

Chaplains' Corps Chronicles
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"That in all things Christ might have the preeminence."



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

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Quote from a Confederate Chaplain

“And this infidel assault upon Moses and the prophets equally attacks Christ and his apostles. It is vain to advance the theory (which is but the old Socinian theory) that the New Testament corrected and amended whatever was harsh or barbarous in the Old.... This stubborn corollary every clear mind must draw sooner or later, and not all the rationalistic glozings of deceitful exegesis can prevent it. He who attacks the inspiration of Moses attacks also the inspiration and the moral character of Jesus.”

Chaplain Robert Lewis Dabney

18th Virginia Infantry



Editorial

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

How amazing that we have come to 2019. Yes, a New Year has begun in our glorious Confederacy which had such a plethora of Christian gentlemen. Yes, men of integrity, morality and the Christian virtues. Men such as Robert E. Lee, Thomas J. “Stonewall” Jackson, J. E. B. Stuart, J. Wm. Jones, B. M. Palmer, R. L. Dabney, John A. Broadus, James P. Boyce, Jefferson Davis, Alexander Stephens, John Pelham, Mark Perrin Lowery and a multitude of others.

“God is Not Ashamed to be Called Their God” Vs. Abolitionism Gone South

“God is not ashamed to be called their God,” Hebrews 11:16.

By Pastor H. Rondel Rumburg

The new abolitionists are ashamed of those of whom God is not ashamed. We have religions that baptize for the dead and now we have so-called evangelicals who confess the supposed sins of the dead as if the atonement of Christ and the forgiveness of God were not sufficient to handle their sin. Is the new thing surrogate baptism, surrogate confession of sin, and surrogate forgiveness? Folks have become so well meaning that they may start being saved as surrogates for others. These are the new abolitionists of whom Bible believing Christians should be extremely cautious and not entrust themselves or their children into or under their care. They are ministers, theologians, local churches, seminaries, and denominations that try to pass themselves off as Bible believing people who are actually undermining the Word of God. They are more dangerous than infidels because they wear a mask of orthodoxy; they are under the guise of being lovers of the Bible; this is found in both the camps of the Arminian and

the Calvinistic systems. These people are ashamed of those of whom God said He was glad to “be called their God.”

What do I mean? Abraham and Isaac and Jacob, as well as others, for example, owned slaves. When we come to the great “Faith Hall of Heroes” God acknowledges them for their faith, but He does not condemn them for their holding of slaves, and He does not hold their faith in suspicion. Yes, they were sinners and their sins were exposed in other parts of the Bible, but they were men of faith, redeemed by the blood of Jesus Christ, God’s Son. Remember that Jehovah is said to have *blessed* Abraham with menservants and maidservants (Gen. 24:34-35). Has Jehovah sinned? However, the new as well as the old abolitionists, are willing to compromise the Word of God to push their social agenda. There are evidently supposed sins for which Jesus did not die which leaves men eternally under a cloud of guilt to match certain supposed wrongs. Both groups, old and new, assert or have asserted their pseudo-spirituality. They are trying to ingratiate themselves to certain politically correct groups by their newfound *surrogate theology*; but they are not ingratiating themselves to the God of the Bible if Hebrews 11 means what it says, and this writer believes in the inerrancy of God’s Word. Does the blood of Jesus Christ cleanse His people from all their sins, even those supposed ones? Or are we now going to cast doubts upon the perfect work of Christ and the inerrant Word of God?

“The faith of the Christian rests not in the wisdom of man, nor does it stand in any need of buttressing from scientific *savants*. The faith of the Christian rests upon the impregnable rock of Holy Scripture, and we need nothing more. Too often have Christian apologists deserted their proper ground.... In like manner, if the teachings of science square with Scripture, that goes to show the former are correct; if they conflict, that proves the postulates of science false. The man of the world, and the pseudo-scientist may sneer at our logic, but that only demonstrates the truth of God’s Word, which declares, ‘but the natural man receiveth not the things of the Spirit of God: for they are *foolishness unto him*: neither can he know them, because they are spiritually discerned’ (1 Cor. 2:14).”¹

The Lord God revealed in Hebrews 11 that these, such as Abraham, etc., are those “Of whom the world was not worthy.... These all, having obtained a good report through faith....” Those who practiced the same things in history prior to Lincoln’s invasion of the South do not get a “good report” from these new abolitionists even though they were godly men greatly used of the Lord (John A. Broadus, James P. Boyce, John L. Dagg, James C. Furman, R. L. Dabney, B. M. Palmer, James H. Thornwell, and a multitude of others). These moderns have created a new form of theology whereby they confess the sins of the dead whose behavior they condemn, whose sins are not forgiven by men, but whom God would extol. These are strange times but previously orthodox denominations have historically compromised God’s inerrant Word. People who are serious about God’s

¹ Arthur W. Pink, *Gleanings in Genesis*, 11-12.

Word and the love of the Lord Jesus Christ should be separating themselves from such who consider themselves holier than God Almighty. The new abolitionists are the new modernists with a humanistic system of ethics under the guise of being Biblical.

Take a look back to the era of those being emulated by the very ones filling the new confessional; they are confessing the supposed sins of others. R. L. Dabney has dealt with such ideas in an article “Anti-Biblical Theories of Rights.”² There he pointed to the emphasis on human rights which demanded the rejection of Divine Revelation [the Bible] in favor of human legislation. Man thinks he is capable of legislating rights. Human legislation seeks to supplant God and make statutes in areas that only God can regulate. The rule of iniquity is framed into law. The actual trade that is made in this deal is the exchange of true freedom for human bondage. This bondage is then called freedom, and freedom from God is considered the greatest achievement, but the ends thereof are the ways of suffering and death. Man’s fiat law is then made into an instrument of rights. Man, instead of God, is presumed to be sovereign in a doctrine of rights. Human rights is a false doctrine that seeks to make man the lord of all. The end result is the rule of rights rather than the rule of law.

The abolitionist movement came as a result of the protest against both the theological and sociological orthodoxy of Calvinism. Calvinism, during the 1800’s, had lost its civil power in the North, but it was thriving in the South, so the transcendentalists, pietists, and semi-pelagianists sought to enthrone man in God’s place and make all things equal with God. The rule of revolution was instituted to destroy the rule of righteousness. This was the fruit of the importation of the ideas of the French Revolution in the form of Jacobinism. In Europe the Jacobins had fomented radical warfare, seeking the utter extermination of Christianity. Dabney dealt with this imported virus which sought to exterminate orthodox Christianity in these United States and especially in the South. Dabney emphasized that “history and science show that it [the Jacobin theory] is a fatal heresy of thought, which uproots every possible foundation of just freedom, and grounds only the most ruthless despotism.” The purpose of Dabney’s article was “to point out the coming contest, and to warn the defenders of the faith of its certainty. My wish is to make all Christians face this plain question: *Will you surrender the inspiration of the Scriptures to these assaults of a social science so-called?*”³ This is a good question to entertain now in the light of the new abolitionism traveling under the cover of misplaced loyalty!

The truth is, “religion was the crutch on which the fanaticism of the abolitionists walked!” Transcendentalists headed the abolition movement. Transcendentalism believed that “Christianity was not recognized as a specially revealed or authoritative religion. Inspiration is not limited to the men of the Bible; the soul has voices within it which reveal eternal truth: let the individual hearken for these utterances of the

² *Discussions by Robert L. Dabney*, Vol. III, 497 ff.

³ Dabney, Vol. III, 503.

universal spirit, and no longer lean on the crutches of authority. The maxim ‘Every man his own prophet’ seemed to some to need no further verification....”⁴ This heretical view denigrated God’s Word, and made abolitionists the standard by which all must be judged.⁵ They had no qualms about twisting or perverting God’s sacred Word, the Bible, if it could be used in their quest and then it could be abandoned. Each transcendentalist considered himself the word of truth, thus he rejected God’s inspired truth as though he needed no other authority outside himself. The transcendentalist made his own atonement as he saw fit, and he chose his own sacrifice to kill. The Lord Jesus Christ, God’s holy Son, was not acceptable to these radicals. The Calvinistic South was the lamb chosen as the proper sacrifice to atone for the supposed sins, and today men of the South have adopted a form of this radicalism. Seminaries and denominations are now trying their founders for a sin that God did not see as such.

Slavery was their tool of choice to gain power, to press for centralized government, and to ensconce secular humanism. They were even then fashioning the chains of socialism, and they would use men like John Brown and the central government to do the dirty work. C. Gregg Singer pointed out their destructive impact upon America.⁶ Their evil genius spawned the radical reform movements, spawned many new cults, and attacked the constitutional Republic. They were the New Agers before the “New Age Movement.” They practiced a form of oriental mysticism. One of their primary aims was the destruction of Biblical Christianity. The South represented everything that they hated, both religiously and politically. Now the South is turned on itself, which is a form of suicide. Now we should ask, “When will these men completely abandon God’s Word?”

The South had essentially purged its institutions of those radical and unbiblical views. “Dr. J. H. Thornwell declaiming in 1850, the year before his countrymen were to call him to the presidency of the College of South Carolina, from which he had some time ejected Dr. Cooper for his ‘infidel’ views: ‘The parties in this conflict are not merely abolitionists and slaveholders—they are atheists, socialists, communists, red republicans, Jacobins on the one side, and the friends of order and regulated freedom on the other. In one word, the world is the battleground—Christianity and atheism the combatants; and the progress of humanity is at the stake.’”⁷ Thornwell had some very pungent remarks about this radicalism that he called “unscriptural dogma.” He warned, “What a position for Churches of Jesus Christ—aiding and abetting on the one hand the restless and turbulent designs of agitators, demagogues and radical reformers, and giving countenance on the other to a principle which, if legitimately carried out, robs the Scriptures of their supremacy, and delivers us over to the folly and madness of

⁴ *History of Christian Doctrine*, George Park Fisher, Edinburgh, T. & T. Clark, 1949, 433.

⁵ One must remember that all judgment is in the hands of the Lord Jesus Christ and not men. “It is appointed unto men once to die, but after this the judgment” (Heb. 9:27). God has “appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31).

⁶ See Chapter 3 of *A Theological Interpretation of American History*, C. Gregg Singer, 51 ff.

⁷ *The Mind of the South*, W. J. Cash, 80.

Rationalism! Are our country, our Bible, our interests on earth and our hopes for heaven to be sacrificed on the altars of a fierce fanaticism?"⁸ These were words that he addressed to Northern churches supposedly claiming to hold the same truths as himself, but his words were not a wakeup call as is clear in today's new abolitionism. Will the sacrifice of the Word of God be the ultimate result of the new abolitionists who are now forging a new hermeneutic? Passages such as: Philemon; Colossians 3:22-24; Eph. 6:5-9; Titus 2:9-10; 1 Peter 2:18 and a multitude of others were/are distorted or banished from belief.

Remember Abraham and those who followed, who were slave holders of whom the inspired Word of God records, "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:16). This indicates that God prepared a glorious future for these men not because they were slave holders but because they were redeemed by the blood of the Lamb of God. We should not be ashamed of those whom our God is not ashamed.

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on "*Lee's Devotion to God, Family and the Commonwealth of Virginia.*" Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part V*. Assistant editor, Mark Evans, has written an article entitled *Generals Lee and Jackson*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. B. M. Palmer, which is titled *The Antidote of Care*. Our *Book Review* by your editor is on the book, *Dear Courier: The Civil War Correspondence of Editor Melvin Dwinell*.

Soli Deo Gloria,
Editor H. Rondel Rumburg

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



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear 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 trust you had a wonderful Christmas celebrating the first coming of Jesus the Christ; and I wish you a blessed 2019. For my message this month I am going to share something relative to General Robert E. Lee.

“Lee’s Devotion To God, Family, and the Commonwealth of Virginia”

Ephesians 5:25 to 33

I. Lee’s Devotion To His Sovereign Lord and Saviour.

The very foundation of the Southern American culture is that the Bible is indeed God’s infallible Word, and that Jesus Christ is the only means of sinful man’s redemption. Unlike the apostates of the northeast most Southerners, including Gen. Lee, accepted the Bible doctrine of fallen man and the need for a Saviour; that all have sinned and needed to come to the Father through Jesus Christ in true repentance and faith in Jesus’ sacrificial death in order to be justified.

Robert E. Lee not only knew Jesus Christ as his Saviour, but as Lord of his life, his total being. He was a man of prayer, and always endeavored to emulate Jesus’ example of devotion to the Father’s will. Concerning the Word of God he said; “In all my perplexities and distresses the Bible has never failed to give me light and strength.”

Robert E. Lee’s life mirrored the Word of God that commands us, “As He which hath called you is holy, so be ye holy in all manner of conversation (lifestyle) I Peter 1:15. Lee believed that the more one sought God in prayer, and reading the Bible, the more one would imitate Jesus Christ, and fulfill one’s duty as a Christian gentleman. One wrote of Lee as follows: “He did not lecture about leadership, he practiced it. He set a personal example of the devotion to duty he desired of his officers and his men (1). And this was just as true relative to his devotion to God.

To close out this portion I will use a quote from his chaplain Dr. J. William Jones: “As I watched alone by his body the day after his death, I picked up from the table a well used pocket Bible, in which was written...R. E. Lee, Lt. Col. U. S. Army. As I turned its leaves and saw how he had marked many passages, especially those teaching the great doctrines of salvation by grace, justification by faith, or those giving the more precious promises to the believer, I thought of how, with simple faith, he took this blessed book as his counsel and the light of his pathway; how its precious promises cheered him amid the afflictions and trials of his eventful life; and how its glorious hope illumined for him the valley of the shadow of death.”

II. Lee’s devotion to his wife and children.

In the introduction of the book ‘Recollections and Letters of General Robert E. Lee’ by Capt. Robert E. Lee, Jr. Gamaliel Bradford wrote the following: “Captain Lee’s Recollections” have a peculiar and personal value which can hardly be replaced or superseded by any other book, and those who have been led by historical study to have a personal affection for the great soldier will find in these pages an intimate access to his heart which they can obtain in no other way...the General is shown in his family life; and here, as elsewhere, he appears with unfailing charm..(and)...there is no doubt about his affections for his family, his constant thoughtful tenderness...he liked to have his children about him...and he was always busy in some way providing for their material and spiritual welfare.”

In all my reading over the years about this great man, especially in Capt. Lee’s book, we see the love and care for his wife and children. Now would be a good time to read the verses in Ephesians 5, but also chapter 6:1 to 4, and I believe that you will agree that this man fulfilled God’s will in this.

I will give a few examples, starting with Mary’s welfare at Arlington. On April 30, 1861, he wrote to his dear Mary: “(I) was very glad to learn you were all well and as yet peaceful. I fear the latter state will not continue long...I think therefore you had better prepare all things for removal...and be prepared at any moment...there is no prospect or intention of the government to propose a truce. Do not be deceived by it...May God preserve you all and bring peace to our distracted country.” Capt. Lee wrote that by the next letter they all had left their home in Arlington, which Mary never saw again. Gen. Lee writes to her, May 25, 1861, from Richmond: “My dearest Mary I have been trying ever since the receipt of your letter by Custis, to write to you. I sympathise deeply in your feelings at leaving your dear home. I have experienced them, myself, and they are constantly revived.” Over and over we see Lee’s concern for Mary mirrored in his letters. And I have no doubt that Robert E. Lee fulfilled the admonition of the Lord to love his wife.

Now we come to his children that were so dearly loved by this great man. Gen. Lee’s Christian foundation gave him a deep understanding of human nature. And he

endeavored to teach his children the reality of life. In a letter to Mary we see that he wanted the children not to be reading fiction. He wrote: "Let him (Rooney) never touch a novel. They paint beauty more charming than nature, and describe happiness that never exists. They will teach to sigh after that which has no reality, to despise the little good that is granted us in this world and to expect more than is given." (2)

In a letter to Custis, who was at West Point at the time, Lee's character shows through so well. An excerpt says, "Custis...hold yourself above every mean action. Be strictly honorable in every act, and be not ashamed to do right. Acknowledge right to be your aim and strive to reach it." And one year later he wrote Custis and in the letter gives him advice that Lee had exemplified in his own life. "You must study to be frank with the world. Frankness is the child of honesty and courage...Never do a wrong thing to make a friend or to keep one...above all, do not appear to others what you are not." He went on to say that which is quoted widely about duty and then said, "Never let me or your mother wear one gray hair for lack of duty on your part." (3)

III. Lee's devotion to his sovereign State of Virginia.

We know what brought Lee to resign from the Federal army, but briefly I will touch on it. There was essentially two schools of thought relative to the idea of the Union. One could be called the Hamiltonian which believed in a strong central government. The other was that of Thomas Jefferson. In an excerpt from the Kentucky Resolution of 1798 he wrote: "That several States composing the united states of America, are not united on the principle of unlimited submission to their General Government; but that by compact, under the style and title of a Constitution of the united states, and the amendments thereto, they constituted a General Government for special purposes, delegate to that government certain definite powers, reserving each State to itself the residuary mass of right to their own self-government. (4) And as John C. Calhoun wrote: "We must view the General Government and the States as a whole, each in its proper sphere, sovereign and independent, the States acting separately, representing and protecting the local and peculiar interests; acting jointly through the General Government, with the weight respectfully assigned to each by the Constitution. (5)

Gen. Robert E. Lee was not a traitor as the haters of God and everything Southern in our day so loudly claim. Likely by far most of the Southern people knew what the Constitution spelled out, and that the northern infidels were totally wrong. Yet their desire was not for war, but in essence were forced to leave the union of States to protect the sovereignty of the Southern people. But when the despot Lincoln called for troops from Virginia to fight against those Southern States that had seceded, then on April 17, 1861, she seceded. After earnestly seeking the Lord in prayer Robert E. Lee knew that the only course for him spiritually and morally was to support his sovereign State of Virginia. So he resigned from the union army on April 20, 1861, and in his letter of

resignation to Gen. Scott he wrote that “Save in the defense of my native State, I never desire again to draw my sword.” (6)

His duty now was to serve his State, and the same principle that guided Gen. Lee were those that guided by far the majority of the Southern people. And on April 23 the Virginia Convention offered him the command of Virginia’s military forces, and he accepted. He had been called to Richmond by the governor of the State of Virginia.

Therefore “Lee rode to the defense of his State, his family, and his friends. He could do no less and still regard himself an honorable man.” (7) He followed his own advice to his son: “Do your duty in all things, you cannot do more, you should never wish to do less.” Lee’s duty as a citizen the sovereign State of Virginia was to support her against the northern invaders. Capt. Robert E. Lee, Jr. wrote of his father: “His idea of life was to do his duty at whatever cost, and to try to help others do theirs. (8) So when Virginia called, his answer was: “Trusting to Almighty God, and approving conscience, and the aid of my fellow-citizens, I will devote myself to the defense and service of my native State, in whose behalf alone would I have ever drawn my sword.” (9) He did his duty! Sadly in our day very few have any sense of duty to anything or anybody.

Some more of this great man that shows vividly more about his character comes to us from those memorializing him. Young wrote the following: “He had God in his heart, (which made him) a leader unlike the famous captains of the ages. Alexander believed in himself, Caesar in his legions, Napoleon in his destiny, Lee in his God.” An excerpt from a speech that Jefferson Davis gave to a gathering of Lee’s veterans on November 3, 1870, in a tribute to Gen. Lee said: “This good citizen, this gallant soldier, this great general, this true patriot, had a higher praise than this, or these...he was a true Christian. The Christianity that ennobled his life gives us the consolatory belief that he is happy beyond the grave.”

And I will close with a prayer that I have given so very many times in North Carolina Division of the Sons of Confederate Veterans, which is as follows: My Lord give us men in the SCV that have the character and will live like Lee and Jackson, that will serve like Cleburne, and fight like Forrest.” We sure need that in the battles we are facing against our Southern heritage.

In Christ, and
For Their Memory and Cause!

W. Herman White
Chaplain-in-Chief

1. R. E. Lee on Leadership
2. ibid
3. ibid
4. The Lost Cause
5. ibid
7. Recollections and Letters of Robert E. Lee

8. ibid

9. ibid



Chaplain George Boardman Taylor

(1832-1907)

25th Virginia Regiment, Post Chaplain Staunton, VA

By Dr. H. Rondel Rumburg

Part V

George B. Taylor Enters the Chaplaincy

Post Chaplain in Staunton

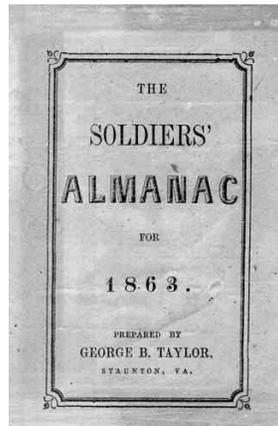
The wear and tear on the weak body of Chaplain George B. Taylor began to show, which led him to resign his labors in the field. On October 1, 1862, he resigned as Chaplain of the 25th Virginia Infantry to become Post Chaplain in Staunton. Thus he could reunite his family; Susan and the children had been refugees in Danville. He would be able to care for his pastorate and still minister to soldiers locally especially in the hospitals and encampments in the area. This is what the Lord led Chaplain Taylor providentially to do.

Alfred Elijah Dickinson, [commonly called A. E.] superintendent of the Virginia Baptist Colportage Board, wrote from Staunton on October 28, 1862, and gave a sense of the work going on there and Chaplain Taylor's part:

I have for six days been aiding in a protracted meeting at this place. Hundreds of soldiers pass here every day, returning to the army, while quite as many sick are coming in to take the cars. Besides, there are here several large hospitals, well filled. Thus our meetings were well attended by soldiers—the church filled every night. Quite a number asked for prayer, a few of whom found the Saviour; but having to go right on to the army, they were not received into the Church. Never have I known such eagerness to hear and to read the Gospel as is manifested by the convalescent soldiers here. Rev. George B. Taylor and Rev. Mr. Smith are the chaplains at this post. Brother Taylor has recently collected more than \$300, with which to buy a

circulating library for the hospitals. This is a good move, and deserves the consideration of all chaplains who are stationed at hospitals. Brother C. F. Fry is laboring here, in the employment of our board, and is doing a vast amount of good. We need at least a hundred more to act as colporters in the camps and hospitals. Have we earnest-hearted men who are ready to enter this service, constrained by love to Christ and to souls? I am persuaded that the post of colporter in the army is one worthy of our very best ministers. At least this is the opinion of Rev. Ro. Ryland, who for a year has been giving himself to the work.

Chaplain Taylor, with the assistance of the Sunday School and Publication Board, established two large libraries for the soldiers at Staunton. One visitor said that as he walked through the hospital he found almost every man reading a book. He said it looked like a college or university library. *Bunyan's Practical Works* were there and nine volumes of Bunyan had been taken out when he visited. Chaplain Taylor also prepared *The Soldiers' Almanac* for 1863. One stated that "In its selections, this bears the marks of the editor's usual piety, judgment and taste."



Chaplain Taylor wrote his mother from Staunton in July regarding his trip to Gordonsville. He had prayed that the Lord would smile on his visit and he told his mother that God had smiled, "as never were two days more profitably and pleasantly spent. I have lately *felt* God's great goodness to me. He has indeed made my cup run over." He wrote quite an epistle from Staunton to one of his brothers:

I do not think of you now with exactly the same feelings as when you first entered the service. Then, I was positively unhappy as I lay down in my pleasant bed. Now, I know, by experience, one can sleep very comfortably on the ground.... Our hospitals have much diminished the number of their patients, sending off large numbers, to try to clear out the smallpox. Still I have enough to do. I distribute a great many religious papers from Virginia and the South. I also attend funerals of soldiers who die. I am favored in being permitted to keep my horse at the

government stables. I am glad your mare is better broke; I heard of her tricks at several places and feared you might get hurt.

Due to war conditions, travel became restricted by the authorities especially in areas of danger. Thus Pastor Taylor desired to participate in his denominations 1863 General Association meeting in Richmond, but could not get permission. Fearing this would not be lifted in time for him to attend, he sent funds to his brother from the Staunton Baptist Church that he might deliver them to the proper person in the General Association.

During those days his son George would accompany him in his ministry. One day he rode ten miles behind his father. Young George had come to an understanding of the reason they had to fight the war. This child prayed for the sick soldiers, and prayed that the Lord would send the Yankees home. He declared that Gen. R. E. Lee was a good man, and so was President Jefferson Davis. An interesting event in the household occurred when Chaplain Taylor brought an excellent portrait of his father home. Little George began to exclaim, "O my grandpa is come!"

George B. Taylor somewhat chastised himself and his brothers in the ministry when he wrote, "We had to-night some conversation about preparation for eternity. I feel encouraged and stimulated to greater private effort ... to impart spiritual good." Then he confided, "How prone we preachers are to preach about eternity, but out of the pulpit to speak only of time!"

Pastor/Chaplain Taylor was impacted by the events occurring around him and those that were related to him. Sometimes this was used of the Lord to change the course of a sermon. He mentioned such an incident which related to a fellow Christian, Brother Abel, who went to retrieve the corpse of a medical student whom Taylor knew. Chaplain Taylor had given a warning just before his death. He noted, "This fact, with attending circumstances, decided me to discard my preparation for Sabbath morning A.M., and preach to the unconverted." Due to some emergencies, whereby he rendered assistance, he was exhausted: "I laid down worn out and fell asleep, waking five minutes before eleven. I hurried up ... feeling poorly prepared. Imagine my feelings at seeing the Presbyterian congregation going almost *en masse* to our church." This drew even greater attention to his state of preparation, but he said that he cast himself upon the Lord and aimed at the salvation of souls. He confided to the congregation that he had changed his sermon and why he did so. That night he preached to a packed house and baptized five persons. Needless to say he came home after that service worn out and hungry. He was given a big mug full of rich, cold milk to which he added a bit of sugar and some of Susan's whiskey. This he related was a "delicious draught." The next morning he had turkey for breakfast, which was a novelty, but greatly enjoyed by the preacher. He said, "Isn't turkey *always* good?" Foods as well as other necessities were becoming expensive or almost nonexistent. Pastor Taylor had to find his own wood fuel and he described the cost as evidence of depravity for a cord of wood.

Chaplain Taylor became somewhat of an authority on hospital work. He wrote a tract for patients, called *In the Hospital*, which shows great insight. In that tract he said:

Consider, then, that you are where you are, and as you are, by the will of God. It was no chance bullet which made that fearful wound. That fever which now consumes your blood—that rheumatism which racks your limbs—that cough which wastes your frame, came not by accident.—Nor was the second cause which brought it an accident, but an appointment of God. He had a plan of your life, formed in eternity, and when you hung, a helpless babe, on your mother’s breast, he distinctly foresaw and willed all this through which you are now passing. You are then bound, as a creature and subject, to submit cheerfully to the will of your Creator and Sovereign—to lie passive in the hands of Him who has a perfect right to dispose of you as He pleases. Specially strong is this obligation in view of the fact that you are a sinner against this Sovereign, and that your life has been far more happy than you could rightly have expected it to be....

But I rise to a yet higher—a more blessed thought. Not only is God your Sovereign, but He is infinitely wise and gracious in His control. He has done all that He has done for your own highest good. He has done for you just what you would have done for yourself, if you had possessed the knowledge which He possesses. His very judgments are mercies; and this none the less because men often pervert these judgments, as they do all His mercies, to their hurt. Whatever your character may be, the present sufferings are necessary for you; ‘for the Lord doth not afflict willingly the children of men,’—Lam. iii: 33; and if you are a child of God, they are true blessings, ‘for all things work together for good, to them that love God,’—Rom. viii: 28.

He went on in this tract to point young men to peace in the Lord by using some of their fellows as examples.

It is certainly possible for you to be peaceful, in every condition in which you can be placed. I have recently seen two striking illustrations of this in one of the hospitals which I daily visit. A soldier from Mississippi, suffering with a dreadful and offensive wound, and rapidly wasting away with disease, said to me in substance, “All is well, and I would not exchange my hope in Christ for a thousand worlds.” Soon afterwards, having exhorted the occupant of the next cot to seek the Saviour, he calmly “fell asleep,” giving one more proof not only that religion can cheer in every other trial, but that

"Jesus can make a dying bed
Feel soft as downy pillows are."

I now see almost daily a noble youth—a mere boy—from North Carolina, who lost both of his legs in the battle of Sharpsburg! He is recovering his health slowly, and always meets me with a cheerful smile upon his sweet ... face. He is a Christian,

and can cheerfully suffer his great deprivation, and calmly look forward to the life of a helpless cripple.

Understanding the will and providence of God was greatly important in dealing with young men damaged for life. These young men with crippled or dying bodies were the object the hospital chaplain's ministry. Chaplain Taylor's kind of ministry was greatly needed.

George B. Taylor had a discussion with his brother Charles via mail on June 16, 1864, regarding spiritual guidance. Their father was a veteran in the ministry. George explained to Charles that he should not be surprised in dealing with his struggles with their father. He had discovered by experience that their father thought it best that they "work out such a problem alone with God. He is so from the perfect refinement of his nature, which makes him shrink from intermeddling (even when asked) with the finer issues of the soul, even when, nay all the more when, they are those of his near relations." Thus he explained to Charles:

you will find more and more ... that in almost everything we have to go by ourselves. In a lesser sense we have to follow Him who 'trod the wine press alone.' Specially in deciding questions of personal duty I have found precious little help from my best friends. They can pray for us—be sorry for us—possibly give us some general advice, but after all everyone must for himself solve the problem. But the Holy Ghost, if sought, will lead us into all truth and duty.

George went on explaining the things of daily life. He had spent the day plowing his corn and potatoes. He hauled two loads of wood. All the wear and tear on his weak body brought on an episode of hoarseness. He also told Charles about his reading Johnson, Macaulay, Carlyle and Mackintosh.

The whole family loved fruit and on July 4, 1864, he wrote about the cherries being almost gone. They were more delicious as they became fully ripe. He wrote regarding his children, "I was trying last night to teach George and Alice about the soul (s-o-u-l), but found their ideas all of s-o-l-e, and desisted in despair." The exasperated father said, "George, what is it in you that loves me? Is it your hand? Your foot?" "No, Pa, it's my love."

Writing to Charles he noted that on Monday, General Ewell's Corps came and camped all around Staunton. Breckenridge's, Rhodes' and Gordon's divisions were all within a half mile radius. He noted that Col. Winston, who commanded Daniel's Brigade, was a worthy Baptist who had his headquarters near our spring. They showed hospitality to him, his staff and two chaplains. Susan was busy all day sewing on buttons and serving milk and bread. He commented to Charles, "It was rather worrying, but we both enjoyed doing something for the 'ragged soldiers,' as George [his little son] called them.... Our men were almost uniformly well-behaved. One cherry tree was preserved by guards as the others were left to the soldiers.

The home of George B. Taylor was open to his fellow chaplains. Chaplain J. William Jones, for example, in early January of 1865 wrote: "For several days in Staunton I enjoyed the hospitality of Brother Geo. B. Taylor. Besides the duties of his pastorate, Brother Taylor is doing a great work in the Staunton hospitals."

During this trying time of war some members of the Staunton Baptist Church sought to generously help their pastor. A Brother Peyton presented him a fine cow. These acts of kindness helped an overworked pastor, chaplain, preacher, provider, etc. During those days he was tending the sick and dying in the congregation as well as soldiers in the hospitals. He was burying the dead, passing out Christian literature, preaching to local encampments, preaching in local churches as well as his own. He was caring for his family as best he could. He commented in a letter, "went to Reserve Camp hard by, and preached from the words 'It is finished,' to a remarkably attentive congregation."

In the midst of such stressful times and due to Pastor Taylor's weak system, he was sometimes overcome with melancholy. He knew that the Lord was his strength and salvation. He knew that the Lord would not test him beyond his endurance, but sometimes he became overwhelmed. He could not afford an extra fire for his study since the kitchen and living quarters of his family required what he could get. To Charles, his brother, he wrote:

In all the brightness of yesterday I was gloomy, miserable. To-day I have felt peaceful, if not happy. There is one good thing in these miserable fits, they drive one to prayer—such prayer as one does not offer morning and evening, when it is partly, at least, from habit, or principle at best. The prayers I most enjoy, or rather those whose blessed effects I feel most, I put up on horseback, as I ride in solitude, after the cares and temptations of a morning in town. 'Out of the depths have I cried unto thee.' I am conscious there is something morbid in many of my exercises. Yet I cannot away with them any more than I could with headache or dyspepsia.... I feel my mind is what a human body would be, were the skin off—it shrinks and shivers at every contact.

The difficulties of daily life increased as the war continued. War exacerbated the sufferings they had to endure. Chaplain Taylor needed to get a leave of absence, but he noted, "Getting leave of absence for a few days gave me more trouble than one ought to have to cross the Atlantic." Once this was in hand someone paid for him a half-fare ticket to Rockbridge Baths. He was accompanied by Susan, George and Sally. He enjoyed the ride but it turned cold and the driver loaned the preacher his overcoat. He suffered as usual from a stuffy cold. At a Christian brother's home he rode off on a Morgan stallion for Goshen Pass. The scenery he described as one of "wild beauty" which he could not enjoy because it began to rain and he found it difficult to stay dry. He arrived to preach to a very small congregation. Due to the weather he wondered why

anyone was out. On Monday he rode back to the Baths. On Tuesday he had what he called “a rather stupid ride to Staunton.” His relief was that he had a good book to read.

The end of the war was approaching. George B. Taylor wrote his mother on March 1, 1865. He confided to her, “Yesterday news received that the Yankees are approaching in heavy force. I came home and commenced hiding my things, principally all the meat.” He hid these items in numerous places in order to hopefully salvage some for the needs of his family. All of this exhausted him.

During the war he had been very active as a minister of the gospel and as a Confederate chaplain. The Lord had used him along with many other of His servants in the revivals that He sent among the soldiers of the Army of Northern Virginia. It was during his chaplaincy, while away from home, that his family became refugees in Danville, Virginia. There his third child was born, lived a few weeks and died before the news could reach him. He never saw this baby girl. This little one was named Grace, and he use to say of her, “Whom not having seen I love.” Adjusting to this loss was a difficult time for him.



Generals Lee and Jackson

Mark W. Evans
Past Chaplain-in-Chief

Two Confederate generals, fierce in battle and sterling in character, bring renown to the Southern Cause that still burns in hearts today. After much agony of soul, Robert E. Lee determined to resign his Army commission. J. W. Jones, in his book, *Life and Letters of Gen. Robert Edward Lee*, remembered an account given by Lee's wife: "She said that after his last interview with General Scott he returned to Arlington deeply affected by the circumstances which surrounded him, and anxious to decide what was his present duty. The night his letter of resignation was written, he asked to be left alone for a time, and while he paced the chamber above, and was heard frequently to fall on his knees and engage in earnest prayer for divine guidance, she waited and watched and prayed below. At last he came down calm, collected, almost cheerful, and said, 'Well, Mary, the question is settled. Here is my letter of resignation, and a letter I have written General Scott.'"

Jonathan Thomas (Stonewall) Jackson also reached his decision through careful consideration and prayer. Robert L. Dabney, who served as Jackson's chief-of-staff, described the chieftain's resolution: "But especially did he derive firmness and decision, from the peculiar strength of his conviction concerning the righteousness and necessity of this war. Had he not sought the light of the Holy Scriptures, in thorough examination and prayer, had his pure and honest conscience not justified the act, even in the eye of that Searcher of hearts, whose fear was his ever-present, ruling principle, never would

he have drawn his sword in this great quarrel, at the prompting of any sectional pride, or ambition, or interest, or anger, or dread of obloquy. But having judged for himself, in all sincerity, he decided, with a force of conviction as fixed as the everlasting hills, that our enemies were the aggressors, that they assailed vital, essential rights, and that resistance unto death was our right and duty" [*Discussions*, IV, p. 440].

Both Lee and Jackson confounded the Northern hordes with military prowess. The Yankee attempt to force union at the point of a bayonet was delayed by some four years. The generals' implacable resistance was not due to assurance of victory, but from a firm conviction of duty.

Bishop Joseph P. B. Wilmer, Lee's confidant, asked the general "[upon] what his calculations were based in so unequal a contest, and how he expected to win success; was he looking to divided counsels in the North, or to foreign interposition?" Lee responded, "My reliance is in the help of God." Wilmer asked, "Are you sanguine of the result?" Lee responded, "At present I am not concerned with results. God's will ought to be our aim, and I am quite contented that His designs should be accomplished, and not mine" [*Southern Historical Society Papers*, vol. XIV, pp. 246, 247].

Robert L. Dabney, in his biography of General Jackson, wrote of an incident just prior to the war. A Christian friend came to spend the night with the Jacksons and the conversation that evening focused on the impending war. Dabney recorded: "[A]s they discussed the startling news which every day brought with it, they were impelled to the conclusion that the madness of the Federal Government had made a great and disastrous war inevitable. The guest retired to his bed depressed by this thought, and, in the morning, arose harassed and melancholy. But, to his surprise, Jackson met him at the morning worship, as calm and cheerful as ever, and when he expressed his anxieties, replied, 'Why should the peace of a true Christian be disturbed by anything which man can do unto him? Has not God promised to make all things work together for good to them that love him?'" This trust in the righteousness of the Confederate Cause and reliance upon Lord's providence remained unmoved in both general's souls, even unto death.

After the war, General Lee, as president of Washington College, gave himself to the education of Southern youth. When former Confederate chaplain, J. William Jones, spoke to him of the Southern plight following the war, the general replied: "Yes, all that is very sad, and might be a cause of self-reproach, but that we are conscious that we have humbly tried to do our duty. We may, therefore, with calm satisfaction, trust in God, and leave results to him."

Dabney, before a vast and prestigious assembly, brought an address concerning his beloved chieftain. He said: "The preciousness of the unspeakable gift which God gave for his redemption, even the life of the Only-begotten, and the earnest of the Holy Ghost bestowed upon him at first while a guilty sinner, are the arguments to this believer, of the richness and strength of God's love to him. He knows that a love so eternal, so free so strong, in the breast of such a God and Savior, can leave nothing unbestowed, which

divine wisdom perceives to be for his true good" [*Discussions*, vol. IV, p. 441]. It was in God's strength that both generals drew their swords and left the results in God's hands.



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Benjamin Morgan Palmer (1818-1902) served as pastor of First Presbyterian Church of New Orleans for 46 years. He was a strong influence in the Presbyterian church as well as in the communities he served. After New Orleans fell to the Federals in 1862, Palmer spent the remainder of the War preaching to Confederate soldiers. Palmer was a powerful orator and preacher.

The Antidote of Care

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." — Phil.

4:6.

Delivered by B. M. Palmer, D. D., at the First Presbyterian Church, Columbia, South Carolina on July 29, 1855.

No one lives without the experience of care. The different relations we sustain in this world are all crowded with their respective duties, which impose corresponding obligations; and the mere sense of responsibility arising from these, without any accessories, is a sufficient source of anxiety. When to this is added that imperfect control over the persons or events with which each is connected, it is not surprising that the shoulders of so many stoop under the burdens they have neither strength to cast off, nor fortitude to bear. The schemes formed with the wisest forecast are suddenly thwarted by influences which were never anticipated, and issue at length in disappointment and sorrow: so that, with Solomon, we "look on all the works that our hands have wrought, and on the labour that we have laboured to do, and behold all is vanity and vexation of spirit, and there is no profit under the sun." Hence, moralists of every age have found it a fruitful theme of discourse, either to lift men above the sense of care, or else to reconcile them to the thorns which must always vex their repose. In so far as they have appealed to the natural resources of the human will, or have drawn their arguments from this world alone, they have signally failed. No considerations of the shortness of life, nor of the unavoidable necessity of these cares, have materially lightened their pressure, so long as they are felt. Unfortunately too, only here and there an athletic spirit gathers strength, like the fabled Antaeus, from such contact with earth, and achieves the stoicism which is so much admired; while weaker natures shrink away under the bondage of evils from which this proud philosophy finds for them no

redemption. And though it should be universally attained, it remains a question whether the cold and stony hardness imparted to the character will prove a compensation for the very ulceration of the heart it is intended to relieve.

It is worthy of your notice how far the ethical teachings of the Bible transcend those of the noblest earthly schools. The doctrines of grace, always pre-supposed, even when not professedly expounded, underlie their moral instructions, just as the solid ribs of stone support the outer crust of earth. — Hence, they never amuse the care-worn believer with delusive counsel; which, however charming to the ear, is always "broken to the hope." They point him at once to the hills above whence his strength cometh; and to the patient imitation of one, who bowed his soul unto death, in submissive endurance of his Father's will, — "who, though he were a son, yet learned obedience by the things which he suffered": and they teach that thus "the trial of his faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." In the text, for example, the inspired oracle gives, in a single word, a perfect antidote to all care: a single word, more fruitful of peace than all the weighty *apophthegms* which human wisdom has strung: together upon its ethical pages, like the beads of a rosary: "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Is any among you afflicted? Let him pray." The exhortation, you perceive, is unqualified: "be careful," — that is, be solicitous, or full of care about nothing,—but in everything let your requests be made known to God. The counsel is not tendered in that doubtful and measured tone which marks one not well assured of the efficacy of his specific. It will meet every case. Whatever be the pressure of care, or the severity of affliction, the true and only remedy is found at the mercy-seat. I propose, then, to consider the subject of prayer, in this particular relation to worldly perplexities and trials; and to show why its magic influence should dissipate the cares which swarm upon the soul with their offensive and corroding touch.

1. *In the first place, in prayer we are brought to an habitual and practical sense of the supreme will of a personal God.* When we have made a last analysis of the cares which annoy us, they are found to have their root in the conviction, more or less intense, of individual responsibility. The judge on the bench, the professional man in his office, the merchant on change, the parent among his children, the mistress in her household, all feel themselves girded with weighty and irremissible trusts. The more these are pondered, the more heavy grows the pressure of responsibility upon the spirit; until not unfrequently a feverish anxiety is engendered, which leads to distempered and gloomy views of life, and by exhausting the resolution disqualifies from the healthful and patient discharge of duty. It is a special aggravation in almost every case when the refractory wills of those under our control refuse to bend to our authority; and the painful alternative presents itself of abandoning the line of duty which conscience recognizes, or of entering upon an obstinate struggle for the requisite ascendancy. So, too, when events continually happen in providence which the utmost prudence could not foresee, and too

stubborn to be worked into the plans antecedently laid down. When keenly alive to the responsibility of their positions in life, few spirits but are sorely chafed to feel, on the one hand, that they cannot be disrobed of these; and yet, on the other, to find themselves constantly defeated by the spirit of in subordination which will not brook restraint, or thwarted by new occurrences which throw up a front of resistance directly across their path.

It is obvious that these, anxieties would instantly be terminated by complete exemption from responsibility in the cases supposed. If in no degree we are answerable for the results attained, no reason exists for irritation of spirit. That petulance engendered merely by the crossing of one's will, where no duties are imposed, and no responsibility accrues, meets with no sympathy from God's Word; and as the sign of an imperious and haughty temper, is severely chastised at the hands of moralists. Whatever, therefore, shall tend to lighten this responsibility, will equally abridge these cares. For this reason, whenever, by association, this responsibility can be divided with others, there is a sensible mitigation of solicitude. The parent who is not left alone in the guidance of his household, and the merchant who can summon to his aid a partner equally implicated in all the transactions of business, find as much relief from their joint counsels, as they do assistance from the division of their labours. Thus, "two are better than one, because they have a good reward for their labour: for, if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up." It is precisely in this aspect I would have you first regard prayer in its relation to the various annoyances of life. It brings us face to face with a personal God, whose supreme will we must trace in all the events of our history; and upon whom, if conscious of fidelity to his commands, we can throw, to a large extent, the responsibilities which otherwise must crush us with their weight.

Prayer is vastly more than the passionate outburst of imprisoned feeling, seeking blindly for a vent like the spurting of blood under the compression of a bandage. It is more than bald apostrophe to a lawless power which rushes on its pathway with the majesty of a hurricane, or with the impetuosity of an avalanche. It is the intelligent offering of our desires to a Being who can hear and be moved by our entreaties. Prayer is nothing, if it does not deeply and practically apprehend God in all the distinctness of his personality. Undiscovered by the senses of the body, He is clearly revealed to the eye of faith, which approaches His throne and touches the scepter which sways the destinies of a universe. Whether it articulates itself in forms of speech, or is embodied in those "unutterable groanings" which only He who knows the mind of the Spirit is able to translate, it equally recognizes God as present, with intelligence to know, and with will to relieve. Wholly independent of the artificial symbols necessary to human intercourse, it is a communion more intimate than any which man holds with his fellow on earth: and the Christian is conscious that his supplications enter into the very ears of a present God, while the promises opened to his faith become the living voice of Jehovah in reply. Nor is this recognition of the Divine personality that meagre speculative assent, which

may be learnt by rote from the stereotyped phrases of a scientific creed. It is an abiding and practical sense of it pervading the soul, which makes the Christian life beat with a swifter pulse, and gives complexion to all the thoughts and duties of the man. Such a sense of God as a living person, will lead us to bow with sacred deference before the supremacy of His will. God's agency is seen as clearly in the fall of a sparrow as in the creation of a planet, in the rustling of a leaf as in the crash of an empire. His supremacy is felt immeasurably to transcend that feeble dominion which the proudest earthly despot wields within the circle of his power: for it is not a supremacy over the person and fortune alone, but over the mind and temper and heart; and is in so far denied, until every thought is brought into captivity to the obedience of His will.

See now the bearing of this upon the subject we are considering. The man of prayer comes down from the mount of intercourse where he has talked face to face with God, as a man talketh with his friend. He surveys the lot which Providence has assigned for his inheritance in life. It may be one of great perplexity and toil; still it is the lot of God's choosing. Within his dwelling all the cares of this world may hive like swarms of bees; still they light not by chance, but come at the bidding of Him "who maketh his angels spirits, and his ministers a flame of fire." If untoward events thwart his fondest counsels, they are still threads woven into the web of Divine providence, which all have a purpose and an aim. He is not then wholly responsible for the trials of his earthly condition, but may share these with Him whom none shall dare to challenge. For himself, he is only responsible for his demeanor, for his humble submission to God's will, and for patient continuance in well-doing to the end. As for all the rest, he may cast his care upon One who careth for him. The peevish complaints of men in respect to the cares of this world surely proceed from want of consideration and of faith. If they would but pray and hold personal communion with God, they would learn that all these come by the appointment of a will they would not desire to resist. They would know that if faithful to His service, they are accepted as surely in defeat as in success: and this reliance upon God's supremacy would afford precisely that support upon which the dependent spirit of a created being craves to lean. Their sense of individual responsibility would be lightened, and the axe laid at the root of all their anxieties. There are forms of bereavement in this world which no argument can reach, but that derived from the sovereignty of God. The stricken heart can only "be still and know that He is God." "I was dumb, I opened not my mouth, because thou didst it." "Surely I have behaved and quieted myself, as a child that is weaned of his mother." The argument is just as cogent for our trials as for our sorrows:

"It is the Lord—should I distrust,
Or contradict his will,
Who cannot do but what is just,
And must be righteous still"

2. *Prayer leads to the contemplation of God in his Covenant relations to us, which will soften the lot otherwise rugged and difficult.* If a reflecting mind should be suddenly aroused to the necessity and privilege of prayer, without a single ray of previous instruction, several questions of vast importance would immediately be suggested to his consideration. Will this infinite and glorious Being condescend to his low estate and bend an ear to his requests? "How shall he find God, and by what avenue approach into His presence? Who will present him before the throne, and become his interpreter and advocate in that august court? How shall the vileness of his sins be covered from the sight of God's consuming holiness? By what title shall the Divine majesty be recognized, and what form of address shall he employ? Are any limitations placed upon his desires, or may he present every vagrant wish that finds a transient lodgement in his breast? And upon what warrant may he expect a determinate answer to his petitions? To all these inquiries the Scriptures return precise answers, our familiar acquaintance with which blunts the sense of their importance; and it requires an effort of imagination to throw ourselves into the position of such an inquirer, and to feel the agitation of his spirit until they are resolved. Still we can see that the exercise of prayer depends upon the answers which shall be returned; otherwise all access to a throne of Grace is barred.

The Bible, however, contains a written charter, which secures to the Christian all the immunities and privileges he enjoys: "This is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." By this covenant the way of approach is opened through Christ by one Spirit unto the Father;—an advocate and intercessor is presented in "the Great High Priest that is passed into the Heavens, Jesus, the Son of God," so that we may "come boldly unto the throne of Grace, to obtain mercy and find grace to help in time of need;"—an effectual plea is furnished, which may be urged in perfect assurance that whatsoever we ask the Father in the name of the Son, he will give it unto us;—nay, the very petitions which spring from our lips are indicted by the indwelling Spirit, who "helpeth our infirmities," teaching "what we should pray for as we ought." The promises of this covenant, as they constitute the warrant, so they contain the very material of true prayer. They teach that certain blessings may be asked of God with an absolute expectation of their being granted, because known antecedently to be in accordance with "the good pleasure of His will"; as when the Christian prays for a sense of acceptance, or for increase of holiness. Certain other things, however, may be objects of desire, but can only be made properly the subjects of prayer under conditions mentally recognized, if not verbally enunciated by the petitioner; as when we pray for recovery from sickness, or for the increase of worldly possessions. These particular things are nowhere in the covenant the subject of a specific promise; and if our prayers embrace them, it must be with a reservation in favor of God's sovereignty, to which we are pledged to bow with docility and cheerfulness in whatever He may appoint. Thus, the Divine covenant, which

opens the way and secures the answer of prayer, also regulates its exercise: so that it is not a lawless wishing, but the intelligent "offering up of our desires to God for things agreeable to His will." It is thus plain that the Christian idea of prayer goes far beyond that inculcated by natural religion. The latter would construe prayer only as the language of a creature's dependence upon the infinite resources of an Almighty creator and benefactor. But, if the question be asked, how shall a sinner approach the awful holiness of God, and hold the communion with Him which is implied in prayer, it is grace only that can answer, by pointing to the mediation of Jesus Christ, and to the cooperation and assistance of the Holy Ghost. If it be asked, again, what shall form the subject-matter of our petitions, the answer is, those things which grace makes over in the promises of the Gospel as the inheritance of God's children. Prayer, therefore, — the prayer of a sinner,— must contemplate the covenant, as the only charter under which the sinner can hold any privileges, or claim any rights; and it must regard God, not merely in the natural relations of creator, preserver and benefactor, but in the gracious relations which He sustains by promise and by oath, of Father, redeemer and portion.

It requires now but a word to trace the influence of these views upon the perplexities and sorrows of the present life. Be it so, that the believer's lot is one of continuous vexation and solicitude, and at every point his will is contradicted, and his purposes defeated. His habitual and reverential study of the covenant assures him that these allotments are in no wise inconsistent with God's fatherly love, and form no evidence against his personal acceptance in Christ. On the contrary, if this life be a state of gracious discipline, he may expect his patience of hope, his cheerfulness of submission, his trustfulness of faith, to be tested by every variety of trial which earth can afford. If, through infinite mercy, his spirit is adorned with gracious tempers and dispositions, all the analogies of nature and providence will teach him that these can only grow to robustness and maturity by exercise, attended with pain and toil. If the unspeakable joys of Heaven are hereafter to be possessed in the way of gracious reward, the cares and sorrows of life are necessary for manifesting those traits of fidelity and constancy which will receive the plaudit "well done," at the last day. If, moreover, it is one of the dignities, conferred upon him to be anointed as a witness for God, how shall the riches of Divine grace be revealed through him as "a living epistle, known and read of all men," unless he is placed in situations beyond the power of nature to endure with equanimity and cheerfulness. And last of all, when his fortitude is about to yield under accumulated trials, the covenant directs him to God, as the source of supernatural strength; while the assurance, "My grace is sufficient for thee," nerves him to present and future endurance. Thus, a mellow light, issuing from the covenant of grace, throws a softer hue upon these checkered earthly scenes. Just as from a lofty elevation the rugged objects left below shade off into harmonious parts of a lovely landscape, so from the mount of prayer our perplexities are viewed through an atmosphere of grace, which softens their deformities, into the features of a wise and well-proportioned plan.

3. *Prayer compels us to take an inventory of our mercies, and to balance these against our trials.* In the text, the apostle uses three terms to indicate the nature of true prayer: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." This aggregation of descriptive terms is common in the New Testament, wherever this topic is discussed: as in Eph. vi:18, "praying always with all prayer and supplication in the Spirit"; and 1 Tim. ii:1, "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." This reduplication of language should not be charged with tautology, even though we should not be able to attach a precise and different sense to each expression; since the fulness and vehemency of prayer are thereby implied. But I suppose a difference of signification may easily be traced. The first term, "prayer," is the most general of all, importing the wishes and desires presented to God for good things to be obtained. The second term, "supplication," refers to deprecatory petitions extorted from us by the pressure of evils, either already experienced or anticipated with dread. But I am now more particularly concerned with the third and last. It is not without emphasis that Paul here enumerates "thanksgiving" as an element of true prayer: since prominently in this is found that antidote of care which he is so earnestly recommending.

Few things conduce more to contentment than the habit of contrasting our circumstances with those of others less favoured in providence. While we sit brooding over our own trials, it is easy to fancy our lot peculiarly hard, until the festering discontent shall ripen into habitual peevishness. But the sight of other men's distresses will often dissipate the sore before it gathers into an imposthume. Let the mistress of a well-appointed household, for example, whose soul is vexed by the cares incident to its control, view a poor widow, broken in spirit, oppressed with bodily suffering, stitching by a flickering lamp through the weary hours of night,—while in imagination she divides her gains between a black loaf for her hungry babes and the arrearage of rent which threatens to thrust her from a comfortless attic into the drains and gutters of the city;—and she will return grateful for the home which before it vexed her to keep, and for the domestics whom it was a trial to manage. Or, let the busy merchant, who frets angrily over the accounts of delinquent debtors staring out from the columns of his fat, ledger, visit a brother suddenly overtaken with bankruptcy—his credit prostrate, his honor tainted, even hope itself crushed out under the iron-weight of irretrievable insolvency;—and he will turn with another heart to that long array, of figures, thankful that he at least can strike a balance between his credits and his debits,—and while he sets the one over against the other, he will at least learn contentment. Or, let the anxious father, weary of the conflict with the hardy wills which he must restrain, enter the cell of some gloomy prison, through whose grated window streams just light enough to reveal the gray hairs of a more unfortunate parent, bowing with shame and agony over the fetters of a profligate son;—and he will turn with stronger resolution to the long and weary task of paternal discipline.

These illustrations, you will admit, are tableaux of real life, and they are sufficient for my purpose. But prayer exerts the same wholesome influence by forcing us to perceive the contrasts in our own individual life. It is difficult to conceive of a true and full prayer, of which thanksgiving shall not be a prominent part. The very habit of referring to infinite goodness, as the source from which blessings are to be drawn, and to infinite power, by which anticipated ills are to be averted, will call up the remembrance of mercies already enjoyed. The petitioner will naturally seek for precedents in his own history, for the confirmation of his hope. He will remember former emergencies in which he cried unto the Lord and was delivered, — in the seventh trouble he will not forget the six which proceeded. The deep gratitude of his soul will pour forth in praise and song. The sense of those mercies, none the less precious because the most common, will now be lively and strong; and he will bless God for the air he breathes, the light he sees, the health he enjoys, the food he eats, the raiment he wears, the reason he exercises, the sweets of domestic and social life, and the thousand pleasures which approach him by a thousand different avenues. At length, the swelling list overwhelms him with its magnitude, and he bows with adoration before "the Father of lights, from whom cometh down every good and perfect gift," whose "mercies are new every morning, and renewed every evening." Tell me now, if, in the sight of God's unnumbered favours, the seal of silence will not be placed upon every complaint, and each repining thought be led captive in the train of victorious and triumphant gratitude? If, then, in prayer we are led thus to survey the goodness of the Lord, we must needs be quiet amidst the discipline of care, and patiently endure those thorns in the flesh, "the messengers of Satan to buffet us lest we should be exalted above measure."

4. *Prayer imparts a tone to the spirit, girding it for the hour of trial.* Have you never found unexpected relief from the burdens of life through communion with some more heroic spirit, whose intercourse insensibly restores the elasticity which had begun to be weakened? He may not utter a single word of sympathy, and be entirely ignorant of your secret grief. Yet, as he discourses upon the nobler themes which interest himself, you are quietly drawn up to the higher summit-level on which he stands, and breathe a more bracing atmosphere. Introduced to a wider range of thought, you are mortified at the narrow circle of your own views, and blush for the feebleness of your own will. You at once perceive that life has other elements than the petty cares which had absorbed your interest. The diversion of your mind to these, causes them to shrink back into their native littleness; and the emancipated soul comes forth to look at, and to work out, the higher mission to which it is now exalted. All this is but the influence which mind naturally exerts upon mind; for "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend." But prayer is the loftiest of all intercourse, by so much as God is the loftiest of all beings. The reverence and awe inspired by a sense of the Divine majesty and holiness, take complete possession of the soul, swaying all its faculties. This is by a law similar in its operation, only infinitely higher in degree, to that mysterious ascendancy gained by superior natures over those of weaker mould: when, by an

unaccountable fascination, all their powers are held as by a spell, whose control is irresistible like that of fate.

This, however, would be a low view in which to rest. The believer's communion with God, and his reception of strength, turn upon far higher principles than those of mere nature. By virtue of his union with Christ, there is a real, yet mysterious, communication of life and power from Him, "in whom" to this end "dwelleth all the fulness of the Godhead bodily." For this purpose the Holy Ghost, the Comforter, is sent to abide with him forever. As the Spirit of Christ, He applies the grace which is treasured in Christ; communicating light in seasons of darkness, and strength in the hour of weakness. He dwells within the Christian, exerting his power immediately upon every faculty of his nature. This is clearly implied by the Apostle in the verse succeeding the text: "and the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus." The expression, "shall keep your minds and hearts," is, in the original, a military metaphor,—*"shall garrison your minds."*—There is, therefore, an influence of the Holy Ghost upon the understanding of the Christian, fortifying it against the infidel cavils which the seeming inequalities of Divine providence May easily suggest;—upon the affections, guarding them against the seductions of the world, and securing them to God's throne;—upon the will, strengthening it to bolder resistance in the time of strong temptation. By this immediate influence of the Spirit in the dispensation of grace, the permanent condition of the believer is one of security and peace: and this habitual serenity and composure of soul is itself a protection against the invasions of care and sorrow. "Be careful for nothing"—such is Paul's argument,—*"only let your requests be made known to God"*: and, as the result, *"the peace of God will keep your minds and hearts"* with all the security of a garrison. This general and constant influence of true prayer upon the character is perhaps too much overlooked, even by Christians. We are prone to estimate the value of prayer only by the particular blessings it is the means of obtaining. That heroic tone of the spirit which is imparted by habitual communion with God—that tension of all our faculties, secured by the direct influence of the Holy Ghost,—is appreciated with more difficulty, and often undervalued, till the attention is distinctly drawn to it. And yet, upon this previous fortification of the soul depends, in a large degree, our safety in trouble and temptation. In the first access of these there is not composure enough to elaborate the principles upon which to fall back for support. They must be at hand and ready for use, as the surprised soldier can do nothing more than to unsling and present to the enemy his weapons of war, already burnished and charged. "Prayer keeps the Christian's armor bright," and his courage at the highest elevation, as knowing that he is ready for the onset, with his mind strung, and his spirit calm. All experience will testify that the Christian never yields under any pressure of sin and care, save as he loses the tone of spirit, which can only be preserved by earnest and habitual prayer continually fixing him at the throne of power and of grace.

5. Nearly allied to this is another influence of true prayer, which, though scarcely separated by a sufficient logical difference, for the sake of distinctness, I prefer to throw under a special head: I refer to *the effect of prayer in bringing us to a distinct issue with ourselves in relation to our cares*. How often it happens that men bear, with exemplary cheerfulness, the heavy calamities of life, and yet betray the most unseemly peevishness under the petty annoyances of the passing hour? The reason is, God's hand is seen in one, and not in the other. The death of a friend, or the sudden loss of fortune, is recognized at once as coming by Divine appointment. But our cares are of the earth, earthy. We do not trace the connection between the waywardness of children, the indolence of servants, the delinquency of neighbours, and the controlling and disciplinary providence of God. There is, however, another reason: Calamities present usually a single front to us. Each one towers before us in its isolate grandeur and bleakness: and all the resources of nature and of grace are summoned to our aid. The whole soul is gathered up to meet the trial—all the strength and resolution we possess are marshalled—it is not the time to allow discord and schism between the faculties of our nature. If for a moment the water-spout bursts over us, and buries us many fathoms deep, by a natural buoyancy we rise to the surface again, and by self-recollection and prayer the whole man is united in the resolution patiently to endure. Our cares, on the other hand, come upon us in detail. They swarm about us like bees—they cover every inch of surface upon us—their poisoned sting is felt at a thousand points at once: until, maddened with vexation and pain, we fume and stamp and fret, only to aggravate the petty enemies which bury their stings within us with tenfold greater fury. Like the foolish sheep in a thicket, we lacerate and tear our flesh with thorns and brambles, which would be powerless to harm if we would only be still and "possess our souls in patience." Should any of you come to me for sympathy and counsel under the burden of your anxieties, I would probably address you in terms like the following: Are not these cares incident to the relations you sustain in life, and did not God bind them up together in the same ordination? Did you not yourselves select these relations, with distinct foreknowledge of these very cares? Would you, even now, consent to drop those, in order to be quit of these? If a parent, would you consent to be deprived of your children to be rid of their trouble?—if a house-holder, to be without a home to escape its vexations?—if a merchant, to lose your business to avoid its perplexities? If not, then by a new election of your will, you choose to be in the situations in which you are found. What, then, do you propose? What indeed remains, but to nerve yourselves for the endurance of all that is annoying in your sphere? This, then, would be the point of my discourse: Since these cares are incidental to your positions, which you are unwilling to abandon; since they are imposed upon you by a providence which is wise and impartial; since they form a part of the education which in this school you are acquiring; do not suffer them to carry you by default. Come to an issue with yourselves in relation to them, precisely as you do in the weightier afflictions of life. Gather up all the faculties of your nature, and let them be knit and bound together by a single resolution to bear them with

quietness and composure: in this sense utter the prayer of David, "Unite my heart to fear thy name."

Now, this result, to which my counsels would tend, is more surely and pleasantly reached through the influence of prayer; which always brings us to a determinate issue upon the subject of our petitions. There is no prayer in God's sight unaccompanied by a clear and well-defined purpose. The man, for example, who prays to be delivered from the dominion of some easily besetting sin, or for the pardon of some particular transgression which has clouded his sense of reconciliation with the Almighty, but prays without any present purpose to forsake those sins, may at once give over his whining before God, who looks down with loathing and scorn upon his detestable meanness and hypocrisy. That purpose may be so weak as to yield under the first temptation that shall afterwards offer; yet, it must be honestly cherished in the soul, or the prayer itself is vacant of all meaning. So, if the Christian carries to the throne of Grace the many vexations of his lot, he can only be sincere, as with the aids of Divine grace he inwardly purposes to bear them without chafing and resentment.

6. *In prayer we apprehend the nearness of Heaven, which is a motive to submission and patience.* The Scriptures are full of the earnest longings of believers for the appearing of Jesus Christ and their introduction into Heaven. Ps. xvii:20, "I shall be satisfied," says David, "when I awake in thy likeness." Phil, iii:20, "For our conversation" says Paul, "is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil, i:23, "Having a desire to depart, and to be with Christ, which is far better." 2 Cor. v:2, "For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven." Tit. ii:13, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—These are but specimens from a large class of passages familiar to every ear. In no sense implying discontent or impatience, the Christian yet feels an estrangement from earth, a profound conviction that this is not his rest. A pilgrim and a stranger here, he "seeks a city which hath foundations, whose maker and builder is God." Now, in no exercise in which he engages, is he so alive to his separation from earth, and his nearness to Heaven, as in prayer. The sweetness of that communion with God renders this world, save as a sphere of duty, wholly uncongenial to him; and forces him to cry out, "whom have I in Heaven but thee, and there is none upon earth that I desire besides thee"! He longs for that "crown of righteousness which the Lord, the righteous Judge, will give him in that day,"—his eye is dazzled by the brightness of that "inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in Heaven" for him. If, then, in prayer, he apprehends this as near,—if, upon the delectable mountains, through the telescope, he can descry the shining city over the intervening hills and vales, why, should he vex his soul by reason of the inconveniences of the road, which is soon passed over, and which brings him to that glory?

"As when the weary traveller gains

The height of some o'erlooking hill,
His heart revives, if cross the plains
He eyes his home, though distant still:
While he surveys the much loved spot,
He slights the space that lies between;
His past fatigues are now forgot,
Because his journey's end is seen."

Such, then, are the aspects in which I would have you view the apostle's specific against earthly cares. I would sum up, by reminding you that this world, as the habitation of sinners, must of necessity be a World of anxiety. It is the imperative law of our being, from which none are permitted wholly to escape. In looking at the external advantages by which some appear to be preferred, it must be remembered there are secret trials belonging to these which escape the eye, and are known only to the sufferers and to God. After all, there is wonderful equality in the distributions of Providence among men: and if the vision could only be realized which is presented in one of the papers of the Spectator, in which every member of this complaining race deposits his cares in a separate heap, and all were permitted to make their own selection, it would end at last in every man's taking up his own burden as preferable to that of his neighbour. But I would ask, in conclusion, if God has revealed to us an infallible antidote to care, what right have they to complain, who refuse to try its virtue? The remedy is infallible. Even the partial application which good men make of it, is sufficient to prove its intrinsic power—none have ever been disappointed in its use—and God assures us upon his oath, that it will never fail. We are stripped, then, of all excuse for petulance. And if men will not pray habitually, earnestly, persistently, they are convicted by the very murmurs they indulge.

If pains afflict, or wrongs oppress,
If cares distract, or fears dismay,
If guilt deject, if sin distress,
The remedy 's before thee—pray."

The fretful Christian is inexcusable, precisely in the same way with the unbelieving sinner; he does not use the remedy provided for his disease in the Gospel. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your minds and hearts, through Christ Jesus."



Book Review

Dear Courier: The Civil War Correspondence of Editor Melvin Dwinell

The University of Tennessee Press, 2018, 338 pages, hardback

Edited by Ford Risley

Reviewed by H. Rondel Rumburg

Melvin Dwinell was born in East Calais, Vermont in 1825. He moved South and discovered journalism. Taking up residence in Rome, Georgia he purchased the *Rome Courier* and became its editor. When the invasion came he joined the 8th Georgia Infantry. It was then he began to do his soldiering as well as his exceptional correspondence with his newspaper. How did he relate to the North? Was he a true blue Southern man? He clears that up when he wrote that he thanked God that he was “ready to strike again for the just cause in which I am engaged.” He stated, “If I should meet any of my relatives on the battle field in Lincoln’s army they will there be considered as my enemies and treated as such. My whole heart is with the South....” This was an answer.

The republication of his letters, as a Confederate officer for two-and-a-half years, shows just how prolific and skilled a correspondent he was. As an officer he was able to give the readers of his newspaper information about the war from a hometown perspective which included many of the local citizens serving in the army. He penned more than 200 letters to the *Rome Courier*. These epistles provide valuable insight into the war experiences of a small-town editor in the Confederate South. They reveal how this enterprising editor managed to live as a soldier as well as act as a reporter on the war. This kept his fellow citizens up-to-date on the war from a soldier’s perspective as well as from an eagle-eyed reporter. This way he kept his newspaper publishing going as long as possible. He knew what his fellow citizens in Rome, Georgia wanted to know regarding news and he supplied it as best he could. Moreover, his dedication to regularly sending letters back to the *Courier* was a clear indication of the growing importance that news held for rural newspapers. Southern people starved for news regarding the war and their loved ones serving their nation.

Please consider his personal observation, “I was most happily surprised at seeing such complete respect paid to the Sabbath yesterday. The day was as completely observed as possible, for an army on the march. We organized a Sunday School yesterday morning in the Light Guards, by electing G. T. Stovall Superintendent, M. Dwinell Secretary, and L. T. Mitchell, Chorister. Had reading of the Scriptures, and were singing when we were ordered to fall into line for marching.” In his letters he wrote of the preachers, sermons, and the work of the Lord among them. He wrote of the revival God sent among them. “There has been no great public demonstration in the way of revival meetings, or anything of that sort.... Yet a quiet but deep work has evidently been going on in the hearts of large numbers of the patriot heroes now in the field.”

While resting in camp on a cold November 17, 1861, Melvin Dwinell had a difficulty communicating. After spending six months in the Confederate army and sending more than fifty letters back to his newspaper, the editor of the *Rome Courier* was at a loss for words. Finally, he said, “It is sometimes difficult to know how to commence, and, perhaps, still more so, to carry on a letter, in an interesting manner. Now that is just my fix. With only a meager supply of news items to communicate, that are likely to prove entertaining, and neither time, taste nor disposition to weave a ‘fancy tale,’ I have sat with paper spread out and *pencil* in hand, full five minutes.... The truth is, I am not in a mood to write, to-night, and am just doing it from a sort of sense of necessity, which goes very much against the ‘grain,’ for, ... I hate to do anything ‘on compulsion.’” Then he said he decided to quit running round Robin Hood’s barn and plunge in. Even so, he went on to describe the capture of a group of Union troops, the creative ways that soldiers found to ward off the cold weather, and the arrival of new supplies. Indeed, the “sense of necessity” that Dwinell described to readers led him to write more than 200 letters for his newspaper, making him one of the most prolific Confederate soldier correspondents of the Civil War. Considering the demanding duties as an officer he must have burned the midnight oil to write. While many editors left their newspapers behind to fight for the South, most carried on only an occasional correspondence, if they wrote at all. Dwinell was different for he wrote weekly and usually more often. In fact, the sheer quantity of his war correspondence is comparable to that of some of the Confederacy’s most prolific full-time correspondents.

Thus as a writer for a small tri-weekly in rural Georgia, Dwinell’s correspondence was not disseminated through the newspaper exchange system of the South. As a result, his work largely went unrecognized. However, one reading the compelling and thorough quality of his correspondence, augmented with his clear and straight-forward style of writing, puts him in the same league with some of the South’s most skilled correspondents. This would include Peter W. Alexander, Felix Gregory de Fontaine, Samuel Chester Reid, Jr., James B. Sener, John H. Linebaugh, Albert J. Street, Israel Gibbons and many others.

During the two-and-a-half years Dwinell served as an officer with the 8th Georgia Regiment, he participated in three major battles and approximately twenty smaller engagements. He suffered through several debilitating illnesses and was wounded at Gettysburg. The Union army eventually captured Rome, Georgia, and wrecked his newspaper office. Dwinell shared all of these experiences with his readers. Taken together, his letters to the *Rome Courier* provided a journalistic record of Confederate army life during the war of Northern aggression; but he also provided a vivid picture of what an editor enlisted in the Confederate military service experienced during that war. His was a great effort placed on sending regular letters back to the *Rome Courier*, sometimes under the most difficult circumstances, this pointed to the growing importance of news for a people starved for news. During his tenure in the CSA army he

grasped military strategy, and gave good accounts of the campaigns of R. E. Lee, and he showed his skills as a general.

Confederate officer Second Lieutenant Dwinell tendered his resignation in the 8th Georgia to run for the legislature of Georgia. He won the seat and served until the state was overrun by the Federal Huns.

This book provides first hand history. Reading the letters lets the reader enter into the war in a most unique way. This is an excellent volume well worth your time in reading. The value of the book is greatly enhanced by the excellent work of the editor, Ford Risley; he has put the events in their proper historical setting.



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

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

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

in Public has been added; and a chapter on *Prayer Suggestions for Public Use*. All the other chapters remain the same.

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

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