

Chaplains' Corps Chronicles of the Sons of Confederate Veterans

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

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

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

Chaplain J. Wm. Jones

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Quote from a Confederate Chaplain

“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.”

Chaplain James Nelson

44th Virginia Regiment



Editorial

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

Please place the following date on your calendar, **May 16-17, 2019 for the Chaplains Conference** at Providence Baptist Church in Harrisonburg, Virginia. Brother Andy Rice is the pastor and Brother Lloyd Sprinkle is former pastor. Also, please be in prayer for the conference.

Fighting the Good Fight

There is one thing that all the soldiers of the Lord should desire, and that is to acquit themselves well in fighting the good fight of faith. Paul declared to young Timothy his son in the ministry, “I have fought a good fight, I have finished my course, I have kept the faith” (2 Timothy 4:7). Oh, that every child of God could truthfully make that declaration.

[1] “I have fought a good fight” is an expression that Paul used often (1 Cor. 9:25; Col. 1:29; Phil. 1:27, 30). The word Paul used, by the guidance of the Holy Spirit, was the same as was used of the Greek games or athletic contests wherein the athlete struggled and contended desperately to win the prize, thus pushing his body to the point of collapse. Paul fought this agonizing match to the finish. “It had been a fight against Satan; against the principalities and powers, the world-rulers of this darkness in the heavenlies; against Jewish and pagan vice and violence; against Judaism among the Galatians; against fanaticism among the Thessalonians; against contention, fornication, and litigation among the Corinthians; against incipient Gnosticism among the Ephesians and Colossians; against fightings without and fears within; and last but not least, against the law of sin and death operating within his own heart” [William Hendriksen, 315]. But Paul finished with a victory.

Gen. Thomas J. "Stonewall" Jackson said to C. F. Fry a colporter who had just been introduced to him, "I am more anxious than I can express that my men should be not only good soldiers of their country, but also good soldiers of the Cross." The need is not only good fighters, but to fight the good fight. Yes, to finish the course as good soldiers is essential.

[2] "I have finished my course" Paul declared using a metaphor of the runner at the games. Remember what Jesus said to His Father, "I have glorified Thee upon the earth; I have finished the work which Thou gavest me to do" (John 17:4), and on the cross Jesus said, "It is finished, and He bowed His head and gave up the ghost" (John 19:30). Paul had been in the race with his eyes on the goal, with all the exertions and difficulties required and still he had finished his course well. Paul had written, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24 see also verses 25, 26). This is why you run to obtain or attain the finish line.

[3] "I have kept the faith." There was no desertion with Paul. Perseverance was a mark of grace in the life of Paul as he served his saving Lord. He had kept his profession of faith without wavering, and his doctrine of faith which had been committed to his trust. Calvin explained, "This may have a twofold meaning, either that to the last he was a faithful soldier to his captain, or that he continued in the right doctrine. Both meanings will be highly appropriate; and indeed he could not make his fidelity acceptable to the Lord in any other way than by constantly professing, the pure doctrine of the gospel." Paul had walked by faith, preached the faith once delivered to the saints which had been committed to him. Paul had won "the good fight," "the race," and "kept the faith." The Apostle is in the departure zone and is not exaggerating, but completing his task. He is aware that he shall soon give an account of his labors for the Lord.

A noble young soldier who fell at the Battle of Gaines Mill on the 27th of June, 1862, said to his fellow soldiers who offered to carry him to the rear: "No! I die. Tell my parents I die happy. On! On to victory! Jesus is with me, and will give me all the help I need." His departure was at hand.

J. C. Granberry chaplain of the 11th Virginia Regiment gave us the proper view of the present injustice of Social Justice: "Some narrow and prejudiced Federals may not be able to understand how it was possible for those men to be saved without repenting of 'the sin of rebellion.' We cannot waste time on them." And might I add neither should we apologize for Paul, Abraham, Isaac or Jacob for they were God's faithful servants.

Chaplains Conference

May 16-17, 2019

Providence Baptist Church

1447 Erickson Avenue

Harrisonburg, Virginia

Pastor Andy Rice

Thursday Evening Session

7:00 P.M., Past Chaplain-in-Chief Cecil Fayard, *The Bible's Integrity and Preservation*

Friday Sessions

9:00 A.M., Present Chaplain-in-Chief Herman White, *The Word of God Relating to the Great Revival in the Southern Armies*

10:45 A.M., Past Chaplain-in-Chief Mark Evans, *The Effect of the Word of God in Gen. R. E. Lee's Life*

1:00 P.M., Past Chaplain-in-Chief Ron Rumburg, *The Effect of the Word of God in Gen. "Stonewall" Jackson's Life*

2:30 P.M., Past Chaplain-in-Chief Cecil Fayard, *The Effect of the Word of God in President Jefferson Davis' Life*

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on [The Virtuous Women of the South](#). Your editor has provided a biographical sketch of [Chaplain George Boardman Taylor, Part IX](#). Assistant editor, Mark Evans, has written an article entitled [More than Remembrance](#). Please find in this issue a speech by the Honorable John Eidsmoe on [Confederate Memorial Address](#). This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard, preached by Rev. Stephen Elliott and is titled [This is Mine Infirmity](#). Our [Book Review](#) by Judge Bill Graves is on the unique set of three books, [Historical and Theological Foundations of Law](#).

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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- *Book Review: *Historical and Theological Foundations of Law*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. My message will be shorter than I planned for the month of April. The month has been taken up to a large degree looking after health issues of my beautiful wife, Shirley. Besides other issues she had a heart attack and was in the hospital from April 15 to 22, and then was transferred to a rehab facility. I usually am there either 3 times a day or twice for sure. May I say thank you for your prayers for Shirley, and special thanks to Dr. Ron Rumburg and Mark Evans for getting the word out for your prayers. Shirley counts them both as special friends, and I know they count her the same.

For my message this month I am going to share something relative to the women and girls of the South. At the same time I say thank God for those ladies today that honor their Confederate ancestors by being the consummate Southern Belles that they truly are.

The Valorous Women of the South

Proverbs 31:10, "Who can find a virtuous woman? For her price is far above rubies."

In the month of May special tribute is paid to the ladies on Mother's Day. In this article I would like to pay tribute to the mothers, daughters, and even grandma for their heroic sacrifices during the War of Northern

Aggression, as well as the awful time the occupying heathen Reconstruction.

I want to begin with excerpts from a page just inside Michael Grissom's "Southern by the Grace of God." And though it is mostly about the soldiers it surely could apply to the Southern ladies also.. From the London Times 1862: "The people of the Confederate States have made themselves famous. If the renown of brilliant courage, stern devotion to a cause, and military achievements almost without parallel, can compensate men for the toil and privations of the hour, then the countrymen of Lee and Jackson may be consoled amid their sufferings. From all parts of Europe, from their enemies as well as their friends, from those who condemn their acts as well as those who sympathize with them, comes to tribute of admiration...The details of extraordinary national effort which has led to the repulse and almost to the destruction of an invading force of more than half a million men, will then become known to the world, and whatever may be the fate of the new nationality, or its subsequent claims to the respect of mankind, it will assuredly begin its career with a reputation for genius and valor which the most famous nations may envy."

Only the Lord knows all of the record of the great sacrifices that the female Confederates made. They had to look after their children, do the man's work on the farm to try to raise their food, and many were trying to make articles of clothing for their men at war. They were always in danger from cowardly pillagers robbing them of their money, food, animals, etc. No small danger was that threat of the women and their daughters being raped, and even kidnapped or murdered.

Besides this heavy responsibility of keeping things going on the home front the wives especially must still have been very lonely. The soldier away at war may have been longing to see his wife; but wasn't the same true of the wife longing to see her husband? But through it all the women not only supported their men, but they essentially were pushing them in a patriotic frenzy to do their duty. My Real Son father said that his father, Pvt. David Edward White, Co G, 21st Regt, N. C. Troops, said that there were times when some would talk of deserting, or some at home recovering from wounds would think about not going back. But no, they did not follow through on it. Why? Dad said that my grandfather told him that the women would have shamed them outlandishly if they had done so.

And then during the outrageous years of being under military occupation they were in continual danger from the blue coats and Freedmen plundering and raping. One young Mississippi woman in writing to her friend Lou Irby said among other things about being under Federal occupation, "I wore my pistol all the time," January 27, 1863 she wrote from Holly Springs, Mississippi to this friend that as the Yankees came through her Pa was out in the field and they shot at him 3 times. One of the balls passed under his left arm, one by his ear, and the other through his hat. They knew he was an unarmed civilian too, Lou, I'll tell you what the cowardly rascals have no respect whatever, for age, nor sex." She went on to tell her friend that the blue coats would come 30 or 40 at a time, and take everything to eat they could lay their hands on, & break, destroy, & steal everything they wanted to...all our mules, horses and wagons were taken, 42 wagons were loaded (by them) with corn out of our cribs. I'll tell you what I thought we would certainly starve." These excerpts were from "Heroines of Dixie" Katherine M. Jones, editor, pp 216, 217.

'Tis is a mere drop in the proverbial bucket of what the low down, invading, murdering, thieving, raping, lying heathen of the north did to the civilians of the South, both during the war years and Reconstruction. They tell us today to "just get over it;" but I do not want to get over it, and I certainly do not intend to forget it. For to me it would make me feel like a traitor to our great Confederate ancestors and all that they suffered for the Cause of freedom. Also their bequeathing the love for the Bible and the truth of the salvation that is in Jesus Christ alone.

*In Christ, and
For Their Memory and Cause!*

*W. Herman White
Chaplain-in-Chief*





Chaplain George Boardman Taylor

(1832-1907)

25th Virginia Regiment, Post Chaplain Staunton, VA

By Dr. H. Rondel Rumburg

Part IX

After Appomattox Court House Return to the Chaplaincy of the University of Virginia

Dr. John A. Broadus had contacted Dr. Taylor about returning to the Chaplaincy of the University of Virginia. Before his wife's death they had discussed a plan to return to Virginia in order that their children might not be quite alienated from their native land. This led Dr. Taylor to obtain a furlough from the Italian Mission in 1885. Thus he accepted for the second time the chaplaincy of the University of Virginia fifteen years later. He received the following letter from Professor Noah K. Davis of the university,

Dear Sir and Brother: On learning a week or two ago that you would probably be willing to become our University chaplain at the next term, I took the liberty of consulting with several of my colleagues about it and, having their approval, I laid the matter before the faculty at their last meeting. Although far in advance of the usual time for an election, they at once embraced the opportunity, and you were formally elected chaplain for the ensuing term with a cordiality and a unanimity that could not possibly be surpassed, and I was authorized to communicate the fact to you, asking for a definite response when it may suit your convenience. The prospect of having you with us, and in this intimate relation, is a matter of general congratulation.... Will you allow me to add that amidst the general congratulation there is a deep note of sorrow that you return alone. Every one says, "Alas that Mrs. Taylor is not to be with us too!" For myself and my wife it is a special source of sorrow, for we learned not only to admire but also the easy

lesson to love her, and our hearty sympathies are with you in your great loss. You will not be less welcome to our hearts and homes, and I pray God to direct and bless your coming....

*Truly your friend and brother,
Noah K. Davis*

Dr. Taylor replied from Lucerna, S. Giovanni, Italy on July 13, 1884,

*Prof. N. K. Davis,
University of Virginia.*

My dear Sir and Brother: I have received your kind letter of June 24th, communicating the action of the faculty of the University of Virginia, electing me chaplain for the next term. It will give me great pleasure to accept the position, and as soon as I receive the consent of the Foreign Mission Board, which I have no doubt will be cheerfully given, I shall send my formal acceptance. I was aware that the next term does not begin till October, 1885, but in writing to Dr. Broadus of my willingness to have my name mentioned in connection with the chaplaincy, I did not anticipate so prompt action. Besides, I desired that, if elected, it might be without rivalry, as my relation to Southern Baptist ministers is delicate and, moreover, I wished time in order to consult the Foreign Mission Board and make needed arrangements, and to leave ample opportunity for selecting another chaplain in case I could not go. I heartily thank the faculty for the exception made in my case of an early election, and also for the cordiality with which it was made. My own feeling for the University of Virginia has always been a blending of admiration and affection, and to be its chaplain is for me both an honor and a privilege.... Yes, it will be unutterably sad to return home without my wife, but it is unutterably sad to remain here or indeed to live at all without her.... One comfort in going home will be that I shall be carrying out her wishes in regard to our children, who in every way need the change. I have no other plan than after filling my term to return to Italy and end my days here. I cannot sufficiently thank you for your kindness in the matter.

With this set up Dr. Taylor wrote to Dr. H. A. Tupper, the corresponding secretary of the Foreign Mission Board. He explained the conviction that he and his wife had regarding a prolonged visit home for the physical, intellectual and social needs of their children. Dr. Taylor explained that he had written Dr. John A. Broadus giving him authorization as a friend of

the Foreign Mission Board and of the University of Virginia if he thought it conducive to mention his name as the next Baptist chaplain. A copy of Professor Davis' letter regarding his election was sent.

The summer of 1884, the family spent in the Waldensian Valleys, one of their favorite places. Early in the fall, Mary, his oldest daughter, went to Leipsic, Germany to spend the winter in study. The niece, Miss Janie T. Prichard, returned with the rest of the family to Rome. She took charge of the housekeeping and looked after the children. Then in July 1885, they set out for home via way of London where he hoped to go hear C. H. Spurgeon before leaving.

They boarded the steamship, Anchoria, the last of July, and they crossed the Atlantic toward home. Reaching American soil, the family spent a few days in Baltimore, then went to Newport News, and then to Wake Forest, before arriving at the University of Virginia. The children were sent in various directions for education.

Dr. Taylor became anxious over sermon preparation as he sought to be ready for the chaplaincy and speaking again in English instead of Italian. He was asked to supply Charlottesville Baptist Church shortly after arriving. He addressed the Sunday School there on Italian mission work. His son George, who had been in the country for education, came for a visit. George had preached the last two Lords Days at Dr. Taylor's old church in Staunton.

There were times as chaplain that he could not make his preaching appointments. His physical system was weak, and he was often confined to the bed. He did the best he could and was able at times to preach and even preach elsewhere.

D. L. Moody spoke for them at the university in the spring of 1886, which impressed the students and faculty. After Moody left, Dr. Taylor sought to keep the meetings going. Dr. Taylor, with great joy, was able to speak of a blessed revival from the Lord which was visited on the community. The following May he attended the Southern Baptist Convention in Montgomery, Alabama, and he was elected one of the vice-presidents. There he made an address on Italian Missions which was a surprise to many.

During his chaplaincy there was such interest that this resulted in the erection of the gothic chapel. The spring of 1887, Dr. Taylor invited Dr. Edward Judson to spend a week at the university in preaching a series of messages. Large crowds of students came with good result. Dr. Taylor made some brief visits to Chapel Hill, North Carolina, where his two sons were. One was a pastor and the other was a student. He also went over to Wake Forest.

Dr. Taylor rejoiced during those two years to be able to be with friends on the faculty and to minister the Word of God to the students as well as faculty. The plans of his wife and his were realized for their children to return to their homeland and family. Now the time had come to return to continue the Lord's work in Italy.



More than Remembrance

Mark W. Evans
Past Chaplain-in-Chief

Remembering our Confederate relatives is a duty and a privilege. Yet, we have more than memories -- we learn from them how to live and what to believe. By the same principles, their fathers and grandfathers defeated British tyranny. Today we face tyranny once again. We contend with a locust plague of corrupt politicians, bureaucrats and degenerates. Our relatives would not have tolerated what has now become normal.

General Robert E. Lee had immense respect for Revolutionary War patriots. His father, Major "Light Horse Harry" Lee, led his light cavalry brigade into a bold attack upon a British stronghold at Paulus Hook, New Jersey. He departed with 158 prisoners. As Lt. Colonel, he gained laurels by his feats in the Carolinas, pushing Gen. Cornwallis to Yorktown. He was a close friend of George Washington, and wrote a resolution honoring our First President, stating that he was "first in war, first in peace, and first in the hearts of his countrymen." General Lee was affected by the principle expressed by words of his father, "Virginia is my country; her will I obey, however lamentable the fate to which it may subject me" [Jones, Life and Letters of General Robert E. Lee, p. 19].

The South's chieftain was not alone in his respect for Revolutionary War patriots. He put iron in the hearts of those under his command when he wrote in General Order, Number 7 on January 22, 1864:

Soldiers! you tread with no unequal steps the road by which your fathers marched through suffering, privation and blood to independence!

Continue to emulate in the future, as you have in the past their valor in arms, their patient endurance of hardships, their high resolve to be free, which no trial could shake, no bribe seduce, no danger appall: and be assured that the just God, who crowned their efforts with success, will, in His own good time, send down His blessing upon yours [Christ in the Camp, pp. 57, 58].

The American struggle for liberty had its foundations in the sixteenth century Reformation that delivered numerous countries from civil and ecclesiastical tyranny. Egbert Watson Smith wrote: "At the time of the Revolution the estimated population of our country was 3,000,000. Of this number 900,000 were of Scotch or Scotch-Irish origin, 600,000 were Puritan English, while over 400,000 were of Dutch, German Reformed, and Huguenot descent. That is to say, two thirds of our Revolutionary forefathers were trained in the school of Calvin" [The Creed of Presbyterians, p. 119, 120]. John Calvin was one of the chief Reformers who expounded the sacred Scriptures and delivered multitudes from centuries of ignorance, superstition, and false teaching. Tyrants and potentates were revealed in their true character. The Bible had been a "forbidden book." Once its doctrines and practices became known, fiery stakes, imprisonments, tortures, and exiles could not stop souls from embracing the truth. Entire nations were changed and a new era of freedom dawned upon the world. Many who populated the colonies were heirs of the Reformation. Our modern religious and civil liberals who reject the Bible and its authority are now leading many into a new Dark Age.

James H. Thornwell, Southern Presbyterian theologian, influenced South Carolina to secede from the Union. Some ten years before that event, Thornwell identified the opposing forces: "The parties in this conflict are not merely abolitionists and slave -holders -- they are atheists, socialists, communists, red republicans, Jacobins on the one side and the friends of order and regulated freedom on the other. In one word the world is the battleground -- Christianity and atheism the combatants, and the progress of humanity is at stake [cited by Greg Singer, A Theological Interpretation of American History, p. 84].

Our relatives' fierce struggle to preserve constitutional liberty and States' rights seems to have failed. Yet, the war is not over. As we honor our relatives we also should fortify ourselves with the principles that gave them strength and valor. Many of their beliefs are found in God's Holy Word. It is certainly honoring to our ancestors to prayerfully read our Bibles. After the war, Confederate Chaplain John L. Girardeau wrote:

"The blood, the precious blood of our brethren, may seem to have been drunk up by the earth in vain -- but whatever of truth, whatever of right, whatever of pure and lofty principle there was for which they contended and for which they died, may, in another day, in some golden age, sung by poets sages and prophets, come forth in the resurrection of buried principles and live to bless mankind, when the

bones of its confessors and martyrs shall have mouldered into dust"
[Blackburn, The Life Work and Sermons of John L. Girardeau, p. 129].



CONFEDERATE MEMORIAL DAY ADDRESS

22 April 2019

John Eidsmoe

Lt. Colonel, USAF (Ret.), Chaplain (Colonel) MSSG

American by birth -- Southern by the grace of God! I come from a true Southern state, South Dakota, and I am honored to be probably the first Dakotan to give the Memorial Day address at the capital of the Confederacy.

Last week I had a conference call with a man from Michigan, another from Massachusetts, and another from Connecticut. I told them I couldn't do a follow-up call Monday because of Confederate Memorial Day. When they asked what I was talking about I asked, "Don't y'all celebrate Confederate Memorial Day in New England? You should! We celebrate Yankee Memorial Day in Alabama!"

I first visited Alabama in January 1972 for Air Force Judge Advocate training at Maxwell AFB. I loved it, returned many times for Reserve duty and training, and in 1990 we decided to make Alabama our home. One reason I'm proud of the Air Force is, we are the only branch of the United States military that never took up arms against the Confederacy! Maybe that's why Montgomery and Maxwell Air Force Base have always had a great relationship.

Some come to Alabama because they hate the South and want to change it. I came to Alabama because I love the South, see much good in it, and want to preserve it. As much of America is degenerating into lawlessness, irreverence, idleness, and immorality, in the stability of the South, in the cradle of the Confederacy, may lie our last hope for the preservation of this nation.

But my Southern sympathies began much earlier in life. As a child growing up in the 50s, I remember one of my elementary school history texts explaining the factors leading up to the War. It told of Daniel Webster of New England, who believed the Union should endure forever, and I thought, that's a noble idea. But then it said John C. Calhoun of South Carolina was for state's rights; he believed a state had the right to leave the Union if it wanted to -- and I thought, Calhoun's right; states

should be able to leave if they want to. Looking back, I guess, on that day in an elementary school classroom, this kid became a Confederate.

In later years I would study Calhoun in greater depth and would realize what a great constitutional thinker he was. He wrestled with one of the thorniest problems of representative government: How do we give voice to the will of the majority, while protecting the rights of the minority? In his Disquisition on Government and his Disquisition on the Constitution, Calhoun explains his theory of concurrent majorities. The majority in Ohio may favor one policy, while the majority in Massachusetts may favor another. Decentralized government, in which most decisions are made at the state and local level rather than at the federal level, is a key part of Calhoun's solution. But suppose we need a national policy, and the majority of the nation favors Ohio's policy? That's where Calhoun's doctrine of nullification comes into play: The majority can enact a law that is policy for the nation, but the majority in Massachusetts may opt out by nullifying that law. The law then applies across the nation, but not in Massachusetts. Calhoun saw nullification, not as divisive, but as the safety valve that could keep the nation from falling apart. By giving the States the freedom to be different, the majority could have its way, the minority could be different, factions could get along, and the nation could stay together.

I use Massachusetts as an example, because nullification actually began in the North! Daniel Webster himself, opposing conscription for the War of 1812, called upon the New England states to interpose against it, saying it is "the solemn duty of the State Governments to protect their own authority over their own militia, and to interpose between their citizens and arbitrary power."

A few years earlier, in 1809 Governor Jonathan Trumbull convened the Connecticut Legislature because President Jefferson had commenced an unconstitutional embargo, saying the Legislature should "cast a watchful eye towards the general government, with a view, candidly to consider, and judiciously discern, whether the powers delegated to the United States are not exceeded....." The Legislature responded with a resolution declaring it their duty to "vigilantly watch over, and vigorously to maintain, the powers not delegated to the United States, but reserved to the States respectively, or to the people," approving Governor Trumbull's refusal to "designate persons to carry into effect, by the aid of military power, the act of the United States, enforcing the Embargo...," and restraining Connecticut officials from "affording any official aid or cooperation in the execution of the act aforesaid."

In the infamous Dred Scott decision of 1857, the U.S. Supreme Court ordered state officials to comply with the Fugitive Slave Act of 1850, requiring officials of non-slave states to deliver escaped slaves back to their masters. The Wisconsin Supreme Court refused to comply, declaring the Act and null and void in Wisconsin, though they were reversed by the U. S. Supreme Court in Ableman v. Booth. But in 1859 the Wisconsin Legislature declared the Dred Scott decision "without authority, void, and of no force" in Wisconsin. Again: Nullification began in the North!

Things have changed. Northern state Justices who in 1858 resisted federal judicial tyranny are hailed as constitutional heroes. But today, if a Southern State Judge criticizes the U.S. Supreme Court, we remove him from office! What has happened? Our Alabama State Motto is Audemus jura nostra defendere, "We dare defend our rights." Or at least it was. Today our motto seems to be "We dare defend our rights unless a federal judge tells us we shouldn't," or "unless we'd lose a federal subsidy."

Does the principle of nullification apply to secession as well? Thomas Jefferson thought so. In the Kentucky Resolutions of 1798, he declared that the Constitution creates a compact among the states, and that "in all cases of compact between parties having no common judge, each party has an equal right to judge for itself, as well of the infraction as of the mode and measure of redress." The Virginia Resolutions of the same period expressed a similar position. And Gouverneur Morris of Pennsylvania, who chaired the Committee on Style that wrote the final draft of the Constitution, later in life urged the New England states and New York to secede and form a separate confederacy.

But was, is secession a constitutional right? Notice I didn't ask whether secession is a good idea; I asked whether it is a constitutional right. Robert E. Lee personally opposed secession. But he believed it was Virginia's right to secede, and when Virginia left the Union he declared, "How can I draw my sword upon Virginia, my native State?" He refused the offer of command of the Union armies, and took up the sword to defend his beloved home and his beloved state.

Lee carried on correspondence with Lord Acton of England, who admired the Confederate Constitution as a means of protecting majority rule and minority rights. Lord Acton wrote to General Lee in 1866,

I saw in States' rights the only availing check upon the absolutism of the sovereign will, and secession filled me with hope, not as the destruction but as the redemption of Democracy. ... I deemed that you were fighting the battles of our liberty, our progress, and our

civilization; and I mourn for the stake which was lost at Richmond more deeply than I rejoice over that which was saved at Waterloo.

Jefferson Davis also opposed secession, but he believed it was a constitutional right retained by the States. He stated, "Secession belongs to a different class of remedies. It is to be justified on the basis that the States are Sovereign. There was a time when none denied it. I hope that time may come again..." And when his state seceded, he did his duty and served with his state.

One benefit of the right of secession is that it places the power where it belongs – with the states, or the people. Many of you belong to the Sons of Confederate Veterans, the United Daughters of the Confederacy, the Order of Confederate Rose, or other organizations. But you don't have to continue your membership; you could quit, you could secede, at any time. That means the power is in your hands. The SCV or the UDC have to make your membership worthwhile and give you your money's worth, or you'll stop giving them your time and your membership dues. In the same way, the power of secession makes the federal government the servant of the states, not their master.

But doesn't Article Six, Section 4 of the Constitution proclaim that the Constitution is "the supreme law of the land"? Of course it does. But what part of the Constitution is the supreme law of the land? All of it, including the amendments, which according to Article V are when ratified for all intents and purposes part of the Constitution.

And that includes the Tenth Amendment, which states, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." So we must ask, what provision of the Constitution authorizes the federal government to prohibit secession? The answer is, none. And then we ask, what provision of the Constitution prohibits that power to the States? And again we answer, none. So if power over secession is not delegated to the federal government and is not prohibited to the States, it is reserved to the States by the Tenth Amendment, and that, my friends, is the Supreme Law of the Land.

But some will say the Southern States seceded over slavery, not constitutional issues. It would be far easier to gloss over this issue, but I think it needs to be addressed.

Was slavery the issue in the War Between the States? That depends on who you ask, and what region they were from, and at what time during the War. All Northerners didn't think alike, nor did all Southerners. We could get into a battle of dueling quotations here, quoting some who said

slavery was the issue and quoting others who said it was not. I'll just summarize my conclusions this way: Was slavery an issue? Yes. Was slavery the only issue? No. Was slavery the main issue? Again, it would depend on whom you asked. Ending slavery was a major issue for many New Englanders, much less so for those of Ohio and Indiana. And it is hard to believe that Southern soldiers, at least 90% of whom had never owned a slave, were fighting for the slaveholding rights of the other 10%.

Here are two sources we seldom hear today. President Lincoln declared,

“My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slaves, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forebear, I forebear because I do not believe it would help to save the Union.”¹

And in the Crittenden-Johnson Resolution of 1861, Congress stated its reasons for the War:

“That in this national emergency Congress, banishing all feeling of mere passion or resentment, will recollect only its duty to the whole country; that this war is not waged upon our part in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights of established institutions of those States, but to defend and maintain the supremacy of the Constitution and to preserve the Union with all the dignity, equality, and rights of the several States unimpaired; and that as soon as these objects are accomplished the war ought to cease.”

Cong. Globe, 37th Cong., 2d. Sess. 222 (1861). This Resolution passed the House 119-2 and the Senate 30-5. See id. at 223.

Let's be clear: No one here defends slavery. Rather, we object to making slavery solely the sin of the South. It was in fact a worldwide evil, and the slave trade was conducted by New England traders. And we object to judging the South on slavery alone, when there was so much good about the South as well. And those good things are what soldiers fought and died for.

¹ Abraham Lincoln, in *Abraham Lincoln from His Own Words and Contemporary Accounts* 29 (Roy E. Appleman, ed., National Park Service Source Book Two, Washington, DC 1956).

Some fought because they believed in the Constitution's plan of states' rights. Some simply followed the lead of their respective states; and while many Northerners opposed the War and many Southerners opposed secession, when the lines were drawn nearly all of them lined up with their respective states, because in those days we understood America as a union of sovereign States, not as one national government with fifty administrative subdivisions.

Think about this for a moment: In the sentence, "The United States _____ going to war," what's the missing verb? Today most people would say "The United States is going to war." But before the War Between the States, nearly everyone would say "The United States are going to war." That's why, when we tour battlefields, we see monuments to Ohio Regiment, Alabama Regiment, New Hampshire Regiment, Texas Regiment.

Those soldiers fought because they loved the South. And what did they love about the South? Perhaps I can best answer, What do I love about the South? Many things:

**** I love neighbors waving as I drive by. I love saying "Good morning!" to strangers on the street without them shrinking away as though I were invading their space.***

**** I love the way Southerners treasure their families – not just their immediate families, but their ninth cousins five times removed, as part of who we are.***

**** I love the way Southerners value their land, not just for its economic value but because land is an extension of our identity.***

**** I love the Southern acceptance of human fallibility, and with it the Southern skepticism of Big Government and Centralized Power as the solution to all of our problems. As Calhoun wrote in his Disquisition on Government, "But government, although intended to protect and preserve society, has itself a strong tendency to disorder and abuse of its powers...."***

**** I love the Southern respect for tradition. "We've always done it that way" doesn't mean it shouldn't change, but it does mean it's probably worked fairly well. "We've never tried that before" doesn't mean we shouldn't try it now, but it might mean we should ask some questions first.***

**** I love the story Richard Weaver tells of the cousins driving together across rural Kentucky. The Northerner delivers a lengthy harangue about how backward the South is in literacy, highway construction, and other measures of progress. His Southern cousin responds, "Yeah, but look at that countryside. Aint it beautiful?" A different sense of what's ultimately***

important. A recognition that everything of value is not measured in terms of the Almighty Dollar.

*** I love the way Southerners are not afraid to be out of fashion in their politics, their dress, their speech, and their lifestyle, and I love the way Southerners can laugh at themselves. It's been said, "New Englanders are provincial but don't know it. Midwesterners are provincial, know it, and are ashamed of it. Southerners are provincial, know it, and are proud of it." It's also been said, "Northerners claim to have read books they haven't read. Southerners deny having read books they have read." Most Southerners have read Webster and Lincoln, but how many Northerners have read Davis and Calhoun? And yet, we're the ones who are narrow-minded! When Flannery O'Connor was asked at a writers' conference why Southern writers focus on freaks and misfits, she answered, "Because we can still recognize them." But Southern writers often recognize the misfit as the hero who ultimately saves and transforms the community.**

*** I also love Southerners' unabashed patriotism – patriotism toward their country, and toward their region of the country. In every war since the War Between the States – the Spanish-American War, World War I, World War II, Korea, Vietnam, Desert Storm, Afghanistan – Southerners have served in greater percentage than the rest of the nation. Today the Southern states are 36% of the population, and 44% of the military. I regret that the Battle Flag is seen by some as a symbol of hate. That's not what it ever meant to me, or to those assembled here. And I'm not impressed by those who've never had a good word to say about America or the American flag, except when they wrap themselves in it to denounce the Confederacy. And just last week, residents of Laguna Beach complained about flag designs on their police cars that were "intimidating and racist" – not Confederate flags, but American flags! Where is this going to end? If California secedes, I will miss some of them. But I thought they told us we couldn't do that.**

*** And what I love most is that Southerners who are Christians are unafraid to talk openly about their faith. If someone invites me to his church, he's not trying to impose on me; he's honestly concerned about the salvation of my soul. I appreciate that. And we want to know the faith of those who run for office, because laws and government policies are based on moral values, and morality is based upon religion. Southerners have a moral compass, even if they don't always follow it. You don't hear Southerners say "That may not be appropriate under the circumstances." Southerners just say, "That aint right." Flannery O'Connor used to say the South was "Christ-haunted." Christ may be nearly forgotten, but the notions of sin, judgment, and salvation always lurk somewhere in our**

semi-conscious minds. We pray that, instead of being Christ-haunted, the South will become Christ-centered.

And so, despite our imperfections, we proudly stand for Southern values, and we honor those who have defended the South in the past.

David honored Saul and Jonathan after they died in battle, and he also honored his general Abner, saying “there is a prince and a great man fallen this day in Israel.” (II Samuel 3:38).

And think of Sophocles’ play Antigone, written around 442 BC. The City of Thebes has been ravaged by civil war, and Eteocles and Polynices, brothers of Antigone, have died fighting on opposite sides. The victor and new ruler of Thebes, King Creon, has decreed that those who fought for him will be buried with full honors, while opponents will lie on the field unburied. Nevertheless, Antigone provides her brother with a burial. When she is brought before King Creon, it seems he wants to excuse her by pleading ignorance:

Creon: ...You knew the order not to do this thing?

Antigone: I knew, of course I knew. The word was plain.

Creon: And still you dared to overstep these laws?

Antigone: For me it was not Zeus who made that order. Nor did that Justice who lives with the gods below mark out such laws to hold among mankind. Nor did I think your orders so strong that you, a mortal man, could over-run the gods' unwritten and unfailing laws. Not now, nor yesterday's, they always live, and no one knows their origin in time... .”

Antigone, Wyckoff trans. Lines 446-57

Antigone is saying there is a Higher Law, higher than any king’s decree – our Declaration of Independence calls it “the laws of nature and of nature’s God” – that requires that she honor her fallen brothers by burying them with military honors, even if King Creon forbids it. The Divine imperative to honor one’s kinsmen, especially those who have died in battle, is universal.

Respecting the dead is the truest act of kindness, because the dead cannot defend themselves. It is entirely fitting that we should remember our ancestors, especially those who died fighting for their homes.

And so, Memorial Day began. Before a national memorial day was established, Southern ladies in 1866 began decorating the graves of Confederate soldiers, and in some cities they decorated the graves of Union soldiers as well. The practice spread to the North, and it became a national tradition around 1882. In the South, as throughout the Nation,

we celebrate Memorial Day in May to honor all who have given their lives for our country. But in April we celebrate Confederate Memorial Day to honor our own.

And this monument stands before us today to honor those 122,000 Alabamians who risked their lives and, for some, gave their lives in the War.

Jefferson Davis laid the cornerstone in 1886, and the monument was dedicated in 1898. It has stood for 121 years as a memorial to the courage, valor, self-sacrifice of those who died, and of those who were willing to die, for their homeland.

But today, across this Nation, there is a drive to blame the South for all that is wrong with America. Jesus said “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13), but many today would destroy these monuments as symbols of hate.

To stop these self-appointed vandals, and sometimes vandals holding official positions, in 2017 the Alabama Legislature enacted, and Governor Ivey signed, the Alabama Memorial Preservation Act. The law provides that no monument more than 40 years old may be moved, destroyed, or renamed without provision of the Alabama Monument Protection Committee.

But in January of this year, a Birmingham circuit judge, on his last day in office, issued a politically-charged ruling that the Memorial Preservation Act is an unconstitutional violation of the City’s right to free speech. This ruling has been appealed; the Alabama Supreme Court has stayed the ruling pending the outcome; I firmly believe the higher courts will reverse the Circuit Court and sustain the Act, and I promise you that tomorrow the Foundation for Moral Law will file an amicus brief in support of the Act.

Behind the drive to remove flags and monuments is a drive to re-write history itself, as a prerequisite to fashioning a new America that bears no resemblance to the constitutional republic our Founding Fathers designed. Remember the chilling words of George Orwell in 1984:

“If the Party could thrust its hand into the past and say of this or that event, it never happened – that, surely, was more terrifying than mere torture and death? ... And if all others accepted the lie which the Party imposed – if all records told the same tale – then the lie passed into history and became truth. ‘Who controls the past,’ ran the Party slogan, ‘controls the future: who controls the present controls the past.’”

If you remember nothing else from this address, remember these lines: Who controls the past controls the future; who controls the present controls the past. And remember this as well: No society can long survive if it teaches its children to hate their ancestors and be ashamed of their heritage. And nowhere is that happening more than in America, and nowhere in America more than in the South.

First they came for the Confederate monuments. Then they came for Columbus. Now they're coming for George Washington and Thomas Jefferson. Who's next? Frederick Douglas, Booker T. Washington, and George Washington Carver for being too moderate? Hank Williams, Jr., for writing "If the South Woulda Won"? Johnny Cash for writing "God Bless Robert E. Lee"? Do we denounce Plato and Aristotle, and the Greek civilization, because they condoned and practiced slavery? And when the politically- correct orthodoxy changes, who will those in power go after then?

Besides reminding us of the honor and valor of those who served, monuments, especially monuments that are currently unpopular, are voices of dissent. They are a stark reminder to the politically-correct orthodoxy, and to those who blindly follow it, that there was a time when people believed otherwise, and there are voices of the past that may be worth heeding today.

And that's another reason we honor those who served. Jefferson Davis said prophetically, "The principle for which we contend is bound to reassert itself, though it may be at another time and in another form." Without being blind to its faults, we must keep the ideals of the Confederacy alive: limited government, decentralized government, government based upon the Higher Law of God, and the Southern way of life.

As Connie Chastain said, "The South won't have to rise again. Just remain standing while the rest ... falls." And when things fall apart, people will look for answers, and they may find them in the South.

God bless America! God bless the South! God bless Alabama! God bless all who served. And God bless all of you for coming today!



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Stephen Elliott (1806-1866) was the first Episcopal Bishop of Georgia. Under his leadership the Episcopal Church in Georgia was greatly

strengthened. He was a powerful preacher of the Gospel. His sermons are a fine example of preaching Christ. He served as Senior Bishop of the Protestant Episcopal Church of the Confederate States of America. During the War he preached a number of influential sermons. The sermons were political in the spirit of the sermons that were preached during the Revolutionary period, that is, the principles of the Gospel were brought to bear on the current situation.

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

This Is Mine Infirmity

Pilate answered, What I have written I have written.—St. John xix. 22.

How often a man announces a great truth without being at all conscious of it. His words become words in the mouth of all the world, while he spake them only as the appropriate words of the occasion. In some critical moment of individual fortune, at some turning-point of events whose greatness he does not appreciate, he utters a thought which impresses itself upon the whole future of the race, and is repeated from generation to generation as a solemn reality. These are not inspirations, because they are not suggested by the Spirit of God; they are not the deductions of reason, for they are most often just the words which the circumstances call for. They are not proverbs, for they contain no particular antithesis of words. But they have so shaped themselves, that they forever speak a warning in our ears, and haunt us like a shadow which is eternally connected with us, and which we must one day meet when words shall become terrible realities. They startle us, not because of the present, but because they point us to an unending future; not because they suggest any thing which is immediately fearful, but because they remind us of something which is to be eternally permanent. Their awfulness is not of to-day, but forever. Their sting gives no instant pain, but we feel that it is a worm that shall never die.

When Pilate uttered the saying of our text, he had no conception what it really imported. He spoke it in the haughtiness of his heart and in the indolence of his temper. He had no thoughts, when he said it, either of God or man. He had no conception that he was fulfilling the foreordinations of God; or that he was putting upon record words which should shake man's soul, whenever he might ponder upon them. He was thinking only of himself; and when he said, "What I have written I have

written," he meant no more than that he did not choose to alter what he had already done, or that he did not deem the matter of importance enough to take any more trouble about it.

And yet these words teach us two most solemn truths, truths which I mean to dwell upon to-day, and which we should all keep ever present with us as monitors of duty, —as warnings of what is before us in the days which are yet to come upon us. There are thoughts which are grand enough to make us pause upon them, however little we may be accustomed to think seriously about anything; and such thoughts are these which arise naturally out of Pilate's answer. If there is anything which can startle us in life, it is the finding that we are swayed by influences which we have never counted upon; that we are making impressions which can never be eradicated. Both these elements of responsibility are found in Pilate's answer.

The words which Pilate had written were, "JESUS OF NAZARETH THE KING OF THE JEWS." Against this the Chief Priests of the Jews demurred, saying, "Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." He had been unconsciously an instrument in God's 'hands. Caring nothing about God, sneering at all truth, considering the Messiah as a mere Jewish impostor, he was nevertheless made to write the truth, the mighty truth of the times, upon the Cross. The ending of the Jews had come, and they were ignorant of it; but a Gentile and a skeptic was made to proclaim it in the most conspicuous manner. It was placed as a title right over the head of the Crucified. It was attached to the Cross, as if to show that it was the royal chariot in which to ride triumphant to his Kingdom. It was written in three languages, that all the world might understand it. And when it was objected to, the objection was met by the stubborn answer, "What I have written I have written." It was the overruling power of God using this infidel as His instrument, and yet using him in such manner as that he felt no consciousness of having been necessitated. He had perfect liberty not to write it at all. He might have altered it after he had written it. But yet he did write it, and would not change it, even while he cared nothing at all about the pretensions of Jesus of Nazareth. Thus is it that God is ever making the wrath of man to praise Him, and is compelling the indifferent and the unbelieving to bring His purposes to pass.

And in like manner are we all the unconscious instruments of God in working out His purposes. We are pursuing, whether believers or infidels, what we consider the regular routine of life. One thing follows another in regular and natural succession, the thought of today following as we suppose logically the thought of yesterday, and the action of this hour

treading consequentially upon the action of the last. We can perceive no interference with the sequence. Nothing comes violently to break in upon our train of thought, or to change our course of action. If there is any modification of either opinion or conduct, it seems to be produced by circumstances which were altogether ordinary, and in the course of a reasonable probability. No man can say that his will has been violently overruled. No angel has stood —that he was conscious of—in his path opposing him with the sword of the Lord. No voice has come to him saying, “Go here,” or “Go there”; “Do this,” or “Do that.” Everything has gone on with him as if he were his own master, the creature of his own will. And yet has every individual of the human race been silently working out the purposes of God in Christ Jesus.

This Christians know and rejoice in. It is their delight and their glory to know that God is so using them. It is their heart’s desire to aid Him in the whole mystery of His will. Their exceeding great consolation is, that they are not walking by the light of their own eyes, but are led along paths of safety and of peace. Unbelievers do not know it, and would not perhaps acknowledge it; but it is proved upon them by the persistent progress of God’s purposes in spite of all opposition, and by the perpetually visible bringing of good for the Church out of the evil of the world. We cannot trace the history of nations in its connection, for example, with such an event as the advent of our Lord, without being most forcibly struck with the constant recurrence of this very thing. It was not Pilate alone who was made to testify to the identity of Jesus of Nazareth as the Messiah. Individuals and nations, all the way back to the promise in the Garden of Eden, had been made to do the same. When Caiaphas, who was the High Priest that same year, said unto the Jews in reference to Jesus, “Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not:” was it of his own will, think ye, that he uttered this prophecy of the necessary sacrifice and death of Christ? Like Pilate he uttered a divine truth; he carried on the purposes of God: but did he intend it? Did not God overrule his wicked purpose of the execution of an innocent Man, to the purposes of His will? When a decree issued from the court of the Caesars that all the world should be taxed, and in pursuance of that decree our Lord’s Mother according to the flesh came up to her own City and Tribe, and brought forth her Son in Bethlehem, according to all the prophecies which had been forecast upon Him: was it of his own unguided purpose, think ye, that the Caesar conceived such a project of taxation? He issued an unusual, but still quite a natural, decree. He ordained what he supposed should redound to his own glory and his own emolument. He had no

knowledge of the divine prophecies, nor any idea of fulfilling them. The last thing on earth he should have dreamed of, would have been the giving countenance to a rival King. Nevertheless, this very decree did carry Mary to Bethlehem, and did fulfill the prophecy of Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When Cyrus and Darius issued the decrees permitting the Tribes of Judah and Benjamin to return from their captivity at Babylon and rebuild the city and Temple of Jerusalem, was it at all in their minds to fulfill the prophecy of Jacob made a thousand years before, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came? Darius performed what he considered a wise political act, putting a strong people between him and Egypt. That was all his motive. And yet it was the overruling hand of God making all things work most naturally for His own wise purposes. I might cite instance after instance of this sort; but it is unnecessary. These are enough to show the course of God's dealings, and the mode of His operation. The world goes on naturally; each man seems to do as he pleases; each nation appears to be working out its manifest destiny: but yet in the end, that comes to pass which God has foreordained; and when man does not advance it willingly, he is nevertheless made to advance it unconsciously. He is God's instrument whether he chooses to be or not. The only difference is that, if he cooperates with God heartily and sincerely, he receives the "Well done, thou good and faithful servant." If he does not, he is still made to work for God, even though, at the last, he receive condemnation.

This is one truth which comes logically out of Pilate's answer, and is worth a man's consideration. As I said before, an unbeliever may not acknowledge this truth, so far as any consciousness of his own is concerned. But when he perceives, from the whole history of the world, how everything has been overruled for the establishment and advancement of Christ's Kingdom, and how naturally it appears to have all come to pass: should he not consider this point, whether he may not be an instrument in God's hand, without being conscious of it? Pilate was not conscious of it. Caiaphas was not conscious of it. Cyrus was not conscious of it. And yet every one of them was the instrument of God,—was a mere tool for the economy of Grace. What a silly position, to be made an agent for doing the very thing you are opposing and fighting against; to be clamoring out your antagonism against the purposes of God, even while you are made unwittingly to work in the traces of the chariot of the Redeemer! If there is one thing more than another that should make an

unbeliever gnash his teeth, it is the absolute certainty that God is making his wrath turn to the glory of Christ, and is restraining that which He does not choose shall break forth for the annoyance of the Church.

But there is another and quite as solemn a truth contained in these words of Pilate; and it is, that we are all perpetually making impressions which can never be changed. We are all writing, writing upon most impressible materials, upon hearts, upon feelings, upon affections, upon mind, upon character, upon soul, words which we may never be able to alter, and of which we shall be obliged to say in sadness and with trembling, "What I have written I have written." It is there stamped upon friends, upon society, upon dependents, upon children, upon wife, upon all that have been near my heart or have nestled in my bosom: and I cannot change it. I may mourn over it. I may repent it in dust and ashes. Tears, bitter tears, may have been shed to blot it out. Prayers, earnest prayers, may have been poured out to God for forgiveness. I may have felt the balm of comfort and the assurance of pardon: but still, "What I have written I have written," and there it stands forever. It has fallen from my lips; it has been set down by my pen; it has been published by my conduct; my example has given it currency; it has gone forth from me: and I cannot arrest it. It was in my power not to have written it in any of these ways: but having done it, it is out of my power to check the evil. My family has drunk it in. The circle of my acquaintance has seized upon it as truth. I now know it to be poison, rank poison: but I myself have infused it into the circulation, and cannot check its fatal progress. I see it extending and extending, like a circle in the waters: and I stand impotent. The law of Nature about which I have been indifferent or ignorant, is working its terrible consequences: and that law is, that an impulse once given must go on until its force is exhausted. And what is there to exhaust the force of evil words, of evil examples, of evil writings, of evil impressions? They are communicated from mind to mind, and from heart to heart, and from soul to soul, unendingly. They begin from me, or from you, and they cleave their evil track through the generations of men: and they find their home in hell.

It is amazing that any thinking man can be indifferent about the impressions he is making. If he truly considers this expression, "What I have written I have written," he cannot be careless of the consequences of his simplest words. When I speak, or write, or act: my words, my writings, my deeds, are not thrown upon the desert air, are not dispersed and scattered as the mists of a landscape. They are received into pure and tender minds, — minds made more tender by affection and kindred; they are taken hold of by hearts, loving hearts, that are trusting to us and

resting upon us; they are caught up by souls, immortal souls, which are looking to us for knowledge and culture: and with these they incorporate themselves. They grow into the nature, and we cannot get them out. Childhood assimilates them. Youth is guided by them. Manhood teaches them. Whatever that childhood becomes, whatever that youth may lead to, wherever the teachings of that manhood may reach to, or whatever they may end in: I am the responsible party. The evil is upon me. The sin is at my door. That mischief which I see expanding, forever expanding, I set in motion. Alas for me! "What I have written I have written."

And oftentimes we are writing by authority. We are making utterances (and you must remember that utterances can be made by writing as well as by speaking, by acting as well as by writing, by example as well as by action) which God has commissioned us to set forth as parents, as masters, as teachers, as citizens, as His own commissioned ambassadors: and this adds greatly to the terror of those words, "What I have written I have written." When a man has no special authority, the things he writes upon the world are not so important, do not carry so much force, have not the immense influence which belongs to those who are standing in the position of domestic or social power. They may do great mischief; they may be seeds of evil that shall float upon the air and drop their curse hither and thither: yet they are not likely to make the mark which things written by authority do make. But when it can be said, — This is the writing of a Father upon my mind, upon my heart, upon my affections, upon my imagination, upon all my associations, upon my soul;—This is the writing of a Master whom God has set to guide me;—This is the writing of a Teacher who is given the power to mold me as he can; — This is the writing of a servant of the Lord, who holds a commission above all others: then can we understand the mighty import of the words, "What I have written I have written." Everything given forth as opinion, as feeling, as truth, as example, sinks deeply into the nature. It becomes a mighty part of the influences which are making up the present and the future of those who surround us. We are graving into the character, we are stamping upon the tender heart, what will remain there for blessing or for curse. We are doing our part towards the making of the generation which is to follow us. We are creating, in a certain sense, the character of the times. We are reproducing ourselves in those who are to come after us; and they will carry us down from generation to generation, onward, onward to the judgment-seat of God. We may choose not to realize this fearful responsibility. We may be unwilling to permit such a load of authority to rest upon our feelings. We may endeavor to laugh it off, or sneer it off, or reason it off; but it will be in vain. Even in this world, when things begin to

go wrong with those over whom we have had authority,—when the poison is beginning to show itself in outbreaking corruption in children, in servants, among our companions, in society,—the thought will intrude itself, “Is this my writing? Have I planted the seeds of this perilous evil? Have my opinions, my words, my feelings, my writings, ended in this? ” I say, even in this world, such thoughts will intrude; but in eternity, we shall find still more sternly the unalterable words of truth,—“What I have written I have written.”

And that indelibility of our writings is the most terrible part of it. We can impress, but we cannot cut out. We can write, but we cannot blot out. We can shape character, opinion, feeling: but once shaped, we have no more power over them. Man’s nature is so arranged, that even reason cannot afterwards modify what has been engrained into character; that even knowledge cannot scatter the associations of childhood. It is a miserable mistake to look at man as if he were a being governed by his understanding. That is by far the least influential portion of his nature. He is governed a thousand times more by his feelings, by his affections, by those agencies which work upon him through his heart; and when these have been thoroughly impregnated in early youth, woe unto what is called reason! It is a most powerless instrument, weak unto death against such influences as passion, as prejudice, as association!

We shall all have an account to give. All that we shall have written will remain, and come up against us. Let us therefore consider not only our present view of the writings we have stamped upon man and society, but the view which we shall have to take of them upon a dying bed. When we shall be lying there, we shall feel most intensely the power of those words, “What I have written I have written.” We are then preparing not only to leave them behind us as seeds of good or of evil, as impressions which cannot be eradicated: but we are preparing to meet them. They remain in the world for all time, and then they follow after us for judgment. What a terrible moment,—that moment, when, lying powerless for all retrieval, we shall be obliged to say, “What I have written I have written.”



Book Review

Historical and Theological Foundations of Law

John Eidsmoe

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Reviewed by Judge Bill Graves

Noted Constitutional authority John Eidsmoe has written a legal classic on the origins and theological foundations of law. The three-volume series is entitled *Historical and Theological Foundations of Law* (Nordskog Publishing, 2016) in which Eidsmoe demonstrates that throughout history the laws of virtually every nation and every legal system, if not all, have had theological foundations.

What is law and whence comes its authority? Is it law because someone with a crown commanded it? Or is it because a judge decreed so or a legislature said so? Is it law because a Higher Authority said so? What is Common Law? When did it begin? Is it relevant today? Eidsmoe answers these and many other questions.

In Vol. One, *Ancient Wisdom*, Eidsmoe examines the legal systems of ancient societies. He notes that Moses is “a colossus of history, the consummate statesman and lawgiver....” Eidsmoe observed the influence of the Ten Commandments and the Mosaic Laws on the Laws of King Alfred the Great of England (about 890) which were a part of the basis of the English Common Law. He also noted how both British legal giants, Sir Edward Coke and Sir William Blackstone, held “Christianity is partof our general laws, and (held) all revealed or divine law, so far as enacted by the Holy Scriptures to be of universal obligation.

In Vol. Two, *Classical and Medieval*, Eidsmoe noted the deficiencies of the Greeks and their laws. Eidsmoe observes that “Alexander the Great is as famous for his ability to conquer and build a great empire as for his inability to govern it, just as Greek political philosophy is as remarkable for its pristine beauty in theory as for its utter failure in practice.” However, Eidsmoe states how the great Augustine pointed out differences between the city of man and *The City of God* - the title of his great classic. In the city of man, the earthly city was created by self-love reaching contempt for God while the in the city of God, the heavenly city was punctuated by contempt for self. The earthly city glories in itself while the heavenly city glories in God. Man’s city loves its own strength, shown in powerful leaders, but the city of God says: “I will love you, my Lord, my strength.”

Eidsmoe points out how Islamic law and philosophy is characterized not by faith, but by submission. He states the purpose of the Crusades was to help the Eastern Roman Empire fend off Muslim aggression and to regain people and territory that had been lost to Islamic aggression. He states that “the Crusaders never sought to conquer a single inch of territory that had not been earlier taken from Christians by Muslims through Jihadic warfare.”

In Vol, Three, *Reformation and Colonial*, Eidsmoe said the judges, scholars, philosophers and theologians who gave us the common law believed the true Law of Nature existed from time immemorial, having been created and decreed in the mind of God. By 1500, the common law had taken shape and Martin Luther and John Calvin would sharpen the “Two Kingdoms” theory and how they could function according to God’s law in a sinful world. Simultaneously. John Locke, Charles Montesquieu, Blackstone and others articulated the common law and its application to law and government in a philosophy that was both rational and distinctly Christian. America was a product of the Protestant Reformation. American historian George

Bancroft wrote that Calvin was the virtual father of America because at its founding the country was two-thirds Calvinistic.

Eidsmoe had earlier written *Christianity and the Constitution: The Faith of Our Founding Fathers* in which he documents America's Biblical and Christian foundations. In the *Declaration of Independence* God is mentioned four different times and it is stated that our rights come not from Government, but from the Creator. The Constitution is dated "in the Year of Lord" 1787. The Framers believed that Christianity should be encouraged by the Stateⁱ and that Christianity is, as Daniel Webster said, a part of the law of the land.ⁱⁱ For 100 years after framing of the First Amendment, the federal Government sponsored the teaching of Christianity.ⁱⁱⁱ The Supreme Court early on supported the teaching of the Bible and Christianity in education,^{iv} outlawed polygamy because it is contrary to Christianity,^v held that America is "a Christian nation" and that we have a duty of obedience to God's will.^{vi}

Eidsmoe work is a *tour de force* and should be read by all who wish to know and understand the true origins of law.



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.

ⁱ Joseph Story, *Commentaries on the Constitution*, 728; Vol. II, p. 630-631.

ⁱⁱ Edwin P. Whipple, *The Great Speeches and Orations of Daniel Webster*, 505, 530 (1993).

ⁱⁱⁱ Robert Cord, *Separation of Church and State: Historical Fact and Current Fiction*, (1982) 41.

^{iv} *Vidal v. Girard*, 2 U.S. 127, 200 (1844).

^v *Davis v. Beason*, 133 U.S. 333, 343 (1890)

^{vi} *Church of the Holy Trinity* 143 U.S. 457, 471 (1892); *U. S. v. MacIntosh*, 283 U.S. 605, 625 (1930).