

Chaplains' Corps Chronicles of the Sons of Confederate Veterans

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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

“Jesus was in our camps with wonderful power, and that no army in all history—not even Cromwell’s ‘Roundheads’—had in it as much of real, evangelical religion and devout piety as the Army of Northern Virginia.”

Chaplain J. Wm. Jones

13th Virginia Infantry



150th Issue of the CCC!

Editorial

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

Greetings as we rejoice in the kind providence of the Lord. This is the 150th issue of the Chaplains’ Corps Chronicles. Hopefully our God has been pleased to use this e-journal for His glory and the good of His people. What follows was the first paragraph in the first issue:

I send greetings to all fellow chaplains from the “Briar Patch” in Spout Spring, VA. Our Confederate forefathers had much greater difficulty communicating with one another than we do with all our electronic gadgets. However, the need for good communications is indispensable. Perhaps at times we can use this chronicle as a method of providing vital information.

The purpose of this publication is to honor the Triune God of the Bible, our Confederate ancestors and specially their chaplains; also, this e-journal is for the encouragement of the chaplains of the camps of the Sons of Confederate Veterans and others who have an interest in eternal things. This editor would like to append the introductory part of an article on “Special Providence” for this special issue.

“Stonewall” Jackson and Special Providence

By H. Rondel Rumburg

“I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: To set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise” (Job 5:8-12).

During the War of Northern Aggression Dr. Robert L. Dabney first became a chaplain of the 18th Virginia Regiment, and then was persuaded by Gen. T. J. “Stonewall” Jackson to become his Chief of Staff. After the conclusion of the strenuous Valley Campaign, Dabney was forced by his health to resign this duty in July of 1862. He continued to preach to soldiers as the Lord allowed and do what he could for the cause. When Gen. Jackson died Dabney was requested by his widow, Mary Anna Morrison Jackson, to write a biography of the great general and in those pages one becomes acquainted with Jackson’s pursuit of and then understanding of “special providence.” This brings us to consider “special providence” in the light of the life of the man they called “Stonewall.”

First, what is “providence?” God’s providence is His upholding and governing of everything He created. God in His infinite wisdom and power created the animate and inanimate world; God in His infinite wisdom and power continues to exercise His care over what He created and this is called “providence.” Since God originated the universe His works of providence are perpetual in its keeping.

The Catechism asks and answers: “What are God’s works of providence? God’s works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions” [Bap. Cat. 14; Shorter Cat. 11]. Just after Major Jackson moved to Lexington, Virginia he was made aware of the catechism’s importance. He was renewing his friendship with Major D. H. Hill just after moving to Lexington. On one occasion while visiting in Hill’s study a question arose about sin and Hill picked up the Westminster Shorter Catechism giving its definition of sin. The answer—“Sin is any want of conformity unto, or transgression of the law of God.” Jackson saw how succinct the catechism was and was impressed by its brevity and accuracy. The catechism was borrowed about a week and returned. Thomas thought it a model of English and sound doctrine. Hill then gave him a copy of the Westminster

Confession of Faith. During Jackson's second marriage he applied himself to learn the catechism since he was unable to do so in his orphaned childhood. Many a Lord's Day afternoon was spent in this pursuit.

God as God is in absolute control of everything. God rules and overrules, but is not the author of sin because he is sin's judge (James 1:13-17). God chose to allow evil (Acts 14:16). God chose to judge evil with evil (Rom. 1:26-32; Ps. 81:11-12). God chooses at times to bring good out of evil (Acts 2:23; 4:27-28; 13:27; Gen. 50:20; 1 Cor. 2:7-8). God may use evil to chasten those who are the objects of His affection (Heb. 12:4-14). However, the time will come when His elect are removed from the power and presence of sin forever (Rev. 21:27; 22:14-15). [For the best study on Providence read Lecture XXV in Lectures in Systematic Theology by Dabney].

One has described providence in the following way: "The operation is coextensive with the universe, and as unceasing as the flow of time." All God's attributes are engaged in providence. He provides food for the raven, and satisfies the desire of every living thing. The Bible shows us all nature looking up to and depending upon Him (Job 38:41; Ps 104:1-35; 145:15, 16; 147:8-9). God's Word uniformly declares that every occurrence, as well as every being, is perfectly under His control. There is no such thing as chance in God's universe, which rules out such things as evolution, fatalism or blind happenstance. Nothing is too minute for God, even so nothing is too minute for Him to preserve and control. Even the hairs of our heads have been numbered.

The Bible clearly teaches God's providential control (1) over the universe at large, Ps. 103:19; Dan. 4:35; Eph. 1:11; (2) over the physical world, Job 37; Ps. 104:14; 135:6; Matt. 5:45; (3) over the brute creation, Ps. 104:21, 28; Matt. 6:26; 10:29; (4) over the affairs of nations, Job 12:23; Ps. 22:28; 66:7; Acts 17:26; (5) over man's birth and lot in life, 1 Sam. 16:1; Ps. 139:16; Isa. 45:5; Gal. 1:15-16; (6) over the outward successes and failures of men's lives, Ps. 75:6, 7; Luke 1:52; (7) over things seemingly accidental or insignificant, Prov. 16:33; Matt. 10:30; (8) in the protection of the righteous, Ps. 4:8; 5:12; 63:8; 121:3; Rom. 8:28; (9) in supplying the wants of God's people, Gen. 22:8, 14; Deut. 8:3; Phil. 4:19; (10) in giving answers to prayer, 1 Sam. 1:19; Isa. 20:5, 6; 2 Chron. 33:13; Ps. 65:2; Matt. 7:7; Luke 18:7, 8; and (11) in the exposure and punishment of the wicked, Ps. 7:12-13; 11:6. (L. Berkhof, Systematic Theology, 168).

Providence is "foresight or forethought." The Greek word *pronoia* is translated "provision" and refers to that which transpires after having been thought out in advance (Rom. 13:14). When applied to God, it

expresses His infinite wisdom and unceasing power exerted in and over all His works. Providence is the opposite of “chance,” “fate” or “luck.” In relation to all things providence is universal, and nothing is too minute in providence. For moral beings it is special, and to converted beings it is particular. Each is an object of providence according to its capacity. God’s providence is concerned in a sparrow’s fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Providence is threefold: preservation, co-operation and government. God, who created all things, controls all things for the highest good of the whole as well as for His glory. Providence displays God’s omnipresence, holiness, justice and benevolence.

If the telescope reveals the immense magnitude and countless hosts of stars and planets which He created and sustains, then the microscope shows that His providence equally concerns itself with microscopic entities. Nothing is too small or inconsequential to God not even a hair on our head (as previously noted) or particle of dust that blows in our eye. We cannot explain fully why evil was ever permitted except at the discretion of God, but then God overrules evil for good and thereby displays His grace.

Secondly, what does “special providence” mean? “Special providence” often is used to refer to the providential acts of God in the lives of those made in the image of God or rational creation. Thus special providences are the special ordering of events as in answer to prayer or deliverance out of trouble. But special providence is within the scope of the will of God. Dabney asserted however, “We see, then, that all general providence is special,” as a result of God fulfilling His will. Consider “special providence” within the context of the Confederate era and its theology: the Confession of Faith and the Catechisms, etc. Chapter V, Section 7 of the Confession stated, “As the providence of God doth in general reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.” The Lord’s people were thus said to be taken care of in special providence.

Dr. R. L. Dabney in Lectures in Systematic Theology reminded, “God’s providence is efficient and almighty: it must then be special, or all its instruments God’s.... To exercise a general providence without a special is as though a man should form a chain without forming its links.” Writing about “Stonewall” Jackson’s view of Divine Providence Dr. Dabney stated in his Life and Campaigns of Lieut. Gen. Thomas J. Jackson, “God’s special providence is over all his creatures and all their actions, to uphold and

govern them; and that it is over His children for their good only. By that omniscient and almighty control all events are ordered, permitted, limited, and overruled.... It secures the action designed by God's intelligent purpose, from each created agent, in strict conformity with its nature and powers."

Prayer is implied in providence. Jackson was a man given to prayer as occurred even when he took a drink of water. Dabney explained that Jackson's view impacted his prayers: "His perpetual recurrence to this special providence was displayed in his prayers for the divine guidance of his own judgment." During the war Thomas wrote Laura, his sister, "To the prayers of God's people I look with more interest than to our military strength." This is why he so strongly believed that "all things work together for good" (Rom. 8:28).

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*This issue contains an editorial of your editor. Also, the Chaplain-in-Chief's message is included. You will also find our Chaplain-in-Chief's article titled "**Fear Them Not.**" Your editor has provided a biographical sketch of **Chaplain E. M. Bounds, Part IV**. Assistant editor, Mark Evans, has written an article entitled **Joy in the Storm**. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard of Rev. Moses Drury Hoge which is titled "**The Holy Mountains.**" Our **Book Review** is by Pastor Brant Seacrist on **King David's Confession: Psalm 23**.*

*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:

The 2018 National SCV Chaplains' Conference is now history. I want to thank all who worked so diligently in making these five services "a time to remember." We appreciate so much the hospitality of Pastor Andy Rice and the good people of Providence Baptist Church, Harrisonburg, Virginia. The Providence Church has opened its facilities for the past several years for the Chaplains' Conference. What a marvelous location for this spiritual event.

And ... what about that special music? It just does not get any better. Special thanks to Jacqueline Sprinkle and Miriam Clark for playing the piano and organ. Also thank you Jacqueline, Miriam, and Linda for the beautiful songs shared. We also express our sincere appreciation to Brother Lloyd Sprinkle for serving as the Conference Song Leader. This type of music is always such an important part of a worship experience.

And ... what about that preaching? Every sermon was spirit anointed! The Holy Spirit truly did His work in touching our hearts through the preached word. Thank you John Weaver, Andy Rice, Ron Rumburg, Mark Evans, and Herman White.

And ... a special announcement: All five of the services were recorded. You may order individual services (\$5 each) or the entire set of five (\$25, postage paid). Place your order via this email: wandmclark@aim.com.

I hope that you will begin now praying for the 2019 Chaplains' Conference and certainly make your plans to attend --- and since you are coming, why not fill your car and bring a car-load with you?

The next big event is the 123rd Annual Reunion of the Sons of Confederate Veterans in Franklin/Columbia, Tennessee, July 18-21. Two items of special note are the Chaplains' Prayer Breakfast at 7 AM on July 19 and the Memorial Service at 4 PM on July 20. I hope that you plan to attend both of these Reunion services.

Deo Vindice!

Ray L. Parker

Chaplain-in-Chief's Article

Dr. Ray L. Parker

"Fear Them Not"

The Lord told Joshua, that great Old Testament general, "Fear them not: for I have delivered them into thine hand: there shall not a man of them stand before thee" (Joshua 10:8). No military leader could ask for a more assuring promise. Joshua recognized that there was an enemy to face. He also understood their strength and tactics (vs. 5). He realized the possibility of defeat. In that threatening situation, Joshua did what every believer has opportunity to do, look to the Lord. The Lord responded to Joshua's faith with this wonderful promise of providential victory.

In the War against Southern Independence, the Southern people, along with their political and military leaders, looked to the Lord for provision. The Confederate States were filled with multitudes who had a Christian worldview. The Bible was believed. The clergy were respected. Churches were revered as places for worship. Prayers were offered. The face of God was sought. Chaplains, missionaries, and pastors were recruited to minister in the camps. The War was thus a spiritual as well as political and military struggle.

The Southern people recognized that a strong, determined enemy had come upon them. The enemy was well equipped, well supplied, and at times seemingly numberless. The enemy practiced total war against the population. Cities were burned. Crops were set afire. Populations were displaced. An honored culture was "gone with the wind." Yet, the Southern people persevered. It would have been easy to stop, to turn back, to give up. The people of the South pressed on to do their duty in a firm assurance that freedom, liberty, justice, and self-determination were worth the sacrifice.

Southern faith proclaimed, "Fear them not!" (Joshua 10:8). Southerners understood that it was never right to do wrong and that it was never wrong to do right. These committed people determined to do right even when the wrong was popular. General Robert E. Lee, a strong Christian, set a worthy example. When the Confederate Army moved into Pennsylvania, toward what would be the Battle of Gettysburg, Lee ordered that Southern soldiers respect the people and property. He determined that the Army of the South would not follow the example of the Federals with their burning and looting.

Over one hundred and fifty years separate us from the independence struggle of the South. Yet the detractors of the Southern cause still stand in strength. As lovers of history and heritage, we see their efforts to skew the facts and silence the truth. The Museum of the Confederacy in Richmond, Virginia is no more. The city of Lexington, Virginia (where Lee and Jackson are buried) will not allow Southern banners for the

celebration of Lee / Jackson Day. Washington and Lee University in Lexington, Virginia has removed Southern flags from Lee Chapel where General Lee is buried. The Virginia Museum of Fine Arts in Richmond will not allow the Southern flag to fly at the Confederate Memorial Chapel. It seems in the current culture, if it is Southern it must be opposed, removed, and denounced.

Our challenge in this culture is to follow the example of our ancestors. We must look to the Lord who is the author of truth and the founder of liberty and freedom. As Joshua, we must hear the Lord say, "Fear them not!" (Joshua 10:8). We must determine that we will press on and do our duty. We will not be silent. We will not stop, give up, or turn back. We will make public our heritage by every means possible. We will be faithful to our Camp meetings. We will be involved in our Division. We will pray for our national leaders and attend our Reunions. Whenever and wherever we can we will fly the Southern flag. Let our detractors see the Southern banner wave in the winds of freedom. They may say, "You cannot ...!" but our reply will be, "O yes we can!"

As Chaplains, we also recognize that our cause is above all else spiritual. In the Old Testament Joshua understood that the power of God was his only means of victory. As we minister in our Camps, like General Joshua, we need God's providential power. Satan, the power of sin, and the influence of the world will seek to destroy our men. Let us join with our Lord in their defense. Let us be faithful to pray for our men daily and to be an example for our men to follow. In all that we do let us point our men to Christ as Savior. As we stand for truth in the midst of multiple detractors, if we listen, we will hear the Lord say, "Fear them not!" (Joshua 10:8).



Chaplain Edward McKendree Bounds

(1835-1913)

**3rd Missouri Infantry
By Dr. H. Rondel Rumburg**

Part IV

After Wars End

E. M. Bounds headed home to Missouri, but could not remain. There was a need which he could not abate; Franklin was on his heart. He had seen the extreme atrocities of war at Franklin, Tennessee. Yes, he felt compelled to return to that war-torn city in order to become the minister of the Methodist Episcopal Church, South. The hatred of the Federal forces still permeated the place and the church facility was in a wretched condition. The Lord had blessed his ministry there during the final events in the war.

With war being over, a new start was needed. First he gathered some godly men who would join him in times of prayer. Pastor Bounds set up weekly prayer sessions that sometimes extended for many hours, and not for the sake of flaunting the amount of time, but because God was with them. Later people who were with him in his service for the Lord spoke of his praying and preaching,

Not a foolish word did we ever hear him utter. He was one of the most intense eagles of God that ever penetrated the spiritual ether. He could not brook delay in rising, or being late for dinner. He would go with me to street meetings ... and listen to the preaching and sing with us those beautiful songs of Wesley and Watts. He often reprimanded me for asking the unconverted to sing of Heaven. Said he: "They have no heart to sing, they do not know God, and God does not hear them. Quit asking sinners to sing the songs of Zion and the Lamb."

His ministry at Franklin saw the fire of heaven fall in a grand ingathering of souls. The revival lasted for weeks and around one hundred fifty people made professions of faith in the Lord Jesus Christ. There was the following testimony given of the effect of his ministry on a single individual:

"When I was only a lad," the former president of Kentucky's Asbury College, B. F. Haynes, wrote some 45 years later, "there came to Franklin, Tennessee, where we lived, as pastor of our church, the Reverend E. M. Bounds whose preaching and life did more to mold and settle my character and experience than any pastor I ever had. His preaching profoundly impressed me, his prayers linger until today, as one of the holiest and sweetest memories of my life, his reading of hymns was simply inimitable. Nothing was sweeter, tenderer, or more enrapturing to my young heart and mind than the impressive, unctuous reading of the old Wesleyan hymns by this young pastor ... in

a spirit, tone and manner that simply poured life, hope, peace and holy longings into my boyish heart.”

Bounds was not confined to the local church where he pastored, but he began an itinerant ministry as well. In his pastoral ministry after Franklin he was assigned to Selma and Eufaula, Alabama, and St. Louis, Missouri.

Family

During his ministry in Alabama, E. M. Bounds met Emma Elizabeth Barnett of Washington, Georgia. He went to minister in St. Louis and there the couple married in September of 1876. This marriage lasted just eight years when Emma died in 1884. Bounds was left with three children along with his wife’s deathbed request. There were three children: a son Edward and two daughters, Celeste and Corneille. The request she made was for him to marry her cousin Harriet. She believed Harriet would be the perfect wife and mother that the family would need.

He acceded to his wife’s request, but we do not know how long it took Harriet Alexander Barnett to accept her dead cousin’s desire. They married and the match Emma made was a good one; it was especially a blessing to E. M. The Lord added more children to his family. There were three sons: Samuel, Charles and Osborne; there were three daughters: Elizabeth, Mary and Emmie. During those years there was the loss of two children: Edward, age 6, from his marriage to Emma and Charles, age 1, from his marriage to Harriet.

Writing Ministry

At St. Louis he first worked as an assistant editor for the denomination’s St. Louis Advocate, which was a regional journal. He served nineteen months in this position and moved to Nashville in order to become the associate editor of the Christian Advocate, which was the official weekly paper for the entire Methodist Episcopal Church, South. His work in Nashville was ended in 1894. Charles Jennings noted:

On June 7, 1890 Rev. Bounds assumed his new duty as Assistant Editor of the M. E. Church, South official publication, the Christian Advocate. By this time many members wanted the National Conference to take a strong stand against worldliness. Due to his beliefs on strict holiness standards and his position favoring the role of evangelists in the church, Bounds resigned his position four years later. He quietly left the Christian Advocate, refusing any retirement pay and moved his family to Washington, GA. Rev. Bounds had been like a weeping

prophet to his Methodist Church whose leadership was now bent on compromise and profit. His invitations for ministry had stopped and he was now rejected by the National Conference. He then began to receive invitations for ministry from outside his Methodist Church. Wherever he preached the throngs gathered, the heavenly fire descended and hundreds found themselves under conviction of sin and confessing their new-found faith in Jesus Christ.

As mentioned, there was the final move of his family to Washington, Georgia. Here they took up residence in the Barnett family house. The final years of his life were spent in writing, praying and in an itinerate revival ministry. How appropriate his words, "The Church is looking for better methods; God is looking for better men." He was one of those men the Lord was looking for as God's use of him showed.

Rev. E. M. Bounds labored on until his final promotion. His wife Hattie Bounds wrote, "Washington, Ga., August 24, 1913: Doctor Bounds went home this afternoon; funeral here to-morrow afternoon." He died at age of 78 and was buried at Resthaven Cemetery.



Writing about heaven E. M. Bounds explained:

God has fashioned us for this heavenly life. He implants in us these heavenly desires. When we stand thus attested to heaven, thus looking toward heaven, thus longing for heaven, these are the marks of God's hand, the results of His work of grace in our hearts. He puts in us the Holy Spirit to keep the memory freighted with and alive to the fact of heaven, to keep the desires ardent for heaven, to keep the hands busy for heaven and to keep the taste sweet and fresh for heaven. God works this mighty heavenly work in us so that we look not at the things which are temporal, value not the things which are insipid and transitory, and strive not after the perishing things of earth.... True religion always makes little of earth and much of heaven.

He had published only two of his books: Preacher and Prayer and The Resurrection. Two friends took up the manuscripts and writings of E. M. Bounds to bring them into print, and this was how his other nine books came to publication. These friends were Rev. Homer W. Hodge and Rev. Claudius L. Chilton. This last mentioned friend wrote:

*Strike your tent, O pilgrim,
Gird your loins and follow on;
Soon your journey's ended,
'Twill bring thee to thy God.'*



Joy in the Storm
Mark W. Evans
Past Chaplain-in-Chief

Confederate Chaplain, J. William Jones wrote of chaplains who remained with the soldiers in their military duties: "At first the popular impression even among the chaplains, was that but little could be done during an active campaign except in the hospitals. But it soon appeared that the faithful chaplain who would stick to his post and watch for opportunities -- who was ready to resign his horse to some poor fellow with bare and blistered feet while he marched in the column as it hurried forward -- who went with his men on picket -- who bivouacked with them in the pelting storm -- and who went with them into the leaden and iron hail of battle -- who, in a word, was ready to share their hardships and dangers -- such a man had, during the most active campaign, golden opportunities of pointing the sick and wounded to the great Physician; the hungry to 'the bread of life;' the thirsty to 'the water of life;' the weary to the 'rest that remaineth for the people of God,' and the dying to 'the resurrection and the life'" [Christ in the Camp, pp. 249, 250].

Jones recalled Stonewall Jackson's exhausting marches that opened the door to spiritual blessings: "As the evening shadows began to gather on the mountain tops some of the best men would fall out of ranks and declare that they could go no further and it did seem that even 'the Foot Cavalry' could do no more. But presently the word is passed back along the line, 'The head of the column is going into camp.' Immediately the weak grow strong again, the weary become fresh, the laggard hastens forward, and there upon some green sward on the banks of the beautiful Shenandoah -- though like Jacob of old we had but the hard ground for our couch, rocks for our pillows and the blue canopy of heaven our covering --

we lay us down to rest, oh! so sweet after a hard day's march. But before the bivouac is quiet for the night there assembles a little group at some convenient spot hard by, who strike up some dear old hymn which recalls hallowed memories of home and loved ones, and of the dear old church far away, and which serves as a prayer-call well understood. From all parts of the bivouac men hasten to the spot, the song grows clearer and louder, and in a few moments a very large congregation has assembled. And as the chaplain reads some appropriate Scripture, leads in fervent prayer, and speaks words of earnest counsel, faithful admonition or solemn warning, 'Something on the soldier's cheek, washes off the stain of powder'" [Ibid., pp. 249, 250].

Jones recalled many of these blessings that came in the time of hard marching, fierce combat, and the quiet times in the camps. Through it all, the Christian message was spread through the distribution of Bibles, tracts, Christian literature, and especially through personal witness and the preaching of God's Word. The sermons were not the polished utterances of lengthy preparation, but the proclaiming of the old, old story of Jesus and His love. Jones said, "I doubt if we ever made better sermons than under the inspiration of the circumstances which surrounded us and the consciousness that we were preparing to deliver the last message of salvation which many of those brave fellows would ever hear" [Ibid., p. 251].

One example among many others was a tense event occurring when General Early's brigade faced Pope's army in its front, while the flooded Rappahannock was at their back. When word spread that a preaching service would begin, crowds gathered to hear God's Word. Jones said it appeared to him as "a solid acre of eager listeners." The chaplain recorded that during the singing "an immense rifle-shell fell in the center of the congregation a few feet from where the preacher was standing. It fell just between Colonel (afterwards General) James W. Walker and Captain Lewis N. Huck, of the Thirteenth Virginia, and found just space enough to wedge its way in between their legs without striking either. It was a 'cap shell.' The reverse end struck, and it simply buried itself in the soft ground, threw dirt on all around, but did not explode. There was, of course, a moving back from that spot, as it was supposed that the shell would explode, but the leader of the singing lost no note, his clear, ringing voice did not tremble, the song was sung through, the preacher announced his text, and the service would have gone on despite the interruption." At Colonel Walker's suggestion the crowd moved to the shelter of a nearby hill. Jones said, "I preached (from the text, 'Except ye repent, ye shall all

likewise perish')' as plainly and earnestly as I could" [Ibid., pp.253, 254]. For many, this was the last sermon they would ever hear.

One soldier who was converted soon after entering the Confederate army expressed his prayerful desire: "Oh, that none may fall in battle till at the feet of the Crucified One they have found joy and peace" [Ibid, p. 25]. Writing about the disappointments of the war in July, 1863, Rev. Dr. E. H. Myers provided timeless counsel concerning the blessings that come through faith in Christ: "God's peace and love, the joys and hopes of salvation, the sanctifying and comforting influences of the Holy Ghost, are not subject to human circumstances; and they may be ours amid every variety of calamity. But these are the fruits of the cultivation of personal religion; and, independent of every other consideration, the uncertainty of all other sources of comfort alone should be an inducement to us to betake ourselves to that refuge, to watch closely, pray much, believe with all our heart, and to cleave the closer to God, the louder the storm swells, and the more furiously the billows dash upon the wreck of earthly hopes" [Ibid., p. 607].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Rev. Moses Drury Hoge, D.D. (1818-1899), Virginian, was a minister of the Gospel of Jesus Christ who served as a Presbyterian pastor (54 years in Richmond, VA), a Confederate Chaplain, and also as a long-time editor and writer defending the Christian Faith and its principles applied to life and society.

"THE HOLY MOUNTAINS"

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Psalm Ixxxvii. 1-3.

It has pleased God to select mountain summits as the places of his most impressive manifestations of himself to men. Of course, he has not told us the reason of this. He could reveal himself in the valley or upon the plain. He could fill the valleys with his beauty and the plains with his glory, but he has chosen to take the mountain tops as the places for his most resplendent revelation of himself. With these lofty summits we have connected the most important events in biblical history. From these

mountain peaks hang suspended the great eras and the great events that mark the progress of the church of God in the world. So that when one becomes familiar with what is in the Bible with regard to the mountains, he gets a very tolerable acquaintance with the entire revelation which God has given us in his Word. There is a wonderful connection between sacred history and sacred mountains. It was upon Mt. Ararat that the ark rested, and that the human race began anew as if from a second Genesis. It was on the slope of Mt. Moriah that Abraham climbed, with Isaac behind him carrying wood for the sacrifice; and it was there that God provided the vicarious victim that prefigures to us the Lamb of God that taketh away the sins of the world; and it was upon the top of Mt. Moriah that Abraham's faith shone forth with a supernal luster. It was upon Mt. Sinai that God came down in thunder and fire to make known his laws to men, and to give that summary which no skeptic can believe could have been invented by a man like Moses — those ten immortal lines that underlie all the jurisprudence and governments of the world. No one but a man partially insane can believe that a plain, unlettered shepherd from Horeb could give a condensed law that could endure through all the changes, all the forms of civilization, from the beginning to the end of time. It was upon Mt. Carmel, that rises abruptly out of the water, with the blue Mediterranean breaking into silvery foam at its base, that the prophets and the priests of Baal held their mighty duel, when the truth was victorious and vindicated in the eyes of the nation. It was upon the summit of Mt. Nebo that Moses went up to the greatest height which he could reach upon the earth, and it was to that summit that God came down and took him higher. It was upon Mt. Hermon that our Lord was transfigured, and that mountain still seems to glow with something of the divine radiance that covered it when celestial visitors came down to commune with him respecting the things he was to accomplish at Jerusalem. It was upon Calvary, clothed with a sacredness all its own, that our Lord hung upon the bitter cross, where he purchased redemption for us. It was upon Mt. Olivet, when that redemption was accomplished, he went up to take the seat — the middle seat — on the celestial throne; and perhaps nothing gives to the mountains of Palestine a more peculiar tenderness than the associations we have between them and our Lord himself. "Seeing the multitude he went up into a mountain, and when he was set, he opened his mouth," and preached the first sermon he delivered, beginning with the ten benedictions. Oh! the solemnity of the mountains in the midnight air. Mountains were the oratory to which Jesus went, and where he held communion with his Father; and, therefore, we find that the mountains of Scripture show the trend of revelation; and I do not know what else to

compare them to that will so express the idea I wish to impress upon you — that these mountains through the Holy Land form the great piers of the bridge which spans all human history, from the beginning until the time when the curtain will drop upon the completed drama of the world.

When God's people were led away into captivity, one reason of the melancholy of their lives consisted in the fact that they no longer had a glimpse of the mountains to which they were accustomed. The plains of Nineveh and Babylon were unbroken by a single eminence. "They hung their harps on the willow when they remembered Zion" — the high and holy hill they had been accustomed to climb — that they went up three times a year to offer their joyful homage in the temple. And when the High-land regiments are moved to the East Indies or other low-lying parts of the world, they long for the wind-swept mountains of the north, with the little cottages nestling at their feet, where in their youth they learned to speak the truth, to love God and do right. So those mountains in the Scripture are made a symbol of refuge, of safety, of home.

When the patriot Bonnivard was imprisoned in the dungeon of Chillon, in a dark dungeon below the water, he sometimes made a temporary ladder that he might climb to the one small window and get a glimpse of the Alps, with their snow-clad summits and the torrents rushing: down their slopes, and the blue sky beyond; but his despondency came back when he went down to the darkness and slime of his dreary dungeon.

We may climb some Pisgah and look out on the scene which God has spread for our joy and comfort.

So we find much made of the mountains of Scripture as emblems of divine protection — the safety of those who find their refuge in them. "His foundation is in the holy mountains." That is, what God has founded is in the holy mountains : that which is dearest to God, namely, his church, has its foundation upon those great attributes which the mountain represents. "As the mountains are round about Jerusalem, the Lord is round about his people;" his righteousness, his power — great mountains of safety, of protection. When God wanted to establish that which is dearest in this world, he did not take the valley or the plain, but he took the mountain, where he based the church upon foundations firmer than the primitive granite that supports the other strata upon it that make the earth. And so the Psalmist says, "His foundation is in his holy mountains." It was impossible in ancient times for the tribes to go to Jerusalem without remembering as they approached the city how high it was above all the surrounding country; and, therefore, we always read in the Bible about going "up to Jerusalem." Some of the greatest cities of the world were built upon dead levels. It was so in Memphis, it was so with Thebes, it was so

with Tyre, it was so with Damascus, it was so with Baalbeck; but the city of Jerusalem was built upon its ancient hills; and, therefore, it is that we have, in the very opening verse of this Psalm, this great truth told us: the stability of the church of God, its foundations being the perfections of the Almighty, and the great covenants which he makes with his people, and the great covenants which he made with his Son. We carry out this idea to its fuller development, and find the church which had its foundation in Jerusalem become the church which had its foundation in the times of our Lord. It is built on the patriarchs and the prophets, Jesus Christ himself being the chief corner-stone!

*"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou canst smile at all thy foes."*

*"Beautiful for situation, the joy of all the earth was
Mount Zion." This was the city of the great King.
"Mark ye well its bulwarks, for here was the city of
the
great King!"*

And of Zion it is said, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." The word "Zion" by metonymy is put for the whole city. Zion, as you know, was a single mountain in Jerusalem. Upon it David built his dwelling. Nearby was Mt. Moriah, upon which afterwards the temple was built. But in the process of time the whole city took the name of Zion. Notice in the study of analysis how a word with one meaning grows by successive accretions as the ages move on. Zion once meant only a single hill, then the whole of Jerusalem, then it stood for God's ancient church, the church over which he was King in the days of the theocracy; and then when other times and dispensations came, God said, "I have set my King upon my holy city of Zion." Then the word expanded until it embraced the entire Christian Church. We have a beautiful example of this in the passage of Scripture I read. "Ye are not come to the mountain that cannot be touched; but ye are come to Mt. Zion, to the city of the living God, to the heavenly Jerusalem, to the innumerable company of angels, to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant." And if you want to see how a word continues to grow, you will turn over to the last leaves of the Bible (Rev. xiv. 1-3), and you will find that it is not only the church militant, but is

applied to the church triumphant! That mountain of infinite sanctity upon which God reigns is the Mt. Zion above, and it is designated as the Zion of God.

Now, it is true that "the Lord loveth the gates of Zion better than all the dwellings of Jacob." And why the gates? Because in ancient cities the gates are the fortified places, the emblem of the strength of the city, and you may ascertain the force necessary to capture a city by the strength of its gates. Then in times of peace the gates were the chief places of concourse — where men of influence and power sat and where they held their conferences. And in process of time the gates became the symbols of all that gave eminence and authority in the surrounding country over which it dominated. "The Lord loveth the gates of Zion" — that is, his whole collective church — "more than he loves the dwellings of Jacob." But we are not to think that this meant any disparagement to the separate homes inhabited by his people. The text does not say that the Lord does not love the dwellings of Jacob; on the contrary, it implies that he does love them — only that he loved Zion more. Surely he loves the pious households, where love and friendship meet, where the father is the priest, and where morning and evening prayers are offered, and where the children gather around the family altar, and where they are taught to speak the truth and to reverence the Sabbath, and to obey their parents. The Christian family is the foundation of the state; and the character of every republic, every kingdom, depends upon the character of the families that compose the nation. When God reigns in the family, then God will reign in the state; and although it will not be a theocracy, in the old definition of the word, that people will be a people whose God is the Lord, and that nation will have the exaltation that righteousness brings. The Apostle sent his salutation to the church in the house, and so long as there are apostolic, evangelical churches in households, there will be the same kind of churches in the commonwealth, nation, world. How dear to God are his people, bound together by the ties of holy affection; but dearer is the collective church: sweet the songs that go up from the family altar, but richer are the harmonies and grander the anthems that go up from the entire church of God. As the world turns on its orbit, and as the world revolves the bright sequence runs — the collective prayers and praises of his people ascend to him! And God loves the church because the church in its united capacity, with its organized departments of holy work, can do more for the advance of his kingdom than individual families can do. The church is the repository of his truth, the place for the administration of his holy sacraments. The church contains an order of men who have to stand up in the presence of the multitude, and remind them of their obligations

to God. No matter what form of government they are under, God maintains between the human race and himself the proper relation. It is the office of the church to preserve this Bible in its purity, its integrity, and to translate it into all the tongues that are spoken on the earth, and then send men to all parts of the earth with it. The church is dear to God. It is the place where the cross is lifted high. Every faithful minister of God lifts up Christ on the cross, and Christ fulfills his promise when he says, "And I, if I be lifted up, will draw all men unto me." The church is the place where more people are converted than anywhere else. The Word is salvation to everyone that believes. As the church is the conservator of the truth, men ought to admire the church on this account. The church is the starting-place of every benevolent enterprise the world has ever known, for the lifting up of the fallen, and for the reformation of the vicious. People ought to recall that the first hospital was originated by the church. Beautiful was the spectacle of the hospital, in which the poor, the infirm and the maimed were gathered. So beautiful was this that Julian the Apostate, to recommend his heathen doctrines, began to establish hospitals as a matter of policy. He wanted to decry Christian influence by showing that heathenism could do the same thing. If you go to heathen cities now, you will find that almost the only measures instituted for the relief of the poor and suffering are the measures instituted and carried out by the churches and by the individual members of the churches. Therefore, the church has claims upon the men of the world that the men of the world should honor. "God loveth the gates of Jacob," but he loves the church itself better than the individual household, for there is his throne, there is his altar, there is the refuge, and there is the home of his people, and from it emanates all influences that are designed to bless the world. Then, my friends, I do not know of anything more natural than that if God has this regard for his church, that all men for whose benefit the church was organized should come to it, and give it all the help they can by their influence, their time, by everything that can advance its influence in the world. For God says, "I have chosen Zion; this is my rest; here will I dwell; for I have desired it." God makes Zion glorious by the incarnation of his Son; he makes the church the body of Jesus Christ, he being its Head; he makes the church the place where the Spirit dwells, and sends forth quickening, consoling, sanctifying power; if he makes the church the one luminary that shines through the sin-darkened world, ought not every fair, right-minded man come up to the help of the church with all that he can bring? Oh! what a lamentable mistake men make. Men that think they must have perfection before they become members of the church, forgetting that the church is the training-school, the place for every man who is sorry for his sins, who

relies upon Jesus Christ as his Saviour. Every man who feels these things should be a church member. There are many who say, "I know I am a sinner." They should go on and say, "I come to thee, O Saviour, to save me from my sins." Every man is welcome who can say these things. My friends, if the dear Lord came into the world to preach his own gospel, and then died upon the cross to give you salvation, do not you think he has some rights?

Do not you think Jesus Christ has some rights — rights to your love, reverence and service? Christ loved the church and gave himself for it. He gave his tears, he gave his toil, he gave his blood; and now he turns to you and says, "My friend, my friend, what are you doing for the church I loved? You have the responsibility of souls. You have immortality. What are you doing for me?" My friends, if every man in this house knew the possibilities of their lives, it seems to me they would leap for joy. I cannot frame a sentence in this pulpit that can adequately express that thought. If a man has health to come to the house of God today, he can obtain salvation by simple acceptance of it. And when I think of this life, this eternal life, that cannot be numbered by hundreds of centuries, and then remember that many of the men here have only a few years before them — when they think of the possibilities of their life, they should leap for joy. Who will may come and say, "I recognize thy claim and my duty, and I trust thy promises; and although I am a poor, weak creature, I rely upon the promise that I shall be helped, and believe that I shall go on from strength to strength until I shall rise in the city of God."

"Glorious things of thee are spoken, Zion, city of our God." So I close with reference to that. Glorious things are spoken of the city of our God! I wish you would go back and recall the names of the men who have spoken in Jerusalem. Only think of the kings who have walked those streets! Only think of the prophets who have sung its praises. "Glorious things are spoken of thee, O city of God." We have an ancient city, venerable for its antiquity and memories on the banks of the Tiber. Philosophers, orators, poets have walked through the streets of Rome, but, my friends, did men walk through its streets whose names can be put by the side of David, and Solomon, and Isaiah, and the apostles, and the martyrs? Oh! glorious men have spoken in thee, O city of my God! Such a succession of men as this world never saw before. And the men that spoke in ancient Athens, what are they now but dim shades? Is there any man in this house who is better to-day because of all that Socrates or Plato ever spoke? They please the intellect, but what have they ever done for the real good of the world? But, my friends, the names of David, of Isaiah, of Paul; the names of such men as Athanasius, or Augustine, such men as Knox, Luther, Calvin, and Huss,

that have shaken society and revolutionized the world – to whom shall we compare them?

If I had time this morning, I would read you the whole of this sixtieth chapter of Isaiah. I do not know of anything more inspiring than the sixtieth chapter of Isaiah, in which he gives that glowing picture of the manner in which the church shall be enlarged as all men contribute to its glory, laying down their treasures; as science comes, and genius comes, and harmony comes, and devotion comes, as the world comes, and gives its treasures into the church of God. If anything is finer, it is the twenty-first chapter of Revelation, when all this is performed, and the eye glistens when St. John says, "I saw the new Jerusalem, arrayed in the glory of God." And when he goes on to speak of the characteristics of the city of God, and declares that there is no sun, because the Lamb is the light thereof. And when he says there is no pain – no pain of body, no anguish of heart; and where his servants shall serve him, and where the redeemed shall be blessed for evermore. "Glorious things are spoken of thee, O city of God." Let us be servants in thy palaces; let us serve at thy altars; let us be partakers of thy glory!

"Blest seats! through rude and stormy scenes, I onward press to you!"



Book Review

King David's Confession: Psalm 23

by H. Rondel Rumburg

(c) 2017, SBSS, softback, 273 pages, with Scripture Index

Reviewed by Pastor Brant Seacrist

The adage "familiarity breeds contempt" has been attributed to various persons including the Puritan Richard Baxter. It's message certainly finds an application with the Twenty-third Psalm. It is one of the best known and most recognizable of all Scriptures. It is recited on occasions of all kinds. It is often requested as a reading at funerals even from non-believers. The tendency would be to think of it then as being highly revered when in fact there may be few who hear it or read it that have anything other than a superficial understanding of it. They recognize to a degree poetic beauty, rhythm, and symmetry. They honor its traditional use in a ceremonial way. But, they neither know nor honor the Lord as their shepherd nor enter personally into the experience that David describes. Anything short of fully exalting this essential role of Christ in the life of believers is contempt.

Much has been written concerning the Psalm, and it is worthy of such attention. It has been analyzed and exegeted from many perspectives and most may be read with great profit. The voluminous amount of material may lead one to ask, "What else can be said?" The perspective from which Dr. Rumburg approached his study in this Psalm is refreshing to say the least. He has plumbed the depths of the Psalm while maintaining a living objectivity regarding who wrote it and what is written. It is truly a confession of faith and one given under divine inspiration and we never lose sight of this as we proceed through the book. David is sharing his own experience with his reader and directing the attention of all to the Lord who is his Shepherd. The author of this book takes us by the hand and leads us to see who and what David saw and reinforces the experience with ample illustration and the call of many others to witness to the truths found herein. It is evident that such has been and is the experience of the author of this book.

An artist could depict the scenes the Psalmist describes and would no doubt be applauded at the pastoral rendering of it all. A witness could talk of having been there. When the Psalmist describes, in such high terms, his relationship with the Lord as his Shepherd, Dr. Rumburg bids us discover the same relationship in our own heart so that David's words become our words. When the Psalmist tells of the Lord making him "to lie down in green pastures," we are bidden to enter into such a repose as is directed by our Lord. And so, we are led through the Psalm with a view to both understanding of divine intent and experiencing what David enjoyed in the assurances he describes.

In each of these scenarios we are struck by the beauty of the figures used. But, we are further led to embrace each of them as our own. Each is made a matter of the heart as well as the mind. Each is made to fit beautifully in the composite picture of the identity of the Shepherd with His sheep. They hear His voice indeed and in following Him they blessedly and confidently discover what only the redeemed of the Lord may know – He is their Shepherd!

Many may be able to recite this Psalm by heart. Many may ably express the meaning of the various figures and even relate it to their own devotion to the Lord. We are taken, in this book, into the experience of David and the devotion of one who delights in sharing the treasures of the Lord with others. Many things already known and enjoyed are often made more sweet by being called to share them with another. The joys experienced by a dear brother will be to the delight of all who enter into these pages with the expectation of being renewed and refreshed in the wonders of The Lord our Shepherd. Even as we are led to what might be

familiar territory we see the same things through another set of spiritual eyes and experience blessed confirmation and reconnection wherein Christ is exalted and we are built the more in the most holy faith.

It is certain that many saints have benefited greatly from reading the words of David and that many more shall. A re-visitation under the guidance of one skilled in presentation and personally touched by the experience is invaluable to all. That is what we have in this volume. I had previously heard Dr. Rumburg preach a good deal of what is found here. Even so, it was with wide-eyed and heavenly wonder that I gratefully digested these pages and so commend this work to all.



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.