

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2018
May
Issue No. 149

"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
4083 Sunbeam Road #2002
Jacksonville, Florida 32257
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

“A backwoods ... preacher, of stalwart piety but slender education, was standing an examination before some theologians. He was asked, ‘How do you prove the Divinity of Christ?’ He did not at once take in the purport of the question; but, after thinking a while, he said, ‘Do you mean how do I know that Jesus Christ is God?’ ‘Yes,’ said the questioner. The sturdy backwoodsman rose from his seat, and, throwing out his brawny arms in earnest gesture, said, ‘Why, He saved my soul!’ This man had an excellent, practical knowledge of Christ’s Divinity. I fear that in these days of skeptical theories we Christians dwell too little on these practical and experimental evidences of the truth of the gospel.”

Chaplain J. C. Hiden

Chaplain of Wise’s Legion & Charlottesville Hospital



CHAPLAIN’S CONFERENCE THIS MONTH!

Editorial

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

I greet you who desire to give honor to whom honor is due like the Bible teaches us. We seek to remember our Confederate ancestors and the Confederate Chaplains in their holy quest to serve the Lord. One used to hear real often, “The South will rise again!” Perhaps these words were spoken glibly sometimes. I invite you to seriously entertain those words in this editorial titled, “Will the South rise again?”

WILL THE SOUTH RISE AGAIN?

Dr. H. Rondel Rumburg

Micah the prophet of Jehovah God, as it were, looked up from the sordid moral failure and corruption of the culture about him and turned to God's eternal truths—"Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me" (Micah 7:7). After looking to Jehovah he was encouraged regarding a belligerent enemy—"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me" (v. 8). Micah confessed that Jehovah's treatment was righteous and he was sinful—"I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (v. 9). Then suddenly he rebuked the enemies of his nation—"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets" (v. 10). But the Lord allowed him to foresee a day of their rising again when the exiled would return to Jerusalem—"In the day that thy walls are to be built, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain" (vv. 11-12). However, things are never easy, but the old days would return to a repentant people—"Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee" (vv. 13-17). Then Micah rejoiced in the great God who gives the victory—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (vv. 18-19).

WHAT WAS THIS ADMONITION OF MICAH? WHAT DID IT MEAN? I would like to take this passage from Micah 7:7-19 and make some modern applications to our present situation.

[1] The teaching of Micah was that the people of God would rise again after defeat by their enemy. We often say, "*The South shall rise again!*" What do we mean? There might be some differences in the answer, but I mean that the principles held in the Old South were eternal principles and because they were based on God's eternal Word, they will ultimately be victorious. If the cause was just before God He will

vindicate it! If our forebears were in the way of God, and if they fought for truth and righteousness the Word will not return void. Biblical truth and principle cannot die! The great question is, “Where are we in relation to the Triune God and His revealed will?” Micah said, “Rejoice not against me, O Mine enemy: when I fall, I SHALL ARISE; when I sit in darkness, the LORD shall be a light unto me” (7:8). These words were uttered with certainty and proceed from one who has believed unto salvation. The “*fall*” in this verse was not ruin, even though the enemy was rejoicing, because “I SHALL ARISE!” It is possible that the people of the South could also “*arise*” in God’s way.

[2] The people of God whom Micah was describing had sinned against God. This was also the fear of General Lee during the war, for he wrote his beloved wife, “I have seen His (God’s) hand in all the events of the war. Oh if our people would only recognize it & cease from their vain self boasting & adulation, how strong would be my belief in final success & happiness to our country. For in Him alone I know is our trust & safety” (Camp, Fredericksburg, Dec. 25, 1862). The present reconstructed (or deconstructed) South of our day is sinning against God, but God will bring back the repenting redeemed remnant. How has the modern South sinned? She has turned her back on God for the mammon of this world. Bill Arp, a Georgia writer on the uncivil war, said about the New South of his day, “Money rules the roost and the south is beginning to ape the north in bowing down to mammon, and therefore it’s called “The New South”” (1881). The Yankee victory over the South was considered by the Southerner as a triumph of the forces of materialism, equalitarianism, and irreligion (*The Southern Tradition at Bay*, by Richard M. Weaver, 221). The heritage and Christian character of the Old South was prostituted for Yankee dollars and acceptance. The pimps of New England have been using the South as her whore for far too long. Are we always going to be for sale? The New South has sinned greatly for she has abandoned the Biblical foundation upon which she was established. The very foundation, which our forefathers fought to preserve in the First and Second War of Independence, has been abandoned! Many who claim Southern heritage and feign loyalty are ungodly sinners. Our confession, as Micah revealed, should be, “I will bear the indignation of the LORD, because I have sinned against Him. UNTIL He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness” (7:9). WE *MUST* RENOUNCE OUR *NEGLECT* OF THE FAITH OF OUR FATHERS, AND WE *MUST NOT* REJECT THE PRINCIPLES OF TRUTH WHICH THEY SO STAUNCHLY HELD! We need to RETURN TO GOD THROUGH CHRIST JESUS and not to the humanistic and atheistic New South foisted on us by the Reconstructionists or destructionists who have maintained the South as a concentration camp these many years. Freedom maintained at the end of the muzzle of a gun is not FREEDOM! However, what relationship do we have with the Lord Jesus Christ? “Neither is there salvation in any other for there is none other name given among men whereby we must be saved” (Acts 4:12).

[3] The people of God whom Micah described were to be vindicated. The Old South in all that she did in the past, which was honorable and righteous, shall be vindicated. The enemy has sought to destroy our faith, our families and our institutions, but their culture is dying and we shall die with it if we do not reject it and return to the old ways. Micah noted, “Then mine enemy shall see it, and shame shall cover her which said unto me, ‘Where is the LORD thy God?’” (7:10). If we return to the Lord’s side there is hope against a mocking enemy. Today our Christian faith is mocked, our speech is mocked, our culture is mocked, our noble dead are mocked, our monuments are mocked, our flags are mocked, our women are mocked, and our intelligence is mocked, *ad nauseam*. We have been treated as a stepchild since the founding of the nation. When the enemy has mocked our faith by asking, “Where was your LORD when we destroyed you and reconstructed you?” What do we do? How do we react? Do we, in the flesh, utter expletives to no profit or do we adhere to the principles of the truth of the victory giving God and renounce our sin? The answer to our problems cannot be fixed by political means, or sociological schemes, or imitating the antics of the abolitionists, etc.! Remember that it is God’s truth that abides still and not ours which shall triumph! God will be just in dealing with both sides. Shall we return to the ways of our fathers and serve God or shall we submit to the way of compromise and follow this materialistic and sensualistic society into hell?

Three basic Christian concepts of the Old South were: [1] society is of divine ordination, [2] man is by nature wicked and requires protection against his own impulses, and [3] temporal success alone is *never* a test of right. Dr. R. L. Dabney, in an article published in *The Land We Love*, sought to convince his readers that a man under God’s inscrutable Providence does not always have temporal success. “It is only the atheist who adopts success as a criterion of right. It is not a new thing in the history of men that God appoints to the brave and the true the stern task of contending, and falling, in a righteous quarrel” (Vol. VI [Dec., 1868], 117-118).

Clement Eaton wrote, “The most apparent difference between the faith of the Old South and Modern religion is *the changed views of sin*” (221). Now we have a land tolerating sexual perversions, baby killers, agnostics, false religions, etc., and now our institutions are infested with them. Genuine Christianity is under attack and the Bible is contraband. We cannot expect God’s blessings on such violations of His holy law. There was a unity among Southern Christians during the antebellum period and the era of the war. There was a common orthodoxy, a Biblical faith. Eaton also noted:

The variations between the different forms of Protestantism—the evangelical, the Calvinistic, and the genteel—were principally in matters of ritual such as baptism and communion.... In the beliefs that mattered—the role of the supernatural in life, the efficacy of prayer, ideas of sin, salvation, and an over-ruling Providence—there was virtually no disagreement (*The Mind of the Old South*, 223).

Repentance of sin and faith in the Lord Jesus Christ alone for salvation was a given during those days. This quote was given to answer any who have been saying, “That is just a preacher talking.” However, truth is truth. To conclude this application, Bishop Wilmer of Alabama (who was born in Alexandria, VA) shall be brought forward to speak for his day. He declared, we must

Never measure duty of right by worldly and utilitarian standards... When I think of the pure and noble-minded who died on fields of battle for the South, men whom I knew and loved—Christian men, who gave themselves, life, and all, for what they deemed to be duty,—I cannot hope for any better portion than to be permitted to range myself by their side “on the other banks of the river” (*The Recent Past*, 37, 1887).

Remember these words of Sacred Scripture, “*Truth shall be established forever*” (Prov. 12:19). A war for truth and right is not over when those who believe in it are overcome by death, or force of arms or when they are forced to become signatories to surrender documents. He who is the Truth shall yet ride forth on His white horse “*and in righteousness He doth judge and make war*” (Rev. 19:11). The King of kings and Lord of lords shall have the final word. “The LORD will maintain the cause of the afflicted...” (Ps. 140:12).

YOU CANNOT BE A GOOD CHRISTIAN AND BE POLITICALLY CORRECT!

YOU CANNOT BE A GOOD SOUTHERNER AND BE POLITICALLY CORRECT!

YOU CANNOT OBEY THE COMMANDMENT OF GOD TO HONOR YOUR FATHER AND MOTHER AND BE POLITICALLY CORRECT!

WE MUST BE *BIBLICALLY CORRECT!!!*

This passage from Micah 7 teaches us some valuable lessons.

[1] It teaches us to resist discouragement from the insults of the enemy because God will deliver the righteous and we shall rise again (7:8).

[2] It encourages patience during afflictions because they are fatherly chastening for sin until God is satisfied and He delivers (7:9).

[3] It endorses comfort in affliction because God shall deliver from captivity into glory (7:9).

[4] It teaches us to expect or have assurance that there will be a prosperous Jerusalem with rebuilt walls and the decrees of the enemy thwarted (7:11).

General Robert E. Lee correctly stated, “Truth and justice will prevail at last.”

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



This issue contains an editorial of your editor. Also, the Chaplain-in-Chief's message is included. You will also find our Chaplain-in-Chief's article titled *Good Success: A Confederate Story*. Your editor has provided a biographical sketch of *Chaplain E. M. Bounds, Part III*. Assistant editor, Mark Evans, has written an article entitled *Reasons to Remember*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard preached by Rev. Randolph H. McKim, which is titled *Bread in the Desert*. Our *Book Review* by our editor is on the *Memoir of James Petigru Boyce* by John A. Broadus.

Soli Deo Gloria,
Editor H. Rondel Rumburg

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



Contents

- *The Chaplain-in-Chief's Message, *Dr. Ray L. Parker*
- *Good Success: A Confederate Story, *Dr. Ray L. Parker*
- *Chaplain E. M. Bounds, Part III, *Dr. H. Rondel Rumburg*
- *Reasons to Remember, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. Randolph H. McKim*
- *Book Review: *Memoir of James Petigru Boyce*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

This is the last announcement regarding the **SCV Chaplains' Conference** scheduled for **May 17-18, 2018** at the Providence Baptist Church, 1441 Erickson Avenue, **Harrisonburg, Virginia**. Pastor Andy Rice is our host pastor. We thank Pastor Rice for his willingness to help in this way. The Providence Church is an excellent facility for the Conference.

The Chaplains' Conference will feature five inspirational worship services including old fashioned congregational singing, special music, prayer, and a featured sermon. In addition there will be times for fellowship and "browsing" the many display tables in the fellowship area (be sure to bring discretionary funds; you will want to take something home). Refreshments and lunch will be served for the Friday Conference day.

The schedule and speakers are noted below:

Worship Leaders

Pastor Andy Rice, Host Pastor
Dr. Ray L. Parker, Chaplain-in-Chief, MC
Pastor Lloyd Sprinkle, Song Leader
Jacqueline Sprinkle and Miriam Clark, Musicians

Special Music

Jacqueline Sprinkle
Miriam Clark

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

Thursday, May 17

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

Friday, May 6

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 Mark Evans, Preacher
11:45 AM Lunch 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
North Carolina Divisional Chaplain Herman White, Preacher
3:30 PM Fellowship and Browsing

I hope you are making you plans now to attend these two inspirational, motivational days in the Old Dominion. It will be an honor and pleasure to see you there.

Deo Vindice!

Ray L. Parker

Chaplain-in-Chief's Article

Dr. Ray L. Parker

Good Success: A Confederate Story

There are historians who question the political success of Southern secession and the military success of the Southern struggle for independence in the 1861-65 conflict. If one defines success as "victory in the military struggle," these historians *could perhaps* have a point. Yet, even this view of success lacks depth. The path of success can veer into diverse directions. It is true that Southern secession was halted by force of arms -- but does that mean the desire for freedom, independence, liberty, and self-determination is an unworthy goal? Does it mean that a people should not have the right to refuse submission to unconstitutional demands? Does it mean that the government must be "all powerful" with ultimate control of all aspects of personal life and state sovereignty? In this light, it seems that military might and military victory may be only that -- victory but not really success. The Southern spirit still yearns for liberty and self-determination. Southern consciousness is still attuned to the powerful reality of God's great gift of freedom.

While debates continue regarding Southern secession and military tactics, there can be little debate of "spiritual success" in our Southern armies. A mighty move of God brought thousands of Southern soldiers to faith in Jesus Christ. On these spiritual battlefields, great victories were won. Thus, the years of 1861-65 were powerful years of success (good success) in the struggle for the hearts of men. We view this success, and our prayer is, "O Lord, do it again! Send spiritual success!"

In the Old Testament, Joshua received "secrets of success" from the Lord Himself (Joshua 1:8). It is wise in our current culture to consider these secrets. The Lord told Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Principles of Success

Spiritual success begins with the Word of God. The Lord spoke to Joshua regarding "this book of the law" (Joshua 1:8). It is impossible to have spiritual success if the Word of God is ignored. In the Scriptures God has revealed the principles of life. As we understand and apply these principles we can respond to the challenges, problems, and temptations that life will bring. If we violate the principles of life established by God and revealed in His Word, there are unpleasant consequences.

The Lord instructed Joshua "this book of the law shall not depart out of thy mouth" (Joshua 1:8). The Word of God must reside in our heart -- it must be at home in our inner most being. David stated this principle with these words, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Here we have a good thing (the Word of God), in a good place (my heart), for a good purpose (that I might not sin).

The Lord then told Joshua that he was to meditate on the Word of God day and night (Joshua 1:8). The word "meditate" means to ponder, to consider, to contemplate or to reflect upon. The Word of God "placed in the heart" by means of Bible reading, study, and memorization is to be "mulled over" consciously and continually. There is a valid principle here. What we put in (our hearts, minds) is what we think upon. What we think upon is what we become. How important therefore to "put righteous things in" and avoid those things of unrighteousness.

The Lord then directed Joshua to the application of reading and contemplating the Word of God. He challenged Joshua to do what was written therein (Joshua 1:8). The Lord did not give His Word for us to consider it. The Lord gave His Word for us to believe it and obey it. The Word of God is to be lived. We are to be "living Bibles." The Lord Jesus told His disciples, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). Loving Jesus therefore is more than dogma, ritual, and litany. We can practice the "outward trappings" of religion without love for Christ. Love for Christ comes from the heart and is evident in following the example of Jesus in the living of life.

As one examines the historical record and writings of the Southern independence struggle, it becomes evident that the Spirit of God did this type of work in the hearts of Southern soldiers. The life and words of General Robert E. Lee, for example, reveal one whose love for Christ was evident in the actions and attitudes of his life. General Lee did read and meditate upon the Word of God. He did allow the teachings of Scripture to become alive in Him. His desire was that the reality of Christ in his life would influence others to come to the Savior. Lee, as President of Washington College following the war, said to the Rev. Dr. W. S. White of Lexington, "I shall be disappointed, sir, I shall fail in the leading object that brought me here, unless these young men become real Christians, and I wish you and others of your sacred calling to do all in your power to accomplish this." Lee said to the Rev. Dr. Brown, one of the college trustees, "I dread the thought of any student going away from the college without becoming a sincere Christian." Lee said to the Rev. Dr. Kirkpatrick, professor of moral philosophy, "Oh! Doctor, if I could only know that all of the young men in the college were good Christians, I should have nothing more to desire."

The principles of success, therefore, involve the Word of God placed in the innermost being, meditated upon consistently, and lived out daily.

Promise of Success

As the Lord concluded this instruction to Joshua, He revealed the point of success. He told Joshua that if he would apply the principles of success "then" -- at that point -- he would be on the right path (Joshua 1:8). We can only reach this "then" when we allow the Word of God to be alive in us. At that point, God can begin to do marvelous, wonderful things for us, in us, and through us.

The Lord said to Joshua, "Then thou shalt make thy way prosperous" (Joshua 1:8). This word "prosperous" means flourishing or thriving. The most rewarding life that anyone can live is the Christian life. There is no better approach to living. Would this world be better or worse if humankind took the teachings of Christ seriously? Would our country be better or worse if our citizens took the teachings of Christ seriously? Would our families be better or worse if parents and children took the teachings of Christ seriously? Would our churches be better or worse if our congregations took the teachings of Christ seriously? The flourishing, thriving life is found in following Jesus. It can be found nowhere else. To ignore the love of Christ is to miss out on the marvelous things God desires for us to experience.

The Lord concluded this teaching to Joshua with these words, "Then thou shalt have good success" (Joshua 1:8). He did not promise mere success, He promised "good success." It is possible to have success that is not good. It is possible to be successful in that which is harmful to ourselves or to others. Perhaps this was the type of success attained by the Federal invaders in the 1861-65 conflict. They had success, but it was not good success. Their success brought an end to a noble culture. Their success left cities in ruin and people destitute. Their success brought the horrors of so called Reconstruction. Their success bought down the noble Flag of freedom. They had success, but not good success.

The Southern army had good success (Joshua 1:8). Thousands came to faith in Christ. In this good success they learned of wisdom (Psalm 119:98), joy (Psalm 63:5), prosperity (Psalm 1:2,3), life (Proverbs 16:22), understanding (Psalm 119:99); faith (Romans 10:17), and peace (Psalm 119:165). We, Sons of Confederate Veterans, have opportunity to claim this good success personally. God promises good success for anyone who will meditate in His Word continually and live His Word consistently. The Word of God must be real in us and must be the guiding principle of living.

General Stonewall Jackson is an excellent example of one with ultimate faith in the Word of God. On one occasion, a friend of Jackson asked if he truly believed that that all things worked together for good to those who loved God (as Paul wrote in

Romans 8:28). Jackson replied that he did. The friend pursued the topic: "If you were to lose your health, would you believe it then?" Jackson answered, "Yes! I think I should." The friend asked, "If you would become entirely blind, would you believe it then?" Jackson responded, "I should still believe it." The friend challenged, "But suppose, in addition to your loss of health and sight, you should become utterly dependent upon the cold charities of the world, would you believe it then?" Jackson answered with emphasis, "If it were the will of God to place me there, He would enable me to lie there peacefully a hundred years"

Let us hear the Word of the Lord to Joshua once again: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).



Chaplain Edward McKendree Bounds

(1835-1913)

3rd Missouri

By Dr. H. Rondel Rumburg

Part III

Confederate Chaplaincy

On February 7, 1863 the twenty-eight year old Pastor E. M. Bounds became a member of the Confederate Chaplains Corps. He was commissioned and sworn in as a Confederate chaplain. Not all chaplains were commissioned through the government but he was. His service for the Lord was in Company B of the Third Missouri Volunteer Infantry Regiment which also had been combined with the Fifth Missouri after the Battle of Atlanta. Most of the Missourians, after they rallied to the Confederate cause in

the first months of the war, were from that time severed from their families and other relatives in Missouri. When they crossed the Mississippi River they numbered more than five thousand. Cut off from home, there had been few new recruits to offset casualties and men lost to disease, reducing them to fewer men than a full-strength regiment.

Chaplain Bounds had a high calling from God, a love for Christ, a compassion for souls and a concern for the needs of the soldiers. If he had been a chaplain for material remuneration he would have received very little; if he were looking for earthly preferment he would have received none; if he were looking for a good food supply he did not get it, but what he did have was far better than he received as a Federal prisoner. But if he were looking for a place to honor the Lord, serve Him, and preach His Word he was in the right place.

Before Chaplain Bounds joined his fellow Missourians the Lord had already visited them in revival which swept through the camp after the Battle at Iuka, Mississippi, and then in September of 1862 just east of Tupelo. The Lord opened the windows of heaven and poured out His saving grace once again.

Chaplain Bounds developed a determined practice to remain with the troops on the front line during battle rather than stay in the rear. Yes, he faced hunger, danger, disease, death, and many other grim prospects. He was driven by the love of Christ which was his constraint. He was aware of the preciousness of the souls to whom he must minister. He devoted himself to obeying the Word of God, to a life of prayer, to a proclamation of the gospel of Christ Jesus, to caring for the sick and dying, to burying the dead, to encouraging the despondent, to teaching and educating soldiers, to writing letters to families which included condolence letters, etc.

Chaplain Bounds was not one to shrink from danger but his chosen place was with his men even when they were on the front line. He conducted preaching services in various local church buildings between the lulls in fighting. There were in gatherings of souls, not only of soldiers, but also of civilians during those times of refreshing. Souls were being born again by the Holy Spirit through the redemption that was in Christ alone.

The chaplaincy was filled with all varieties of labors. Perhaps Chaplain Bounds saw his position and the prospects of a great work of God as one of his compatriots did when he said:

The whole army is a vast field, ready and ripe to the harvest.... The susceptibility of the soldiery to the gospel is wonderful, and, doubtful as the remark may appear, the military camp is most favorable to the work of revival. The soldiers, with the simplicity of little children, listen to and embrace the truth. Already over two thousand have professed conversion, and two thousand more are penitent.... Oh, it is affecting to see the soldiers crowd and press about the preacher for what of tracts,

etc., he has to distribute, and it is sad to see hundreds retiring without being supplied!

Chaplain Bounds was inundated with such needs. He was laboring for the Lord as best he could with limited resources. The care of the Lord's soldierly flock was his desire; he also aimed for the salvation of men who needed God's grace; he must minister to men who were dying and men who looked to him for help of various kinds but his help must come from the Lord.

One of the joys of coming among his countrymen was to renew friendships. Also, there was a renewal of Christian fellowship. One source of encouragement for Chaplain Bounds was with Rev. E. M. Marvin, a fast friend and mentor in the ministry. Chaplain Marvin was the superintendent of Methodist chaplains in the Army of the Trans-Mississippi and was recognized as the special chaplain to Major General Sterling Price.

There were times of ingathering among the Missouri men. In one service under the preaching of Chaplain Benjamin T. Kavanaugh of the 1st Missouri Cavalry there were around forty men brought to Christ.

News reached Chaplain Bounds on February 28, 1863, that his friend General Sterling Price would become commander of all Confederate forces west of the Mississippi River. There was excitement that all Missouri troops would be put under their countryman. When President Davis reviewed the situation he realized that those on the east side of the river were too critical to change theatres of war. Instead of coming under the command of General Price they were moved to Vicksburg.

The Missouri men found Vicksburg to be a friendly place. Upon arrival there was a small Methodist building where soldiers and citizens came together to hear Chaplain Bounds preach. The Lord was pleased to use his message to touch hearts. The brigade found a field ideal for an encampment. Bounds was in Vicksburg when the fighting was in full force. He helped with the wounded, and found some of them to be friends. He preached in different places within the city. Confederate chaplains were leaving the place for it was susceptible to falling into enemy hands. Bounds could not bring himself to leave. He received word that on May 13 Congress had commissioned him officially as chaplain. Some chaplains were chosen by their fellow soldiers, some were volunteers, some were denominationally appointed and some, like Bounds, were officially commissioned. The siege of Vicksburg began around May 19, 1863, and weeks passed with one tragedy after another. Then supplies began to become scarce. There was a big supply of suffering, sickness, hunger and death. Finally, they could hold out no longer and there was an unconditional surrender.

He was providentially not enrolled as a prisoner. The reason was that during the paroling process a Federal soldier called for him. It was a little known cousin who was on the wrong side of things. He knew of Isaac Bounds, but now face to face, a serious matter was presented to Chaplain Bounds. Isaac's brother, Thomas, also a man wearing blue, had been seriously wounded in the Battle of Vicksburg. Thus the chaplain was

released to tend his dying cousin on a Federal hospital ship. Cousin Thomas was dying, and after a brief conversation, he died. Bounds accompanied his cousin Isaac and the body of his brother for burial. He conducted the funeral in the Vicksburg National Cemetery.

Yes, during the Siege of Vicksburg, Chaplain Bounds remained in the beleaguered city in order to minister to the soldiers and suffering citizens. He also persisted in carrying the good news of the gospel of Christ with him as they campaigned in Mississippi, Alabama and Georgia.

While they were in the Atlanta area Chaplain S. M. Cherry of the 37th Georgia wrote an account of what he saw on a Lord's Day. Chaplain E. M. Bounds was to preach the funeral of a fellow chaplain.

At 9 A.M. I reached the Missouri brigade of Gen. French's division, and found the soldiers gathering for prayer-meeting. At 11 o'clock brother Bounds was to preach the funeral sermon of Rev. Mr. Manning, a pious young minister of the Cumberland Presbyterian Church, recently appointed chaplain of a Missouri regiment, but before he received his commission he was killed in battle while in the discharge of his duties as an officer of the line. As I approached Sears' Mississippi brigade I saw a group of soldiers, with uncovered heads, bowing beside a row of new-made graves, two of which contained the forms of comrades now being consigned to the cold clay. Chaplain Lattimore was engaged in prayer. I joined in the solemn burial services of the soldiers slain, in the strife of Saturday.

There were many great losses. Bishop and General Leonidas Polk was killed in the Atlanta campaign at Pine Mountain on June 14, 1864. He was a bishop in The Protestant Episcopal Church in the Confederate States as well as a lieutenant general in the Army of the Confederate States of America. Chaplains Bounds and Quintard accompanied the body via train to Marietta, Georgia. Here they delivered the precious remains to Mrs. Polk and her daughter.

In mid winter, the Missouri Third was bivouacked near Greensboro, Alabama, which was not far from Demopolis where Bounds' denomination had Southern University. Here Chaplain Bounds met the president, Dr. William M. Wightman. He was invited to preach a series of messages in the university chapel. Here the Lord sent His blessings upon the Holy Scripture as it was preached. A reviving of the Lord began here and spread from Demopolis to Mobile.

One writer described Chaplain E. M. Bounds as comforting and praying "with troops under General John Bell Hood just before one of the most severe encounters [that] erupted in the Battle of Franklin (the last great charge mounted by the Confederates)." At Franklin, Chaplain Bounds received a serious scalp wound on the forehead from an enemy saber. Following General Hood's second defeat at Nashville, "Bounds was among Confederate prisoners." He was taken to Nashville where he was incarcerated in the

Tennessee State Penitentiary and there he ministered to the sick, wounded and dying as he could. This went on until he pledged allegiance to the U. S. government. He did so; this for him was war's end. It was June 28, 1865.



Reasons to Remember

Mark W. Evans
Past Chaplain-in-Chief

Remembering our Confederate ancestors not only includes what they did but also what they believed. They had the same beliefs that brought our country into existence. Tyranny was abhorrent to them. They would rather die than forfeit their constitutional and God-given rights. Their fathers shed blood to cast off Britain's illegal usurpations. General Robert E. Lee appealed to this fact to strengthen Dixie's warriors in his General Order No. 7, given on January 22, 1864: "Soldiers! you tread with no unequal steps the road by which your fathers marched through suffering, privation and blood to independence" [*Christ in the Camp*, p. 57].

In an address to the New Orleans' Washington Artillery before leaving for battle in Virginia, Rev. Benjamin Morgan Palmer explained the nature of the war they must fight: "It is a war of defense against wicked and cruel aggression - a war of civilization against a ruthless barbarism which would dishonor the Dark Ages - a war of religion against a blind and bloody fanaticism. It is a war for your homes and your firesides - for your wives and children - for the land which the Lord has given us for a heritage. It is a war for the maintenance of the broadest principle for which a free people can contend -- the right of self-government. Eighty-five years ago our fathers fought in defence of the chartered rights of Englishmen, that taxation and representation are correlative. We, their sons, contend today for the great American principle that all just government derives its powers from the will of the governed. It is the cornerstone of the great temple which on this continent, has been reared to civil freedom; and its denial leads, as the events of the past two months have clearly shown, to despotism, the most absolute and intolerable - a despotism more grinding than that of the Turk or Russian, because it is the despotism of the mob, unregulated by principle or precedent, drifting at the will of an unscrupulous and irresponsible majority. The alternative which the North has laid before her people is the subjugation of the South, or what they are pleased to call absolute anarchy. The alternative before us is the independence of the South of a despotism which will put its iron heel upon all that the human heart can hold dear" [*The Life and Letters of Benjamin Morgan Palmer*, pp. 238, 239].

The cause of our relatives was grounded upon fundamental, Scriptural teachings. The sovereignty of government is in the people. They determine their rulers and government. For example, Samuel Rutherford (1600-1661), in his book, *Lex Rex*, wrote: "I read in Scripture, the people made the king, never that the king made the people." He

said, "No man cometh out of the womb with a diadem on his head or a sceptre in his hand, and yet men united in a society may give crown and sceptre to this man and not to that man." The sacrifice of the South was great, but the reason for the sacrifice involved principles that are still vital to our country's future. The transgression of these principles has created our present political upheaval. Our relatives foresaw the nightmare of a powerful, centralized government overriding the Constitution and forcing its ungodly will upon the people. Civil tyranny is no longer an issue limited to the South's struggle, it is a national issue threatening to unravel our Constitutional republic.

General Stonewall Jackson's maxim was: "Duty is ours; consequences are God's." The South arose to fulfill its duty to God and country. Many of the men in grey possessed a strength of soul much needed in our own hearts. Their faith in God's Word enabled them to survive the war and Reconstruction. They rebuilt the Southland which was honored with the title of "The Bible Belt." A deluge of moral perversion, violence, hatred, and rebellion is upon us. The South's struggle for independence was not free from sad examples of wickedness, but in the midst of the fierce contest, the Lord was gracious to send a revival that brought tens of thousands to profess Jesus Christ as Lord and Savior. That historical fact explains why the Southland has been so slow to join the rest of the nation in casting off the principles and beliefs of our forefathers. Many of our ancestors believed God's Word and rested their souls upon the sacrifice of the "bleeding Lamb of God." General Lee provides a good word for all of us in his General Order, Number 23, written on March 30, 1864: "Soldiers! let us humble ourselves before the Lord our God, asking through Christ the forgiveness of our sins, beseeching the aid of the God of our forefathers in the defence of our homes and our liberties, thanking Him for His past blessings, and imploring their continuance upon our cause and our people" [*Ibid.*, p. 58].



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 2d 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 sermon from his volume, *Bread in the Desert and Other Sermons*. A hard copy of this sermon and many more of McKim's can be found in "*Charlie*" & *the Chaplain: The Life of Confederate Chaplain Randolph H. McKim and his blind horse "Charlie."*

BREAD IN THE DESERT

"And the angel of the Lord came ... and touched him, and said, Arise and eat; because the journey is too great for thee" — I Kings xix. 7.

Of all the figures upon the scene of Israelitish history, the grandest and most romantic is that of Elijah the Tishbite. He divides with Moses the wonder and the glory of the old dispensation, and with Moses appears on the Mount of Transfiguration to witness, in the face of Jesus Christ, the surpassing glory of the new. He is at once the worker of miracles and the beneficiary of them. Today he is fed by ravens, tomorrow the widow's oil and meal are multiplied for his sake. At his word the heavens refuse their rain for three long, dreary years. And, again, in answer to his prayer, there is a sound of abundance of rain. The lightnings leap from the clouds to do his will — now to consume the sacrifice in attestation of its acceptance with Jehovah, now to punish the presumption of an idolatrous king. Even Death yields up his prey to the resistless power of Elijah's prayer.

But he is more than a wonder-worker. It is as a moral hero that he claims our deepest reverence. His courage is equal to his faith; and when the appointed time has arrived, he issues from his concealment, goes straight to the king, who for three years has been hunting his life, and denouncing him as a guilty rebel against Jehovah, faithless to his trust as head of the people of God, bids him summon all Israel to meet him on Mount Carmel. The despotic monarch quails before Elijah, and obeys his word. The prophet's mantle asserts its superiority to the royal purple; and in that scene on Carmel, one sees that the real king is not Ahab with his pomp and power, but Elijah, the solitary hermit of the desert.

Such is the figure of the great prophet,—majestic, commanding, awe-inspiring. But the chapter from which our text is taken shows us a very different manner of man. But yesterday the victorious reformer of Carmel, alone defying king and court, army and priesthood, strong in faith to vindicate the honor and authority of Israel's God, and in his fiery zeal executing the sentence of death on the eight hundred and fifty prophets of the false and filthy worship of Baal and Ashtaroth — today he is a fugitive from Jezebel's vengeance, disheartened and disappointed, broken in spirit, his courage and his faith totally eclipsed. He has fled to the southern border of Judaea; and from thence he goes alone, a day's journey, into the great white desert, and, sitting

down under a juniper-tree, begs, in the bitterness of his spirit, that he may die, saying, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." Exhausted by long fatigue and intense excitement and grief, he wraps himself in his mantle of skin, and falls asleep there in the lonely desert under the juniper-tree. "And as he lay and slept . . . behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

This remarkable scene is suggestive of several reflections, upon which it may be profitable for us to dwell.

1. The first and most obvious is, that the holiest of men are not exempt from periods of spiritual depression and declension. Elijah at Carmel seems removed from us at an unattainable height, far above our experiences,—a hero of the faith too exalted for imitation. But Elijah here in the desert is a man of like passions with us. He who had shut and opened heaven by his faith, now loses faith! He who had so sublimely trusted God, now gives way to fear and despondency and despair! He who had been such a hero in the service of Jehovah, now loses heart, and weakly asks to die!

Now, such an example as this is profitable, because it shows us that it is no strange thing if we sometimes pass through similar periods of spiritual depression. Anyone, even the best and bravest servant of Christ, may suddenly find himself in the valley of humiliation, walking in darkness, because faith is temporarily eclipsed. Let him not count it a strange thing, an exceptional experience. It is even the less strange if, like the prophet, he has just been mounting up, as with the wings of the eagle, into a lofty region of faith and zeal. (The law of re-action — partly physical, partly mental—explains many experiences of spiritual depression.) But chiefly such a man learns that the mightiest champion of the faith is mighty only "in the Lord." The holiest saint or seraph is holy only so long as he abides in Christ. Like the fabled Antaeus, who received new strength every time he touched his Mother Earth, and whom Hercules could only overcome by lifting him from the ground, the servant of Christ is invincible so long, and only so long, as he leans upon his God and Saviour. Such experience of depression and declension as befell Elijah in the desert may be first the consequence, and then, by the mercy of God, the cure, of dependence on self. Of both of these truths, there could be no more impressive illustration than is furnished by the narrative before us.

2. But, if this scene in the desert is suggestive on one side of human weakness and frailty, much more does it emphasize on the other hand the divine help which is never far from the people of God. We have here a vivid illustration of the old and trite adage that "Man's extremity is God's opportunity." Even at the darkest hour of danger, distress, or temptation, God is near His faithful people. At the very lowest point of Elijah's depression, when his faith had suffered eclipse, and when the sense of failure had overwhelmed him, lo, God's angel is at hand to strengthen and encourage him for his journey.

Human life, my brethren, is full of experiences which are essentially, though not externally, similar to those of the prophet in the desert. I will not stay to seek for historical parallels: they will suggest themselves to every student of history,—parallels to Elijah's loss of faith, as when Archbishop Cranmer fell from his greatness, like a star from heaven, and made his cowardly recantation for fear of the English Jezebel; or as when Henry of Navarre and the Prince of Conde escaped the fury of Catherine de Medici by abjuring the Protestant faith: parallels to the deliverance which came to Elijah, as when our great reformer recovered his courage and his fortitude, and atoned for his weakness by his heroic constancy at the stake, holding in the flames till it was consumed the hand which had signed the recantation, and exclaiming, "This unworthy hand! this unworthy hand! "I will not stop to speak of these, but will rather cite examples from common life.

Here is a faithful man of God, standing in his lot, preaching Christ and Him crucified from one year's end to the other, faithfully bearing witness to the truth as it is in Jesus. He is alone, he is discouraged, he is cast down, and it seems to him that his life is a failure; for though his character stands like a strong pillar conspicuous in his community, and though his pure example shines like a beacon before men, his work is not surrounded by the aureole of success: he is one whose life is his only eloquence, and whose holiness is his only success,—a man such as he of whom it was written, "He was content to let other men quarrel about Christianity: it was enough for him to live it." Such a man I see discouraged, cast down, ready, like Elijah, to ask of God to take away his life from the deep and crushing sense of failure.

Or, perhaps, it is a public-spirited citizen, who, filled with a disinterested devotion, has given his time and his energy and his capital to schemes for the enlightenment and welfare of his fellow-men; but, to all appearance, he has labored in vain. He meets with little or no response; his plans are not understood, his sacrifices are not appreciated, his motives even are misjudged; the public cannot rise to his exalted point of view, cannot sympathize as yet with the nobility of his aim; and so, at last, his brave and unselfish soul is cast down with a sense of failure, and, like the prophet, he sinks into despondency and despair.

Or, again, it is a father or a mother who has striven, by precept and by prayer, by example and by sacrifice,—leaving no stone unturned, no effort untried,—to guide into the paths of virtue and of religion a wayward son, who is dearer than life. But all to no purpose: his boyhood and youth are past, manhood is reached, yet no tokens are seen of any fruitage of so much parental labor; he is a prodigal still, feeding his soul upon husks. And so, again, you see the servant of God lying under the juniper tree in the desert, discouraged, depressed, disheartened, ready even to cry, with the prophet, "It is enough; now, O Lord, take away my life."

Or, let me take my illustration from this congregation here present. I may speak to some who have honestly striven to lead a godly and a Christian life, and to use their influence and their talents for the promotion of God's glory, but who feel that they have labored to no purpose. You have a sense of isolation. Men have misunderstood you, and held aloof from you, and so your sacrifices seem all in vain, and your work a failure.

There are multitudes of such cases, of such discouragements, which come to faithful men and women treading the dusty highway of this desert of Time. Now I would, by God's grace, bring to every such man a message of encouragement and strength. I would say to such, Let this scene in the desert, the faithful servant, the fearless champion lying there under the juniper-tree, cast down and disheartened, feeling that he is alone, and that God has forsaken him, assure you that it never has been true that any faithful man or woman who has tried to serve God, and to follow Jesus Christ, and to live for the truth,—it never has been true that God has forgotten him or forsaken him. Brethren, success is not the test, either of character or of truth. God forbid! Or, what is the same thing, the worldly measures of success, or even the ecclesiastical measures of success, are not the measures whereby the eternal and invincible God, who looketh upon the heart, and not upon the appearance, judges. In fact, it is a very poor thing for us to labor for success: let us rather labor for the truth, let us labor for Christ and His holy cause, leaving the question of success or failure entirely to God. Let us be content to do our duty. Robert E. Lee said well, "Duty is the grandest word in the English language." Let us be content to do our duty in that state of life to which it has pleased God to call us,—to speak for the truth, to labor for the truth, to live for the truth, and, if need be, to die for the truth, whether men will hear, or not, whether we are surrounded by applauding multitudes, or whether we feel, like Elijah, out in the desert alone.

John Stuart Mill, in that masterly treatise of his on Liberty, says, "The dictum that truth always triumphs over persecution is one of those pleasant falsehoods which men repeat after one another, till they pass into commonplaces, but which all experience refutes;" and he goes on to give historical instances in which truth, instead of triumphing, has been trampled underfoot. But, brethren, while truth may be trampled to the dust for a while—for a generation—forages — truth must triumph in the end, for

"Right is right, since God is God,
And right the day must win:
To doubt would be disloyalty,
To falter would be sin."

Let us therefore believe that although we may not succeed in planting the banner of truth upon the ramparts of the foe, nevertheless no blow ever struck for the truth, in the fear of God, has been struck in vain. And, moreover, we are never alone. Elijah thought he was alone, thought he was deserted, thought there was none to stand by him in his extremity; and so he seemed, a fugitive in the wilderness, fleeing from a woman's vengeance. There he lies under the juniper-tree, exhausted by fatigue: but, while he thinks himself alone, the air is filled with the angels of God all around him; and one of them, commissioned from on high, touches the sleeper, and awakes him, and shows him that God has made provision for his wants, even there in the desert. Men and women, partakers with me of this mortal nature, partakers with me of the cares and temptations and difficulties of life, how often is it true that we feel depressed and discouraged

because we think God has forgotten us! But it is not so: we are never alone,—never in any work for God, never in any testimony for the truth, never in any battle for the right, never in any suffering, any sacrifice, are we, or can we be, alone. There was One who was alone: there was One who suffered all alone, misunderstood, despised, rejected of men, even His own chosen disciples entirely unable to appreciate Him, or understand His ministry or His mission. Jesus Christ was alone; but because He was alone, and because He trod the winepress alone,—the winepress of human sorrow,—for that very reason no servant of Christ ever has been, or ever can be, alone. The apostle says,—and says, oh, so truly!—"Who shall separate us from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors. . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And the humblest and lowliest and weakest servant of Christ is as dear to His heart as even so great an apostle as St. Paul. It was an angel's voice and an angel's touch which waked Elijah, and showed him the provision for his comfort and refreshment; and, brethren, angels' voices sound in the gospel of Christ, and angel ministries are connected with it. An angel announced His coming, another angel brought the story of His birth on the wonderful night to the shepherds on the hills of Judaea ; and lo, the heavens suddenly burst forth with song and with light, as the angels strike their harps to the hymn, "Glory to God in the highest, on earth peace, good will toward men." And Jesus teaches that He Himself fulfils in His own person and ministry the ideal of that ladder that Jacob saw, the bottom of which rested on the earth, and the top of which reached to heaven, and on which the angels of God were continually ascending and descending in their ministries and messages of mercy to man. Jesus Christ, then, is to us the medium whereby the ministry of angels is secured for His people, so that even in this respect there is a parallel between the gospel of Christ and its provision of mercy, and that scene that occurred in the desert, when the angel touched Elijah, and awoke him to see that God had spread a table for him in the desert.

"Still through the cloven skies they come, with peaceful wings unfurled,
And still their heavenly music floats o'er all the weary world.
Above its sad and lowly plains, they bend on hovering wing,
And ever o'er its Babel sounds the blessed angels sing

O ye, beneath life's crushing load, whose forms are bending low,
Who toil along the climbing way with painful steps and slow,
Look now, for glad and golden hours come swiftly on the wing!
Oh, rest beside the weary road, and hear the angels sing!"

3. But my text is suggestive of another truth of wider application: Man needs spiritual food to fit him for the journey of life. Elijah had before him a long journey on foot through that terrible desert, a journey of two hundred miles. Roots and berries were the only support that he

could expect to find, and these were not sufficient to sustain even his iron frame, accustomed as it was to exposure and hardship; and so as the Lord had given manna to His people in that desert, now again He provides angels' food for the support of His servant. And the angel touched him, and said, "Arise and eat; because the journey is too great for thee."

Now, it is not far to seek to find a parable in this of the great truth that man, being a spiritual being, requires spiritual food,—a food which is not sold in the marts of this world, which is not found in the gardens of pleasure, or in the porches of science, or philosophy, or literature, or in the arena of ambition, or even in the enchanted groves of love, but is given by God only, in the person of His Son, Jesus Christ our Lord. Christ is that spiritual food. Christ is that spiritual provision for the wants of our humanity which meets every requirement and every longing of the soul, and which alone meets them. Men and brethren, believe me, the journey of life is "too great" for you without this spiritual food that God has provided. I care not how strong and sturdy you may be; I care not how self-reliant; I care not how eager to face the difficulties and to overcome the dangers that encompass you; there can be no question of the fact, that the journey of human life, with its temptations, with its cares, with its anxieties, with its sorrows, is too great for thee. The roots and berries that this desert world affords are not sufficient to sustain thee. Neither in pleasure, nor in ambition, nor in any of the occupations that interest and stimulate the human mind, is there to be found a supply of that which the soul needs,—needs most deeply. There is a longing in every human heart after perfection, which finds its fulfillment only in God. There is a cry out of every human life for rest, which finds its answer only in God. There is a yearning after the perfect and the ideal in every human soul, no matter how sinful it may be, that finds its satisfaction only in God. Sometimes this hunger of the soul becomes, oh so strong! sometimes this thirst of the heart becomes, oh so consuming! There is nothing that can meet, nothing that can satisfy it, save the love of God, realized in Christ Jesus our Lord; and I am here in the name of God to point to the divinely made provision for human salvation, and for the supply of these wants of the soul,—the provision made in Jesus Christ,—and to say to you, as the angel said to Elijah, "All things are ready: arise and eat; for the journey is too great for thee."

In Correggio's great picture of the Nativity, in the Dresden gallery, the darkness is illumined, and every figure on the canvas made visible, by the light which flashes from the face and brow of the infant Christ. Such is human life: all is darkness and tangle and mystery until the light shines forth upon it from the face of Him who was born in Bethlehem, and of whom the angel said, "Call His name Jesus, for He shall save His people from their sins." This is the promise of the Gospel. And the proof follows hard upon the promise. Jesus Christ cries, "I am the light of the world;" and presently you see Him proving the truth of this claim, by opening the eyes of the blind. He cries, "I am the bread of life" and presently you see Him realizing this promise, by feeding the famishing multitude in the desert. He cries, "I am the good shepherd;" and presently you see Him stooping to lift up the fallen woman, who crouched in tears at His feet, and giving her rest and absolution and peace. He cries, "I am the resurrection and the life;" and presently you see Him standing by the grave of Lazarus, and summoning the dead to life again. And though our eyes have not looked upon these miracles in the physical sphere, though we have

seen Him do none of these wondrous works, have we not seen Him work miracles in the spiritual sphere? Have we not seen Him give light to those who were in moral darkness, and call out of the graves of sin and vice those who were lying dead in trespasses and sins? In other words, have we not seen the promises which He makes to the world realized in many a heart, and in many a life, and in many a home?

Oh for a touch of the angel's hand tonight, to awaken the sorrowing sleepers on this desert of time, to see the heavenly feast of love and grace provided for them in Christ Jesus our Lord!

Brethren, mine is only the faltering tongue of a sinful man, and the untutored touch of one like yourselves: but at least I can speak to you as one who has felt the same need that you feel, who has confronted the same difficulties by which you have been perplexed, who has been tried and tempted in the same pathway that you are treading, and who has found in Christ deliverance and rest and spiritual refreshment; and, therefore, I can perhaps press this truth upon you with as much success as though it were not my touch, but the touch of an angel from God, that was laid upon you to awaken you to feel your need of the salvation that is in Christ. God grant it of His infinite mercy!



Book Review

Memoir of James Petigru Boyce

by **John A. Broadus**

(c) 1927, **Sunday School Board, hardback, 428 pages**

Reviewed by Dr. H. Rondel Rumburg

John A. Broadus, who authored this biography, was a foremost preacher, scholar, Confederate evangelist, writer, and theological educator. He was a good friend, brother in Christ, and fellow of James P. Boyce. He was theologically and providentially the most suitable person to write the life of one around whom he also labored through thick and thin in this part of the Lord's vineyard. On one occasion when Broadus was gravely ill James P. Boyce paid for a trip for Broadus so he could find rest. When they arrived at the hotel, Broadus was too ill to climb the stairs to his room, so his friend Boyce picked him up and carried him to his room.

Their labors together along with other faculty members prepared many young men who became Confederate Chaplains. Broadus wrote, "A good many of our students went at once into the army, some as chaplains, others as soldiers."

Boyce was born on January 11, 1827, in Charleston, SC, of Scot-Irish descent. He was greatly influenced by Basil Manly, Sr., Richard Fuller (who influenced Boyce's conversion) and James Henley Thornwell. He attended Charleston College, Brown University, and Princeton Seminary. After his education he became a pastor, an astute business man, and then an educator. President Boyce was promoted to glory on December 28, 1888.

James P. Boyce's early life and education is dealt with clearly. He was truly a gentleman and a scholar in the full sense of the word. He was, before the War of Northern Aggression, a man of substance whose life became pledged to the service of the Lord. His substance was lost during the war. Yes, he was the founding president of the Southern Baptist Theological Seminary of Greenville, SC, which was after the war moved to Louisville, KY. He was a chaplain of the 16th South Carolina Regiment and was a great help in other ways to the Confederate Cause.

Boyce was a significant figure in Baptist life during his lifetime. He believed in the importance of educating young men for the Baptist ministry, and he devoted his life to seeing a Baptist seminary founded. During the era of Reconstruction [which should more accurately called destruction] he kept the seminary alive by the providence of God during that time of greatly depressed circumstances in the South. His constant trips to raise money for the seminary were termed one place in the biography as "setting out for some new begging expedition." Broadus wrote, "Southerners ... by holding up those institutions through all the years of Reconstruction, which in some States were far more trying than the years of war."

Broadus treats us to more than just the life of Boyce, for he does a noble work of describing God's hand in the founding and progress of the seminary. He gives a good overview of the seminary's plan of education. Provision was made for men of scanty education who had been called into the ministry to be able to prepare for the Lord's service. A strong stress was placed upon the study and preaching of the English Bible. Truly Boyce's life cannot be separated from the seminary. There he taught theology and produced his *Abstract of Systematic Theology*.

Broadus treats the War Between the States era as it should be treated. None of this modern trash with apologies and the throwing of the South under the bus as many leaders are now doing. No attacks on Confederate monuments and flags are in this book. He knew how to give honor to whom honor was due as God teaches us. Both Broadus and Boyce were Southern Gentlemen used mightily of God and they should not be misused as many today seem bent on doing. Perhaps when these modern know-it-alls are used by God as were these men then perhaps we should give attention to them, but not until then. These moderns have produced a religious establishment whose spiritual products are the same after "getting religion," as some call it, as they were before. The men we are discussing believed in the regenerating work of God the Holy Spirit wherein the objects of saving grace experienced old things passing away and all things becoming new!

This reviewer first read this book over thirty years ago and has made reference to it through the years. Here was another man of faith. I highly recommend this volume.



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 biblicallandsouthernstudies.com for a copy.