

*Chaplains' Corps Chronicles*  
*of the*  
*Sons of Confederate Veterans*  
*Anno Domini 2018*  
***February***  
***Issue No. 146***

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



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

**Chaplain-in-Chief Ray Parker**  
4083 sunbeam Road #2002  
Jacksonville, Florida 32257  
**E-mail:** [drparker@mdivs.edu](mailto:drparker@mdivs.edu)

**\*\*\*\*\***

**Editor: Past Chaplain-in-Chief H. Rondel Rumburg**  
PO Box 472  
Spout Spring, Virginia 24593  
**E-mail:** [hrrumburg41@gmail.com](mailto:hrrumburg41@gmail.com)  
[ConfederateChaplain.com](http://ConfederateChaplain.com)

**\*\*\*\*\***

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

**“The interest of our soldiers in the hospitals here [Charlottesville], in the great things of eternity, is exceedingly encouraging. Several have professed conversion, while many others are evidently asking, ‘What must I do to be saved?’... What a luxury, to press the cup of salvation to one who is physically unable to inquire for it by going to the Lord’s house!”**

**Chaplain W. F. Broaddus**

Post Chaplain, Charlottesville, Virginia



### **Editorial**

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

I greet you my fellow compatriots and friends of the cause of Christ and our Confederate ancestors, but let us not forget the men who ministered the gospel to them. The Confederate Chaplains whose extreme earthly conditions were incalculable by my feeble efforts. These men preached regeneration by the Holy Spirit.

### The Necessity of a Regenerate Heart

By Dr. H. Rondel Rumburg

All sound gospel believers are aware of the many dangers posed by a false view of the salvation of the soul. The danger of being wrong on salvation results in eternal damnation. Jesus said, “*Ye must be born again*” and that is what we call regeneration (John 3:7). Without the new birth Jesus said that no man can *see* or *enter* the kingdom of God (John 3:3, 5). Jesus asserted that regeneration or the new birth was a “*must or necessity*.” “*Must*” means regeneration is compulsory if one is to have eternal life. Man

by nature is totally depraved or spiritually dead, and this means incapable of spiritual acts (Eph. 2:1). However, this is not the accepted view of modern man! How many are trying to “build ... a city and a tower, whose top may reach unto heaven; and ... make ... a name” (Gen. 11:4). What happened? God came down and punctured that balloon and confounded them (Gen. 11:5 ff.)!

Modern man believes he can fix this problem in a hurry and this is especially true of many evangelicals. A number of years ago there was a fundamentalist preacher who asserted that a true, believing Christian should be able to win a person to salvation in the length of time he was stopped at a red light and before that light turned green. That is an extreme view which ignores the Biblical doctrine of regeneration by the Holy Spirit, but then other modern views are equally bad. What that view really postulates is self-salvation (autosoterism, bootstrap religion) or salvation from within the self, an act man supposedly makes that makes the critical difference (a form of humanism). This is what Dr. Herman Bavinck called, “The principle of heathenism ... negatively, the denial of the true God, and of the gift of his grace; and, positively, the notion that salvation can be secured by man’s own power and wisdom.” These will stand in the judgment confounded — “Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous” (Ps. 1:5).

Perhaps America can claim the right to many forms of what could be called “The ‘instant’ fix.” The longest it takes to fix a problem is supposed to be no greater than a thirty minute TV program. We have given the world instant cereals, instant drinks, instant grits, instant service, and instant Christianity, which is not real Christianity. Modern evangelicals have improved on that and can fix a spiritual problem almost in the blink of an eye. “And it cannot be denied that it was American Fundamentalism that brought instant Christianity to the gospel churches” [A. W. Tozer]. He went on to write, “Instant Christianity now serves the same purposes in religion. It disposes of the past, guarantees the future and sets the Christian free to follow the more refined lusts of the flesh in all good conscience and with a minimum of restraint.”

What are the results of this bogus salvation conjured up by human effort, which is minus the regenerating work of God the Holy Spirit? The results are churches with members who have no love for the Bible, no love for Christ, no love for the true worship of the only true and living God, no love for holy things, but look and act like the lost world. What are they? They are professing Christians without a regenerate heart; in other words they are still on the road to eternal damnation. Thus we have a world without virtue.

Jesus, as we noted, declared, “*Ye must be born again*” which reveals the necessity of regeneration (John 3:7). Paul noted, “And you hath he quickened, who were dead in trespasses and sins” (Eph. 2:1). Man is totally depraved and thus spiritually dead and must be “*quickened or made alive*” by an act of God who is the only giver of life. Thus man being spiritually dead needs to be made alive spiritually, and this divinely imparted kind of life can only be given by God. Regeneration is a word derived from human birth.

Regeneration is called the new birth, being born anew, being birthed from heaven or spiritual quickening. Just as creation was an act of God, even so a re-creation is an act of God. Jesus said the new birth had the enigma or mystery of the wind - you hear it but cannot tell of its origin or end - "so is every one that is born of the Spirit" (John 3:8). To be "*born of the Spirit*" is another way of referring to a spiritually produced birth or regeneration. Thus the transformation of regeneration is a spiritual change performed by the Holy Spirit; because it took place in the spiritual nature of the subject; and because the fruit of the change is spiritual; because the life imparted is eternal.

Consider the following explanations of regeneration. "Neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6:15). "A new creature" means literally a new creation or new birth. The efficient cause of regeneration is not moral suasion but the direct working of the Spirit of God. The effectual working of the Holy Spirit was described by Augustine as "the delightful conqueror."

"Regeneration is a radical change, effected in the heart of the sinner by the power of God" [Seth Williston]. Note what the Word of God says: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). "And be renewed in the spirit of your mind" (Eph. 4:23). This transformation is by God the Holy Spirit. "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). Here we have "the cleansing influence of regeneration by the Spirit in like manner as his renewing, which is spoken of in the immediate context and has no reference to baptism" [James P. Boyce]. We become 'new' by virtue of the renewing of the Holy Spirit (Eph. 4:24). "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). The 'new' person is no longer conformed to this world (Rom. 12:2). "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). This transformation was in knowledge and holiness of the truth created after the image of God (Eph. 4:24, Col. 3:10, Rom. 12:2).

Truly, every facet of man's being is impacted in regeneration. "A new birth evidently implies a universal change. It must be of the whole man, not in some particulars, but in all without exception" [John Witherspoon]. Consider the following compact definition: "So then, we define regeneration as the implanting of new life in the soul. That is it in its essence. If you like a definition which is a little more amplified, consider this: it is the act of God by which a principle of new life is implanted in a man or woman with the result that the governing disposition of the soul is made holy. And then the actual birth is that which gives evidence of the first exercise of this disposition" [Martin Lloyd-Jones].

Regeneration by the Holy Spirit cannot be the imparting of partial life, but the instantaneous change from spiritual death to spiritual life. There is a difference between generation and being birthed. Generation is an instant act. “In other words, there are no intermediate stages in regeneration. Life is either implanted or it is not; it cannot be partly implanted. It is not gradual” [Lloyd-Jones]. Regeneration cannot be a gradual change. The three thousand Jews who were converted under the preaching of Peter in his first sermon preached at Pentecost were born anew instantly (Acts 2:38-41). Regeneration has to do with the immediate bestowal of eternal life. Do you have this eternal kind of life in Christ? The Apostle Paul wrote by the inspiration of the Holy Spirit, “For the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. For when we were yet weak, according to the time: Christ died for us which were ungodly.... But God setteth out his love that he hath to us, seeing that while we were yet sinners, Christ died for us. Much more than now (seeing we are justified in his blood) shall we be saved from wrath, through him” (Rom. 5:5, 6, 8, 9, Tyndale’s Translation).

\*\*\*\*\*

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



This issue contains the editorial of the editor and also our Chaplain-in-Chief’s editorial. You will also find our Chaplain-in-Chief’s article titled *This Capitol Building is a Monument to Freedom*. Your editor has provided a biographical sketch of *Chaplain Robert Rennick*. Assistant editor, Mark Evans, has written an article entitled *The “Awful Juncture.”* This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard, preached by Rev. Stephen Elliott (1806-1866) which is titled *The Well of Bethlehem*. Our [Book Review](#) is on *Christ our Penal Substitute*, by Robert L. Dabney.

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*
- \*This Capitol Building is a Monument to Freedom, *Dr. Ray L. Parker*

- \*Chaplain Robert Rennick, *Dr. H. Rondel Rumburg*
- \*The “Awful Juncture,” *Rev. Mark Evans*
- \*A Confederate Sermon, *Rev. Stephen Elliott*
- \*Book Review: Dabney’s *Christ our Penal Substitute*



## THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

*The dates for the **2018 National SCV Chaplains' Conference** are May 17 and 18. I hope you will keep those days "clear" and plan to attend. We will once again meet on the campus of Providence Baptist Church in Harrisonburg, Virginia. Details for this outstanding Conference are coming together. Note the following:*

- Jacqueline Sprinkle and Miriam Clark will provide our special music.
- Pastor Lloyd Sprinkle will serve as our Conference Song Leader.
- Past Chaplain-in Chief John Weaver will be our Thursday evening speaker.
- Pastor Andy Rice will be a Friday morning speaker.
- Past Chaplain-in-Chief Ron Rumburg will be a Friday afternoon speaker.
- Other speakers to be announced.

Between each of the services will be refreshment and fellowship time in the church assembly area under the Sanctuary. And, of course, lunch will be served on Friday. Remember, all of this is free. No registration needed. Just come and enjoy good Southern preaching, singing, food, and fellowship.

Also remember that the National Confederate Museum at Elm Springs will feature a section highlighting the service of Confederate chaplains and the great revival that spread through the Southern armies during the War. Several past Chaplain Corps' leaders are working with the Chaplain-in-Chief and Executive Director Colonel Mike Landree in designing this section. If you have items that would be appropriate for this section (Bibles used by Confederate chaplains, hand written sermons by Confederate chaplains, etc.), please let me know so we can explore that possibility.

I also hope that you will spend quality time at the Chaplain-in-Chief's Web Page each month. You will find a monthly article, prayers for use in the monthly camp meeting, a monthly sermon, and a "Happening Now" page to keep you up to date with news from across the Confederation. You may reach the web site at this link: <http://chaplain-in-chief.com/>

Deo Vindice!

Ray L. Parker  
Chaplain-in-Chief

\*\*\*\*\*

## Chaplain-in-Chief's Article

### **This Capitol Building is a Monument to Freedom**

(President Donald Trump, State of the Union, January 30, 2018)

Ray L. Parker

Many, I am sure, listened to our President's State of the Union Address from the U. S. Capitol Building on Tuesday evening, January 30, 2018. The speech, in my opinion, was a masterpiece of conservative philosophy and action wedded to patriotism and love of country. The points made were clear. The plans presented were bold. The patriotism illustrated was powerful. The positions taken were basically conservative with a call for unified action by the Democrats and the Republicans. The persons introduced by the President were American patriots, each with a story picturing American as the place with a heart of love for country and a spine of steel to endure. The President reminded us that "The American people are making America great again." He also reminded us that our trust is in God.

In the speech, the President stated that the U. S. Capitol Building is a monument to freedom. He spoke of the Statue of Freedom standing upon the dome overlooking the city for all to see. I certainly understand that Presidential statement and concur that in the midst of our current world of terrorism and dictatorships the U. S. Capitol Building symbolizes the greatest experiment in democracy ever enacted in human history.

### **Early History**

But let us go back to the 1700s and 1800s. This period of history as it relates to the U. S. Capitol building is rarely mentioned or discussed in detail. Most who view or visit the Capitol Building are not familiar with the slave labor utilized to construct the structure. The contemporary, politically correct conversation always points the accusatory finger to the South when slavery is discussed. It is conveniently forgotten that the North also participated in the institution of slave labor -- and did so during the War Against the States -- a War so easily designated as "the war to free the slaves." The institution of slavery was not a Southern problem, it was an American problem.

Construction of the Capitol Building began in 1793. At that time Washington was a Capitol City "in name only." The area was basically rural with a few dirt roads. There were limited accommodations and even fewer boarding houses. Finding labor for Capitol Building construction proved to be a mounting problem. The Federal Government began to "rent" slave laborers from their owners for Capitol construction.

This need for workers was intensified by the Congressional deadline for completion. The Congress planned to move from Philadelphia to Washington in 1800. A marker placed at the U. S. Capitol building on February 28, 2012, proclaimed "This sandstone ... was quarried by ... enslaved African Americans, and commemorates their important role in building the capitol."

Records indicate that engineers and architects were secured from many different areas and brought to Washington for the Capitol project. The majority of the manual labor force was comprised of African American slaves. They quarried the stones, sawed the wood, made and placed the brick, and performed the work of carpenters as they constructed the roof and placed the singles.

### **Later History**

Following initial construction, the Capitol Building went through several periods of reconstruction and renovation. By the 1850s, the original Capitol dome, completed in 1824, proved to be too small for the expanded Capitol Building and a new dome was proposed. The new dome would be crowned with a 16 feet 9 inches tall statue identified as "The Statue of Freedom." However, when the statute was unveiled by the Thomas Crawford, it was 19 feet six inches tall. Thus the dome was modified for the larger image.

A problem arose with the Statue for the dome when the Italian sculptor who originated the Statue refused to dismantle the model for delivery to the foundry unless he was given a raise. This brings us to the most famous slave laborer involved in the construction of the U. S. Capitol Building. Philip Reid was purchased by Clark Mills in Charleston, South Carolina. When Mills moved to Washington in the late 1840s, he brought Reid with him. Reid concluded that by using a pulley and tackle apparatus he could separate the five sections of the image for delivery. This system worked and the statue was taken to the foundry for casting. The last piece of "The Statue of Freedom" was placed on the Capitol Dome, December 2, 1863.

### **Additional History**

Some could perhaps ask, "What is the point of this discussion?" -- And I think that is a valid question. The point is this: It is historically incorrect to say that the institution of slavery is to be blamed on the South and that the Federal actions against the South in the 1860s were totally for the purpose of freeing slaves. All one must do is look to the U. S. Capitol Building to be reminded that as Federal troops entered the South in the beginning days of the War, slave labor was hard at work on the U. S. Capitol.

Another interesting historical side note: West Virginia was admitted to the Union in 1863 as a slave state. This act was in the middle of Federal action against the Southern States. Also of note is the fact that the Emancipation Proclamation issued in 1863 only applied to the "states in rebellion" (that is, the Confederate States) and did not apply to any of the states that remained in the Union. These historic facts do not add credence to the "so well known myth," that the War was about Federal forces seeking to "free the slaves." That myth, perhaps, creates a "nice sounding" narrative but it is skewed history.

The Southern States, under the Providence of God, sought to defend independence, freedom, self-determination, and Constitutional government. The actions of the Confederacy were defensive in nature. The Southern Armies reacted to massive armed forces practicing total war against the Southern population. The Confederacy had no view of territorial expansion. The States merely desired to be left alone.



## Chaplain Robert Rennick

12<sup>th</sup> Missouri Cavalry

**By Dr. H. Rondel Rumburg**

Now we want to consider Chaplain Robert "Uncle Bob" Rennick\* who was the chaplain for the Shanks' Regiment under Major David Shanks who was commanded by General Joe Shelby. Shanks was called one of the iron officers of Shelby's Iron Brigade. Just as the gospel-preaching chaplains knew, we today should remember, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Chaplain Rennick was noted for his faithfulness to God and the souls of the men he served, especially when they were sick or wounded. One of the men of General Shelby's band wrote of him, "'Uncle Bob Rennick,' as he was familiarly called, visited them unceasingly, and administered apostolic consolation as well as physical consolation—for Uncle Bob was a preacher, a soldier, a scouter, and a fighter, who believed all were doing God's service in the struggle for the South, and that every Federal killed was only a sacrifice required by divine justice." This showed his sense of the divine purpose as well as his civic purpose in his being a chaplain.

Confederate Chaplains were generally speaking men whose lives were pledged in devotion to the Lord with a divine calling to do the work of the Lord; this was true of

---

\* This author has seen this name with two other spellings: one Renick and the other Renneck.

Chaplain Rennick. When war came these men had to accommodate themselves to the horrendous restrictions of war with the possibility of an early death.

We have diaries and other accounts left by chaplains wherein they gave records of their labors which were similar to the duty of a pastor except attached to it were the severe complications of war and the threat to life almost daily. Not only did many preach many times on a Lord's Day, but also during the week, speaking at graveside services, visiting the dying on the battlefield and in camp hospitals, marching all night or marching sixteen to eighteen miles in all kinds of weather, holding services upon arrival in the form of prayer meetings or preaching, holding classes, distributing literature, writing condolence letters, making reports, collecting funds to assist in the needs of the wounded, building or assisting in building shelters, fighting personal sickness or carrying the burdens of family needs at home, reading Scripture to those who could not do so (sometimes teaching them to read), dressing wounds, nursing the sick, praying and studying God's Word in private, hungering for lack of food or because it had been given away to a suffering soldier, and on we could go with their tasks.

There were many of the men who became chaplains who were very eager to do the Lord's work, but due to the harsh conditions were soon rendered physically unable to do what was their heart's desire to accomplish. Some of them found that their age soon proved itself too great an obstacle to overcome. Physical impediments were soon exaggerated by the extreme conditions of daily life leading to sick furloughs for recuperation or reassignment or retirement from the position. There were some who soon learned that this was not a glamorous undertaking, if they had mistakenly thought so. The constant dealing with death and dying was too overwhelming for a few. Most of the men had good intentions for the Lord's glory and the good of the soldiers they served, so they persevered by God's grace. The chaplaincy we now consider was one of a chaplain who stuck it out through thick and thin, heat and cold, health and sickness, etc.

Chaplain Robert Rennick was affectionately known by his men as "Uncle Bob." He, along with J. M. Minchell and John R. Bennett, were three chaplains to whom the Missouri men owed a great deal. Rennick and Minchell were with Gen. Joseph O. Shelby's Missouri Division in the Army of the Trans-Mississippi from start to finish. They were described as having "preached, prayed, encouraged, exhorted, and fought." Their fellow chaplain, Brother Minchell, was considered as brave as the best of them. Chaplain John R. Bennett was described as having "the keen, aggressive intellect of Paul, and varied his labors by fighting a little and preaching a little. He believed wonderfully in prayer and wonderfully in gunpowder, too. His was the practical faith of that grim old Cromwell, who shouted loud over the gathering waters: 'Put your trust in God, my boys, but keep your powder dry! Mr. Bennett held up his manly, steadfast hands and blessed Shelby's company on the eve of its reorganization into the Confederate service, and that prayer was surely heard in heaven and registered there, for the company expanded into a division and its captain saved a beaten army from destruction."

Chaplain “Uncle Bob” Rennick was described as “an excellent skirmisher in battle, and his eyes were as steady when looking through the sights of a rifle as when they bowed,” I suppose to look to God in glory. The soldiers to whom he preached listened with “respectful homage to the pure, earnest Christian pouring out his whole soul in devout supplications to the great Jehovah.” This was a description by one of his hearers.

Now “Uncle Bob” was observed by the men to have what they called certain “peculiarities” and the men liked to poke fun at him. Capt. “Dick” Collins of the artillery battery was informed by Gen. Shelby that his company needed “a little spiritual consolation” so he asked “Uncle Bob” to preach to the men. Thus the chaplain did just that with great earnestness and fervency. “Silence reigned supreme—the auditors appeared under some spell more potent than eloquence—more profound than religion. The preacher finished admiringly, and congratulated Captain Collins upon the remarkable behavior of his graceless battery. ‘Give the devil his due. Uncle Bob,’ replied the mischievous Collins—‘the men have been an hour asleep.’” The men had been overcome with sleep and Captain Collins worked a ruse on the conscientious man of God. The chaplain seemed to take these kinds of things in stride as he sought to preach Christ and His great salvation to the men.

Captain Collins had a black bear cub presented to him and his men by Capt. Anderson, Gen. Shelby’s ordinance officer, and the bear was described as “a veritable, good-natured, intelligent bear” which carried the euphonious sobriquet of “Postlethwaite.”\* Chaplain Rennick was among some unusual men, but they loved and respected him and the feeling was mutual. The bear was an out and out pet that the men taught pugilistic skills. Ladies came from distances to see the critter, to stroke its black coat and feed it sweetmeats and other delicacies. Postlethwaite walked about the camp quite domesticated, but somewhat of a pest seeking food and overturning pots and pans. The critter was quite a coward when the artillery opened. Postlethwaite rode on a caisson to the various battles of General “Jo” Shelby and his command. It was said he was one of the most travelled bears in Missouri outside of the circus.

Chaplain “Uncle Bob” Rennick must have been a man with a sense of humor for there was a major trick the men pulled on him. The good chaplain had no idea he had part in anything except doing his duty in the burial of a soldier. The brigade was now commanded by Col. G. W. Thompson. The brigade had many sick men, but few deaths, in the comparatively unhealthy encampment around Jacksonport, Arkansas. As usual the restless soldiers resorted to continual practical jokes and other humorous escapades to stay preoccupied and stave off the specter of malaria coming from the marshes.

The regiment had a fellow soldier who for a good while had been lingering between life and death. When the dark hour drew near there happened to be in the neighboring Texas regiment one of its members dying the morning in question. Some of his fellow

---

\* This name originated from an Old English personal name Postel combined with “thwaite” which means “a clearing.” Postlethwaite became a family name.

soldiers had already dug for him a deep, and what they termed “comfortable grave,” at the roots of a gigantic oak. Midway between the camp of the Missourians and Texans lived an old carpenter named Uncle Joe Harrington; he was a kind, good-hearted fellow, who had managed somehow to scrape together a collection of good tools during those days of great scarcity. “Uncle Joe” would not lend his tools to those “careless soldiers,” as he called them. He invariably made all the coffins required by the army himself. He had just finished a very modest one for the poor Texan about to die. At that time Jack Rector and one of his Missouri companions, who was equally as devious, sauntered into Uncle Joe’s shop.

“Whose coffin, Uncle Joe?” asked Jack. “Don’t know—some Texan just died—wanted my tools as usual, and I done the work myself rather than trust you good-for-nothing fellows.”

Jack winked at his minion in mischief and immediately left the shop. “Well,” inquired his friend, joining him a few minutes afterward, “what is it?” Rector said, “If Tom Saunders will only die now,” referring to the sick soldier in General Edmund Kirby Smith’s regiment, “he’ll have a better resting-place than many of us hereafter. I propose to steal the coffin, grave and all.” The accomplices shouted, “Capital!” Tom did die about half an hour after they left camp. Upon their return poor Tom had died and Jack put his plan into motion with the help of a dozen others and soon left for the coffin; they saluted Uncle Joe, and asked:

“Is our coffin done?” “Whose coffin ye arter?” “The one Captain Simpson had made this morning.” “For what troops?”

“Texas troops of course, Uncle Joe.” “Oh! yes—there it is—two dollars specie—ten dollars Confederate money.” “All right, here’s your Confed,” and the Missourians shouldered the coffin, and hurried off in triumph. Inclosing the body with becoming gravity, as time pressed and discovery became momentarily more imminent, Tom Saunders was at last borne to the deep, dark grave beneath the sober oak. Chaplain “Uncle Bob” Rennick performed the burial ceremony, and the soldiers lowered down and covered up the coffin just as the body of the Texan was seen approaching from the direction of the neighboring camp. Explanations followed, not very complimentary at their finest, but the joke was so unnaturally ludicrous and ghastly that the Texan’s friends finally turned the whole thing into a downright laugh, and gracefully yielded the palm to Shelby’s Brigade composed of the “d st rascals in the army.” They vowed as the two parties separated, that they would get even yet for having to dig two graves instead of one. Chaplain Rennick had done the Lord’s work in the midst of his compatriots and their deception.

One of the members of Shelby’s Brigade and Chaplain Rennick’s congregation said, “This is only an incident among ten thousand of such events, and shows how exposure and familiarity strip all terror from the face of death, and laugh and mock him even in his own terrible province. The story took wings, and hundreds of the neighboring people came to see the grave [of Tom Saunders] that ‘Jack Rector stole.’”

In one of the hospitals in Jacksonport, Arkansas, located by a pleasant little river, were some soldiers that “Uncle Bob” Rennick tended. There was one soldier there described as a hatchet-faced Missourian who had been wasted by diarrhea for a month. His body was so emaciated that he appeared to be a skeleton with skin stretched over it. On the day of the following visit “Uncle Bob” sat by the bedside and began, “How are you to-day, my friend.” “No better—wus and wus.” “Ah! I am afraid you don’t pray.” “No, I don’t. I don’t know how—I never larn’t that.” “How long have you had this diarrhea?” “Ever sence roastin-ear time.” “Well, well, you will get better—you must cheer up—you must have hope and wrestle with the Lord in prayer.” Yea, he must look to the Lord for help and salvation.

The dying man looked surprised and lifted his thin form by his elbow raising himself from the bed; his eyes were blue and watery but expanded with his smile. It was a smile of ineffable incredulity that passed over all his wan and sickly being. He threw back his blanket exposing two legs shrunken and wasted to a thread almost, and looking Uncle Bob full in the face, he said: “Russell with the Lord, did you say—rassell with the Lord—and with these here legs—why he’d flit me to hell the very first pass!”

An observer declared, “Never before in his whole life had Uncle Bob been so completely nonplussed. His quotations were forgotten, his balmy sentences mixed with worldly things, and the solemnity of his voice and look quivering with suppressed mirth. Let us all hope in charity that as the poor fellow would not ‘rassell’ with his attenuated legs, he escaped the fall he so much dreaded.” Perhaps the hatchet-faced Missourian received the mercy of the Lord through redemption in Christ before his days drew to an end.

The chaplaincy was serious because it was the Lord’s work and eternity was often at stake, but sometimes God providentially brought lighter moments out of the darkest hours and the life of Chaplain “Uncle Bob” Rennick is proof. “A merry heart doeth good like a medicine: but a broken spirit drieth the bones” (Prov. 17:22).



## The “Awful Juncture”

Mark W. Evans

Past Chaplain-in-Chief

Benjamin Morgan Palmer was born in Charleston, SC, January 25, 1818. In later life, he justified his convictions and principles with these words: “I am a South Carolinian, you know.” Thomas Cary Johnson, his biographer, said: “[I]t is not unsafe to say that, in his political views, in his social ideals, in his manners, in a certain quality of heroic daring, and in the persistent maintenance of his views against all comers, he soon became, and ever remained, a noble exponent of much that was the best and highest in South Carolina civilization” [*The Life and Letters of Benjamin Morgan Palmer* (Carlise, PA: Banner of Truth Trust, 1987), p. 18]. The Lord graciously saved Palmer when he

was a rebellious teenager. He recalled, "When I was seventeen years of age, I was thrown into a large city as much given to gaiety as this, without being subject to any control. I was irreligious, nay, worse than that, I was hostile to religion, in decided hostility to God and the Gospel, in such evil posture that, had I fallen into the hands of scoffers I might have become as infidel as they. Surrounded by companions as unrestrained as myself, most of whom sank into premature graves, through the mercy of God I was saved." [Ibid., 55].

After graduating with first honors from State College, Athens, GA, Palmer entered Columbia Seminary, Columbia, SC. At the completion of his course of study he became pastor of the First Church, Savannah, Georgia. He was subsequently called to pastor the prestigious First Presbyterian Church of Columbia, SC. His ministry flourished through faithful preaching of God's Word and diligent care of the flock. When Columbia Seminary needed additional professors to maintain a high academic standard, the institution turned to the young preacher to become its professor of history. Almost overwhelmed with labors, Palmer relinquished his pastoral duties, but was soon convinced that his first love was the pulpit ministry. After he had finished his first session, he received a call from the First Presbyterian Church of New Orleans. His presbytery vigorously tried to keep him at the seminary, but the church prevailed in its call, and Palmer became its faithful pastor for a period approaching 50 years.

New Orleans was the center of Southwest commerce and influence. His congregation numbered some 1,500 souls. When the yellow fever epidemic struck New Orleans, Palmer, unlike some of the preachers who left the city, visited homes displaying the sign "fever here." He comforted, prayed and ministered to many. A Jewish rabbi remarked, "It was thus that Palmer got the heart as well as the ear of New Orleans. Men could not resist one who gave himself to such ministry as this" (Ibid., p. 188).

Although the preacher did not preach on political topics, the North's rage prompted him to carefully analyze the storm approaching Dixie. When Abraham Lincoln was elected president, Palmer broke his political silence with a sermon that went far beyond New Orleans. Each year, the state's governor called for a Day of Prayer and on November 29, 1860, Palmer walked to the pulpit to deliver his Thanksgiving sermon. The crowd that filled the church from "floor to gallery" soon realized that this message was solemn and different. Discarding his usual extemporaneous style, he read his sermon with careful deliberation. In the face of Northern fury joined with a abolition-loving President-elect, Palmer prepared his charge to defy its adversary. He said of slavery, "It is not necessary here to inquire whether this is precisely the best relation in which the hewer of wood and drawer of water can stand to his employer; although this proposition may perhaps be successfully sustained by those who choose to defend it. Still less are we required, dogmatically, to affirm that it will subsist through time. Baffled as our wisdom may now be to finding a solution of this intricate social problem, it would nevertheless be the height of arrogance to pronounce what changes may or may not occur in the distant future. In the grand march of events Providence may work out a

solution undiscoverable by us" [Ibid., p. 209]. He also stated, "All that we claim for them, for ourselves, is liberty to work out this problem, guided by nature and God, without obtrusive interference from abroad" [p. 209].

Palmer provided a description of the South's oppressors: "The spirit of atheism, which knows no God who tolerates evil, no Bible which sanctions law, and no conscience that can be bound by oaths and covenants, has selected us for its victims, and slavery for its issue. Its banner-cry rings out already upon the air -- 'liberty, equality, fraternity,' which simply interpreted mean bondage, confiscation, and massacre. With its tricolor waving in the breeze -- it waits to inaugurate its reign of terror. To the South the high position is assigned of defending, before all nations, the cause of all religion and all truth. In this trust we are resisting the power which wars against constitutions and laws and compacts, against Sabbaths and sanctuaries, against the family, the State, and the Church; which blasphemously invades the prerogatives of God, and rebukes the Most High for the errors of his administration; which if it cannot snatch the reign of empire from his grasp, will lay the universe in ruins at his feet" [Ibid., 213].

After careful reasoning, Dr. Palmer stated his conclusion: "Under a full conviction that the salvation of the whole country is depending upon the action of the South, I am impelled to deepen the sentiment of resistance in the Southern mind and to strengthen the current now flowing toward a union of the South in defence of her chartered rights. It is a duty which I shall not be called to repeat, for such awful junctures do not occur twice in a century. Bright and happy days are yet before us; and before another political earthquake shall shake the continent, I hope to be 'where the wicked cease from troubling and where the weary are at rest'" [Ibid., p. 218].

The man of God, viewing the South as his mother, concluded with these words: "I shall die upon her bosom -- she shall know no peril, but it is my peril -- no conflict, but it is my conflict -- and no abyss of ruin, into which I shall not share her fall. May the Lord God cover her head in this her day of battle" [Ibid., p. 219]!



## 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 sermon is another excellent example of Elliott's preaching ability. It is from the posthumous collection, *The Sermons of Stephen Elliott*. It is one of the finest collections of sermons that I have ever read.

## The Well of Bethlehem

*And David longed, and said, O! that one would give me drink of the water of the well of Bethlehem, which is by the gate! 2 SAM. xxiii. 15.*

HOW richly the spiritual evolves itself out of the natural! They dwell together, as the soul with the body, spirit within matter; the one the substance, the other the life; each necessary to the other, each harmonious with the other, each illustrating the other. They coexist everywhere, and while we are not to be led away by fanciful analogies and a crude sentimentalism, a spiritual mind will see in nature, and in its constitution and course manifold indications of its capacity for spiritual development and spiritual instruction. Our Saviour seized hold of this arrangement, and used it again and again in His divine teachings. He made the fowls of the air, the lilies of the valley, the corn in its progress from the blade to the ear, the summer sky in its play of light,—all preachers of righteousness, by bringing out of their natural developments spiritual lessons of the highest practical value. And His Apostles walked in His footsteps through the same rich field of meditation, and have made plain to us the most abstruse topics of life and immortality, by bringing the obvious processes of nature to the help of divine revelation. Who can see a grain of wheat planted in the earth, and run in thought through its future phases of development, without thinking of the resurrection of the body with which St. Paul has forever linked it in delightful association? Who can study the organization of the body with its union of comely and uncomely parts, with its necessary subordination yet complete harmony, without remembering the like adjustment of functions in the Church and the State,—those two essentials of happiness for man,—with which the same Apostle has indissolubly connected them? Who can guide a ship with a rudder, or manage a horse with the bit, without recalling S. James's spiritual use of them in his denunciation of the tongue? And as they read in nature these rich manifestations, and used them for public instruction, so may we, as we walk amid the works and wonders of God, see Him and His revealed truth in everything around us. And this is just what we should look for in a world ordered and arranged by Him who gave us His revelation; for if they did not in harmony develop the like truths, how could they proceed from the same Author? But we must remember, in our handling of this beautiful principle, that we are not inspired as were Christ and His Apostles, and that we have no authority to derive from nature a new revelation. We may study them as they lie infolded together in the arrangements of things; we may comfort ourselves with the clearness which they unitedly give to infinite ideas; we may revel in the glories which they flash around the future, as the mind is led step by step through the gorgeous array of nature's most precious gifts up to the Heaven where there shall be no more curse: but we must follow the true laws of logic, and illustrate Nature by Revelation,—the typical wisdom of God by the revealed wisdom. It is a beautiful study, if we are not fanciful; a very dangerous one, if we keep not the Word of God perpetually in our hands. Nature is always true; but difficult to read, because her greatest truths develop slowly, and mature only after long observation: while Revelation gives us conclusions from the Divine Mind, which we can receive at once by Faith, or have forced upon us by a bitter experience. And it often happens that an imaginative temperament becomes bewildered by attempting to rest in the religion of Nature; to look at God only in His poetical and not in His practical aspect; to worship

Him as He manifests Himself as the Architect and Ruler of the Universe: but to reject His teachings when He comes to separate man's obligations and duties from his wishes and fancies.

How beautifully is this connection of the natural and the spiritual illustrated in the longing of David for water from the well of Bethlehem! Bethlehem was his birthplace, the home of his childhood, and the spot around which all his youthful hopes had gathered. Beside that well, he had played as a child. From that well he had quenched his thirst when heated by sport, or wearied with labor. At that well he had watered his sheep at morning and evening, surrounded by laughing maidens and joyous youths, when as yet his mind knew no burden and his conscience no sin. And now, wearied with life and tired of struggle, his thoughts recurred to those days of innocence, and to that well whose waters he remembered as the sweetest he had ever drank: "And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" That well by the gate,—no other: for none had its associations, none its memories. Other water might be as sparkling, as cool, as pure: but not for him. In that well alone could he see reflected, as in a panorama, all his early life, his days of joy and peace. His heart went out to that spot, and fastened itself upon it with a longing which nothing else could satisfy.

And how that longing for the past of our boyhood cleaves to us all! As age creeps upon us, and we live in recollection more than we do in hope, how the heart goes back to those places and circumstances which became dear to us in childhood! We leap over the intervening gap, and fasten our yearning hearts upon the days which have faded into the distance. And such is life, unless we make it bright with the hopes of eternity. In youth we look forward; in age we look back. In youth, ardent and joyous, our hearts bound onward to action, as if we should surely find happiness there; in age, wearied and jaded, we go back to our wells of Bethlehem, to drink there and be at peace. And thus life is frittered away between anticipation and regret, because we have not learned that its balance-wheel is in Religion,—in reunion with God. If we fail to make that union, we find that neither youth nor age will satisfy us. In the one we shall be deluded by Hope; in the other we shall be cheated by Memory. God has constituted us so, and we cannot get rid of our nature. Without the living presence of God in the soul, we cannot be satisfied in the present. We create an ideal world, when we are young, which we are ever hoping to realize; and when we are old we permit distance to give enchantment to the view, and to gild all the past with a fictitious glow.

Is life worth its struggle under such conditions? Are we willing to live altogether without realities, and, like children, to be clutching at the stars or running after the play of the light and the shadow? We are created for higher things. We were never meant to be at rest amid illusions, nor to spend our time in chasing them. A grand destiny is ours; and upon that it was designed that we should fix our aims. We might find much to interest us by the way, — much to love and much to enjoy. As we journeyed we might pluck the flowers by the wayside, and drink from the wells of Bethlehem; but God was to be ever before us, as the purpose and end of all our movements. Those vast affections with which God had endowed us were not to be lavished upon shadows; but were given us for the reproduction within us of a life which should be eternal because divine, having its center in God, and its strength through Christ. Those grand faculties of imagination, of hope, of memory, were never designed to waste themselves upon dreams; but were bestowed upon us for the uses of life, and the gaining of eternity. If we dwell in vain conceptions of the future, or rest in false memories of the past, we are equally untrue to ourselves. We are not grasping the divine idea of man's existence. We are drinking water which will never quench our thirst. We are preparing to lie down in disappointment and sorrow.

How that longing of the heart for something we cannot attain, breathes of our divine origin, and our assured immortality! Why is it that our conceptions are always more perfect than

our realizations, and that we are never satisfied to live in the stern realities of our true existence? Everyone has his dream, his fancy, his hope. Every one sits pensive at times, and builds castles in the air. Everyone has an inner life which no one reads but himself, and which goes on within his outer life, a wheel within a wheel. While we toil and labor, we are dreaming. While encompassed by the ordinary routine of everyday life, we are in some fairy land of the heart or the imagination. What we are obliged to do in the way of labor or duty, we do mechanically in the sight of the world, and let it see the prose of our existence: its poetry we keep for ourselves; and thus have always a witness within ourselves that we are more than we seem to be, are born of a higher nature, are intended for a sublimer sphere. And as these dreams are successively scattered by the experience of life,—if we have not found God in Christ, and taken that Reality home to us,—we turn to the past, and long with David: “Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!”

But there is a much deeper meaning in that wish of David than is contained in the train of thought which I have been pursuing. David was a prophet, and saw in his spirit the fulfillment of that prediction of Micah, then not as yet even uttered, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” And God’s Spirit, as he lay there, old, faint and wearied, showed him in vision that Fountain opened for sin and for uncleanness in the house of David, and made him to hear that Voice which declared to the woman of Samaria: “Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” And this water was typified by the well of Bethlehem. And while the Psalmist’s body longed for the water in the well by the gate, and his mind clustered all its rich memories and associations around it: his spirit was longing for a draught of that divine Love which should quench all the desires of the unsatisfied heart. Even as Job, in his misery, cried out for a Mediator long before He had come, saying, “Oh that I knew where I might find him! that I might come even to his seat!” so did David, in the solitariness of his spirit, cry out for water from that Well which yet lay hidden from the knowledge of man. His lips, his affections, his soul, all longed for water from that Well of Bethlehem,—true foreshadowing of the unquenched thirst which still haunts the children of men.

How often man longs secretly for spiritual water from this Well of Bethlehem, and lets his want die unknown within him! He sighs for something he has never had: and he oftentimes knows not what it is. It is a craving at the heart for something that will fill his desires: and he cannot find it. He supposes it to arise from some crook in his lot, from some disease of temperament, from some ill-discipline of his character: when, all the while, it has its origin in the soul, of which he has taken no account. Body and mind are all he has been accustomed to consider; and when he can find no remedy for his longing in any change he can administer to them, he thinks his case to be hopeless. His philosophy is as much at fault as his religion. He has left out of his calculation the highest constituent of his being: and yet hopes to be satisfied. When he has furnished food for his body, and literary or scientific nourishment for his mind, and objects of an earthly kind for his affections, he thinks that he has done everything which he can for the satisfaction of his nature: and yet he, an immortal creature, has left both God and his soul without any consideration. He has made no provision forever for that part of his nature which is its living part. For that which is corruptible and dying, he has exhausted luxury and pushed science to its utmost verge of development: but that which is incorruptible and undying, which is the breath of the Almighty, which is to expand in greatness through eternal ages, is left, without any spiritual food, to pine and perish from utter inanition. And yet the man

who does this, wonders that there is some unsatisfied longing in the heart, some inward burning wish for “water of the well” of some Bethlehem, that might revive his hopes. Why, my beloved hearer, it is your soul longing for God; craving to be united once again to the Eternal Being from whom it sprang; forcing upon you, if peradventure you may understand, its claims to your notice, its influence upon your happiness for time as well as for eternity. May you listen to it; may you recognize the voice of the Divinity speaking within you; may you learn, ere it be too late, at what fountain its thirst may be quenched, and its guilt washed out; and may your feelings find utterance in the burning words of David: “Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!”

You can satisfy your longing, my immortal fellow-creature, at no other fountain than this of Bethlehem. It is God’s Holy Spirit that is causing you to feel that longing for something higher and holier than you have yet attained; and it is God’s Son giving you to drink of the Water of Life which alone can satisfy your soul. Unless you can procure water from that Well, you must perish in your unsatisfied condition. Nothing but the Spirit of God can quench the thirst of the spirit of man. And thanks be to the grace and mercy of God, that Water is offered to every thirsty creature; and gushes a free, rich, abundant stream of love and peace. When David uttered this wish, the well of Bethlehem was in the hands of the Philistines, his enemies; and his valiant men of War were forced to risk their lives to fulfill his desire. But this Well-spring of Christ, springing up into everlasting life, can be approached without fear and without hindrance. Christ has conquered all the enemies who made it unapproachable; and every one,—the poorest, and the meanest, and the most degraded, and the most sinful—can come and drink of it, and be at peace. Come all ye that are thirsty, all ye that are weary, all ye that would know God, all ye that would fulfill the purpose of God in your creation: and drink, and go your way rejoicing!

And do not we, my fellow-Christians, who have drank of the water of that Well of Bethlehem, often utter in our moments of spiritual declension: “Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate!” In the early years of our Christian experience, we were wont to go daily to that Well for refreshment. Whenever joyous, we went there and found our loved companions happy in its satisfying waters. Whenever wearied, we went there and found our fainting fellow-pilgrims reviving under its influence. Morning and evening we carried there all our cares, and all our burdens; and they lost their weight when we had drank its strengthening waters. It was the resort we loved most; and oh, how pleasant were those days of our early love,—how full of innocence and peace! But, like David, we have been separated, perhaps, from the water of that Well, first by our own sins, and then by the powerful enemies who seem to stand between us and its waters. The battle of life has carried us away from it. The cares, the anxieties, the collisions of the world, have changed the Christian into the man of war, or the man of many cares: and now, wearied and battered, our hearts turn in earnest longing to our first Christian love, to our haunts by that blessed Fountain, to the refreshing and comforting draughts we have quaffed from its waters, and the wish comes back to us, “Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!” And why, my fellow-Christian, should you wish in vain? Like David you may be hedged about for the moment. Lions may seem to lie crouching between you and the object of your wish. Enemies may look fierce upon you, and threaten you if you dare to approach it. But fear not! David’s wish procured it for him, through all these hindrances; and your prayers will obtain it for you, if you will cry to God in earnest. “Fear not, O Jacob, my servant,” is His language through the Prophet Isaiah, “and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground.” All that He requires is that you bring with you a contrite spirit and a longing heart,—a soul lamenting its departure from God, and craving for the water of the Well of Bethlehem. If you will act in the spirit of the backsliding children of Israel,

and say, "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth."



## Book Review

### *Christ our Penal Substitute*

by Robert L. Dabney

(c) 1898, The Presbyterian Committee of Publication, returned to print by Sprinkle Publications of Harrisonburg, Virginia. 115 pages, hardback

This review is taken from *The Presbyterian Quarterly* for 1898, January – April – July – October and is edited by H. Rondel Rumburg. This book is composed of Dabney's presentations to the Davidson College Divinity Lectures, Otts Foundation, 1897.

With Dr. Dabney, there has passed away the last of a remarkable company of theological thinkers to whose lot it fell to reassert the historical faith of the Presbyterian churches, after it had been endangered by the theological ferment which marked the earlier years of the present century,—a ferment which culminated, so far as the Presbyterian churches are concerned, in the division of 1838. The controversies which preceded and followed that event had, no doubt, a large place in forming their theological convictions and developing their power; for the succeeding third of a century their activity was at its height; the whole of the remainder of the century has felt their influence, and, by the blessing of God, has enjoyed some part of their living teaching. No one can estimate the steadying effect of the powerful advocacy of the historical faith of the Reformed churches by these men,—and that not only upon the life and thought of the churches which they more especially served, but also on the whole course of theological development on American soil. Under their guidance the Presbyterian churches not only rose above the Plagiarizing vagaries of the "improved Calvinism" pressing in from New England, but entrenched themselves to meet the neologies of German origin which had already begun to trouble the American churches by the middle of the century and have come in like a flood during its latter half....

The little volume now before us is only one of several compositions, which, appearing from the press after his death, witness to his unquenchable activity and inexhaustible intellectual and spiritual strength up to the very moment of his departure to join again in the other world the company of students of the things of God with whom he had wrought in this.

As a volume intended for popular reading, it is not to be considered so much a contribution to theological science as a specimen of that high art of which Dr. Dabney was a master, of utilizing the results of theological thought for the instruction and

protection of Christ's humble children. Its subject is the very core of the gospel. Its purpose is to clear from doubt the minds of the people of God, vexed by the assaults of unbelief, and to establish them in the faith that is in Jesus. Its manner has in it all the vigor of speech which has characterized Dr. Dabney from his youth up, and all the richness of thought which has come to him with the labor of years. We cannot imagine a docile reader rising from its perusal without having his conviction strengthened and his faith in the Redeemer of God's elect quickened.

In its very nature the book is polemic, having for its object rather to protect a well-established doctrine of Christian theology from persistent attack than to construct a new doctrine or offer a new construction of an old one. Certainly no one who will simply look about him with open eyes can judge such a polemic uncalled for. The substitutive sacrifice of Jesus Christ is so much the central fact of the Christian religion, that it may well be identified shortly with Christianity: Christianity is moribund when this central tenet loses its hold on the faith of men. Nevertheless, it must be confessed that it is very loosely held in very wide circles to-day, and is not infrequently absolutely rejected, with something like scorn. "Theories of the Atonement," is what we not very accurately call the attempts now making on all sides of us to construe Christianity without it: they disagree with one another on every conceivable matter except in their common rejection of the central truth of the gospel, that Christ bore our sins in his own body on the tree.... Dr. Dabney was governed by his usual clear insight into the conditions of the actual life of thought of our day, when he gave his latest hours on earth to the composition of a little volume designed to ward off this assault from the flocks of Christ. What more appropriate work could the servant do just before returning to his Master than spend his latest breath in defending that gospel of the blood of Christ to which he owed his own salvation, against an almost world-wide attempt to rob it of its power?

That he has done what he attempted with thoroughness and incisiveness need not be said. Beginning with a statement of the "rationalistic objections to penal substitution," he proceeds to define and state the issue, and then enters in detail on a refutation of the objections, ending with a brief exhibition of the evidence of Scripture and the immanent consciousness of Christendom in behalf of the assailed doctrine. Special attention is paid to "the utilitarian theory of punishments" as underlying the assault, and to "the ethical objection" that it is impossible for God to punish one for another's sin. Not only in the chapter on "our opponents' self-contradictions," but throughout the volume the keenness of the logical analysis passes all praise. There is no need, however, of going into details. Suffice it to say that Dr. Dabney is in this volume, too, all himself.



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](http://biblicallandsouthernstudies.com) for a copy.