat or a failure. He has won moral victories, whose luster will never grow dim, whose fruits will never perish! He has left behind him a record which will be pointed to as long as time shall endure, as a rare illustration of Christian faith and heroism! He has taught the world that the Christian religion can turn defeat into victory, and failure into success. And by so doing he has rendered services to the cause of religion which can only be measured by the extent and immortality of his fame! This, then, brethren, is the supreme reason that we bewail his loss! This is why we mourn for him as the sons of Jacob mourned for their father, “with a great and very sore lamentation!” This is why, as we cast a last sad look at his noble form wrapped in the cold mantle of death, we cannot restrain our tears, crying, “O my father, my father! the chariot of Israel and the horsemen thereof!”

It is a sacred privilege which we claim, and which none would surely deny us, to weep over our departed hero. But we may not, we must not, forget that his death imposes upon us no less sacred a duty—it is to repair his loss, as far as we may, by following in, his footsteps, and striving to be, each in his sphere, a hero of the Faith.

Christian brethren, “a burning and shining light” has been extinguished in the Church: see, therefore, that ye “let your light shine before men” all the more brightly, if, by any means, ye may repair the loss of his bright example. Emulate his modesty, his humility, his patience, his fortitude, his resignation, his unswerving faith, his devout and holy life.

Young men, when you are tempted to listen to the siren song of Skepticism, remember ROBERT LEE. He did not deem it credulity to believe in the inspiration of the Scriptures. He did not deem it weakness to bow to the holy teachings of Jesus Christ and His Apostles. He was not ashamed to confess himself a guilty sinner before God, and to own that all his hopes rested on a Crucified Redeemer.

To those whom I may call his fellow-soldiers, I address the eloquent words of Bossuet, on the occasion of the death of the Prince of Condé: “Approach and bewail your great commander. I can almost persuade myself that I hear you saying: Is he then no more—our intrepid chief, who, through the rugged paths of danger, led us on to victory? His name, the only part of him that remains, is all-sufficient to excite to future exertion; his departed spirit now whispers to our souls the sacred admonition that if we hope to obtain at death the reward of our labors, we must serve our God in Heaven, and not be satisfied with serving our [country] on earth.”





## Book Review

### *In All Their Affliction*

by **Murdoch Campbell**

Gospel Standard Trust Publications, 158 pages, paperback

#### Review by **H. Rondel Rumburg**

Here is a volume for those afflicted with bereavement, loneliness, sorrow, fear, worry, sin, sickness, disappointment, depression, and other difficulties that a believer in Christ might experience. Here is a book helpful to those who minister the balm of Gilead to others. This reviewer found some helpful material herein when writing *A Christian Widows Handbook*. Pastor Murdoch Campbell of Scotland commented regarding his book:

There are two or three remarks that I should like to make in relation to the following chapters. It may appear to some that my treatment of the subject under discussion is rather subjective and that I should have observed a more obvious balance between the inner, or experimental, side of Christian affliction and its more doctrinal or expository side. It may be seen, however, that opposite every source of sorrow on which I have touched I have, at the same time, tried to show that God's grace and healing balm are ever available and sufficient, and that in every trial His own presence and promise sweeten "the waters of Marah."

I have also introduced a few instances of the Lord giving His Word "in the night watches" and "when deep sleep falleth upon men." And in each case its relevance, and its fulfillment within the sphere of Providence, were the proof that it comes from Him who has "the tongue of the learned." It is the witness of Scripture—and also of Christian experience—that the Spirit of the Lord who dwells in the hearts of His people can apply His own Word to their mind both while they are awake and asleep.

The contents of this book are: The Unpreached Sermon, Our Bethels — A Preparation, "The Body of this Death," The Besetting Sin, The Fears of the Flock, The Great Adversary, "Giant Despair," Loneliness, "The Crook in the Lot," Frustration, Tomorrow's Cares, Broken Ties, "By Babel's Streams," The Imperiled World, and The Last Enemy. These are the chapter headings.

As ministers and chaplains there are refreshing applications of balm to wounds in this book. Campbell wrote:



‘Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sin.’

When I awoke that morning I decided that I should leave it to others to proclaim the word of severity, and that in addressing God’s people during that Communion season God would have me apply His balm to their wounds. Remembering that morning, and before I had reached the end of the road, the conviction formed itself in my mind that, with God’s help, I should continue this ministry of comfort. It was impressed on my heart that one great end of our calling is to comfort the people of God. The supreme evidence of our love for Christ is that we feed, and care for, His flock. He is so identified with them that in ministering to them we minister to Himself. This, often unconscious, service of our love to Him is what He will one day acknowledge and reward. But as I came to the end of the way, I was confronted with a very difficult question. Had I the needed personal fitness for this task? Did my own experience—for what it is worth—provide me with even the minimum qualifications to deal with the delicate subject of Christian sorrow and consolation?

The author has such practical examples for us. Being a pastor he is a help to others who minister in the Lord’s vineyard. Often there has been such a false sense given to believers that life is all a wonderful jubilation in the life of faith. Ephesians 6 gives a challenge to put on the whole armor of God, but this is forgotten. Pastor Campbell speaks to this issue extensively, but notes the following example:

The story is told of a young man who entered into peace with God. But his day of spiritual calm came to an end. Sin began to rear its ugly head within his soul. What did it mean? Was he really a converted man? He decided to consult an older Christian man about his fears. Before, however, he had time to unfold his distress, his friend greeted him with the words, “So, I hear you are called up to the war.” He then understood that God had called him, not only to Himself, but to wage war with Satan and sin.

Let not the young in grace be discouraged, then, if after solid tokens of the Lord’s love they are led to endure hard things. Our Lord Himself, speaking with all reverence, had His hour of holy calm before His feet touched the path of tribulation. At the Jordan God proclaimed His pleasure in Him, while the Holy Spirit rested on Him in the form of a dove; but from that quiet scene He was led to wage war with the powers of evil and to endure temptations which, in their unknown depth, have no parallel in mere human experience.

These pages are full of good spiritual advice.

While the Lord's people should never deliberately conceal their spiritual joy from an unbelieving world they should, on the other hand, be careful against disclosing their peculiar sorrows to those who are strangers to these. One thing which greatly impressed the pagan world of the apostolic age was the joy of those whom the glad tidings of the Gospel had drawn to Christ. The shout of a King was among them. They were like those who had found great spoil. This is what we often lack today. How "joy unspeakable and full of glory" can dwell at the same time in a broken and a contrite heart is, of course, one of the paradoxes of the true Christian life.

He quoted one famous person as having said that God took the Children of Israel out of Egypt in one night but it took Him forty years to take Egypt out of them. The reader will find chapters that are more likeable than others, but I don't believe you will be disappointed at the general contents of this book. In the chapter on "Giant Despair" he quotes, "Thou who hast showed me great and sore troubles shalt quicken me again and shalt bring me up again from the depths of the earth." His comment was, "In these words we see Hope in her night garments looking through the window of God's promise and waiting for the day."

In peace let me resign my breath  
And Thy salvation see,  
My sins deserve eternal death,  
But Jesus died for me.

This reviewer has found himself reading and rereading portions of this book. I have kept it close to my desk for quick reference. I fear if you hear me speak sometime Murdoch Campbell's voice may on occasion echo from Scotland.



We must remember who we are and what we must be about:  
The SCV Challenge by Lt. Gen. S. D. Lee

*To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of*

*his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.*

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**Chaplain's Handbook**  
*Sesquicentennial Edition*  
Sons of Confederate Veterans

This is an enlarged Sesquicentennial Edition of the *Chaplain's Handbook*. It is enlarged from 131 pages to 165 pages. A chapter has been added on the topic, *SCV Chaplains Should be Gentlemen*; there has also been added a third burial service, *The Order for the Burial of the Dead of the Protestant Episcopal Church in the Confederate States of America*; a chapter on *Praying in Public* has been added; and a chapter on *Prayer Suggestions for Public Use*. All the other chapters remain the same.

Hopefully, those using the handbook will find it even more useful than before. There is the same cloth cover, acid free paper for longevity, sewn signatures, etc.

The retail price is being kept to a minimum of \$12, which is very low for a hardback quality publication. Contact SCV headquarters or [biblicalandsouthernstudies.com](http://biblicalandsouthernstudies.com) for a copy.