

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

The Sesquicentennial of Reconstruction

1865 - 1876

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

Quote from a Confederate Chaplain

“The (Chaplain’s Association) meeting closed by passing a resolution, a solemn act of worship to Almighty God, pledging ourselves to pray for each other and the success of our labors, each day at sunset. The eternal clock, far up in the everlasting belfry of the skies, as it strikes the departure of each successive day, will remind us of our pledge to our brethren and our God.”

Chaplain James Nelson

(1841-1921)

44th Virginia Regiment



Editorial

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

There is a desperate need at this hour. Perhaps we could use the Psalmist’s words to express it, *“Wilt Thou not revive us again: that Thy people may rejoice in Thee”* (Psalm 85:6)?

This nation is morally disintegrating before our very eyes. The moral underpinnings are being removed with rapidity. The perversions of depraved mankind are being accepted as the new norm. God and His revealed will in the Bible are being repudiated. Many have no concept of what true Christianity looks like, acts like or should believe. Today, people think you are what you say you are. The descent into hell is picking up pace. Is there any hope for the society? No! Humanly speaking it is all over! The end has come! The only hope is if the almighty, triune God will “revive us again.” The Psalmist in one sentence reminds us that only God can give revival, and thus, He alone should be requested to give it! There is not one act of man that can bring revival. No famous preacher, no powerful organization, no religious act, no series of meetings, no high

powered advertisement, no gimmicks, no psychological manipulations, no social experiments, etc., can produce revival. ONLY GOD CAN “REVIVE US AGAIN!” However, it must be His choice to do so. Yes, we are dependent on God for true revival. No more tricks and manmade religiosity will work. Of course it never worked, for this is why we have the mess we have. Why? The salt has lost its savor. The so called super-churches are fakes and entertainment centers where you cannot find the holy God of heaven and earth. These are not places where the glorious God of the Bible is worshipped, but where people go to feel good about themselves.

If revival comes, the rejoicing will be focused on the Lord and not on men. Revival results in the glorification of God, rejoicing in the Lord, and growth in grace and knowledge of the Lord. Revival is God-centered, not man-centered! A study of the revivals in the Confederate Army evidences this, for Christ was truly in the camps.

One of the noted results of revival was a deepening of the faith of the believer. One illustration of this truth was evident during the revival in the Confederate army. Consider the following example. Lieutenant Colonel L. M. Coleman was formerly a professor of Latin at the University of Virginia. Prior to the war, he was a Christian but was unwilling to lead in prayer or engage in public religious activities. However, observing the spiritual and moral needs of his men, and having no one else qualified to meet them, he assumed the responsibility himself. In camp, on the march, and before battles, he would lead his command in prayer, invoking God’s blessing and protection. “He became,” says the *Southern Presbyterian*, “a minister in everything except the formalities of the office—licensure and ordination—and he had decided, if his life was spared until the return of peace, to take his place in the Baptist pulpit.” [See Benjamin R. Lacy, *Revivals in the Midst of the Years*, 139]. Clearly, the war played a major part in deepening the spiritual life and turning the hearts of many men toward the ministry. Revived saints become jealous for the glory of God and fervent in their desire to serve Him.

Another result of revival was the conversion of the lost. Chaplain J. Wm. Jones wrote, “The results of the glorious revivals with which our army has been visited have been manifested in the very large proportion of the wounded who express a calm confidence in Christ which renders them happy in their affliction. I have talked with poor fellows, dreadfully mangled and about to die, who were as composed and happy as if about to fall asleep under the parental roof. I met a noble young Georgia officer who, too badly wounded to talk, yet wrote me on a slip of paper, in answer to my inquiries: ‘My whole trust is in Christ, and I feel perfectly resigned to God’s will. I am deeply grateful that it is no worse with me.’” [Jones, *Christ in the Camp*, 380]. This was the glorious result of the revivals in the Confederate armies.

Estimates of the number of those who made a public profession of their faith while in the camps vary greatly. Some have indicated that possibly as many as 150,000 men who wore the gray were brought to Christ as a result of this movement. They represented changed lives. Many professions today change nothing, for regeneration is a work of

God the Holy Spirit and not some evangelistic trick or trickster. This number may be exaggerated, yet the records of church courts indicate that in one winter 12,000 to 15,000 received Christ in the Second and Third Army Corps under Lee's command. Thousands of these men fell in battle. Surely their deaths were precious in the sight of the Lord. An illustration of this is Chaplain Charles H. Dobbs of the Twelfth Mississippi, who commented on the fact that so few of his church members survived the war. They may, he suspected, have been more fearless than their comrades. Doubtless a vast number of recent converts were among the innumerable company of young Confederates who "stormed the thousand gates that lead to death." [Lacy, *Revivals in the Midst of the Years*, 141]

What did the Lord promise? "*They that dwell under his shadow shall return; **they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon***" (Hosea 14:4-7).

ONLY GOD CAN REVIVE!

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This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's article *A Response to Resolution #7*. Your editor has provided a biographical sketch of *Chaplain James Nelson* which begins to deal with his chaplaincy during the war. This is Part I. Assistant editor, Mark Evans, has written an article entitled *Fighting Saints*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Henry H. Tucker on *The Great Paradox*. Our *Book Review* is of *The Politically Incorrect Guide to American History*.

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 fellow Chaplains and Friends of the Corps:

In just a few days the SCV Reunion will commence in the Dallas, Texas area (July 13-17, 2016). I hope you are making your plans to attend. It will be an honor to fellowship with you at this historic Texas event. Check out details at this link:

<http://scv2016.org/>

Keep in mind the two very important spiritual events at the Reunion:

Thursday, July 14

7:00 AM - Chaplains' Prayer Breakfast.

This is an exceptional way to begin the Reunion. Texas Divisional Chaplain Rev. M. Don Majors will present the devotional.

Saturday, July 16

3:30 PM - Memorial Service.

This service is an opportunity to remember and honor compatriots who have "crossed over the river" in this past year.

In closing allow me to share a devotional thought from our Reunion Prayer Breakfast speaker, Texas Divisional Chaplain Rev. M. Don Majors.

"Cause and Effect"

"For this cause I was born." - Jesus (John 18:37)

This is a statement of certainty and conviction. Jesus knew who He was. He knew what the purpose of His life was all about. He also knew why He would die. In John 18:37, He was referring to His upcoming death when He said, "But for this cause, I came to this hour." John 12:27. His entire life was encapsulated in that one powerful phrase...."For this cause."

As a believer, the cause of Christ is what I live for. I also believe that describes many of you good Southern folks. The cause of Christ affects our motivation. It affects our behavior and our thinking.

When I wake up every morning, I do not wake up wondering, "What should I do with my life today?" "What am I living for?" The answer is already etched in my mind. First, I was born for His Cause, and nothing can change that. It is what motivates my behavior, my character, my attitude, my thinking, and the way I live.

Other "causes" drive me as well. Again, the Lord number one. My companion of 44 years, Gloria Ramirez Majors is still (after the Lord) my number one cause. She has a wonderful Southern (Texas) heritage as well. Her family came from Spain to Texas in 1799 and her grandfathers fought alongside the Texicans, as well as serving in the Confederacy. Her Great-Grandfather was a Texas Ranger. I'm proud of her. Besides, she's a great cook! As long as I have breath, she will be my Cause. Then there's my family, my children, my grandchildren, and then there are my friends and compatriots. I believe our cause (causes) should "burn" within us. Our causes should motivate us. Right up there at the top (for me) is the Sons of Confederate Veterans. I love the SCV. I defend it zealously and with passion. The Cause of our ancestors motivates me to be the best compatriot that I can. It drives me to want to support and defend the SCV with all my heart.

Many folks woke up this morning looking dismally at their life in hopeless despair. Without a cause, their life is futile. Their life is frustrating. But people with a cause see the purpose and the meaning of life. Their cause puts everything into perspective.

I am not ashamed of the Cause of Christ. It was a cause for which I was born. I am not ashamed of the Southern (Confederate) Cause. It is also a cause for which I was born.

Every cause will have an effect, just as every symptom has a source. The effect of the cause in your life will have a particular outcome. As Sons of Confederate Veterans, we cannot afford to get our eyes off the Cause that was given to us by General Stephen Dill Lee on April 25, 1906. When we get our eyes off our Cause, it weakens the effect. The cause is what establishes our convictions and determines our priorities. It sets our standards and puts everything into perspective. As stated, every cause will have an effect, and every symptom will have a source.

A cause is also "emotive." Emotive is an adjective that is defined as, "Tending to excite emotion." Our Southern Confederate Cause needs to be effective, and it needs to be an emotional cause for us as well. We need to be emotional about what we believe in and what we stand for. Every cause will have an effect and every symptom will have a source.

It's just a fact. No one can be impartial about Jesus Christ. Just the mention of His Name will always stir up some kind of emotion. It makes some folks very uncomfortable, and then there are folks like me that passionate about His Name. There is no middle ground. It is the same with our Cause. It is the same with our flags and symbols. Our Southern symbols and heritage stirs up emotion in folks. Jesus offends them and so does our heritage. We cannot be impartial about our Southern Cause. It is emotive. It is emotional, and that Cause stirs up our Southern blood.

An elderly woman in a convalescent home was celebrating her 100th birthday. A local news reporter asked, "Do you have any children?" The elderly lady responded, "Not yet."

I love her attitude!

The Sons of Confederate Veterans have been through our lion's dens, and we have been on the battlefields just like our grandfathers. We may not have been fighting a physical battle, but our Cause has fought an emotive battle. Our battle is emotional. We are fighting the good fight of faith. We don't give up. We press on.

This little 100-year-old lady hadn't seen the results, but it didn't dim her passion. "Not yet." Good answer.

Well, we have not seen the victories yet, but it does not diminish our Cause. We believe in our Cause, and we know it will have an effect if we press on! We are not getting out of the fight, nor are we lying down. The cause lives on within us.

(Rev. M. Don Majors, Texas Division Chaplain)

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

Ray L. Parker

A Response to Resolution # 7

Southern Baptist Convention

"On Sensitivity and Unity Regarding the Confederate Battle Flag"

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

Honesty, openness, and integrity are foundational in sincere decision making. These strong principles are required if decisions are to reach *beyond* the emotional level or the perceptual level. When these principles are overshadowed by emotion and perception to the exclusion of logic and sound research, incorrect decisions are often the result.

In our current culture, the "path of least resistance" regarding the Confederate Battle Flag (the Christian Cross of St. Andrew) is to say that this piece of cloth is "racist." However, if honesty, openness, and integrity are united with sound research in the evaluation of the historic use of the flag, the "racist" conclusion is not valid.

The Confederate Battle Flag is the soldiers' flag. It was designed to be used in battle for identification. The flag identified Confederate forces in opposition to Federal forces. Confederate units did not fly the Battle Flag to discriminate against any ethnic group. They flew the Battle Flag to identify themselves as Southern soldiers in contrast to the invading Northern forces.

There was only one reason that Southern soldiers were in the field of battle. Armed troops were burning their cities, destroying their crops, and displacing their families. They fought to defend their homes. If Federal forces remained North, there would be no war.

A common misconception regarding the War Between the States is that the War was caused by slavery. This view would have us understand that some 620,000 young men died in battle due to the American institution of slavery. Historically, however, this is not the case. There would have been no war, no battles, no deaths, no burning of cities, no displacement of citizens, if Federal armed forces had not moved into the South. If Federal Forces had remained in the North, Southern forces would remain in the South. Not a battle would have been fought. Not a soldier would have died. Not a city would have been burned. The United States would be in place. The Confederate States would be in place. There would be two great republics on the American continent and there would be NO war. To say that the War was caused by slavery is to ignore the events of history. The War was caused by Federal armed forces moving into the South to block Southern independence by military force. If these Federal forces had remained in the North, not a single battle would have been waged.

Was slavery an emotional issue in 19th century America? Yes. From a moral perspective should the American nation of the 19th century have dealt with institutional slavery? Yes. Were there hundreds of sermons and lectures presented regarding American slavery? Yes. Did the United States Supreme Court of the 19th century deal with slavery cases? Yes. Did the legislative branch of the United States government deal with slavery issues? Yes. Was the War Between the States fought because of the practice of American slavery? **No**. Slavery was a culture issue of the 19th century, but slavery was not **THE** cause of the battles, killings, and destruction of the War. There is absolutely no way that one can present evidence to prove that the battles of the 1860s were the result of slavery. Each battle was fought for only one reason -- Federal armed forces marched South. If there were no Federal forces present, there would be no battle.

There are those who refuse to investigate the facts of history but rather develop "myths, fiction, fable, fairy tale and fantasy" in an attempt to present an honorable Lincoln ordering Federal soldiers to march South to free the slaves from the evil, barbarous Southerners. Do the facts of history substantiate this theory?

Let's hear the words of Abraham Lincoln: Lincoln said, "I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality."¹ To make such a statement today would brand one a "racist." Yet we build monuments to Lincoln.

Lincoln said of the War itself, "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery."² Soldiers wearing the blue had this same sentiment. Upon hearing of the so called Emancipation Proclamation in 1863, a Union sergeant wrote, "If anyone thinks that this army is fighting to free the Negro ... they are terribly mistaken."³ Consider also that West Virginia was admitted to the Union in 1863 as a slave state. It is mere myth, therefore, to portray Federal forces marching South in glorious righteousness to free the slaves.

There is also a political problem in teaching that the institution of American slavery was **THE** issue of Southern secession and the War. If slavery were **THE** issue, it could have been solved easily and quickly by means of the Corwin Amendment -- the original 13th Amendment to the Constitution. Senator William H. Seward of New York introduced the amendment in the Senate and Representative Thomas Corwin of Ohio introduced it in the House of Representatives. The amendment protected the institution of slavery in the states where the institution was practiced and established a perpetual ban against any future amendment that would alter the intent. Both the United States House of Representatives and the United States Senate passed the Corwin amendment. President Buchanan signed the amendment. President Lincoln supported the amendment in his first inaugural address. Three states ratified the amendment. If slavery were the issue, all the Southern states had to do was ratify the amendment. However, since slavery was not the issue, the Southern states continued to secede.

The facts of history, therefore, when viewed with honesty, openness, and integrity as applied to sound research, do not support the perception that the Confederate Battle Flag is racist. The Confederate Battle Flag identified Southern soldiers as they struggled against armed forces invading their states. Confederate units did not post the Flag as a racist symbol, but as a banner of identification in the fog of war.

Therefore, Resolution # 7 as adopted by the Southern Baptist Convention is not based upon honesty, openness, and integrity coupled with sound historic

¹ Abraham Lincoln, "Lincoln's Reply to Douglas, Ottawa, Illinois, Aug. 21, 1858," in *Abraham Lincoln: His Speeches and Writing*, ed. Roy P Basler (New York: Da Capo Press, 1990), p. 445.

² Abraham Lincoln, "Letter to Horace Greeley, August 22, 1862," in *Abraham Lincoln: his Speeches and Writings*, ed. Roy Basler (New York: Da Capo Press, 1946), 652.

³ McPherson, James, 1997, *For Cause and Comrades: Why Men Fought the Civil War* (New York: Oxford University Press), p. 120.

research. Clear thinking Southern Baptists will see the fallacy of this action. The Confederate Battle Flag can be flown with pride. It is a symbol of bravery, devotion, duty, self-determination, and love of liberty



Chaplain James Nelson

(1841-1921)

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

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

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

Part I

Many elements go into the making of a person besides those coming through his own ancestral lines. One of the greatest forces is the peculiar civilization amidst which one is born and grows up. It was providential and no accident that George Washington was the preeminent man of Revolutionary times in military talent, nor that the Colony of Virginia furnished so many of the civil leaders of distinguished prowess in the same period; nor was it an accident that Virginia furnished the three military men of the first rank during the war between the states. Lee, Jackson and Stuart grew up in an environment which was favorable to their highest development.

Early Life

Louisa County, Virginia was where, on August 23, 1841, James Nelson was born. This was the county that produced Chaplain J. William Jones and Chaplain Robert L. Dabney. Here, James' loving family would nurture him in life until he became the man he was. There was a unique, physical trait that distinguished James; he was prematurely gray.

The Lord was pleased to give him a new heart to know, trust, and love Him through Christ the Redeemer in his fourteenth year. Early learning came in the home, church and community. He made a public profession of faith at the Elk Creek Baptist Church located on Kentucky Springs Road, Mineral, Virginia. Some of his education was at Richmond College, and this is where he was when war came. James Nelson had been licensed to preach in 1859.

Lincoln's War of Aggression

With the invasion of his homeland James Nelson entered the army as a chaplain of the 44th Virginia Regiment^s and remained in that position throughout the war. He was twenty when he became a chaplain. The 44th Virginia was blessed to also have another chaplain for a while. This was Richard McIlwaine, a Presbyterian minister, who eventually left the service in 1862 and went to Farmville, Virginia for the remainder of the war. There, he became pastor of the Presbyterian Church from 1862 to 1870. McIlwaine entered the army as a twenty-seven year old lieutenant and then was requested to become a chaplain. His health was so damaged because of exposure during the first winter that his physician said he would experience an early death if he continued. Interestingly, James Nelson pastored the Baptist church in Farmville from 1875 to 1885.

The winter of 1861-1862 was severe for the cold plus the snow and sleet. Dealing with inclement weather and other issues was not yet the norm for the army or the Chaplains Corps. The 44th Virginia went into winter camp at Crab Bottom at the foot of the Allegheny. Chaplain McIlwaine wrote:

There was no house of worship and all our religious services during the week and on Sunday were conducted in the open air. I remember preaching one Sunday in a driving snow beating into my face, while the men were seated on stumps and logs in front of me, giving close attention. It was this winter's work amid such environment

^s The 44th Virginia Regiment was organized in Richmond on June 14, 1861. Ten companies were sworn into the Confederate Army. Company A was the *Appomattox Invincibles* from Appomattox County. Company B was the *Boyd Rifles* from Goochland County. Company C was the *Travis Rifles* from Buckingham County. Company D was the *Ambler Grays* from Louisa, Fluvanna, Goochland and Hanover Counties. Company E was the *Richmond Zouaves* from the city of Richmond. Company F was the *Fluvanna Hornets* from Fluvanna County. Company G was the *Randolph Guard* from Prince Edward and Cumberland Counties. Company H was the *Amelia Minutemen* from Amelia County. Company I was the *Mossingford Rifles* from Charlotte County. Company K was the *Fluvanna Guards* from Fluvanna County. The 44th was in the following major battles: the Battle at Greenbrier River on Oct. 3, 1861, Battle of McDowell on May 8, 1862, Battle of Harrisonburg on June 6, 1862, Battle of Cross Keys on June 8, 1862, Battle of Port Republic on June 9, 1862, Battle of Cedar Mountain on August 9, 1862, Battle of Sharpsburg on September 17, 1862, Battle of Fredericksburg on December 13, 1862, Battle of Chancellorsville on May 1-3, 1863, Battle of Gettysburg on July 1-3, 1863, Battle of the Wilderness on May 5-6, 1864, Battle of Spotsylvania Court House on May 8-21, 1864, Battle of North Anna on May 22-26, 1864, Battle of Cold Harbor on June 1-3, 1864, Battle of Monocacy on July 9, 1864, Battle of Fort Stevens on July 11-12, 1864, Second Battle of Kernstown on July 24, 1864, Third Battle of Winchester on September 19, 1864, Battle of Fisher's Hill, September 22, 1864, Battle of Cedar Creek on October 19, 1864, Petersburg Siege in December 1864, Battle of Hatcher's Run on February 5, 1865, Assault on Fort Stedman on March 25, 1865, Battle of Saylor's Creek on April 6, 1865 and Appomattox on April 9, 1865.

that brought about my early disability for further active service in the field, and shaped my future life away from the pulpit towards the benevolent and educational work of the church.

This tells something of the difficulty and attrition of the chaplaincy. This was the providential plan of God for Chaplain McIlwaine, but Chaplain Nelson was to make it through four years of such trials. Consider his ministry in and during the conflict.

The chaplaincy was an effort, that of necessity, depended on the Lord's blessings upon the entire ministry, which included cooperating with other chaplains and ministers plus praying, preaching, teaching, comforting, consoling, burying (including preparing and transporting bodies for burial), distributing (Bibles, literature of various kinds, clothing, food, mail, etc.), pleading, and any number of other kinds of labor. James Nelson, as well as his fellow chaplains, was concerned with the Lord blessing his labors by the Holy Spirit's work and the sending of revival. It is believed that the first revival of consequence was in Trimble's Brigade, especially among the 12th and 44th Georgia Regiments. Their chaplain was A. M. Marshall. When the army went into camp near Bunker Hill in the Valley of Virginia, Chaplain Marshall began a series of special services in which he called upon Chaplain James Nelson of the 44th Virginia to help him. General "Stonewall" Jackson attended these meetings on numerous occasions. One night Jackson told Chaplain Marshall that he was "more convinced than ever, that if sinners had justice they would all be damned." Dr. Joseph C. Stiles at that time was preaching in Lawton's Georgia Brigade with large attendance and many men began to show concern for their souls. The Lord was pleased to give an outpouring of revival. Dr. Stiles wrote, "In General Trimble's, and the immediately neighboring brigades, there is in progress, at this hour, *one of the most glorious revivals* I ever witnessed." Thus Chaplain James Nelson was involved in the revivals from the beginning. The *Religious Herald* ran an article written by Chaplain J. William Jones:

But I have saved the best for the last. There is a very interesting revival in our corps. Soon after the return of our army from Maryland, Brother Marshall, chaplain of the Twelfth Georgia Regiment, assisted by Brother Nelson, of the Forty-fourth Virginia, and other brethren, began a series of meetings which soon became very interesting—the attendance from the entire brigade being very large.... The meetings were providentially brought to a close, and up to that time there had been forty-five professions of conversion and there were still from seventy-five to a hundred inquirers. At the same time, Dr. Stiles was aiding the chaplains in Lawton's Brigade in a very interesting revival. There has also been, under the same efficient labors, an interesting revival in Jackson's old brigade ("Stonewall"), and in Taliaferro's.

Perhaps it would be good to let Chaplain James Nelson tell about some of the blessings of the Lord he saw and experienced. On April 15, 1863 he wrote:

Head-quarters, Forty-fourth Virginia Regiment, April 15.

Revivals of religion are contagious. There are times in the history of the Church when God seems to be more willing to give His Holy Spirit to them that ask Him than at others; therefore sinners are commanded to repent, that their sins may be blotted out, 'when the times of refreshing shall come from the presence of the Lord.' The same gracious Heavenly Father that has owned and revived His work at Fredericksburg, and in other portions of the army, has at last poured out upon us refreshing showers of His grace. Though the meeting is in its infancy, Christians have been mightily revived and strengthened, and sinners savingly converted. The chaplains of this brigade (General Jones's, Paxton's old division) waited on Major-General Trimble about a week ago, and requested him to suspend the customary two hours' battalion drill in the morning, that we might devote the time to religious services, which he did without a moment's hesitation. I may remark here, that our generals usually take great interest in our work, and are willing to do anything to promote our efficiency and the spiritual welfare of our soldiers. I had secured the services of Brother F. L. Kregel, whose kind and courteous manners and able sermons, replete with practical thought and Gospel truth, and delivered with unusual unction and warmth, soon won the confidence and hearts of the noble veterans whom he addressed. Would that we had a good many more such as Brother Kregel, who would spend a portion of their time in visiting the army. I was with our Christian hero, General Jackson, at his head-quarters about two weeks ago, and he urged us to write and secure the services of our ministering brethren in the country during our protracted efforts. I remember turning to a brother-chaplain in company with me; he remarked: 'Urge the bishop to come; tell him he can preach to larger congregations here than he can at Ashland.' He is very anxious that Dr. Broadus, of Greenville Seminary, should visit the army during the spring and summer. Oh! Cannot the congregations of our ablest men spare them for a short time, and cannot they forego the comforts and luxuries of home, to be instrumental in saving precious, immortal souls, now imperiled in their country's cause? We will welcome you, brethren of the ministry, most cordially, if you will come, while the soldiers will call you blessed. Come, we beseech you, in behalf of our blood-drenched and wailing country, in behalf of the Church militant, and the sad, sick hearts of weeping mothers and surviving sisters, we implore you to come and labor that the souls of our noble defenders may not be sacrificed, if their bodies are, in this stupendous struggle for constitutional freedom and national independence.

The soldiers are anxious to hear preaching. They are not—as some think—impervious to moral impressions. Their moral sensibility is not so stupefied that the *Cross of Christ* will not *convince* them, *move* them, and *save* them. During the last week twelve young men in my regiment have professed a saving faith in Christ, and are candidates for admission into the different branches of the Christian Church.

Most of them have asked for baptism by immersion, and want to join the Baptist Church. Those that wish to join other Churches I have turned over to chaplains representing the several denominations of Christians in the army. There are scores concerned, and anxiously inquiring the way of life. Other regiments in the brigade are also blessed with God's presence. In my next communication I will give a full account of the interesting work of grace going on in this brigade. My tent was besieged the most of last week by men anxiously inquiring, 'What must I do to be saved?' We earnestly ask an interest in the prayers of God's people. The last meeting of the chaplains, which came off yesterday, was one of the most delightful I have ever attended. General Pendleton—who is also the Rev. Dr. Pendleton, of the Episcopal Church—was present. The feeling remarks of this aged Christian hero moved to tears eyes unused to weep; and the tears that glistened in his eyes told that his burning words came from a heart touched with a deep sympathy in this grand work. After transacting a great deal of important business appertaining to our work, the meeting closed by passing a resolution, a solemn act of worship to Almighty God, pledging ourselves to pray for each other and the success of our labors, each day at sunset. The eternal clock, far up in the everlasting belfry of the skies, as it strikes the departure of each successive day, will remind us of our pledge to our brethren and our God. Will not the Christian Church, at this noted and impressive hour—an hour so forcibly reminding us of the ebbing away of life—unite with us in asking God's blessing upon those who are to be the future pillars of *Church* and *State*?

James Nelson,
Chaplain Forty-fourth Virginia Regiment.

During his chaplaincy James Nelson was ordained to the gospel ministry in 1863. He had been licensed in 1859. Thus he was set apart for the work of the Lord.



Fighting Saints

Mark W. Evans

Past Chaplain-in-Chief

The War for Southern Independence was a fierce fight from beginning to end. Within the desperate struggle, another war took place. Prince Immanuel conquered tens of thousands of the men in gray. They came into the war with Christian training received at home or in the church. The truths they learned were the same as generations before had rejoiced to hear. Confederate Chaplain W. W. Bennett said: "The four or five leading Christian denominations which occupy the South have never been seriously

disturbed by any of those false theories which, among other people, have drawn away thousands from the true faith" [*The Great Revival in the Southern Armies*, p.23]. Today, our country's rebellion against God, His doctrines, commandments, and institutions have brought our land into a moral swamp, threatening our destruction. We desperately need a revival as the Confederate armies enjoyed. Without God, we are hopeless. Many of Dixie's warriors that entered the war professed salvation by faith in the Lord Jesus Christ. Others did not profess personal conversion, but respected the Bible and its revealed truth. Although ungodliness was present throughout the war, the revival brought remarkable changes for good in the lives of the soldiers and officers.

The war itself became a sermon to Southern defenders. A writer for the *Charleston Courier*, dated August 10, 1862, said, "A man who has stood upon the threshold of eternity while in the din and carnage of the fight has listened to eloquence more fiery and impressive than ever came from mortal lips" [J. William Jones, *Christ in the Camp*, p. 276]. A wounded soldier expressed the same truth with these words: "God preached to us as all of the preachers on earth could not do" [Ibid., 280]. A Confederate Chaplain commented on the fact that "scores of men are converted immediately after great battles." He said, "This has become so common that I as confidently look for arrival of such patients as I do from the wounded. It is not very strange if we remember that before they went into battle they had been serious and thoughtful. Here God covered their heads, and their preservation was a manifestation of His power and goodness that humbled their souls. 'What cause for gratitude to God that I was not cut down when my comrades fell at my side.' 'But for God I would have been slain.' 'I do not see how I escaped. I know that I am under renewed obligations to love Him, and am resolved to serve Him.' 'After the battle at Malvern Hill, I was enabled to give my soul to Christ - this war has made me a believer in religion, sir,' said a wounded soldier. These and other expressions show how God is working out His purposes of grace and wisdom in these times of darkness and distress" [Ibid., 281].

The work of God in the Confederate armies was not temporary. W. W. Bennett wrote after the war: "[W]ere the fruits of the army revivals enduring? To this question thousands can this day, more than twelve years

after the banners of the South were furled, give an emphatic affirmative response. In all the churches of the South there are earnest, devout and active Christians, who date their spiritual birth from some revival in Virginia, in the West, or in the far South. And before them vividly rises the rude camp church, the gathering throngs from the various commands, the hearty singing, the simple and earnest prayers, the tender appeals of the loved chaplain, urging all who stand on the perilous edge of battle to fly for refuge to the Friend of sinners, the responsive approach to the place of prayer, the sobs, the groans, the tears of men who could look steadily into the cannon's mouth, the bright faces, the shouts and hand-shaking, and embraces of new-born souls -- these are the bright spots to which memory returns and delights to dwell upon in that dark period that drenched the land in blood and put a load of grief upon every household [pp. 426, 427].

It is this truth about the war that is seldom recognized -- God was doing an eternal work in souls. The fierce struggle came to a physical end. To this day, the Christian soldier's triumphant faith, zealous performance of duty, along with his resolve to fight to the death, sets an example that moves our hearts. Charles F. Pitts, in his excellent book, *Chaplains in Gray*, expressed their martial spirit in these words: "It has been said that there is nothing more ferocious than a band of brigands led by vicious cut-throats except it be a company of Scottish Presbyterians rising from their knees in prayer to do battle with the firm conviction that what they are about to do is the will of God" [p. 21]. Our Southern Cause goes deeper than many realize. Not only were our ancestors right to stand for State's Rights, Constitutional liberty and the right of self-government, they were right in their praying and living for God's glory. Many of them knew the spiritual strength of the conquerors spoken of in Hebrews 11:34: who "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:34). The fight is not over. Victory is certain in the Lord Jesus Christ.



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Henry Holcombe Tucker (1819-1889) was one of the most noted Baptist theologians the state of Georgia ever produced. After two years of the practice of law, in 1848 he abandoned it for the Christian ministry. He travelled to Mercer University, where he received private instruction from its President, Dr. John L. Dagg. Tucker would only pastor briefly, being forced due to health reasons to leave the pastorate. He would continue to preach and was widely hailed as a gifted preacher of the Gospel.

Tucker served as President of Mercer University from 1866 to 1871, guiding the institution through the difficult days of Reconstruction. He would also serve as Chancellor of the University of Georgia from 1874 until his resignation in 1878. He would pass away in Athens, Georgia on September 9, 1889.

Although an opponent of secession, once Georgia seceded, Tucker was an ardent supporter of the Confederate cause. The following sermon is an excellent treatment on the necessity of the atonement.

The Great Paradox

“Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” Phil. 2:12-13

THE text seems to contradict itself. It addresses us as free agents; and yet by assuring us that the first movement of the work enjoined is of God, whose action we cannot control, it seems to teach that we are not free. It brings up at once the apparently irreconcilable doctrines of God’s sovereignty, and man’s free-agency,—the great paradox of the centuries.

Many a sincere lover of souls has been graveled by the scoffer, when this difficulty has been cast in his teeth; many a devout believer has been afraid to face it, lest it might stagger his faith; and many a one weak in the faith, but honest at heart, has had his misgivings lest, after all, the spirit of error, armed with such a stunning argument as this against the consistency of our teachings, should prevail over the Spirit of Christ. They tremble for the ark of God.

Without meaning to underrate the magnitude of the difficulty, it is pleasing to observe that it has scared more people than it has hurt. No man ever yet gave up the religion of Jesus on its account, nor has it ever kept any man from embracing that religion. It is a thing which is prominent in talk, but which never modifies action. It confronts every man, yet every man walks on, just as if he had not been confronted. It is like a turnstile, which is in everybody’s way, and stops nobody. Still, as it is often used as an ostensible excuse for wrong, to which the heart naturally inclines, as it is made to raise a fog, under whose cover evil doers and wrong thinkers make their escape from conviction, it may be well to see if a careful examination of it will not disperse the fog,

and lead to the exposure of those who have taken refuge in it, leaving them without even ostensible excuse.

When a troublesome question is to be met, nothing is gained by a tame and feeble statement of it; on the contrary, the boldest policy is the best; and the statement of the question should be made in terms as clear, and as strong, as human language will allow. In order, then, to make a fair and honest issue, let us begin with a definition of terms.

What is meant by the sovereignty of God? It is meant, that God not only reigns, but rules. The universe is his kingdom; eternity is his term of office. The universe meant is the universe of things invisible and intangible, as well as the universe of things visible and tangible; it includes things spiritual, as well as things corporeal; it includes everything conceivable and inconceivable; it includes everything outside of God himself. By his rule is meant, that he controls absolutely all persons and things; all existences, and all modes of existence; all actions, and all modes of action; and as before, the world of thought and feeling is subject to him, exactly as the material world is subject to him; that every atom of matter, and, if the expression be allowed, every atom of not-matter, is under his direction; that he is supreme over the whole, and as supreme over each one of the infinitesimal parts, as he is over all. The Lord is King in any sense, and in every sense, in which absolute, eternal, and universal supremacy is possible. With these statements, it will not be said, that we have attempted to relieve ourselves from difficulty by an ambiguous or elastic definition, nor by a partial statement, or faint coloring, of the facts.

What is meant by the free agency of man? It is meant that every man can do as he pleases; that he is master—absolute master of his own actions; that as to these, he is to himself what God is to the universe—king. Having said this, we have said enough. But, though it is off the point of free agency, we add that man is morally responsible to God for all his actions, for all his thoughts, for all his desires, for all his feelings of every kind, for all that in his spirit-life he is.

Now the question arises, *How can a man be a free agent, if God is sovereign in the sense in which his sovereignty has been described?*

Relief from the pressure of the paradox thus raised may be found in five ways, and in five only; a sixth has never been suggested, and never will be; either one of the five affords complete logical relief; and one or the other of these every man must accept; it is not matter of choice; one of them must be accepted, and in fact every man does accept one or the other of them, consciously, or unconsciously.

I. Relief may be formed by denying the sovereignty of God. If two doctrines conflict with each other, and one of them be set aside as untrue, there is nothing left for the remaining one to conflict with. But the denial of God's sovereignty involves the necessity of proving that it does not exist. No argument can be found which will make this conclusion certain; and if there were such an argument, the mind shrinks from the conclusion. If we have avoided one difficulty, we have fallen into another. If it can be proved that there is anything which God does not control, the same argument might

prove that there is something else beyond his control, and this argument might be applied in succession to all the parts which compose the whole; and the result is atheism. It is as easy to banish God from all his dominion as from any part of it. Wherever God exists, he exists as supreme. We cannot think of him as destitute of power, or as an inferior power, or as anything else than a controlling power. If there were a spot where God is not, or where he is not supreme, all right-minded beings would shrink away from that spot with horror. If there is a sphere or a spot where God's power is limited, where he could not control if he would, or where he would not if he could, how awful must be its desolation! No, we cannot give up God, nor his sovereignty. From whatever difficulties such sacrifice may relieve us, it involves us in worse—in the worst. At the very thought of such regicide—of such deicide—we stand aghast! It may be said, that the logic of the case does not require such a sacrifice as this; it requires only an abbreviation, or a voluntary suspension of God's power. The soul shudders away with horror unutterable, at the bare suggestion that any of the attributes of the ever-living and all-holy One can fall short of infinite and absolute perfection, or that there can be a point in eternity when he will cease to exercise each and all of them to their full extent. We rejoice that such a thing can be, only as an object of thought; that there is no reality in it, and can be none. We rejoice that the Lord sitteth King, and we trample on a thousand paradoxes to join in the ranks of those who shout: "Alleluia! for the Lord God Omnipotent reigneth!"

II. There are five modes of relief, and we have rejected one of them. The choice must be between the remaining four. Let us consider, then, the second. Easy escape from the difficulty is found in the denial of free agency; and this for the same reason as in the previous case; when one of two conflicting doctrines is out of the way, the other has nothing to conflict with. But to deny free agency is to contradict our own consciousness; and where can we go back of that consciousness to find premises on which to frame an argument that will overthrow its deliverances? These deliverances can be neither proved nor disproved. What argument could be made to convince one that he exists, or that he does not exist? We call them the deliverances of consciousness, but are they not rather the deliverances of God, who has so constituted us that we do believe, and cannot but believe them? It may be said that there are cases of mistaken consciousness. Be it so; but such things are always recognized as the result of abnormal conditions. The whole race is not in an abnormal condition; and the race is unanimous in asserting its freedom of action. Not only so; responsibility is connected in our minds with freedom. All men are proud, proud of something that they have done. Most men are ashamed at times, ashamed of something that they have done. Why should this be, if what we call our actions are not ours? We hold each other responsible. When others do us a favor, we are grateful; when they do us an injury, we resent it. Why should we be either grateful for favors or indignant at injuries, if the persons who seem to have done these things have really not done them? No savage is low enough to regard men as collision. It is

impossible to get men to believe that they are like these clods. When they collide, they hold each other responsible; but why should they do so if they are not free agents?

But even if men could be brought to believe that they are nothing but tools in the hands of a superior power, that they are nothing but hammers and axes, the reaching of that conclusion by the race would be the most awful calamity that ever befell it. All sense of responsibility, all moral distinctions, all sense of right and wrong, would be gone; all the moral affections which spring from these would cease to be. Intellect and animal passion might remain as they are; and with this combination, man, brought to the level of beasts, would be the most ferocious of beasts. But why waste words? We do not, and will not, and cannot, deny our freedom of action and the moral responsibility which it carries with it. Any man who does so is insincere. He would not be willing to see others embrace the doctrine, if he or his family were in their way, or in their power. At the very moment when the denial is on his lips, let him witness a heroic deed, and he will applaud; or let him witness what is base, and he will denounce.

As to the paradox, there is no doubt that we are logically free from its grasp by denying that men are free agents; but, as in the former case, if we have avoided one trouble, we have fallen into another, and we have made a bad exchange. A thousand times rather let the problem be forever unsolved, than that its solution should come at such expense as this.

III. We set out with five alternatives, and have rejected two of them. Our choice must now be between the remaining three. Our third avenue of escape is in denying both the conflicting doctrines. If neither of these is true, there is nothing to be accounted for. Men, in their desperate anxiety to hide from God, may try to persuade themselves that they know nothing, and that they think nothing, and that no deliverance of consciousness, and no injunction of conscience, and no deduction of reason can be depended on; actually using their reason to prove that they have no reason. But after all their talk, they are more orthodox than they pretend to be. Most of them, at the bottom of their hearts, recognize God, aye, a personal God, and all of them know that they are free agents and responsible. If we cannot deny either of the opposing doctrines, it is needless to say that we cannot deny both. So the third avenue is closed, and we are shut up to choose between the remaining two.

IV. The fourth way to find relief is to show how the conflicting doctrines can be reconciled. This would be grand! This would be glorious! Unfortunately it cannot be done. Perhaps not unfortunately. It may be better as it is; nay, it is surely better. But aside from this, the fact is that the solution of the problem lies beyond the reach of human powers of thought. It is the question of the ages; it has puzzled the world from the beginning. Not only has there been no solution; there has been nothing approximating it. Not only so; no progress has been made in that direction. The world's thought stands exactly where it always stood; it has not advanced a hair's breadth; and at the end of time, it will be found where it was at the beginning. Is it suggested that we do not know what the future may develop? To save words, let this be admitted; but it

must also be admitted that, up to the present time, not one ray of light has ever been shed on the subject, and that an infant in the arms knows as much about it as the greatest thinker the world has yet produced. Certainly the aspect of things is, that this is one of the things which the human understanding can never grasp. Hence, whatever may be said about “the developments of the future,” all that we can do is to acknowledge absolute imbecility. True, there are some who waste their time in trying to fathom the unfathomable; but life is short, and it is wise to take the facts as we find them. The fact is, that the solution of this problem exceeds our powers; and hence the fourth method of relief is set aside.

V. The fifth one, whatever it may be, is the one which we not only may, but must accept; for we have burned the bridges behind us. As we had only five to begin with, and as four of these have been ruled out by a decision which admits of no reversal, our acceptance of the fifth becomes a necessity. But suppose that the fifth one should not be satisfactory? For logical purposes, it is immaterial whether it be satisfactory or not; It exhausts the possibilities of the case; and hence to refuse to be satisfied is to refuse to be human; and we are not inclined to indulge in so vain a freak. It will be shown presently, however, that it is satisfactory to the whole human race in matters of practice, though, indeed, it may be an annoyance to those who vex themselves with the vanities of speculative inquiry.

Here, then, is the conclusion of the whole matter: We must accept each of these doctrines as true, and if true, then reconcilable, for all truth must be harmonious with itself; but we must admit that the agreement of the two is not within the limits of human thought. Why should not this conclusion be satisfactory? Is it at all surprising that there should be some things objectively in concord, which are not subjectively so? Is it claimed for the human mind that it can solve all problems? If there be any out of reach, why should not this be one of them? Whatever questions may be asked, we are confronted with the fact (and facts are very stubborn) that each of the doctrines is substantiated, and with the fact that we cannot reconcile them.

Anterior to the time of Lord Bacon, it was common to form theories first and afterwards to shape the facts to fit the theories. It took the world six thousand years to produce a philosopher who perceived that this was preposterous, and that to begin at the right end, is to accept the facts, and shape the theory to fit the facts. In the present case, we have not troubled ourselves to form a theory, but have simply accepted the facts; and there we rest. Each of the known facts is valuable. It is good to know that God is supreme, that we may render him that homage which is justly due to his Infinite Majesty; it is good to know that we are free agents, and responsible, and responsible to him, that we may make his law the rule of our lives. God allows us to know as much as is of value to us, and nothing more.

The solution of the paradox would do us no good; and this appears from a fact which we may regard with great complacency. The fact is this: That our inability to solve the paradox has never had any practical effect on the ordinary conduct of mankind. The

puzzle is one which men talk about, but which never interferes either with religious duty, or with secular business. Those who desire to serve God will do so, without stopping to settle questions like this; while those who are averse to his service would find some other excuse, if this were out of the way. So, too, in worldly affairs. It is admitted that God only can give the increase of the grain, but we never hear of an agriculturist who neglects to till the ground on this account. It is admitted that our lives are in the hands of God; but we never hear of one falling into deep water who fails, on this account, to swim out, if he can. The metaphysician himself, who spends his time on knotty points, would forget his philosophy if he should happen to tread on a rattlesnake, and would leap aside as nimbly as the swain who never heard of philosophy. The truth is that this is one instance in which the race, taken as a whole, is wiser than its philosophers. The common sense of mankind has settled this question long ago. It has decided to accept the facts, and leave the harmonies uninvestigated. The question is an open one with those only who love to perplex themselves with endeavors to discover the undiscoverable.

There are those who try to make themselves believe that the problem under consideration is found only in the sphere of morals. It has already been intimated that this is not so, but it may be well to say more distinctly, that the same problem is found in every department of thought, and is involved in every action of everyday life. A striking instance of this is found in social statistics. A certain proportion of every large population commit suicide. This proportion is a fixed quantity, and is known. Not only so: a certain number of the self-murderers will select poison as the means of destruction, a certain other number will use firearms, a certain other number will resort to drowning, and a certain other number will throw themselves from precipices or lofty buildings, not to mention various other methods of committing this unhappy deed. Now, confining our notice to the modes, the selection of the instrument of death is an act of human volition; and in this case there is less influence from disturbing causes than in any other; for suicides never advise about their plans; they keep their own counsels, and in their choice of modes are perfectly free to do as they please. Their own will is supreme in the premises. Yet the proportion of those who will resort to any one of these methods can be foretold with almost mathematical certainty. Year after year, the proportions remain almost exactly the same; and if the induction should include many millions of instances, instead of only a few hundreds or thousands, the proportion would doubtless prove to be precisely the same. Such regularity dispels the idea of accident. Regularity proves law, and law implies a lawgiver. We see, then, that there is a law, a higher law, a law of which we know nothing, controlling human actions, while yet those actions are purely voluntary. How can this be? We do not know. But the facts are before us. Nor is there any question of morals involved in them; in the act of suicide the element of morals does indeed enter, but there is no moral element in the choice of modes; and as regards both the act and the modes of the act, we perceive that the proportions are uniform. Innumerable other facts of the same character might be

added.⁴ In all these it may be asked, “How is it that in things which are left to individual choice there is an outside power, unseen and superior, which lays down the rule by which these things take place?” And the question must remain forever unanswered. Yet we have no dispute on this question; no bewildering cloud of dust is raised; and nobody tries to get rid of the difficulty by denying the facts, nor in any other way. The facts are simply accepted, and the great paradox, though not understood, is quietly acquiesced in, and everybody is satisfied. Yet let the same question arise in any religious connection, and there are those who raise a pother,* and, thickening the air with words, demand an explanation, promising to become disciples when the explanation is given—a safe promise truly.

Again, there are some who raise no discussions, and say nothing on the subject, keeping their thoughts and their spirit-life to themselves, who nevertheless are secretly perplexed because they cannot understand mysteries. The same common sense which controls them in other matters should control them here. The mysteries of nature are quite as profound as the mysteries of grace. Yet the persons referred to never allow the great paradox, nor any other paradox, to interfere with their worldly business; indeed, all such things are unnoticed, and people need to be reminded of them to be conscious that they exist. But the moment that Christian duty is mentioned or thought of, mountains are in the way. The real mountain is not in the paradox, but in their reluctance to submit to the law of God, to the gospel of Christ. They imagine that their dispositions are all right, and that what intervenes between them and Christ is an intellectual difficulty. Not so; the trouble is not in the head, it is in the heart.

It is a very common thing for facts to appear to be inconsistent with each other, when we know that they are not so. Why should not the same be true of principles? Let us select one illustration from many. Suppose a man to stand midway between the bars of a railroad, which for a long distance is without curves. He will observe that a certain distance before him, let us call it a thousand yards, the two lines of rail come to a point. There can be no doubt of the fact, because he sees it. Let him advance a thousand yards, and he will find that he was mistaken, not as to the fact of junction, but as to the point

⁴ Among the millions of letters dropped in the Post Offices of the United States, there are always some with no superscription on the back, and these frequently contain money, and sometimes, large sums of money. The proportion of these to letters properly directed is always the same. A certain other number of letters frequently containing money are addressed to the person, without naming the city, county, town, or state. The proportion of these also is a fixed quantity, and never varies! The absent-minded ones are obeying, all unwittingly, a great *law*; a law that rules over all. Even so insignificant a thing as failure to give proper direction to a letter, most generally a letter of no value, cannot escape the all-embracing, all-pervading *law*; yet freedom of action is not interfered with!

* Pother: a disturbance, turmoil, confusion, agitation

where it takes place; this point is ascertained to be two thousand yards from where he first stood. On advancing a thousand yards for the second time, he finds that he is again mistaken, just as before, not as to the essential fact, but as to its locality; and thus he may repeat the experiment indefinitely, and the result will always be the same. Now let him go back to the starting point, and by the use of an opera-glass, he will discover that his eye had deceived him as to the distance, but not as to the fact of junction. With a ship-master's spy-glass he will find that the opera-glass deceived him, just as his eye had done. Then let him procure a glass of sufficient power to bring the end of the road optically close to him, and he will discover that his eye and all previous glasses have deceived him, not as to locality, but as to the essential fact, and that the rails do not come together at all! Subjectively, the lines are at an angle with each other; objectively, they are parallel.

If in this material world things may seem to us to be what we know they are not, why may not the same phenomenon exist in the world of thought? Is it an unthinkable thing, or an unreasonable thing, or even a surprising thing, that doctrines may appear to us to impinge on each other, when they do not so impinge? Indeed, it would be much more surprising if there were no such apparent, but unreal contradictions. Limited as our powers are, not one of us being able to tell why a grain of corn should grow when planted in the ground, it is inconceivable that it should be otherwise than that many things should appear to us to be out of order, when they are in order. The trouble with the observer on the railroad was in his own eye, not in the outward facts. So in other things. We are very short-sighted. Things that extend beyond our range of vision seem to be at angles when they are parallel.⁵ When things which begin on earth are protracted into eternity, or whenever in any way, we deal with the infinite, it is to be expected that our weak vision will deceive us; we know that it will deceive us; we do not trust to it; and we, in our duty to God, as all other men in practical business, walk by faith, and not by sight. These doctrines appear to us to impinge on each other; but we know that they are both true, and hence, we know that they do not so impinge, and that the contradictory appearance is only an optical illusion of the mind. With stronger vision we might see that there is no conflict, where now conflict seems to be palpable; and certainly with God, who sees the end from the beginning, to whom the infinite future is as the present, truths which seem to us to run counter, just above our heads, rise up in sublime parallelism, towering into eternity, and each forever immutable. God is King, and we are his responsible subjects. With these facts let us be satisfied, and leave it to him, who alone is capable of it, to perceive the harmonies of eternal truth. To our eyes, God often seems to be at cross purposes with himself; but we may be sure that the All-wise and Almighty Lawgiver of the universe has no purposes but those of infinite excellence, and

⁵ Sometimes the reverse is the case; that is lines seem to be parallel when we know that they are at angles; e.g., the parallax of a fixed star even with the diameter of the earth's orbit for a base.

that he knows how to carry them out. Many of the dealings of providence are inscrutable, and some of them are just the reverse of what appears to us to be expedient, wise, or right; but if we murmur, we are rebuked by the sweet song of Zion:

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

In all the storm of the most tempestuous life, we rejoice that the Lord reigneth. Oh, glorious faith! Oh, the bliss of believing in God! Clouds and darkness may be round about him, but nothing shakes our confidence, for we know that righteousness and judgment are the habitation of his throne. It may be that in a better world he will reveal to us what he now keeps secret. It may be that we shall look back with spiritual eyes on this world, with the light of eternity shining upon it, and see that what now appears to be confusion and conflict and chaos was but the harmonious working: together of all things for good, to them that love God; and it may be that our spiritual vision will be so extended that the great paradox will resolve itself before our eyes into simplicity and beauty! But should this be denied to us, we shall still be happy, as we are now, in the God of our salvation, and will forever speak with joyous exultation of the glorious honor of his majesty, and of his wondrous works. It is painful to leave the heavenly atmosphere, and come down to a lower plane. There are men, already spoken of, who raise the point of difficulty treated in this discourse, and demand its elucidation. Hypocrisy is at the bottom of all that they say. They pretend that they expect explanation, when they know that explanation is impossible. They pretend to believe that this difficulty inheres in Christianity alone, and that its ministers are under special obligations to make it clear, when they know that it inheres in all human affairs as well, and that it imposes special obligations on none. They pretend that this is the obstacle between them and the religion of Jesus, when they know that their motive in making the point is to raise a little wordy war, in the smoke of which they can make their escape. Or they may pretend that they are earnestly seeking the truth, when their real object is to annoy the preacher; and they smile at his discomfiture, if he should be so unwary as to allow himself to be the victim of their scheme. There is unmanliness in this tissue of pretences. Why do they not come out squarely, like men, and say that they will not accept the gospel, because they are unwilling to yield to its righteous demands? What shall be done with these triflers? Their trick is an old one, and it requires grace to be forbearing; but the injunctions of the apostle come well to the point: "The servant of the

Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will,” 2 Tim. 2:24-26.

There are those who seem to imagine that they alone have discovered this apparent conflict of truths, and who parade their discovery, on frequent occasions, as an evidence of their superior intellectual acumen. So might a chattering idiot point everybody to a tree, saying, tree! tree! in order to exhibit his attainments in knowledge. Some pride themselves on being able to ask questions which even a preacher cannot answer; but this is a gift which they enjoy in common with all little children who are old enough to talk. Of course, none but the shallower sort are so foolish as this; but even these weaklings must be tenderly dealt with, and it may be that, in time, the manly humility of the gospel will displace their childish vanity.

Today’s text is addressed to the “beloved,” to “the saints in Christ Jesus, who were at Philippi.” These were already saved, and the apostle knew it; yet he tells them to “work out their own salvation.” What did he mean by this? That he did not mean that their good works were to be the ground of their salvation is manifest; for, *first*, as just now stated, he knew that they were saved already; *second*, because he says, in the very same breath, that the will, which lies at the bottom of character and action, had been set right by the power of God; and *third*, from the general tenor of the apostle’s teachings. He surely did not mean to contradict, in these two lines, the doctrine to which he seems chiefly to have devoted his life. So whatever may be the right interpretation, we may be sure as to what is a wrong one. Possibly the words “fear and trembling” may help us to see what is meant. Why should they fear? and why should they tremble? Is it because God’s promises are unsure? or because the atonement might fail of effect? Surely Paul meant no such thing. The only ground of fear is that they might come short of doing the full measure of their duty; there is no occasion to tremble, except in view of their responsibilities to God, whose grace had saved them. The exhortation then seems to mean only that, with a becoming distrust of their own strength, they should strive to do those things which are the out workings of salvation already inwrought. Elsewhere, the same apostle says: “Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,” Eph. 2:9-10. The way of putting the truth is very different in these two passages; but if the language could be entirely dispensed with, and if the thought, in each case, could be presented to us as a picture, would we not regard the two as pictures of the same thing? Language is, at best, but an imperfect medium of thought. If such a thing as spiritual object-teaching were possible, we should both apprehend and comprehend many things of which we have now but poor conceptions. Suppose that there were a window in the apostle’s breast, through which we could look, and see his thoughts. Looking through the window into the apostle’s soul, when he penned the text just quoted from his Epistle to the Ephesians, then looking when he penned this

morning's text, would not the very same spectacle be presented to the eye? In each case, we should see that salvation is of grace; in each case, we should see that it is our duty to work; in each case, we should see that the work is the outcome of the grace implanted; in neither case should we see anything else. Thus are the glories of the gospel brought into a glowing focus, whose white light flings splendor all around, yet does not dazzle. Salvation of grace! Glorious hope! We stand on an eternal rock. Any other salvation would be an unfix'd, an uncertain quantity, a shifting sand! Duties assigned us! Work to do! Precious privilege! Would we have it otherwise? Half the joy of salvation would be gone! Could it be otherwise? Are those for whom Christ died to be the only idlers and drones in the universe? Are they to be a gazing-stock, presenting the pitiable spectacle of intelligent creatures formed for infinite activities, yet doomed to the penalty of perpetual inertia? No! Works innumerable, works immense! and with them, commensurate joys and glories! The works being the outcome of the grace are acceptable; the imprimatur of grace upon them makes them acceptable. No other works could be acceptable; for even the ploughing of the wicked is sin. "Work out your own salvation." The precept is for our obedience. "For it is God that worketh in you." The declaration is for our faith. Obedience and faith! The two grand pillars of the whole Christian system! Both reaching from earth to heaven, and therefore parallel; yet, as to us, whose sight falls short far this side the infinite, the space between them diminishes to nothingness, and they seem to incline to oneness. In spirit, they do thus incline; for faith leads to obedience, and obedience strengthens faith.

Work is duty; and the more of it one does, while yet not trusting to its merit, and prompted to it by love, the more evidence he will have that he is the possessor of that grace from which alone such work can proceed. He may fear and tremble to the last; for the more progress he makes in the divine life, the more exalted will be his view of the law's demands, and the more impressed he will be with a sense of his obligation to the Lord who saved him, and with a sense of his own insufficiency. But as his faith in himself grows weaker, his faith in Christ grows stronger; and thus he develops the grace that is given him, and is partaking more and more largely every day of the salvation already begun, and which will be completed in eternity. This is what is meant by working out salvation.

The apostle gives a grand reason why the saints,—the saved,—should work. In this, they are carrying out the purposes of God, and thus become workers together with him; in this, they are preparing themselves for an entrance into the kingdom; in this, they enjoy a foretaste of the joys to come; for the doing of his will is a part of that which makes heaven what it is; and in doing it now, there is heaven begun. We can imagine ourselves to be again looking into the apostle's breast, and there we see, in their beauty and in their excellence, visible sentiments, which we try to describe in words: "How has it come to pass that I have led this life of consecration? It is not of myself; God has wrought it in me; and I am confident of this very thing, that he who hath begun a good

work in me will perform it until the day of Jesus Christ (Phil. 1:6.) To God be the glory, and let his service be my chief joy.”

Grace is a tree of the Lord’s planting, Isa. 61: 3. The trees of the Lord are full of sap (Ps. 104:16), and hence they never die; but if we would hasten the bearing, and increase the yield, and infuse richness and aroma into the fruit, we must cultivate, and water, and cherish. If the planting of the tree is the Lord’s work, it is ours to dress it, and to till it, that it may be “fat and flourishing.”

It is only speculative inquiry that troubles itself with the great paradox suggested by this morning’s text, suggested indeed to us, but probably not thought of by the apostle when he wrote it; he doubtless saw nothing but the beauty and glory of truth, and was not thinking of paradoxes, nor of profane and vain babblings, nor of oppositions of science, falsely so-called. Spiritual discernment sees nothing but what the writer intended—warm exhortation to duty, based on an eternal foundation. The gracious heart, profiting by the words, distrusts itself, with fear and trembling, more than ever; trusts in Him who gives eternal life, with confidence more than ever; and sets out afresh, in a life of work and worship, with increased and increasing zeal.



Book Review

The Politically Incorrect Guide to American History

By Thomas E. Woods

(c) 2004, Regnery Publishing, Inc., 270 pages, paperback

Reviewed by Byron Snapp

History is composed of factual events with meanings and outcomes. It would seem to be a straightforward subject to teach. Yet, many students on college campuses are sitting under instructors who present a left-wing, biased version of history. The Puritans are most often portrayed in a negative light. Christianity had little positive impact on American life and should have no voice in political discourse according to the standard instructional line given in many classrooms. Example after example could be given.

This volume is refreshing to read. The author examines American historical eras and replaces many currently-taught myths with truth. He explains the colonists’ negotiations with the Indians in order to obtain land, the difference in America’s War for Independence and the French Revolution, and the colonies’ reticence to enter into the union unless they retained certain rights.

Subsequent chapters examine the causes for the War Between the States, the background for America’s entry into World Wars I and II, and the role of presidential policy in the Great Depression, the War on Poverty, and many foreign issues. The volume includes events through the Clinton presidency.

Throughout the volume, Mr Woods illustrates how decisions made in the past have particular relevance and application to current events. History is far more than useless dates and unknown people. Sidebars provide important quotes that expose current politically incorrect positions. Other excellent books pertaining to the subjects covered in the chapters are listed.

The text is well-written and includes illuminating quotations made by civil government officials that shed light on important decisions. The volume evidences respect for America and also for truth. It reveals any number of errant and/or duplicitous decisions made by former leaders that had ramifications beyond our borders and time. We need to know the reality of our country's grim failures as well as its great feats.

This book is one that particularly needs to be placed in the hands of high school and college students. It contains a wealth of ammunition that can be used to pierce the misinformation balloons continually being launched in history classes. Aptly used, it can point students to good, basic resources.

This text is, also, a worthwhile addition in adult libraries. Many were taught history that contained partly misinterpreted fact and even myth. This volume aids in unpacking the disheveled educational suitcase and repacking it properly. Homeschooling parents can benefit by using these insights in their teaching of American history. Many available texts perpetuate history myths rather than correcting them.

I am grateful for the availability of this work and commend its usage to students and adults who love our nation and who love historical accuracy and truth.



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

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

see that the true history of the South is presented to future generations.

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

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

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