

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2016
August
Issue No. 128

"That in all things Christ might have the preeminence."



"I think it worth a lifetime of hardship to prepare, under God, one of our dear defenders thus to die."
Chaplain J. Wm. Jones

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

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

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

“That the Southern people literally were put to the torture is vaguely understood, but even historians have shrunk from the unhappy task of showing us the torture chambers.” Claude G. Bowers

The Sesquicentennial of Reconstruction

1865 - 1876

“Reconstruction was ... an artificial fog, behind which the ‘master minds’ staged a revolution that changed America from a democracy to a plutocracy of ever-growing magnitude.” Rep. B. Carroll Reece (R-TN) 1960

Quote from a Confederate Chaplain

“One of the most wicked and desperate men in camp had been melted down into the gentleness of a little child. Before the Spirit of the Lord touched his heart, his name had been incorporated into a proverb for wickedness. He seemed to be beyond human control. Whenever he got out of camp he would get drunk, and come back or be brought back perfectly furious. When the guard would arrest him he would draw out his bowie knife and endeavor to cut his way through them; and even after he was overpowered and taken to the guard-house he had to be tied down, to keep him from rushing out over the sentinels. But the grace of God had taken hold of him, and entirely changed his nature. The roaring lion had been subdued into the gentle lamb; and it was remarkable that every man in the regiment had perfect confidence in his conversion.”

Chaplain Needham Bryan Cobb

14th North Carolina Regiment



Editorial

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

Do we serve the Lord with the proper reverence and coercion? Paul wrote, “Knowing therefore the terror [or fear] of the Lord, we persuade men” (2 Cor. 5:11), and then wrote a bit later, “For the love of Christ constraineth [or coerces or impels] us” (2 Cor. 5:14). Are both of these concepts true or are they contradictory? The opposite of love is hate not fear. They are true! How? Please consider:

The scriptural phrase “the fear of the Lord” often speaks of the embodiment of the entire Christian duty. However, there is no supposition that Adam was in a gracious state when he said to God, “I heard thy voice in the garden, and I was afraid.” The “fear of the Lord” which is commended in reverence and awe, mingled with love; the fear of

the wicked, such as Adam experienced, is the same that prompted those in the last day to call on the mountains and the rocks to fall on them, and hide them from the face of Him that sits on the throne, and from the wrath of the Lamb. This is terror and dismay without a mixture of love.

The wise man declared that “The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding” (Prov. 9:10). Yet Paul said, “Ye have not received the spirit of bondage again to fear” (Rom. 8:15). Also, Peter said, “He that feareth him and worketh righteousness, is accepted with him” (Acts 10:35). While John said, “There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love” (1 John 4:18). In these words there is a palpable contradiction in various passages. Two different kinds of fear are spoken of, though the same word refers to both.

We are commanded to “Fear God and keep his commandments: for this is the whole duty of man” (Eccl. 12:13), and our Lord taught that to love God supremely, and our neighbor as ourselves, is the whole duty of man. Evidently the words *fear* and *love* are used in these passages as if they were synonymous. Sonlike or childlike fear is another name for our duty of profound and loving reverence. But the fear the wicked experience is the dread that comes outside of the family which is part of the “torment” due to their guilt. Needless to say, there is a fear which might be described by the word *afraidness*, if there were such a word, and not to that devout and heart-felt homage which is the “beginning,” or *principal part*, “of wisdom.” The word *fear* is used to describe a person who will not expose himself to unnecessary danger; and also used to describe an emotional instinct, which is common to man and beast. It might also describe sheer cowardice and the fear of taking risks that one ought to take.

What is meant by “the terror (or fear) of the Lord”? As we have noted, the fear of the Lord is not a fear laden terror, but it is a holy reverence and love for the Lord. We are told that “The fear (or reverence) of the LORD is the beginning of knowledge” (Prov. 1:7). The reverence of the Lord is where true knowledge begins and irreverence for the Lord is the seat of ignorance. What does such reverence for the Lord beget? One answer is “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward (perverse) mouth, do I hate,” says the Lord (Prov. 8:13). One who has a proper reverence for the Lord will hate what He hates. “The churches ... were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied” (Acts 9:31). These churches were being built up, were walking or living in the holy reverence of the Lord, were comforted of the Holy Spirit, and were growing. The sphere of life for these churches was their living with a holy reverence of the Lord.

The Apostle declared, “For the love of Christ constraineth us” (2 Cor. 5:14). This is *the spirit* that grips the Christian. The love of Christ *constrains or coerces or impels* us. Our love for Christ is caused by the redeeming display of His love for us. When one is regenerated and brought to the cross of Christ by faith, the heart of that one thus loved is motivated to love Christ. Here is the motive that is akin to that which prompted the

sending of Christ into the world. Love sent him; love serves him. The fire is caught from heaven and kindles a kindred flame in human hearts. God loves His Son; and we love His Son; and His affections and ours meet together bringing us close together in life, and will take us to his very bosom at death. The heavenly hosts serve God from love; although there are no rewards, nor punishments, nor hopes, nor fears with them. The one law in heaven is the law of love. The saints are subjects of the kingdom of heaven on earth, and their salvation is as secure as those already enthroned in glory. This is the same law that pervades every child of God that loves to say: "The love of Christ constraineth us."

This love "constrains" (συνεχει is a present active indicative of συνεχω) or continually holds together or compels or coerces or impels. This is a powerful constraint. The word was used of the people of Gadara who were "taken or possessed with great fear" as a result of Jesus driving the demons out of the demoniac and into their pigs (Luke 8:37). Peter's mother-in-law "was taken or coerced with great fear" (Luke 4:38). Remember when Paul felt himself in "a strait or pressed or crushed betwixt two," whether to depart and be with Christ or remain which would benefit the Philippian Christians (Phil. 1:23). Thus, he was coerced or held in a vice. What is Paul saying in our text (2 Cor. 5:14)? He is as it were clamped in a vice being held fast by the love of Christ. "It is the magnet of love that is irresistible, once you have yielded yourself to its power. The mother is the slave of her sick child? She cannot help herself if she has a mother's heart.... The constraint is not restraint. It is impulse. The boiler that holds the steam makes possible the onward pressure that drives the engine and pulls the train. The love of Christ presses me hard, harasses' me so that I have no rest save in pushing on for Christ. Christ's love lets me have no peace. In this word, then, Paul has revealed the master-passion of his ministry" (A. T. Robertson).

Paul's life and ministry are held together by the love of Christ. Christ is all in all. He is our life and salvation.

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



This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's insightful article *On Being Southern ... and Being Christian*. Your editor has provided a biographical sketch of *Chaplain James Nelson* which continues to deal with his chaplaincy during the war and his life after the war. This is Part II. Assistant editor, Mark Evans, has written an article entitled *Unchanging Principles*. **This issue, as usual, includes A Confederate Sermon submitted by Kenneth Studdard by Rev. Henry C. Lay on The Devout Soldier. Our Book Review is of The Christian Legal Advisor.**

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*
- *On Being Southern ... and Being Christian, *Dr. Ray L. Parker*
- *Chaplain James Nelson, Part II, *Dr. H. Rondel Rumburg*
- *Unchanging Principles, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. Henry C. Lay*
- *Book Review: *The Christian Legal Advisor*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

Serving as SCV Chaplain-in-Chief for the past two years under the leadership of Commander-in-Chief Kelly Barrow has been one of the great honors in my ministry. Commander Barrow is a man of faith and prayer. It was a pleasure to pray with him before each GEC meeting or Reunion Session. We are thankful that Past Commander-in-Chief Barrow continues in leadership on the GEC and look forward to good times of fellowship with him in the future.

I now want to thank Commander-in-Chief Tom Strain for the opportunity to serve in his administration. Commander Strain is a dynamic leader with sound vision to lead the SCV into a strong future. Allow me to encourage all Chaplains and friends of the Corps to pray for Commander Strain and the good men elected / appointed at the Dallas Reunion to serve on the GEC. Let me share the following as your daily GEC prayer list:

Commander-in-Chief: Thomas Strain, Jr
Lt. Commander-in-Chief: Paul Gramling, Jr.
ANV Commander: Ronnie Roach
ANV Councilman: Terry Klima
AOT Commander: Larry McGluney
AOT Councilman: Jason Boshers
ATM Commander: Johnnie Holley
ATM Councilman: Darrell Maple

Chief of Staff: Charles Lauret
Adjutant-in-Chief: Douglas W. Nash, Jr
Judge Advocate-in-Chief: Scott D. Hall
Chief of Heritage Operations: Carl Jones
Chaplain-in-Chief: Dr. Ray Parker
Past Commander-in-Chief: C. Kelly Barrow
Past Commander-in-Chief: Michael Givens
Past Commander-in-Chief: Chuck McMichael
Executive Director: Michael Landree

The events at the Dallas Reunion were outstanding -- the Texas Division did an excellent job in planning and executing. The Chaplains' Prayer Breakfast on Thursday morning was well attended -- the room was full. This is certainly an appropriate way to begin the SCV Reunion -- with a time of prayer and a Bible devotional. It was good to have Texas Divisional Chaplain Don Majors share the Word of God with us.

The Memorial Service on Friday afternoon was truly inspirational. We thank Texas Divisional Chaplain Don Majors for his excellent song leading and special music. The room was filled with worshipers.

In addition, I think you will have interest in the Resolution presented below that was adopted in Dallas:

Resolution
A Response to Resolution # 7
Southern Baptist Convention
"On Sensitivity and Unity Regarding the Confederate Battle Flag"

To quote: *"We recognize that the Confederate battle flag is ... perceived by many as a symbol of hatred, bigotry, and racism."*

Whereas the history of the Southern Baptist Convention (SBC) has been inextricably tied to the Confederacy and her heirs for over a century and a half;

Whereas many Southern soldiers influenced by the great spiritual revival that swept through the Southern camps during the War were influential in the starting and supporting of many Southern Baptist Churches throughout the South;

Whereas many Southern Baptist pulpit expositors, as well as seminary professors, who left their mark in the area of Biblical thought and world view, served as Confederate chaplains and men of arms as well;

Whereas thousands of SCV members are members of Southern Baptist Churches and many Southern Baptist Churches have cultivated great relationships with SCV camps by opening their facilities for regular meetings, special occasions, and cemetery memorial services;

Whereas the Confederate Battle Flag (the Christian Cross of St. Andrew), rather than being a symbol of hatred, bigotry, and racism is the soldiers' flag used in the fog of battle to identify Southern forces from invading Northern forces;

Whereas the Scriptures compel us to "honor father and mother" (Exodus 20:12) and to "speak the truth in love" (Ephesians 4:15), we who enjoy Confederate ancestry are bound to tell the Truth of our ancestors fight and flag;

Whereas the tone of SBC Resolution 7 has the effect of intimidating the consciences of Southern Baptist into holding terribly negative opinions of Confederate symbols;

Whereas each Southern Baptist Church is autonomous and thus not bound by any resolution of the Convention;

Be it resolved that the Sons of Confederate Veterans call upon Southern Baptist Congregations to ignore the distraction of SBC Resolution # 7 and to continue in helping their communities to retain historic truth and to honor the men who rebuilt these communities after a tragic War and devastating reconstruction and to move forward with the priorities of Gospel proclamation, building up the fellowship of Faith and the pursuit of a witness of goodwill.

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

Ray L. Parker

On Being Southern ... and Being Christian

Someone once said that "Southern is not a direction, it is an attitude." The Southern attitude reflects respect, a strong work ethic, esteem for the value of each person, the guiding principle of faith, love of family, commitment to country, honor of ancestors, gentility, manners, politeness, willingness to stand for the right when the wrong is popular, and grace. In the South, the evening meal is supper. We say, "Yes, ma'am" and "Yes sir." The iced tea is sweet. Church is the place to be on Sunday. Men show respect in the presence of ladies. These are the characteristics of the Southern attitude.

Faith -- A Southern Tradition

It has been stated that the only hope of the world is the United States and the only hope of the United States is the South. For years the South has been known as "the Bible belt." Christian preaching and spiritual revival have been (and rightly so) a deep part of the culture. For those of us with faith in Jesus Christ and a high view of Scripture, we know the life changes that can and do come with this kind of faith.

The South, of course, has a long history of strong faith traditions -- a faith that God honored during the War Between the States. In the good days of the War and the bad days of the War, Southerners still maintained their faith in God's providence. When Federal troops arrived in Murfreesboro, Tennessee, Alice Ready wrote, "I am a greater rebel than ever before ... I cannot feel yet ... that God has forsake us. I do not believe it;

he will yet smile upon us."¹ Later in the War, South Carolinian Tally Simpson wrote, "Our only trust is in God. May He give us victory -- and liberty in the end."² When General Robert E. Lee's forces pushed Federal General George McClellan from the outskirts of Richmond, George Erwin from Tennessee wrote, "We have every reason to thank the Supreme Ruler of events for the great victory given to our arms."³

During the war, President Davis often called the Confederate States to times of prayer and fasting. For example, on February 27, 1863, President Davis declared, "I, Jefferson Davis, President of the Confederate States of America, do issue this, my proclamation, setting apart Friday the 27th day of March, as a day of fasting, humiliation and prayer; and I do invite the people of said States to repair on that day to their usual places of worship, and to join in prayer to Almighty God, that He will graciously restore to our beloved country the blessings of peace and security."⁴

Following a grand military victory General Stonewall Jackson stated, "Our movement yesterday was a great success; I think the most successful military movement of my life. But I expect to receive far more credit for it than I deserve. Most men will think I had planned it all from the first; but it was not so -- I simply took advantage of the circumstances as they were presented to me in the Providence of God. I feel that His hand led me: let us give Him all the glory."⁵ After being wounded by friendly fire, General Jackson said, "You see me severely wounded, but not depressed -- not unhappy. I believe it has been done according to God's holy will, and I will acquiesce entirely in it."⁶ The providence of God was a deeply held conviction of Southern faith.

Faith -- A Sustaining Power

As the War years continued, the Confederacy found itself struggling to maintain resources for the war effort. Federal forces were better equipped and supplied than were their Southern counterparts. Northern cities were not burned. Northern populations were not displaced. Northern farms were not destroyed. Northern fields were not filled with the implements of war or the scourge of battle. Someone wrote that the North fought the war "with one hand tied behind their back." Northern culture continued without disruption. The South, however, was invaded by Federal forces practicing total war against the population. Living in the South at the time of Northern aggression was anything but "normal."

"The only boundless resources upon which the South could draw were spiritual, and in the closing two years of the conflict nothing held the men in gray together like their faith in God and their belief in the righteousness of their cause."⁷ The churches of

¹ Christopher H. Owen. *The Sacred Flame of Love: Methodism and Society in Nineteenth Century Georgia*. Athens and London: The University of Georgia Press, 1998, p. 98.

² Guy R. Everson and Edward W. Simpson, Jr. (editors). *Far, Far From Home: The Wartime Letters of Dick and Tally Simpson, Third South Carolina Volunteers*. Oxford University Press, 1994, p. 201.

³ George P. Erwin to "My dear Sister," July 10, 1862, George Phifer Erwin Papers, Southern Historical Collection, University of North Carolina, Chapel Hill.

⁴ J. William Jones. *Christ in the Camp: The True Story of the Great Revival During the War Between the States*. Harrisonburg, VA: Sprinkle Publications, 1986, p. 46.

⁵ *Ibid.*, p. 98

⁶ *Ibid.*, p. 90.

⁷ Charles F. Pitts. *Chaplains in Gray: the Confederate Chaplains' Story*. RMJC Publications, Concord, Virginia, 2003, p. 3.

the South responded to this spiritual need with clergy to serve as chaplains. From the churches of every denomination "came men of God ... whose sole desire was a spiritual ministry, that of preaching the word of life to dying men."⁸

The May 2nd, 1861 edition of the *North Carolina Presbyterian* reported, "The ministers of the Gospel of Peace throughout the South seem to be fully alive to the awful issue presented to us by the Northern people, who are prepared to invade our homes, and they are meeting it like men who have as much at stake as others."⁹

Faith -- A Chaplain's Task

Many chaplains marched with their men, sleep in camp with their men, stood in battle with their men, knelt beside them in prayer when wounded, and some were even captured with their men -- and some died with their men. The life of a Confederate Chaplain was not easy. General J.E.B. Stuart stated, "I do not want a man who is not both able and willing to endure hardness as a good soldier. The man who cannot endure the fatigues, hardships and privations of our rough riding and hard service, and be in place when needed, would be of no earthly use to us, and not wanted at my headquarters."¹⁰

Faith -- the Motivation to Move Forward

Even when the War ended, Southern faith continued. Southern soldiers returned to their communities having experienced one of the great spiritual revivals of history. Thousands of Confederate soldiers came to faith in Jesus Christ and were baptized. "The subjects of this revival were found among all classes in the army. Generals in high command, and officers of all lower grades, as well as private soldiers, bowed before the Lord of hosts, and with deep penitence and earnest prayer sought the pardon of sins through the atoning blood of Christ."¹¹

Following the War, the men of the South continued in this fixed and firm faith. They found this faith a sustaining power in the so called years of Reconstruction -- actually Federal military occupation. They gave themselves to rebuilding their homes and cities. They established churches. They preached the gospel. They endured the pain and agony of Northern tyrannical control. They steadied the Southern ship (as-it-were) to sail into the unchartered future. The South stands today as a testimony to their determined faith.

Faith -- Our Contemporary Challenge

As Southerners, the blood of Confederate heroes runs in our veins. The desire for freedom, liberty, justice, and self-determination is part of who we are. Thus, we must face the challenges of our culture as our ancestors faced the challenges of their culture. The challenges of our culture are not found on the battle fields of Virginia ... or Tennessee ... or Georgia. The challenges of our culture are found in the desire of our detractors to remove all things of Southern heritage -- and even beyond that all things Christian -- and eventually all things truly American.

⁸ Ibid., p. 8.

⁹ Jones, p. 23.

¹⁰ Ibid., p. 102.

¹¹ W. W. Bennett. *The Great Revival in the Southern Armies*. Harrisonburg, VA: Sprinkle Publications, 1989, p. 18.

We are Christians -- we are Confederate Americans. We accept the challenge that has been placed in our hands. The challenge of our Confederate ancestors is well worded by Lt. General Stephen Dill 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."



Chaplain James Nelson

(1841-1921)

ANV Second Corps, Terry's Brigade
44th Virginia Regiment

"One of the most laborious and efficient Chaplains in the army." J. Wm. Jones

"My tent was besieged the most of last week by men anxiously inquiring, 'What must I do to be saved?'" Chaplain James Nelson

Part II

Lincoln's War of Aggression (Continued)

Chaplain James Nelson was involved in the establishment of the *Chaplains' Association* of the Second and Third Corps of the ANV. The first meeting of the *Chaplains' Association* was at Round Oak Baptist Church on March 16th, 1863. The church was located just three miles from General Jackson's headquarters, which made it an ideal location. Although General Jackson was the one who originated the idea and gave potential to its establishment, he did not attend any of the meetings, because he wanted the chaplains to take up the matter and do what was needed to be done. Jackson's reason was to prevent what might be perceived to be military or political interference.

Chaplain James Nelson attended the formative meeting. The chaplains agreed to meet weekly for prayer and to coordinate their efforts, which was the primary purpose

Jackson had in mind. Such a method would give greater coverage and less overlapping of efforts. This would help further their work, because there was a shortage of chaplains. An expeditious Chaplains Corps would be a more useful tool in the hands of the Lord, which proved to be true.

When Jackson's Chaplain B. T. Lacy returned to headquarters after the formative meeting, he was asked to come to General Jackson's tent. There he was asked to give a report on the chaplains' meeting. This became the routine after these meetings. Jackson would say, "Hope you had a good meeting today." Often, when he heard news of promising plans, Jackson would say, "Good, Good!"

The Chaplains Corps was undermanned and they appealed for more sound ministers. A great and effectual door had been opened. The matter was not sugarcoated; the appeal explained that the chaplain's work was hard, but must be done. The importance of the glory of God and eternal life provided the impetus to endure hardship as a good soldier of Christ. The chaplain's fare was the same as the soldiers; it was discouraging at times, but "the greatest encouragement has been the presence of the Holy Spirit among us," related Chaplain Lacy. There was an emphasis given to national and individual sins. The plea was "Brethren, send us more chaplains." A rather prophetic statement was made: "This may be the last struggle for constitutional liberty which will be made on this continent." What a perceptive remark which proved true! What was the purpose as outlined by the appeal? "The glory of God in the salvation of men."

What did the individual chaplains think of the new *Chaplains' Association*? Chaplain A. D. Betts wrote in his journal, from his personal perspective, respecting the meeting, and regarding the shortage of chaplains:

March 16 – Meet chaplains of the 2nd corps at Baptist church near Division Headquarters. Pleasant meeting. Rev. B. T. Lacy will be of great service to us. Only forty-four chaplains in corps. Without chaplains, forty-seven regiments and battalions, besides artillery.

The second meeting of the *Chaplains' Association* opened with a sermon, then elections, then minutes, then the enrolment of chaplains, then a free time of conversation and devotion, and then unfinished and new business was handled. There was a consideration given to the necessity of supplying regiments that were destitute of preaching. There were devotional exercises for encouragement among the chaplains in attendance. The prospects of this organization being of great benefit looked promising as Jackson envisioned it would.

At the third session of the *Chaplains' Association*, Chaplain Nelson was elected chairman of that session. The fourth session Brother James Nelson of the 44th Virginia Infantry, the previous chairman, "opened the meeting with a sermon from Romans 1:16, 'For I am not ashamed of the Gospel of Christ.'" During this meeting Nelson reported

ten conversions in his regiment. One of these was a prominent officer. He along with his compatriots was able to report the blessings of the Lord in their regiments when they met as the *Chaplains' Association*.

How did these meetings minister to James Nelson and his fellow chaplains? One chaplain confided in his journal: "Meet chaplains of this corps. Preach to them and many others. Good meeting. All day with them. Such meetings warm the heart and encourage us." The next week he wrote, "Meet chaplains. Rev. Brigadier General Pendleton, D.D., was with us. Bro. Nelson preaches. Happy meeting. Chaplains agree to pray for each other at sunset every day."

Only eternity will fully reveal the true extent and effectual nature of the work of Christ performed by Chaplain James Nelson. J. William Jones wrote of James Nelson's chaplaincy: "One of the most laborious and efficient Chaplains in the army."

After the War

War was a grievous thing, but it offered a great opportunity for James Nelson to minister the gospel. There he experienced true revival and saw a movement of the Holy Spirit unlike that of most ministers of his day. Oh, for an outpouring of the Spirit of God!

After returning from war, James, the former chaplain, entered Columbian College (now George Washington University), where he graduated *cum laude* in 1866 with a M.A. Degree. After his graduation, he became pastor of the Baptist church in Washington D. C. His next work was as a general evangelist for the Maryland Baptists. Cathcart recorded:

In 1871 he resigned his charge there (Washington D. C.), and became the evangelist and Sunday-school missionary for Maryland and the District of Columbia, and during the four years of his services in this capacity hundreds were converted and baptized, and a number of new churches formed.

Pastor Nelson had a wonderful companion in marriage. She was Sarah Porter Nelson. She was called "Sallie." The Lord blessed them with two sons and a daughter.

In 1875, Nelson accepted the pastorate of the Farmville Baptist Church in Farmville, Virginia. He, from the first, in addition to his pastoral ministry, began to establish a Normal School for women there. He repeatedly appeared before the Legislature, the Governor and finally won out in his project for the Female Normal School of Farmville. This was the genesis for similar schools at Radford, Fredericksburg and Harrisonburg, Virginia.

Pastor Nelson traveled to London, England in 1881 as a delegate to the World's Sunday School Convention. While in London he preached in the pulpit of Charles Haddon Spurgeon at the Metropolitan Tabernacle (after Spurgeon's death, known as Spurgeon's Tabernacle). At this time this was the most influential pulpit in England.

Nelson left Farmville in 1885 and accepted the pastorate of the Baptist Church at Staunton, Virginia. He lectured before the Staunton Female Seminary and other schools in addition to his duties as pastor of the church. While carrying on his pastoral ministry, there were others interested in acquiring his ministry. A call was extended from a church in Louisville and this greatly tested Pastor Nelson, for he found it difficult to understand where his duty lay. He also was offered the presidency of the Women's College of Richmond, Virginia. This was a daunting task, for the prestigious institution was near being closed in spite of a multitude of alumnae seeking to save it. Here the Lord gave him a challenge. It was said of him that he had the "culture and scholarship with remarkable affability of spirit, commanding personal presence and knowledge ... in this difficult work." In a few years he had the institution on sure footing.

His aptitude for discovering and choosing teachers "was guided by a sure instinct that even he could not explain." Many of those he chose became renown in the field of education. Dr. J. A. C. Chandler for example became president of William and Mary. One writer explained:

Dr. Nelson was the despair of every college executive, for it was said of him that he could do more work with less money than any college president in Virginia. He had a marked spiritual influence over the student body of the college.

His work for the Lord was varied. He preached the gospel of the saving work of Christ, he pastored, and he was committed to education. He was renowned for his work in the education of young ladies which he called "my girls." It was said that Virginia's system of normal training schools for women were fathered by him. The need he saw when he pastored in Farmville, he urged on the General Assembly, wherein he eventually prevailed. His impact on his students was great. He was a gifted man.

For a man who carried so heavy a load of administration, Dr. Nelson had interests of amazing diversity. He had as astute a "business head" as any man in Richmond. He read widely. In friendly conversation he had few peers. Even when physical infirmity slowly was conquering him, his mind was alert and his memory retentive.

In the providence of God he was visited with a concentrated period of sorrow in the sequential loss of his wife, his son Ruggles and his only daughter. Then, at 10:00 o'clock on Sunday night of November 13, 1921, his earthly labors suddenly ended. He was at the home of his son, William Hugh Nelson, when the Lord summoned him. His funeral was conducted by Pastor George W. McDaniel, the minister of Richmond's First Baptist Church. His body was interred where many Confederate soldiers were buried in the Hollywood Cemetery. Some of these men were likely under his ministry during the war.

Upon his death, the Richmond newspaper recorded of Dr. James Nelson:

The War Between the States began while he was at school. He joined the Confederate army and was for four years chaplain of the Forty-fourth Virginia regiment. What was known as “the great revival” began in the brigade to which young Nelson was attached. It is said that hundreds of Confederate soldiers were converted through his labors. He went from company to company and preached two or three times daily.

This is the way he was remembered. Truly he was part of a great movement of God the Holy Spirit in the revivals in the army and many souls were brought to Christ in salvation as a result. *Soli Deo Gloria!*

Bibliography

- Cathcart, William. *The Baptist Encyclopaedia*. Philadelphia: Louis H. Everts, 1881.
- Jones, J. William. *Christ in the Camp or Religion in the Confederate Army*. Harrisonburg: Sprinkle Publications, 1887, 1986.
- McIlwaine, Richard. *Memories of Three Score Years and Ten*. New York: The Neale Publishing Company, 1908.
- Rumburg, H. Rondel. *Cameos of Confederate Chaplains*. Spout Spring: SBSS, 2015.
- Rumburg, H. Rondel. “Stonewall” *Jackson’s Chaplain: Beverly Tucker Lacy*. Spout Spring: SBSS, 2012.
- Taylor, George Braxton. *Virginia Baptist Ministers, Sixth Series*. Lynchburg: J. P. Bell Company, Inc., 1935.



Unchanging Principles

Mark W. Evans

Past Chaplain-in-Chief

Robert L. Dabney, Presbyterian theologian and General Stonewall Jackson's chief of staff, clearly perceived the position of the Southland after the war. He said to the students of Hampden Sidney College: "[S]ubsequent events have shown we were attempting to defend and preserve a system of free government which had become impossible by reason of the change and degeneration of the age. We did not believe this at the time, for we had not omniscience. Nay, it was, at that time, our duty not to know it, or to believe it, even as it is the duty of the loyal son not to believe the disease of his venerable mother mortal, so long as hope is possible; not to cease the efforts of his love, and not to surrender her to death while love and tenderness can contest the prize. We had received this free government from our fathers, baptized in their blood; we had received from them the sacred injunction to preserve it" [Dabney, *Discussions*, vol. IV, pp. 3, 4].

Dabney reminded Southern youth that "the government our fathers left to us was a federation of sovereign States" and that "[e]ach State must be a republic, as

distinguished from a monarchy or oligarchy, but in all else it was to be mistress of its own internal forms and regulations" [Dabney, pp. 4, 5]. The South also had a fundamental difference with the North concerning the nature of liberty. Dabney said, "Our fathers valued liberty, but the liberty for which they contended was each person's privilege to do those things and those only to which God's law and Providence gave him a moral right. The liberty of nature which your modern [man] asserts is absolute license; the privilege of doing whatever a corrupt will craves, except as this license is curbed by a voluntary 'social contract'" [Dabney, p. 6].

We are now reaping the sad harvest of a government's defiance of God in the name of liberty. Our land is besieged with gross immorality, atheism, communism, hellish deceit, and murderous hatred. Addressing the students of another college, Davidson College, Dabney said: "Not only is every act of oppression a crime, but the seasons of despotism are usually eras of profuse and outbreaking crime. The baleful shadow of the tyrant's throne is the favorite haunt of every unclean bird and beast. And if the oppressing power be the many headed monster, a tyrant faction, this is only more emphatically true. At such a time the moral atmosphere is foul with evil example. The vision of conscience is darkened and warped. The very air is unhealthy even for the innocent soul" [Dabney, p. 111].

The unreconstructed preacher gave timeless instruction: "Nothing is more true than that the natural effect of mere pain is not to purify but to harden the sinful heart of man, exasperating at once its evils and its miseries. The cleansing Word and Spirit of God alone interpret its sufferings to it and convert them into healthful medicines of its faults. So it is the power of true Christianity, and that alone, which can minister to us as a people the wholesome uses of adversity. The salvation of the life of the Southern society must be found by taking the Word of God as our constant guide. But it may be asked: To what course of action should this spirit of unyielding integrity prompt us? The answer from those infallible oracles is easy. While you refrain from the suggestion of revenge and despair, and give place as of necessity to inexorable force, resolve to abate nothing, to concede nothing of righteous conviction. Truckle to no falsehood and conceal no true principle; but ever assert *the right* with such means of endurance, self-sacrifice and passive fortitude as the dispensation of Providence has left you. If wholesale wrongs must be perpetrated, if wholesale rights must be trampled on, let our assailants do the whole work and incur the whole guilt. Resolve that no losses, nor threats nor penalties, shall ever make you yield one jot or tittle of the true or just in principle, or submit to personal dishonor. And let us remember, young gentlemen, that while events, the success of ruthless power, the overthrow of innocence may greatly modify the *expedient*, they have no concern whatever in determining the *right* [Dabney, pp. 118, 119].

Dabney exhorted the descendents of the men in gray who suffered for true liberty: "To us they have bequeathed the sterner trial of asserting, by our unshaken fortitude under overthrow, the principles which they baptized with their blood. Let the same

spirit which nerved them to do, nerve us to endure for the right; and they will not disdain our companionship on the rolls of fame" [Dabney, p. 120].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Henry Champlin Lay D.D., LL.D. (December 6, 1823 – September 17, 1885) was a bishop of the Episcopal Church in the United States and Confederate States of America. Lay attended the Richmond Academy run by Socrates Maupin. He then entered the University of Virginia on September 1, 1839 (before reaching his sixteenth birthday) and graduated with a Master of Arts degree on July 4, 1842.

Following his call to the ministry, Lay began theological studies at Virginia Theological Seminary in Alexandria, Virginia on October 12, 1844. He took the first and second year courses simultaneously. He graduated and on July 10, 1846 was ordained deacon by William Meade and assigned to the historic Lynnhaven parish near Virginia Beach.

In 1859, while attending the General Convention in Richmond, Lay was elected missionary bishop of the Southwest, with jurisdiction over Arkansas, the Indian Territory, Arizona and New Mexico, and consecrated by Meade, Cobbs, Leonidas Polk, Stephen Elliott and several others on October 23, 1859. He immediately moved to Arkansas, planning that his wife and three children would follow when he settled down. After an exploratory trip around his new diocese (which extended west to Phoenix, Arizona), Lay decided to make his base in Fort Smith, where Polk had established Christ Church in 1840.

With the secession of Arkansas, Lay sided with the Confederacy. He would spend the next four years ministering the Gospel, moving often. Lay visited Huntsville, Alabama, shortly before its capture by federal raiders under General Mitchell in April 1862. He was among the twelve prominent Huntsville citizen hostages locked in the Probate Judge's office for thirteen days to assure their fellow citizens' good behavior. When in August 1862 the Federal forces evacuated Huntsville, but left about 100 men in the hospital, Lay immediately began to visit and minister to them.

Lay then returned to Arkansas without his family, although the western Indian Territory remained under Federal control. By January 1863 he made his headquarters at Little Rock, which also served as the base for the Confederate Trans-Mississippi Department. In the late spring 1863, Lay made a 30-day, 400-mile horseback trip of his diocese, and by early summer began substituting in Louisiana for Polk. After the fall of Vicksburg, crossing the Mississippi River into Arkansas became dangerous, and Lay also learned his family had returned to Lunenburg County, Virginia, so for the next few

months he returned to Virginia and visited various hospitals and prisons there. (It was during this visit that the following sermon was preached).

In June, 1864, at the invitation of Stephen Elliott, Confederate Presiding Bishop and Bishop of Georgia, Lay traveled to Fort Sumter to hold services for the Confederate garrison, as well as to attend Polk's funeral in Augusta and serve its citizens and soldiers. During the siege of Atlanta, the missionary bishop visited troops deployed all around the city, as well as hospitals. He assisted Chaplain Charles Todd Quintard in the months after Polk's death, and also counseled General Hood. Nearing the end of the war, Lay preached to Confederate troops around Petersburg and met Robert E. Lee.

Lay would spend the Post-war years serving his parish until he realized he was no longer able to do so because of the demands and his age. In 1869, he was appointed Bishop of the newly created Episcopal Diocese of Easton in eastern Maryland. He would serve there until retirement in 1880. Lay died on September 17, 1885.

The following sermon was preached to the Powhatan Troop in March 1864. This was the first company of Cavalry to volunteer after Virginia seceded from the Union and was at the first battle of Manassas as body guard to General Beauregard. On the re-organization of the Confederate Army, the troop was placed in the Fourth Virginia Cavalry Regiment, commanded by General William C. Wickham, as Company E. The brigade was composed of the First, Second, Third and Fourth Cavalry regiment, commanded by General Fitz Lee. Company E served through the entire war, from 1861-1865, and had 177 members at the surrender of General Lee at Appomattox Court House.

The Devout Soldier
Preached by request to the Powhatan Troop
at Emmanuel Church, March 6th 1864

There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his house; which gave much alms to the people and prayed to God always."

Acts 10, 1 & 2

Some persons of timid and uninstructed conscience have doubted at times whether the profession of arms is compatible with a just regard to the spirit and the precepts of our holy religion. But the well weighed and mature judgment of Christians has very generally affirmed the position assured by the Church of England in one of her articles, "It is lawful for Christian men at the commandment of the magistrate to wear weapons and to serve in wars".

The clearest proof of this proposition is found in the number of soldiers mentioned in the N. T. For instance John the Baptist, that stern and faithful preacher, received soldiers to his baptism, and admonished them not to forsake their calling, but

to resist its peculiar temptations to injustice and complaint. "Do violence to no man," he said, "neither accuse any falsely, and be content with your wages."

The centurion, or Roman captain, whose servant our Lord healed is represented as a man of lovely religious character. Many came to our Saviour to procure healing for their children: but this is the only one we know of who sought this benefit for a servant. Such was his humility and so just were his concessions of Christ's power and goodness as to win from our Lord that singular commendation, "I have not found so great faith, no, not in Israel." That is, this Gentile soldier had a livelier, clearer faith than God's most favored people.

The instance mentioned in the text is equally striking. When the privileged of the church hitherto confirmed to one people, were to be offered to all nations, Almighty God designated a soldier as the first Gentile to whom the Gospel should be preached and Holy Baptism administered. He is described as "a devout man": he made faithful use of those three private means of grace which our Lord commends to us in the Sermon on the Mount, prayer, alms and fasting: "he gave much alms to the people and prayed to God always". He "was fasting" when the angel appeared to him and bade him send for Peter. And his influence pervaded those around him. He "feared God with all his house": "a devout soldier of them that waited on him continually" was his messenger to Joppa. His kinsmen and near friends were blessed through him, for on all of them the Holy Ghost did fall.

When we remember moreover that the O. T. worthies, Moses and Joshua, Samuel and David were warrior Saints, as famed for their valour as for other virtues, we have abundant illustration of the truth that the pulses of the Christian heart may beat calmly and earnestly beneath the breast plate of the warrior.

It may be that someone of tender conscience still enquires, how are these things to be reconciled? Our religion breathes always the accents of gentleness and peace. It forbids bloodshed and violence: it tells us not to resist inquiry and wrong: it bids us love your enemies and pray for them which despite fully use you and persecute you. It sets out for our imitation the sublime example of One, the most cruelly sinned against and outraged of all the martyrs, whose last breath was expended in the entreaty, "Father forgive!"

Does it not seem a contradiction for use with the memories of Calvary in my mind, and the cross, badge of patience signed upon my brow, to uplift the weapon of violence against a fellow creature, and to crimson my hands with the blood of the stranger? To this we answer, that the spirit of revenge, the love of bloodshed, the redressing of individual wrongs at the expense of human life, is expressly forbidden by the precepts of the Gospel. That is no Christian warrior who delights in carnage and who is animated by hate and malevolence.

There are three cases, and I believe only three, in which it is lawful for men to destroy life, viz, in self-defense, in the protection of the helpless, and at the mandate of the civil power.

We may destroy life in self-defense: for this is a right secured by the law of nature, confirmed expressly by the Law of Moses, and in nowise taken away by our Saviour. He bids us submit to injuries, but then he specifies the sort of injuries: a buffet on the cheek, the robbery of a garment or such a matter, the imposition of a mile or two of travel. He does not exact passive submission when the injury proffered is a deadly blow, a desolation of home and substance, a shameful and prolonged violation of personal liberty. Manliness is a part of our religion, and he is no true man who does not defend the life and liberty which God has given him against the violence of the wicked.

The protection of the helpless is not only a right, but a sacred duty. Our religion is not all mercy: it is justice as well as mercy. God himself prompts that generous wrath and indignation, that honest uprising of the soul which good men feel, in the view of pride insulting over helplessness and brute power grinding the faces of the innocent. As Moses smote the Egyptian and delivered his oppressed brother, so is it the duty of every Christian man to oppose the protection of his strong arm between the helpless and the oppressor.

We may also bear arms at the commandment of the magistrate. The Bible everywhere speaks of the civil authority as being God's representative: to it is committed the power of life and death for the preservation of the social order & for the terror of evildoers, and he beareth not the sword in vain. Without this right to arm its citizens, Society would lie at the mercy of the reprobate: and when summoned by its authority, the citizen acquires a new character. He is no longer a private man repelling private injuries, but becomes an official of the State, acting under its authority, obeying its mandates and not his own wishes.

We cannot indeed conceive that a Christian man should for revenge or for anger add one pang to the mass of human suffering, or shorten one life brief and sorrowful enough at best. But it is entirely consistent with our Sense of right and with the teaching of our holy faith that a man of gentlest nature and tenderest sensibilities, a man the freest from hate and rancour, the fullest of kindness and forbearance, shall yet in a case of inevitable self-defense, or to ward off injury from those who look to him for aid, or at the Solemn Summons of the country which has given him birth, shall assume the character of the stern warrior, and smite fiercely until the aggressor desists from his injury.

Every conscientious man, my Hearers, ought to define to himself the grounds on which he acts in any serious matter: should be able to give a rational and religious account of his conduct. And surely it is enough for the Confederate Soldier to rest upon the principles just laid down. He need not enter into speculation as to the nature of government, or touching the origin and causes of the war. It presents itself as a practical matter--what is my duty under God to myself, my neighbors and my country?

Yours is the plea of self-defense. You stand on your soil, next your own hearth-stones, to repel the invasion, not to make aggression. The enemy is here, at your doors in hot and angry pursuit of those who would live at peace; his firebrands are scattered

along your border, and the course of the beautiful river may be traced in the darkness by the flame of his incendiary fires. If conquered you are bereft of property, reduced to social degradation, nay, robbed even of your conscience: for submission is not accepted unless you will add perjury to obedience, swearing such oaths and praying such prayers as the conqueror shall dictate. The only mercy for you is the base liberty to crawl dishonored on the earth, and to breathe the common air, so long as you mould into voices that will displease your masters.

You are fighting for the helpless. In this war there are none of these alleviations which knightly courtesy and Christian kindness had grafted on the barbarism of the past. The unarmed citizen is driven from his home and [unclear] in the felon's cell. The man of grey hairs and tottering steps is insulted and jeered, while the torch is applied to his unoffending habitation. The poor widow is surprised as she labours for the bread of her children, and sees every domestic animal slain, every implement of husbandry destroyed that she may be reduced to starvation: and this not occasionally and by a few soldiers, but systematically and by orders from the supreme authority. Everywhere throughout our land, innocent and helpless people are weeping bitterest tears, and with hands upraised to heaven exclaim how long, O Lord, shall the ungodly triumph: how long shall the enemy do me this dishonor! And you under God are their vindicators and protectors.

Nor would I forget another class of helpless persons in whose defense you stand forth. I mean our negroes. That is a low and ignoble view, unworthy of any Christian Southerner, which would regard them as mere animals for labour to be bartered in for profit. There is a nobler sentiment among the good men of the Old Dominion, and of other states as well. They are committed to our guardianship by divine providence for our mutual benefit. They are members of our families, sharers in our sustenance, often the affectionate nurses of our children, faithful watchers by our beds of sickness. In prosperous times we have reaped the avails of their labour: now we are called to render them their due, and to protect them against the seductions of the [?] of the crafty, and the refined cruelty of those who first tempt them to betray their masters and then in their distress reply, "what is that to us," and leave them to perish.

Alas! How brave they died of want by thousands in every fence corner near their dismantled homes, or shivered and frozen beneath the cold charities of a Northern sky! What ruin of body and soul awaits them, when they exchange kind masters for pretended friends--Leaving all other considerations apart, this one alone seems decisive of our duty. This war is in a true and holy sense a war for the negro: and we would be false and craven if we did not stand forth in defence of our dependents and preserve them from demoralization and extermination. But chiefly, my friends, you are fighting for your country, and that word comprehends all. The commandment of the magistrate or civil power is entitled to be revered and obeyed. Its enlistment or commission invests you with rights which a private man has not--Among the Romans it was considered infamous for a man to smite an enemy before he had taken the sacramentum

or military oath: and the public law of later times affirms the principle teaching that while private persons may snatch up arms to defend their homes in case of sudden invasion, none is competent to make war who has not been delegated by the sovereign power and sworn to obey its wishes.

You can readily see how necessary this is to lift war above the level of personal malignity and private revenge. The strife becomes one of principles instead of persons. It is the public enemy you smite and not your own. This view encourages a loftiness and generosity of sentiment along with it, and adds to valour in combat, mercifulness in victory.

It is for your country you are fighting: a fair and lovely land, too fair to be the mere convict settlement of a foreign power. A country which by its heroism and endurance, by its adherence to right and justice, by its noble refusal under every provocation to barbarize itself by imitating the outrages it has suffered, has won already a glorious name. Could our cause be overthrown tomorrow, and three brief years sum up our national history, the exile in any foreign land should never blush to own I was a soldier of the Confederacy.

I have said this much, not to strengthen your convictions, for that it is not needed: but that in the hope of assisting you to explain to yourself your own motives. Perchance my words may be recalled in some moment of solemn interest when you are to charge upon the ranks of living men, and facing death yourselves to carry it to others. And surely it will nerve your arm and strengthen your heart to appeal to almighty God for the justice of your motives--that you strike not in wanton aggression, but for the defence of dearest rights not to carry war to others, but to avert it from millions of helpless brethren; not with personal malice but as the sworn soldier of an honored country.

I have urged thus far that the military profession in general, and the engagement of the Confederate soldier in particular, are entirely consistent with the spirit and precepts of our holy religion. And now I invite you to consider another question--what there is in your peculiar circumstances as soldiers to help and what to hinder your religious welfare? It is a practical question and deserves to be weighed.

Some circumstances are in your favor. For instance it cannot be doubted that some of you occupy a much more unselfish position than before the war. And the more elevated are a man's moral sentiments, the more capable is he of readily receiving impressions strictly religious and spiritual. Every young man preparing to enter upon the active duties of life must needs arrange his plans. Shall I remain in Virginia, for instance or remove to the West? Shall I become a farmer, a mechanic, a merchant or shall I prepare myself for one of what are called the learned professions?

Now in deciding these questions you ought to be guided mainly by the consideration that one or another of these paths seems to afford a better opportunity to serve your God and Saviour, to be extensively useful to others, and to promote your own growth in grace and godliness. This ought to be the controlling argument: for whatever inducements any other career may hold out, it will profit you nothing to gain the whole world and lose

your own soul. But how few young men do this! How common is it for our youths to ask this question only, in which of these directions can I soonest get rich, or attain the most reputation, or find the most comfort and enjoyment: and to determine their actions by these considerations only or chiefly. And this when you sift it down is selfishness pure and unmitigated. I do not deny that some place may be allowed for duties to God and man, but they are entirely subordinated. Self stands first: God and man stand far below. Bodily ease, human praise, increase of wealth are the main objects of life: religion must reconcile its claims with theirs if it can. And thus many a man at the very outset of life makes the terrible mistake of setting his face in the wrong direction.

Now the war has done you good in this regard. It has enlarged the scope of your vision, and lifted you out of your petty selfishness. You have felt there is a debt greater than that due to self. Generous ideas have invaded your minds. You have appreciated the beauty and nobleness of self-sacrifice. You have rallied cheerfully at your country's call. You have resigned your ambitious schemes and consented to endure the hardness while the extortioner and the laggard win the profit. If you have said world thou must not tempt me: I cannot afford to make money: flesh thou must not murmur: it is in behalf of my country that I endure the weary vigil and the sharp hunger pain. This self-conquest is not necessarily religious in its character--it may be due to inferior motives: but you are better men for it, nobler men: your moral vision is cleared by it so that you can see something of the sublimity of self-conquest. You are the better prepared to hear of him, that lonely chieftain sublime in his love and in his sorrow, who undaunted stood between the living and the dead until the plague was stayed: who stepped forth with noble boldness and stood patient while there settled on his devoted head that awful curse which would else have sunk us body and soul in hell.

You have borne privation and losses and felt the comfort of them. You are the more accessible to the entreaty, come take up the cross and follow me. And oh that this very day you may rise from this mere stepping stone of duty, to the noblest calling of all: and resolve that you will live all henceforth for Christ, his Church and man's salvation.

Again, there are circumstances in your experience which tend directly to promote religious belief. Do you, any of you, for instance, doubt the doctrine of a special Providence now?

You have in former days perchance heard some argue that God does not concern himself with everyday matters: that the universe is like some great clock with its movements pre-arranged, wound up once for all, and interfered with only under circumstances of peculiar embarrassment. Such teachers are no longer listened to. In nothing have the people of this great nation been more unanimously agreed, than in recognizing a supreme Providence, ever watchful, never idle, working all things according to the counsel of his will.

Standing alone and friendless among the nations, we have been led to cry, there is none that fighteth for us save thou only, O our God--we have ascribed to him the glory of every success, and acknowledged his chastening hand in every reverse.

All have confessed that the future is too inscrutable for us to predict. The wonderful combination of events has baffled the wisdom of the most sagacious: we have felt our littleness and insignificance as unknowing actors in a drama of wonderful incident and unknown results, and have said with one voice, "if the Lord delight in us, then he will save us."

Each of you has some story of special providence to tell: each one of you has in his thought been brought face to face with God, as one on whom you are dependent and with whom you have to do. The hair-breadth escape from danger imminent, the garment pierced by balls which avoided the body, or the strange course of missiles which reached the frame, but travelled curiously as though avoiding each vital part: these and such like things have brought Divine Providence home to your thoughts and assisted you to realize that the very hairs of your head are all numbered.

We believe that has been also much in your experience to commend to you specially the religion of the Gospel. Yourselves exposed to dangers and trials, you need a religion of plain and familiar promises: for yourselves and for the sake of the dear ones at home you need a religion of sympathy: with little time and opportunity for close thought or severe neutral application you need a religion of certain facts and principles easily comprehended. And how do all these characters combine in the Gospel of our Lord and Saviour Jesus Christ!

What a comfort it is, Christian Soldier, to be permitted to look upwards and say, "Our Father which art in heaven"--To remember that you and yours are in the hands of a merciful Saviour who sympathizes with you, who has known by personal experience what it is to hunger and to be weary, to be lonely and persecuted.

A venerable professor of divinity is reported to have said upon his dying bed, "My theology is all reduced to this, that Jesus Christ came into the world to save sinners." Ah, my friends, how have you felt that the simple scheme of redemption just meets the need of men anxious and harassed, in peril and in fear. Vain is the hope to such that they can atone for their misdeeds, and by reformation blot out transgression. That dear word come unto me, "all ye that travail and are heavy-laden," just meets their need: and it is not hard for them to believe that if saved at all, it is as miserable and guilty sinners by the free blood of the atonement and by the tender mercy of God in Christ Jesus.

But I must not forget that there are many things in a soldier's life unfriendly to godliness. It is a great misfortune to be separated from home influences – that gentle us and civilize us and tend to keep us pure. Mother and wife and sisters are guardians to us, as a general rule they are more unselfish and heavenly-minded than we are. And little children with their pure minds and loving hearts are useful preachers to us. It is a misfortune to be separated from all these.

And men gathered in large crowds are apt to become coarse and rough in manners; to lay aside the delicacy and courtesy they observe at home. Unable to avoid unseemly and blasphemous talk, they become familiarized with it and it ceases to shock and offend them. Nay, one who seeks to keep himself pure, will sometimes excite prejudice

and lay himself open to the charge of pride: a charge by which some seek to destroy every man who preserves his self-respect and refuses to let himself down to the level of the vicious. How necessary is it for the good soldier to guard against their influences: to resolve that under any and all circumstances he will still be the Christian gentleman, and carry back to his home a heart as pure, hands and tongue as undefiled as when he left it.

And so also of the publicity which attaches to your mode of life, and the irregularity of it, interfering so much with fixed habits of reflection and devotion. Often you have no closet to which you can retire, Save the sanctuary of your own heart: you cannot read your Bible or say your prayers without interruption and distraction. The day of rest comes with no hallowing influences and is often occupied with week-day cares and employments that you almost lose the habit of counting it sacred. And yet you must keep the thought of Christ and his love fresh in your heart: you must pray without ceasing, you must in heart and mind thither ascend where Christ has led the way--what energy of purpose, what special grace and help to enable you to resist these hindrances and to preserve a religious temper. We are all apt to think that our peculiar state of life is specially unfavorable to religious improvement: and I suppose it is hard for anyone to form a correct and fair judgement. It is enough for you to recognize whatever there is in your state and calling to favour religious endeavour and to use it well: to consider well your difficulties and use every precaution against them. We trust we have proved to you, however the balance may seem to incline, that a soldier can be a Christian: a devout man, a burning and shining light to those around him. Your own observation has found living examples not unlike those which we have cited from the N. T. days. For the Spirit helpeth our infirmities: He is with us abroad as at home, in war as in peace. He works by means and seemingly without means. And when a sinner cries, "take not thy Holy Spirit from me," this dove of purity and peace comes to nestle in his bosom, even amid the discords of horrid war, and the tumult of the crowded camp.

And now my hearer, suffer us to ask you plainly what sort of a soldier you are: patriotic, brave, uncomplaining, subordinate to authority--we trust you are all these. The Powhatan troop has won a good report. Among the first to step forth, it has blanched before no duty or danger: it will stand enduring to the end. But there is a deeper question. Are you such a soldier as Cornelius--a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always? Death has already made mournful gaps in your company: Some of you will probably yield up your breath in the hospital or on the field, before another campaign is over. Consider well, that it is the devout soldier only: the God-fearing man, the charitable man, the praying man to whom belongs the promise of a better life after death. Let not any one say that this suggestion discourages men, and promotes fear and cowardice. For if you have not made your peace with God, or are uncertain of it, still is it better for you to play the man. The post of duty is the place of safety. It is safer for a man to rush up to canon's mouth with only time to say "God be merciful to me a sinner", than to seek a

longer probation by evading his duty as a man and a citizen. He has no right to hope that such a willful and presumptuous abandonment of his trust will ever be repented of or forgiven. But to return, you may be fired with generous principles, and win a glorious name, and die an honored death: and yet after all perish forever. There is mentioned in the Gospel a young man who lived a very upright life, and whom our Lord loved when he looked upon him: he was so amiable and honest. And yet he could not enter into the kingdom of heaven because he would not take up his cross and bear it.

Our hearts yearn over the gallant defenders of their country: God forbid that in so good a cause, spending so much, you should win no more than man's applause; whereas you may so live and die, that at the last God himself: think of it my hearer: how proud is a private to be praised in General Orders: that God himself shall say to you before an assembled universe, "Well done, good and faithful servant!" What must you do to be saved? The answer is plain and familiar. Believe in the Lord Jesus Christ and thou shalt be saved: repent and be converted that your sins may be blotted out. Do you not know what these precepts mean? Believe in the Lord Jesus Christ. Do you not know what it is to believe in man? Is there no physician in whose skill and kindness you have such confidence, that you would submit to his prescription without a question? Is there no military leader in whom you so believe that you obey his order gladly as well of necessity, and approve his designs when you least comprehend them? Now reason upward. Your soul is sick and Christ is the good physician. You are a soldier in an enemy's land, beset with many dangers, and Christ is the captain of your salvation. Believe in him then: trust him with all, submit to his every commandment: do just what he tells you, follow just where he leads you. Expose your sins to him that he may wash them away in the blood of his cross: bow your neck before him that he may bind upon you his yoke.

Do you not know what repentance is? Its chief element is Godly sorrow for sin: not mere sorrow, but Godly sorrow: the sorrow that comes when you survey your sins in the light of God and of eternity: when you stand by the cross and see how terrible is the punishment they deserve, how prodigious the mercy that forgives them all. You have not been sorry because you have been thoughtless and inconsiderate; you have not asked for the help of the Spirit to show you their enormity, to break your hard heart, to give you the grace of grief and tears. But now consider your ways and call to mind your doings: count up your mercies, consider how patient God has been with you, how much Christ loves you, how tenderly he reproaches you for avoiding him, how lovingly he invites you and you will repent. And "be converted." This you say is my stumbling-block: conversion seems to be such a strange something: you associate it perhaps with an unnatural excitement, and transcendent ecstasy, a miraculous and instantaneous release from the bands of sin and sorrow. Conversion is nothing of the sort. God's service is a rational service: his ways are heavenly and spiritual, but they unite sobriety with fervor, and good sense with tender emotion. Conversion, brethren, is properly the outward and visible effect of the inward repentance [and] faith. It does not describe the

experience of any one moment, but is used to describe that change of mind and will and affection and purpose, which is wrought in us by the Spirit of God, when we come to him according to the terms of the Gospel. Conversion is not something which we must wait to happen to us: it is a duty to be performed at God's command and with his gracious help. Be converted, Christ cries to us all. We may well express it in military phrase, "face right about." You have mutinied against your lawful sovereign, and deserted your standard. You have fought against God, and are rushing to give yourself up body and soul to his enemies. Christ, as a warning angel, meets you on the way: with the imperiousness of authority, with the tenderness of love he withstands you. Repent & be converted he cries: remove your shameful purpose and face right about. And when you see your crime and loathe it, when you recognize the drawn sword in his hand & adore his forbearance when from the depths of a convicted and sorrowful heart you cry, "Lord if it displease thee I will get me back again." When you do turn back, and renew your allegiance, and acknowledge your ill-desert--this, this my hearers is conversion.

My hearers you ought to understand these matters. If yet in the dark, devout study of God's word and careful meditation over it, constant and earnest prayer for the help of the Holy Spirit, whose office it is to open blind eyes, to teach dull souls & to give heavenly wisdom, that you must seek to know these mysteries on which your life depends. And as an additional means I beseech you to use the counsel and advice of the godly ministers of the Church. Let not shame or diffidence hinder you from coming to us and opening your grief. Our holy office has brought us unto contact with men as erring and as despairing as any of you can be: and the good physician has furnished us with medicine for their diseases. The turning point in many a man's religious history is found often in the moment when he unburdened his soul to the minister of Christ.

I have said that among the Romans no man was allowed to fight, until he had taken the sacramentum or military oath. Hence comes our word sacrament. The Church caught up the word and sanctified it for her own uses. If you would fight in Christ's army and be carried by him into his glory, you must take his sacrament. You must solemnly, in the presence of his people, swear allegiance to him, and by a vow uttered with the mouth, announce the purpose formed by his grace in your heart.

You cannot keep your religious purpose a secret: it is a rash and presumptuous thing to encounter temptation without the help offered you in the Church, and without the spiritual benefits covenanted and conveyed to us in Baptism & in the Holy Communion. (Note--Confirmation in Richmond March 20)

Some of you are baptized members of the Episcopal Church: others are inclined to enter her sacred fold. As her accredited representation, as the ambassador of Christ, I say to you one and all, Come thou with us and we will do thee good. She has many chains upon you. It is the old time Church planted first in England by Apostolic men, and brought by our fore-fathers to Jamestown when first they came to Virginia. It is the Church which teaches the faith as once delivered to the saints, and as constantly held by all orthodox persons in the ancient creeds. It is a Church of devout ceremonial, of

authoritative ministry, of boldest and yet gentlest evangelic teaching. It is the Church which framed the translation of the Bible which we do so highly prize, a Church of many learned doctors and saintly children and to which have adhered many of the wisest and best leaders of the American Revolution and of this young republic. Come with us, my brother and we will do thee good.

Not that we can do good to the careless and impertinent, to the prayerless men who love not the Lord Jesus Christ. For these are condemned already and the wrath of God abideth on them.

But if you are sorry for your sins: if you are grieved and wearied with the burden of them, and determined by God's help to abjure and forsake them: if you have a thankful remembrance of Christ's death, and are willing to trust your all to his power and goodness, then do the Spirit and the Bride say come, and whosoever will let him come & take of the water of life freely.

Thus, dear friends, have I sought to address to you such affectionate counsel and exhortation as the occasion seems to demand: remembering that we shall never all meet again, until at the bar of God we give our several accounts as preacher and as hearers. May these teachings fall as good seed upon good and honest hearts and bring forth fruit abundantly.

May God almighty set his angels to guard you in all perils and hardships: avert every danger and lighten every sorrow. You carry with you the sympathies and the prayers of families and friends: if you fall in battle, oh let them not experience the bitter grief of those who sorrow without hope: if you return, bring with you a pure mind, an unsullied reputation, a holy heart, a Christian character matured by temptations resisted, and by unfaltering and manly endeavors.

Sooner or later death must come to all. It matters, much indeed to us, but little to you, whether you be cut off in youth or survive to grey hairs, provided only it may be said at your grave: "He was a devout man, and one that feared God with all his house. He gave much alms to the people and prayed to God always."



Book Review

The Christian Legal Advisor

By John Eidsmoe

(c) 1984, Mott Media, Inc., 578 pages, paperback

Reviewed by H. Rondel Rumburg

This reviewer has spoken on the same platform with John Eidsmoe in the Great Revival in the Southern Armies Conference and found him a man of God with integrity and great ability. The volume deals with the moral issues from a Christian perspective. Also, he shows the Christian his rights and remedies under the law. You will find this

volume to be more than mere advice, because it covers the biblical, historical as well as the constitutional aspect of American law. If you are truly interested in knowing and understanding where American law began and why it is in the mess it is today, you will want to read this very informative and well researched book. This is a major book. The late Dr. R. J. Rushdoony said:

John Eidsmoe's *The Legal Advisor* is a delight from start to finish. Without agreeing at all points, I found his analyses excellent, and his perspective and account rich enough to provide one with alternate conclusions. This is a work of major importance, and a must for pastors, churches, lawyers, Christian schools, and Christians generally. This is a book on how Christians and their churches can stay alive and active in the days ahead.

John Eidsmoe holds five degrees in the fields of law, theology and political science. This includes two doctorates, one in law from the University of Iowa, and one in Christian ministry from the Oral Roberts University. He earned his Masters of Divinity degree from Lutheran Brethren Seminary and his Master of Arts degree in biblical studies at Dallas Theological Seminary. His Bachelor of Arts degree in political science is from St. Olaf College. He is also a graduate of the Air Command & Staff College and the Air War College. He has taught legal history and church history at law schools and seminaries. Also, he has served as a professor of constitutional law and related subjects at the Thomas Goode Jones School of Law, Faulkner University, Montgomery, Alabama, where his students have twice given him the Outstanding Professor Award. He is also an Adjunct Professor at Birmingham Theological Seminary. A constitutional attorney and retired Lieutenant Colonel in the U.S. Air Force Reserve, Colonel Eidsmoe has also taught church history and other subjects in various seminaries. He is a lecturer and debater at colleges, universities, churches, and civic groups. As a constitutional attorney, he has successfully litigated court cases involving First Amendment religious freedom and has defended home education and Christian schools. He has championed the right of students and teachers to study the Bible in public schools, debated ACLU attorneys on radio and television, and served on the Ten Commandments Legal Defense Team. He is an ordained pastor in the Association of Free Lutheran Congregations, and with his family (he and his wife have three children: David, Kirsten and Justin) he lives in rural Pike Road, Alabama.

Eidsmoe has authored 12 books, including *Christianity and the Constitution*, *Columbus & Cortez*, *God and Government*, *God and Caesar*, *Warrior*, *Statesman*, *Jurist for the South: The Life, Legacy, and Law of Thomas Goode Jones*, and the video series titled *The Institute on the Constitution*. John Eidsmoe brings to this study the combined disciplines of the soldier, jurist, theologian, and historian. As a retired Lt. Colonel in the Air Force and a Colonel in the Alabama State Defense Force, Eidsmoe is an Adjunct Professor for the Oak Brook College of Law & Government Policy, for the

Handong International Law School in South Korea, and for the Institute of Lutheran Theology.



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

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

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

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