

*Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans*

Anno Domini 2019

December

Issue No. 168



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

"Our duty under God is to give honor to whom honor is due. Therefore, we must accurately recall the past so as to insure that those in the future will receive a proper understanding and encouragement from their forefathers!" HRR

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

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Quote from a Confederate Chaplain

“Thursday, December 25th, 1862. Christmas day! this is the day, some say, on which Christ was born; I do not know as to that, but I have tried to think about Christ today more than usually; this morning I read, as appropriate to the occasion, the 1st and 2nd Chapter of Luke; carried around a subscription paper to the officers present for the purpose of raising contributions for the relief of the bereaved and suffering of Fredericksburg...”

Chaplain William Edward Wiatt

26th Virginia Regiment



Editorial

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

It seems like yesterday that we began 2019 and now we have come to the final month of the year. Yes, December is here! Please note the introductory comments of your editor on 1 Timothy 3:16.

The Great Mystery of God Being Manifest in the Flesh

By H. Rondel Rumburg

1 Timothy 3:16, *“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”*

Just think about God's chosen way of working in the world He created -- but fell. The all-knowing and all-powerful God who is everywhere present has settled on certain ways of working. *When* God wanted to deliver His people from bondage in Egypt, He had a baby born to Hebrew parents in Egyptian bondage and hidden by his sister in the Nile River so he would be found by an Egyptian princess and raised in royalty before his killing an Egyptian to protect a fellow Hebrew. This act led him to the backside of the desert until summoned by God to return to Egypt. He was named Moses. *When* God wanted to make a special nation, He had a baby born to a pagan father, Terah in Ur of the Chaldees, and he was named Abram, whose name was changed to Abraham. *When* God wanted a tribe in Israel through which to send His Son into the world, He had a baby born as the fourth son of Jacob, named Judah, from whom the scepter shall not depart till Shiloh come. *When* God wanted a king over Israel through whom His Son's earthly kingship would spring, He had a baby born as the youngest son of Jesse of Bethlehem, who was a keeper of sheep, named David. *When* God wanted to introduce His Son into the world, He had a baby born into the world to Zacharias and Elizabeth to be His forerunner, who was named John the Baptist. *When* God wanted a new land discovered that would be a place for His beleaguered people to settle, He had a baby born in Genoa, Italy, who explored the new world for Spain, who was named Christopher Columbus. *When* God wanted a father for a new country which he established for His own glory, He had a baby born in Westmoreland County, Virginia, who was named George Washington. *When* God wanted a stalwart for the defense of true liberty in the colonies, He had a baby born in Hanover County, Virginia, who was named Patrick Henry. *When* God wanted a brilliant military tactician to fight for his country, He had a baby born in Clarksburg, Virginia, who was named Thomas Jonathan Jackson. *When* God wanted a great military leader to serve two different nations (USA & CSA), He had a baby born in Stratford, Virginia, who was named Robert Edward Lee. *When* God wanted a builder of the first modern army in the world who would afterward build a new nation to fight that army, He had a baby born in Todd County, Kentucky, who was named Jefferson Davis.

History shows that whenever God desired to implement His purpose in His world, He would have a baby born. When God wanted to implement His redemptive plan in this world, He came in the form of a baby in Bethlehem, and chose for His name, JESUS, "for He shall save His people from their sins." He had His angel announce His name in advance to Joseph (Matt. 1:18-25), and then to the virgin Mary (Luke 1:26-33). F. W. Boreham, the English Baptist minister and Christian writer who went to New Zealand and Australia for his ministry, wrote, "When a wrong wants righting or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. This is why, long, long ago, a Babe was born at Bethlehem." This was Boreham's own inimitable way of speaking of the incarnation.

When God almighty would provide a Redeemer for His people, He came as a baby in a little town outside of Jerusalem, called the city of David. Yes, He came into the world He created, a world that rebelled against Him. He took a human body as an instrument to live a perfectly righteous life by obeying all His Father's commandments, and then submitted His body as a substitutionary sacrifice for His people's sins, was buried, and then rose victorious over the grave. Thus God was with us—Immanuel.

God with us, O glorious name!
Manifest in flesh he came,
Hiding in a form like mine
All his attributes divine.

Equal with the Father, still
He obeys his Father's will,
Lays his rightful glories by,
Comes as man, for man to die.

While as man on earth he dwelt,
As a God, his power was felt;
At his voice diseases fled,
Opening graves restored their dead.

As a man, he groans and dies,
Prisoned in the tomb he lies;
Soon he rises from the grave—
Man to die, but God to save.¹

What an awe-inspiring event when “God was manifest in the flesh.” While reading through, once again, *Christmas in the Confederacy* one morning, I was overwhelmed with my own frailty in the light of the lines of the following first stanza of the hymn I just read:

God with us, O glorious name!
Manifest in flesh he came,
Hiding in a form like mine
All his attributes divine.

“Hiding in a form like mine” was not something new, but it seemed to be reinforced by the Lord impacting my mind and heart. Oh, divine condescension: “God came down!” He took a form like mine, without my sin, but He was hidden to all but those whose eyes and hearts and minds were opened by the Holy Spirit. Here came God assuming human flesh with all His attributes divine. Charles Kingsley said that Paul, in 1 Timothy 3:16

¹ This hymn was written by Basil Manly, Jr. and taken from *The Baptist Psalmody*, 1851, by Basil Manly and B. Manly, Jr., Charleston, SC. This should not be mistaken for the Rippon hymn with the same first line. Taken from *Christmas in the Confederacy*.

“sums up ... the whole of Christian truth.” Robert H. Mounce believed “The essence of the Christian faith” was “set forth by means of a primitive hymn” which was his reference to our text.²

John Calvin the reformer preached,

Let us mark the contents of the gospel; God abased Himself in such a manner, that He took upon Himself our flesh; so that we have become His brethren. Who is the Lord of glory that He should so far humble Himself as to be joined to us, and take upon Him the form of a servant, even to suffer the curse that was due to us? St. Paul comprehendeth all things whatsoever that Jesus Christ received in His person; to wit, that He was subject to all our infirmities, *sin, only excepted.*”

Oh, how astonished we should be when we consider who God is in comparison to what we are! His infinite majesty, we cannot reach unto, for it contains all His infinite glories which the angels worship. What are we to do? Consider what Jesus said, “Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matt. 4:10). Who is to worship? Actually all beings are responsible to worship our Lord God almighty who came down (1 Chron. 16:23-36; Ps. 95; Ps. 96). “O worship the LORD in the beauty of holiness: fear before him *all the earth*. Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. *Let the heavens rejoice, and let the earth be glad*; let the sea roar, and the fullness thereof” (Ps. 96:9-11).

Richard Sibbes, the Puritan, ask a question and then answered it:

Can a man know God’s love in Christ incarnate, and Christ’s suffering for us, and his sitting at the right hand of God for us, the infinite love of God in Christ, and not be carried in affection back to God again [that is “worship Him”], in love and joy and true affiance (faith), and whatsoever makes up the respect of godliness? It cannot be. Therefore it is not a cold, naked apprehension, but a spiritual knowledge, when the soul is stirred up to a suitable disposition and carriage, that makes godliness.”³

The knowledge of the Holy One elicits worship. True Christianity “confronts earth with heaven and brings eternity to bear upon time.”⁴ There is a danger of the loss of the sense of God’s majesty and a sense of His divine presence.

² *Pass It On: A Bible Commentary for Laymen: 1 & 2 Timothy*, 48.

³ *The Works of Richard Sibbes*, Vol. 5, 461

⁴ A. W. Tozer, *The Knowledge of the Holy*, 5

The true worship of God is impacted by whether you have a big or little God. Another way of saying it is whether you have a low or high view of God. The sense of worship has been lost because of a suppressed view of God who came.

The history of mankind will probably show that no people has ever risen above its religion, and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshipper entertains high or low thoughts of God.⁵

Worship incorporates praise and adoration in song to our glorious God. There are fragments of primitive Christian songs of the worship of God in the New Testament. James O. Murray pointed out:

Examples are found in 1 Tim. 3:16,—that terse delineation of the great mystery of godliness which even in the English version seems to have a rhythmical movement in it; and in 2 Timothy 2:11, where the Greek particle indicates a quotation, and the parallelisms a poetical quotation. Grotius finds, in Acts 4:24-30, the substance of a hymn to Christ, the first Christian song. The Apocalypse is full of doxologies and antiphonal songs. The psalmody of the Old Testament was beyond all doubt the first used by the apostolic church. But not exclusively, for there grew up with it a distinctively Christian hymnology.⁶

Robert H. Mounce explained:

There exists no finer example of an early Christian hymn of adoration than 1 Timothy 3:16. It reveals the early Christian church's exalted understanding of Christ. It should serve as a model for all hymnody. We need to sing once again the praise of Christ our Lord. Our modern fixation on how we feel about everything spiritual betrays an unfortunate concern about self.⁷

Just imagine:

God was
manifest in the flesh,
justified in the Spirit,
seen of angels,
preached unto the Gentiles,
believed on in the world,
received up into glory.

⁵ Tozer, 7

⁶ H. Rondel Rumburg, *The Songs of Southern Zion*, 26-27

⁷ *Pass It On: A Bible Commentary for Laymen: 1 & 2 Timothy*, 49.

The six parts of 1 Timothy 3:16 “are balanced and rhythmic and the ends of the Greek verbs are very much alike. The last syllables are identical and the penultimate ones are allied in sound. The verbs all come first in their strophe and the result is a pleasing assonance.”⁸

Yes, here in our text is Immanuel, God with us. To think that I, a sinful, though saved sinner, must proclaim the infinite God who was “manifest in the flesh.” Yes, God was unveiled in the flesh. Jesus could say, “He that hath seen me hath seen the Father.” As the hymn writer put it, “Hiding in a form like mine” and “All his attributes divine.” Yes, “manifest in the flesh” by laying “his rightful glories by, comes as man, for man to die.” John Calvin explained in provocative words:

How dreadful must be their condemnation, if by any fault of theirs that truth, which is the image of the divine glory, the light of the world, and the salvation of men, should go down! This condemnation may well, indeed, strike terror into ministers, not so as to dispirit them, but to quicken them to greater vigilance.

Such truth should inspire us to greater vigilance and worshippers to greater adoration. Oh, what a victory the God-Man has wrought:

As a man, he groans and dies,
Prisoned in the tomb he lies;
Soon he rises from the grave—
Man to die, but God to save.

God’s Son as “man to die” while “hiding in a form like mine,” but He is “God to save.” The majesty of the grace of God is overwhelming, and to think He put the message on the lips of frail flesh whom He redeemed and called!

The *Geneva Bible* has the following note on our text:

There is nothing more excellent than this truth, of which the Church is the keeper and preserver here among men, the ministry of the word being appointed to that end and purpose: for it teaches us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose Majesty, notwithstanding in so great weakness was manifested in many ways, insomuch that the sight of it pierced the very angels: and to conclude, he being preached unto the Gentiles was received of them, and is now placed above in glory unspeakable.

Please consider with me the six great truths from 1 Timothy 3:16. This is what Paul referred to as “the mystery of godliness.” We need to consider the introductory part of

⁸ Ronald A. Ward, *Commentary on 1 & 2 Timothy & Titus*, 63

the verse—“without controversy great is the mystery of godliness.” “Without controversy” means there is agreement or common consent on this issue of the mega-mystery. A “mystery” was something which could not be understood by reason, but had to be revealed and received by faith. This mystery was illustrated: “Even the mystery which hath *been hid* from ages and from generations, but *now is made manifest* to his saints: To whom God would make known what is the riches of the glory of *this mystery* among the Gentiles; *which is Christ in you, the hope of glory*” (Col. 1:26-27; 2:3). If you have Christ you possess and are possessed by the mystery of godliness. It is correct to say that the truth of Christianity is Christ. He who is the object of faith is the heart of the gospel and theology. Christ is the subject of this mega-mystery. This verse reveals that Christ, the object of faith, came into this world via the incarnation.

Christianity is a mystery, a mystery that could not have been found out by reason or the light of nature, and which cannot be comprehended by reason, because it is above reason, though not contrary thereto. It is a mystery, not of philosophy or speculation; but of godliness, designed to promote godliness; and herein it exceeds all the mysteries of the Gentiles. It is also a revealed mystery, not shut up and sealed; and it does not cease to be a mystery because now in part revealed (M. Henry).

Chaplains should be challenged by the greatness of the truth as it is in Christ Jesus who came to seek and save that which was lost. Jesus came to save and thus became the Saviour of all who believe.

Please consider ConfederateChaplain.com



This issue contains our Chaplain-in-Chief’s message on *Gift Giving*. Your editor has provided his editorial on *The Great Mystery of God Being Manifest in the Flesh* and the first installment on the biographical sketch of *Chaplain Augustus Beverly Woodfin, Part I*. Assistant editor, Mark Evans, has written an article entitled *The Word Was Made Flesh.* This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Stephen Elliott, which is titled *“As sorrowful, yet always rejoicing.”* Our *Book Review* is on *Christmas in the Confederacy*.

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]

“Not conquered, but wearied out with victory.”



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. I do pray that you all will have a blessed Christmas and a productive and healthy year 2020.

Gift Giving

John 3:16; Luke 2:9; and II Corinthians 9:15, (“Thanks be unto God for his unspeakable gift”),

I. The gift that God gave to us.

In this Christmas season there will be people running around trying to find the perfect gift for someone special in their life. It might be family members, co-workers, friends, etc. And there will be so much excitement as the day of Christmas dawns, or whenever the get together may take place. Some may be questioning themselves about whether or not they paid too much, or too little for the gift that they are giving.

But I cannot imagine the awesome display that took place that very first Christmas night almost 2,000 years ago when the angels of the Lord suddenly appeared to those shepherds. For that night God's great gift was born in the village of Bethlehem of Judah. The good tidings that was announced to those shepherds was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." God so loved that he gave!

II. The price for this gift.

One thing is sure, and that is that the gift that the Father gave for all mankind cost far more than we can fully comprehend. Of course sinful man did not deserve such love, but we learned that loving is giving, a reaching out to someone else. And we learn in Galatians 3:13 & 14 how God's great gift came upon the Gentiles. For when the Jewish nation rejected their Messiah the Lord turned to the Gentiles just as the prophets foretold; and as God had promised Abraham about 2,000 years before (Gen. 12:3b).

And Jesus, though totally innocent, became a curse for us when he died on the cross. "For it is written, cursed is every one that hangeth on a tree," Gal. 3:13b). The Mosaic Law condemned Jesus to be a curse for us, "That the blessings of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14). And in II Corinthians 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

III. The gift we can give the Lord Jesus.

Simply put, we must give the Lord Jesus our lives unreservedly devoted to a life of service. We might not all be called upon to fill a specific office in the church, but we are all called to be the reflection of the light of the world; to be his witnesses of how God's saving grace can change a person from traveling the broad road to a life of holiness on the straight and narrow.

For the Lord has called us to live "holy in all manner of conversation (which is lifestyle);" "Because it is written, Be ye holy, for I am holy," (I Peter 1:15b, 16). Jesus said we are to "Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven," (Matt. 5:16). There are those that insist it is impossible to do what the Lord has commanded. But II Peter 1:3 says that our Lord has provided what we need: "According to his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to

glory and virtue.” And then verses 4 to 8 it goes on to add even more of that which the Lord supplies.

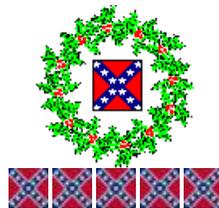
When the Lord saved me I did not lose my will to choose. I can choose to obey or to disobey the Lord’s commands. I made a choice to live my life to glorify the Lord Jesus, and I can only do that by fulfilling the Lord’s will. Disobedience is sin, and the Bible is clear that the wages of sin is death.

The Lord said in Matthew 7:20, “Wherefore by their fruits (works) ye shall know them.” After Jesus bought me with such and awful price how could I refuse to keep his commandments? I Corinthians 6:20 says, “For ye are bought with a price; therefore glorify God in your body, and your spirit, which are God’s.” It would make no sense for the Lord to command us to do or be something that was impossible. Philippians 4:13 says, “I can do all things through Christ which strengthens me.”

In I John 5:3 we read, “For this is the love of God, that we keep his commandments: and his commandments are not grievous.” I choose to obey them because I love him, and I am going on 60 years of serving the Lord; Herman has never found it hard. For the Lord rescued me from a life of sin filled with anguish and fear; and replaced it with joy that is unspeakable and full of his blessings.

And my counsel to those that do not know him as Saviour and Lord is to repent as he has commanded all and believe his word and receive the greatest gift ever given. What a great gift this would be for one’s own self, their families, friends, etc.

In Christ, and
For Their Memory and Cause!
W. Herman White,
Chaplain-in-Chief





Chaplain Augustus Beverly Woodfin

(1838-1913)

61st Georgia Infantry

By Dr. H. Rondel Rumburg

Part I

“The Lord is with us. For about two weeks past we have been rejoicing in His presence and His blessing. There is a deep religious interest pervading this whole brigade.”
Chaplain A. B. Woodfin, 61st Georgia Regiment

The reports from many of the Confederate Chaplains were that the Lord God almighty had visited them with seasons “of revival from the presence of the Lord,” so wrote A. B. Woodfin. Many of the men set apart for the army chaplaincy of the Confederate States of America were men who had been devoted to the service of the Lord Jesus Christ, the Captain of their salvation. Chaplain J. William Jones, one of the most astute authorities on the Chaplains Corps, in his *Christ in the Camp*, said of his friend and brother A. B. Woodfin that he was “one of our most efficient chaplains and was greatly blessed in his work.”

Birth and Childhood

The Lord was pleased to bless the marriage of George and Martha Elizabeth Anderson Woodfin on March 21, 1838 with a son whom they named Augustus Beverly Woodfin. He was the first of three children (Albert Payton Woodfin 1840-1870, and Emma Virginia Woodfin, 1846-1910). His nativity was in Richmond, Virginia.

The father, George Woodfin (1793-1864), was a Virginian by birth (born in Prince Edward County, but grew up in Richmond), and the mother, Martha Elizabeth Anderson (1803-1893), was from Fluvanna, Virginia. She was the eleventh of thirteen children born to Nathaniel (1764-1834) and Marianna Mayo (1764-1849) Anderson.

George Woodfin's parents were John Woodfin, Jr. (1763-1807) and Nancy L. Pullian (1774-1854). George had served his country in the War of 1812. His mother was known for her devotion to the Lord, for she was deeply pious. His parents were a part of a group of eleven believers who helped establish what is now known as the Grace Street Baptist Church in Richmond on December 2, 1833. Then about twenty-one years after the establishment of Grace Street Baptist Church they helped organize the Leigh Street Baptist Church. They were very active in the work of the Lord and the establishment of local churches as the work of Christ increased in Richmond. These churches were not established through schism.

Education

His first education was at the knees of his mother and father. Then he began education at a very early age outside the parental instruction when he was four years old. It was then that they sent him to Miss Smothers' school in Richmond.

When A. B. Woodfin was around twelve years of age he became a pupil in the Classical and English School run by David Turner in his hometown. There were two other schools that he attended. E. W. Cone had a school that Woodfin attended. Also, W. H. Chase had a school that was instrumental in the education of this young man.

When A. B. Woodfin was sixteen he became deputy clerk for the Circuit Court of Henrico County and then of the Hustings Court of Petersburg. This was his work as a young man till he was nineteen. One has written, "In these positions he was brought under the influence of some of the greatest lawyers Virginia has ever produced, an influence distinctly educational."

His higher education began in 1857 when he entered Richmond College from which he graduated in 1861 with a B.A. Degree. Here he met other young men who would be prominent in his life and the life of their state. The *Virginia Baptist Ministers*, Fifth Series, recorded some of his prominent classmates,

R. R. Bailey, C W. Parish, Geo. M. Leftwich, R. S. Lindsay, John M. Pilcher, Geo. W. Prince, Wm. H. Williams, and A. Peyton Woodfin [A. B. Woodfin's younger brother]. Six of this nine were from Richmond, and four of this six became preachers. While Mr. Woodfin was at college a school of Modern Languages was established, the professor for two years being William Staughton Chase, son of Dr. Ira Chase⁹ and nephew of Dr. William Staughton.¹⁰

There was a vibrant friendship between Woodfin and John M. Pilcher and T. H. Ellett. This friendship began in college. They would become fellow ministers of the gospel to carry the good news of salvation by grace through faith.

⁹ See *Baptist Encyclopaedia*, William Cathcart, on Irah Chase, 205 f.

¹⁰ See *Baptist Encyclopaedia*, William Cathcart, on William Staughton, 1096 f.

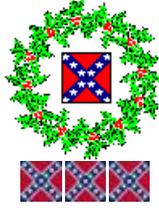
Call to the Ministry

Of course before one is legitimately called to the ministry there must be a spiritual life. A. B. Woodfin's pastor was Dr. Cornelius Tyree, under whose ministry he was effectually called to Christ. Then during his college years it became clear to him that the Lord was calling him to preach. "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15)!

Upon graduation from Richmond College Woodfin headed to Southern Baptist Theological Seminary in Greenville, South Carolina, to prepare for the ministry. The War of Northern Aggression imposed itself upon this preparation. In 1861, two years after the founding of that theological institution, the students and faculty were busy doing what they could to preserve their homeland from a vicious invasion. At the second commencement of the seminary on May 27, 1861 there had been great promise, but the third session of 1861 to 1862 was impacted by those who would destroy the Constitutional rights of the South. There were only twenty students in attendance. The seminary was brought to suspension with James P. Boyce and John A. Broadus doing what they could to carry the gospel of the saving grace of Christ to the soldiers as well as performing other duties.

Woodfin was ordained to the gospel ministry at Muddy Creek Baptist Church in Powhatan County, Virginia, which was one of Cornelius Tyree's¹¹ pastorates. His ordination was in October of 1862.

¹¹ Cornelius Tyree was born on September 14, 1814 in Amherst County, Virginia to Jacob and Martha Tyree. He had a devoted Christian mother. He was converted to Christ and received into Mount Moriah Baptist Church upon believer's baptism in Buffalo River; this was in August of 1833. He was called, licensed to preach in 1837, and was ordained to the work of the ministry in September of 1839. He did missionary work in Rockbridge County where he organized two new Baptist churches. One local church was in Lexington, the Cow-Pasture and Liberty Baptist Churches in Rockbridge and Bedford counties; he was involved in this ministry until 1845. Tyree became the pastor of Muddy Creek, Fine Creek and Peterville Baptist Churches in Powhatan County where labored with earnestness and success until 1872, a period of 27 years. Then he removed to Liberty, Bedford County, and accepted the care of Liberty and Timber Ridge Baptist Churches, where his labors were greatly blessed of the Lord. He continued this pastorate until 1883, nearly twelve years, when he was called to the pastorate of Salem Baptist Church, in connection with Fort Lewis, Dublin and Fincastle; but he resided in Salem. After a few years he resigned all but the Salem Baptist Church until the Lord called him home. He labored in the gospel about 52 years. He was said to be "abundant in labors, persevering and successful in sowing the seed of divine truth, and gathering into the garner of the Lord many sheaves of precious ripened grain—and leaving much to be gathered by others." It was said, "for one soweth and another reapeth." His life was full of earnest, consecrated service, and abounded with good fruit; he was "instant in season and out of season." On the evening of December 23, 1891, after a brief illness of only a few days, this beloved and faithful servant of his Lord and Saviour, "having served his generation, by the will of God, fell on sleep," passing calmly and peacefully away. "He rests from his labors, and his works do follow him."



“The Word Was Made Flesh”

Mark W. Evans
Past Chaplain-in-Chief

The birth of Christ was a miracle of God's love. The Apostle John wrote: "And the Word was made flesh and dwelt among us, (and we beheld His glory, as of the only begotten of the Father) full of grace and truth" (John 1:14). When Adam sinned, the Lord addressed the serpent with the first prophecy of the coming of His Son: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise (*crush*) thy head; and thou shalt bruise (*crush*) his heel." The Old Testament, line upon line, precept upon precept, by shadows and types, taught that the Savior was coming.

The wise men from the east asked Herod the king, "Where is He that is born King of the Jews?" The King sought an answer from the Jewish chief priests and scribes. They turned to the prophecy of Micah and informed the Roman ruler: And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:1-6; cf. Micah 5:2).

God's only begotten Son took to Himself human flesh and became the perfect Substitute for sinners. The angel told Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). The angel also instructed Joseph: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:23).

William Swan Plumer, a professor at Columbia Theological Seminary, Columbia, SC, during the War against Northern Aggression, wrote: "The incarnation of Christ was the greatest event that ever happened. The birth of a prince often sends a thrill of joy through an empire, yet he may prove a shame and a curse to the nation and the world; but the birth of Christ brought inestimable blessings to Jews and Gentiles, and shall do so for ever. No ancient monarchy lives, even in history, to bless mankind; but the birth and kingdom of Christ are, and ever shall be, gladsome truths. The hopes of virtuous millions hang upon them. The joys of saints and angels are kindled by them. 'The creation of the world was a very great thing, but not so great as the incarnation of Christ. It was a great thing for God to make the creature, but not so great as for the Creator to become a creature.'" [*The Rock of our Salvation*, p. 73]

During the revivals in the Confederate armies tens of thousands trusted their souls to Christ as their Lord and Savior. Testimonies abound concerning these valiant, Christian warriors. For example, The Rev. J. H. Bridge wrote: "I was requested to visit a young man of the First South Carolina Regiment, mortally wounded at Spotsylvania Court House. I did so, and found him happy, though his sufferings, I think, were great. He said: 'My happiness is expressible, it is beyond all expression; tongue cannot express it.' Upon my inquiring as to the ground of his trust, he said: 'I have not a bit of trust in myself. I am a brittle thread: lost, lost, without a Savior' (or 'but for a Savior'). I asked him if he felt the truth of those words -- 'Jesus can make a dying bed feel soft as downy pillows are.' He answered, 'I know it; I feel it sensibly.' He spoke of his widowed mother, and said, 'I love my mother; but I love my Savior much more.' He clapped his hands, and blessed the Lord." [J. William Jones, *Christ in the Camp*. p. 502]

Captain H. Edward Meade, after surviving the perils of warfare, fell prey to a mortal illness. As he approached death, he told his attendant, "I am very ill; but do not think I am alarmed. I am not afraid to meet my God. If He spares my life, well. If otherwise, I am perfectly resigned. My trust is in Jesus." [Jones, p. 429]

Jesus Christ came into the world to save those who are lost. His birth and incarnation enabled Him to offer Himself a sacrifice on Calvary's cross and to satisfy the infinite penalty for their sins. Confederate Chaplain John L. Girardeau, in his poem, "O Praise Him Evermore," expressed the joyful privilege of those who are redeemed by the blood of the Lamb:

*Come, ransomed sinners, shout His fame,
Tell all His glories o'er
Eternal thanks to Jesus' name,
O praise Him evermore!*



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Stephen Elliott (1806-1866) was the first Episcopal Bishop of Georgia. Under his leadership the Episcopal Church in Georgia was greatly strengthened. He was a powerful preacher of the Gospel. His sermons are a fine example of preaching Christ. He served as Senior Bishop of the

Protestant Episcopal Church of the Confederate States of America. During the War he preached a number of influential sermons. The sermons were political in the spirit of the sermons that were preached during the Revolutionary period, that is, the principles of the Gospel were brought to bear on the current situation.

The following is from the volume of Elliott's sermons. The sermon was preached on Christmas Day, 1865.

As sorrowful, yet always rejoicing. —2 COR. vi. 10.

At first glance, this sentence appears to involve a contradiction; but the longer we think of it, the more will it strike us as describing very faithfully man's condition while on his march to the Holy Land of Promise and of Peace. Sorrow for the present, but joy coming in the morning; weariness as we tread the thorny road, but rest awaiting us at its close; tears sprinkling our path, but our God ready, when our work is done, to wipe away tears from off all faces; darkness embarrassing us, hindering us, putting us out of the way, but light, light from heaven, shining more and more brightly as we fix our eyes upon the Cross. It is the true picture of life as sin has made it,—sin limited and restrained by the power of Man's divine Champion. And we are assembled to-day to commemorate the birth of Him, who has hindered life from being all sorrow, all weariness, all tears, all darkness! It is the true festival of the heart and of the affections, for it awakens everything to love and joy, and then makes that love and joy undying. It rises above all affliction; and for the time, so long as we can keep sense and memory subject to faith, it places earth with its temporary trials and sorrows at their true value. Everything rejoices at its coming: from the angels in Heaven who sing the song of "Glory to God in the highest," to the trees of the field which come in hither to clap their hands before the Lord. Everything rejoices, and ought to rejoice, for it celebrates the reunion of man and God, of earth and Heaven, of the soul with that divine Fountain whence it sprang when Jehovah breathed into it the breath of life.

And what a rich blessing it is, my beloved people, that there should be in a world like this something to break the sad monotony of life; something to relieve the mind from the continued contemplation of trouble, of sorrow, of sickness, of death; to separate us from the necessary work of life; to remove us from the pressure of carking care, from the degrading influence of worldly strife, from the deteriorating effects of selfishness and avarice. What a rich blessing to find a centre of love, around which should be gathered, if only for a little while, the kindest sympathies of human nature,—a fountain of real joy sending its refreshing waters to cheer the weary path of the mourner, and trickling through all the by-ways of the world, seeking out the children of want and poverty, and creating green spots even in a desert. It is hard to estimate the value of such a season in its humanizing and softening tendencies. How many elements have to be combined, ere we can appreciate the festival we are keeping, even under this

aspect? We should be obliged to unlock all the secret doors of sorrow and of shame, all the private recesses of affection and delight, and combine them, ere we could understand how the joys of this season pervade the whole frame-work of society. The chamber of the sick is lightened by its coming. The humble abode of poverty is cheered as this sunrises upon it. The thousand firesides of the land are full of words of affection and the merry laugh of childhood. The whole Christian world rises up and calls Him blessed, who has come upon this mission of love, and has humbled Himself to lowliness, and to sorrow, and to suffering, that the children of sin and death may have rejoicing mingled with their sorrowing.

The coming of this Son of God in human form has been the burden of hope from the beginning of the world. From that moment when the promise fell upon the ear of guilt in the Garden of Eden, "The seed of the woman shall bruise the serpent's head," until the morning when the herald angels sang the song of His Birth, has everything been overruled for His Advent. Upon everything else in the world were change and decay permitted to place their hand of destruction, save upon this promise. This ever waxed stronger and brighter, even amid wreck and ruin; and was the rainbow that encircled the darkness. Whatever else was overturned, this stood immovable, the corner-stone laid in Sion. When a single family enshrined the promise, that family was watched and guarded by Heaven: for in its bosom was the Word of God and the Hope of the World. When that Family swelled into a nation, God Himself became its King, and guarded it as the apple of an eye, leading it like a flock and protecting it under the shadow of His wing! When that nation sorrowed in captivity by the waters of Babylon, God heard the cry of the people of whom, according to the flesh, His Son should come: and led them back, with songs and rejoicing, to their own land of promise. All the mightiest monarchies of the world—Egypt, Assyria, Babylon, Macedonia, Rome—raged in their madness around the future birth place of this promised Seed: but each, in its turn, was made to feel that a mightier power than itself had placed a curb upon its fury, and had uttered the decree, "Hitherto shalt thou come, but no further." (Job 38:11) It was not until this promise was fulfilled at Bethlehem,—until the Seed of the woman was incarnate,—that the reins were thrown upon the neck of these executioners of the Lord, and they were permitted to make the Holy Land a desolation, to raze the Temple to its foundation, and scatter God's people over the face of the earth. How firmly does this adherence to His promise prove for us the truth of God! How immovably does it establish the future upon the basis of the past! When we follow this promise, struggling to its fulfillment through four thousand years of clouds and darkness, can we doubt but that all the promises of God are "Yea and Amen" in Christ Jesus?

The life of Jesus was an example of the life which is shadowed forth in my text. He was a Man of sorrows and acquainted with grief, yet had He within Himself a well spring of joy, which carried Him unmurmuring through all He had to bear with for us.

He was sorrowing, yet always rejoicing: sorrowing for man, sorrowing under the burden of sin which He was bearing, sorrowing in view of the sufferings He was called to pass through; yet rejoicing for the joy that was set before Him, and for the glory which was evermore to encircle His Name. He was poor, and had not where to lay His head: yet He rejoiced! He was tempted in the lonely wilderness, and had to bear the polluting approach of Satan: yet He rejoiced! He was scorned and despised: yet He rejoiced! He was persecuted and forsaken: yet He rejoiced! He was made obedient unto death, even the death of the Cross: yet He rejoiced! He exhibited to us the double life which it is intended for us to lead on earth;—the outer life by which we touch the world and the things of the world, in which we are called upon to bear and suffer and mourn, through which we are to work out in the strength of Christ our salvation: and the inner life, by which we touch God and heavenly things, in which we are to reap the fruits of the Spirit, joy, peace, love ; and through which we are to receive the adoption of sons of God and the glorious inheritance of His eternal kingdom. This double life, if we are Christians, we must all lead. There is no escaping it. Our joy, whatever it is, must go along with sorrow: our sorrow, whatever it is, must be borne in a spirit of rejoicing. We cannot separate them; and therefore does the Apostle enjoin upon us, to act heartily up to what is allotted to us. Any other life will prove to be a forced life, and will turn out to be an abortion—a life of misery to ourselves, of hypocrisy to the world. To be truly Christian; to move in the spirit of Christ, and with the mind of Christ, we must follow His footsteps whether in sorrow or in joy. We must live in the world as not of the world; bearing whatever is laid upon us, as though it was only by the way, and had but little to do—save in the way of discipline—with the real purpose and end of our existence.

When we take the true view of life,—and this festival really exhibits it to us,—I do not see why we should not be always rejoicing even though for the present we go on sorrowing. In an elaborate and complicated piece of machinery, there is a principle which pervades the whole structure, and regulates its action and its use. In a musical composition, there is a key-note upon which depends all the harmony, and without attention to which all is discord and confusion. Well, Life has likewise its principle, which regulates it; its key-note which gives it its harmony: and unless we attend to these, it will be like jangling bells, ringing noisily upon the ear, yet breathing no music either for use or delight. The divine object of life—our eternal future—must be kept in view; or else we shall not be able to understand fully the meaning of the Apostle when he says, “As sorrowful, yet always rejoicing:” and what is worse, we should not comprehend the life of Christ, into which we are to grow, which was the foreshadowing of this injunction. It was not this life of sin and sorrow that our Lord rejoiced in: it was the joy that was set before Him. And so with us. The true key-note of our life is that glory which is laid up for us in Christ, and through Christ;—that crown which is to encircle our brow, when we shall have triumphed over our spiritual enemies. This should rule over

everything: over our sorrows, over our troubles, over our temptations, over sickness and death, over corruption and the grave!—should be a bow of promise ever spanning the clouds and the storm, a thing of beauty and of joy, even though it be made up of light and tears. Does not any prospect of earthly bliss—future but sure—fill the heart with joy, and sustain it through toil and weariness and suffering? Are we not all borne up in life by some hope that is before us,—some secret, hoarded bliss, which goes along with us, and clothes with sunshine the rugged path which we are appointed to tread? Every individual has this sustaining though secret joy; and none can have it so surely and so brightly as the Christian. He has a right to rejoice at all times, to keep a perpetual festival in his heart, to make a Christmas of his whole life: for Christ, to him, has not only been born in Bethlehem, but born within him; has not only lived and died for him, but is making his body a living temple, and dwelling there by His Holy Spirit—the Spirit of peace and joy! If he is faithful to himself he can never be without joy: for deep down in his heart is there a fountain always gushing, of which nothing can deprive him but sinfulness and faithlessness. “Holding faith and a good conscience,” he can move forward in a spirit of rejoicing, however troubled he may be in the flesh. No stranger can intermeddle with his joy: for it is hidden from all but God, who gives it the full warrant of His inspired Word.

And yet the sorrow of the world does press upon even the most faithful of us, and does often turn us aside from the rejoicing which really belongs to us. Nature leans one way: Inspiration directs us another way. Flesh and Blood would dwell in the low valleys of despondency and depression: Faith summons us to the mountain-tops which look out upon the unclouded skies, and bids us rejoice in spirit and in hope. How shall heavy hearts and anxious spirits be made to lighten themselves of their burdens, and to obey the injunction of the inspired Apostle? In whom shall sorrow and joy be harmonized?

My answer is, “In Christ Jesus our Lord.” And the error which pervades the reasoning of the world, and which creeps in upon the Church, arises from a want of proper discrimination between the joy of the world and the holy joy of Christian belief. There is a rude vulgar mirth which the world dignifies with the name of “rejoicing;” and there is a Christian grace which the Apostle entitles “rejoicing in the Lord.” These two species of joy differ from each other in every particular,—in their origin, in their occasions, in their nature, in their ends. The one is born of the flesh, and is antagonistic of the other which comes directly from the Spirit of God. The one arises out of those gratifications of sense or of interest which absorb so much our feelings and our affections; the other springs out of considerations connected with Christ’s future dominion. The one is dependent upon prosperity for its existence; the other brightens and flashes just when clouds and darkness lower upon us, and is like the lightning, the more vivid because of the darkness out of which it seems to dark. The one has its consummation in the very moment of its production; the other awaits in patience the

time when it shall flourish in eternal peace. To be “sorrowful, yet alway rejoicing” the Apostle did not believe to be possible for the world, and in the spirit of the world: but to be “sorrowful, yet alway rejoicing” in the Spirit of Christ, was his daily practice, and his exceeding great reward. And what he had learned from his own wide experience, he exhorts us to learn who may be called to wade, like himself, through a sea of trouble and of woe. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” (Heb 12:6)

And how much we have to rejoice in, my beloved hearers, even though we be sorrowful. We can rejoice, because we know that the world has not been left to itself to stagger on in its sinfulness and misrule, but has been given to Christ for His possession.

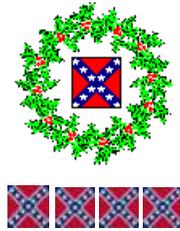
“The Lord God omnipotent reigneth,” (Rev 19:6)—reigneth over all the kingdoms of the universe; and He has promised to set His Son upon His holy hill of Zion. The earth is the Lord’s and the fullness thereof; and He ordereth all things according to the purposes of His will. For this we can rejoice, no matter how ‘troubled the world may be. “I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is, and I will give it him,” (Eze 21:27) is the decree of God: and the Christian, however sorrowing, may rejoice, that everything is working together to bring in the kingdom of righteousness, and to place Christ, as King of kings and Lord of lords, over everything in Heaven and in earth. The wrath of man is altogether under the control of Him whose incarnation we are celebrating, and it cannot hurt one hair of our heads without His permission. And in His hands do we rejoice to leave all things, and to trust in Him for the future, as we have for the past. In the midst of the sorrow of the world, we can be ever rejoicing: because we know that the Lord maketh everything work together for good to them that love Him. Sorrow, sickness, suffering, death, striking us in the current and rush of life, are made to work, together with its events, for good. The expression is a very striking one, and conveys the idea of many threads interlacing and forming the web of a texture; of many rays converging and constituting a star of promise and of hope. The single thread we often cannot see the purpose of; the single ray gives no positive light amid the darkness: and in the same way any particular act of God’s providence may lack its meaning even to the eye of Faith. But when these single threads are woven together by a skillful hand, they form a pattern of order and of beauty: and when these single rays are converged by the unerring law of Nature, they become a centre of light and of glory. So these movements of God’s providence, which, as single acts, seem mysterious and severe, change into mercy and blessing when His all-wise hand shall have arranged them in their proper places, and united them with others which ‘are their complement and harmony. “Work together for good;”—not work singly for good, but together: teaching us never to judge hastily or rashly, never to murmur inconsiderately, but to wait patiently; and, while waiting, to rejoice that, in the darkness and misery by which we are encompassed in this world, our Lord is controlling all things, and is holding in

His hands the innumerable threads of our complicate Being, and is working them up together for good to those who are the called according to His purpose. And surely, no matter how full of care and grief the present may be, how inexplicable the dealings of God with us: we may rejoice through it all, and lift our hearts to Heaven, feeling that nothing can separate us from a love which could give its only-begotten Son for our redemption.

I trust that you can now feel, my beloved people, that “although sorrowing, you may be always rejoicing,” because, while the sorrow will pass away, the joy remains, not only undying, but ever increasing in brightness and certainty! No sorrow, however acute, however deep, can extend beyond this life. Death cuts it off; it has no longer any influence over us. But our rejoicing passes with us, through the grave, because Christ, who is our cause of rejoicing, receives us there to the brightness of His Glory. Our rejoicing here is by faith, that the day of this humiliation will be soon ended, and that He will come again in His glorious Majesty to raise us to the life immortal, and glorify us with that glory which He had with the Father ere the world was! Who can think of sorrow when such a vision rises in the future? Who can count the griefs of this world to be of any moment, when he remembers that Christ has come, and has sanctified all this sorrow, and made it holy? When the angel-song reaches our ears, “Glory to the new-born King!” what other strain can overpower it? It swells from earth to Heaven, and our hearts rise with it, and mingle in the shout which rings through the arches of the skies at the wonderful declaration. Him whom these angels had known in the Bosom of His Father, whose brightness they could not look upon, before whose presence they were compelled to hide their faces with their wings: they now see an infant in His Mother’s bosom! Sublime mystery! Incomprehensible work! Angels desiring to look into it;—yet all done for man. The universe receiving it with songs of triumph;—yet all done for man! done for him,—a fallen, sinful, corrupt creature;—for him, a child of shame and of the curse;—for him, born to trouble as the sparks fly upward;—done for him, that he may be rescued from all the evils of sin, and all the penalties of the curse;—done for him, that he may be pardoned, and justified, and sanctified;—done for him, that he may be adopted into the family of God;—done for him, that he may be exalted to Heaven, and made a king and a priest unto God. All this done for him: and yet he going along to this glory, and permitting himself to be sorrowful and despondent, with his knees feeble, and his hands hanging down,—with his eyes fixed upon the earth, as if that were his home and his treasure!

For shame, Christian! You should be “always rejoicing,” especially to-day! For shame, Christian! Your eyes should be turned with joy to Bethlehem, even though they be filled with tears. For shame, Christian! Lay aside all private griefs, all public sorrow, and sing this morning with the holy angels, “Glory to God in the highest, and on earth

peace, good will towards men.” And you should sing all through your life, and engrave upon your heart as your motto: “Sorrowful, yet always rejoicing.”



Book Review

Christmas in the Confederacy

SBSS, 2016, 228 pages, soft back

by H. Rondel Rumburg, Margaret J. Preston, Mrs. Jefferson Davis, Thomas Nelson Page, et. al.

This eclectic work has sixteen chapters and an appendix.

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The opening essay was written to give an overview of the Christmases during the Confederate era. Some of the following chapters have been randomly selected from Southern literature of the past. The material is retrieved to reclaim a sense of the remembrance of the advent of our Lord Jesus Christ just before and during the era when

the South was so bitterly attacked with the Northern purpose of destroying her liberty and property. Some of the material has freshly written or specifically collected from original sources in order to give a sampling of what Christmas celebrations in the Confederate South must have been like. In this book is the presentation of the prose and poetry of the era. This book is presented to provide the reader with pertinent information regarding the last Christian nation in this hemisphere called the Confederate States of America.

There has been a chapter selected on Christmas before the war; we have Christmas from the soldier's point of view; we have Christmas on the plantation; we have Christmas from an expectant mother's personal experience; we have even a sense of Christmas from the Southern White House; and we have Christmas from the view point of the Southern refugee. There is a section dealing with what the Southern people believed about Christmas religiously. Also, there is a sermon on the Advent of Christ from one who served as a Confederate Chaplain. Herein is a broad spectrum of material of the remembrance of that time of the year.

The four Christmases during the war are described. The spiritual beliefs regarding Christ's incarnation did not change during the war, but there was a steady decline of the external trappings of the season as shortages became pronounced. Human needs became critical as a result of the enemy destroying homes, farms and blockading ports. The attrition of "total war" was devastating. "Total war" is war on the helpless. Yes, it was war on those who carried no weapons, such as: the infant in the crib, the aged ones on the cane or confined to a chair, the infirmed confined to bed, the homemaker trying to care for the family, the farm animals being kept for labor or food production, the inanimate objects needed for providing food, the raping of women, the pillaging of individual personal effects, etc. The South was subject to the first implementation of "total war" in the so-called civilized world.

Thank God for the vitality and perseverance He gave to the Southern people who withstood all of the venom of hatred and destruction. When one keeps his eyes upon the Lord he is enabled to "endure hardness as a good soldier." The advent of Christ was for the purpose of redemption and the preservation of a people for His name.

Southern people celebrated their beliefs regardless of the situation. The worship of the Lord became more precious during those four years.



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.