

# Chaplains' Corps Chronicles of the Sons of Confederate Veterans

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## Editorial

[Gentlemen, 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. Confederately, HRR]

Gentlemen,

One of General Lee's favorite passages of Sacred Scripture was Psalm 144. The first two verses of this passage are: "*Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight: My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.*" Certainly Lee and Jackson were Christian soldiers and soldiers of the Cross of Christ.

January historically has been a special month in the Confederacy ever since the War of Northern Aggression ended. Lee and Jackson are remembered throughout the Confederacy. As Chaplain-in-Chief it was my privilege to participate in the Lee-Jackson Day in Lexington, VA on January 14, and then at the Lee-Jackson Banquet of the Col. John Sloan Camp #1290 of Greensboro, North Carolina. Proper remembrance of those Christian gentlemen is important in maintaining our heritage. The following is representative of those celebrations of these two great Southron Heroes.

The *Stonewall Brigade Camp* of Lexington, Virginia, of the *Sons of Confederate Veterans*, gave its annual tribute to Robert E. Lee and Thomas J. "Stonewall" Jackson. Memorial tributes were delivered at their final earthly resting places (Lee Chapel & Stonewall Jackson Cemetery) of those Christian heroes in Lexington, Virginia on Saturday 14<sup>th</sup> of January 2006. In this issue you will find two commemorative speeches that were delivered by two members of our Chaplains' Corps during that event. Our Virginia Division Commander Brandon Dorsey heads this excellent annual event. So thank you Chaplain Kenneth Studdard and Chaplain Rick Williams for the privilege of sharing your speeches with the Chaplains' Corps.

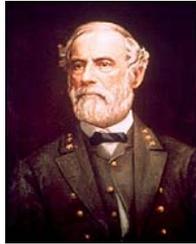
Well done gentlemen! Also, to all the SCV camps that held Lee-Jackson remembrances I tip my hat. Three rebel yells to all!

Ron Rumburg

Chaplain-in-Chief

Sons of Confederate Veterans International

*"We poor sinners need to come back from our wanderings to seek pardon through the all-sufficient merits of our Redeemer. And we need to pray earnestly for the power of the Holy Spirit to give us a precious revival in our hearts and among the unconverted."*—Robert E. Lee



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## LEE AND JACKSON: GOOD SOLDIERS OF CHRIST

Delivered in Lee Chapel of W & L U

by Chaplain Kenneth Studdard

Chaplain of Nathan Bedford Forrest Camp #469, Rome, Georgia

*Lee-Jackson Day*

Lexington, Virginia, 14 January 2006

The lives of Robert E. Lee and Thomas Jonathan (Stonewall) Jackson will be forever linked in the hearts and minds of Southerners. For a period of 12 months the combination of Lee and Jackson brought one victory after another to the Army of Northern Virginia. They brought genuine hope to a beleaguered nation. It was a hope that would be shattered by friendly fire during the battle of Chancellorsville. The mighty Jackson would fall to rise no more. Lee would lose his right arm.

One wonders what might have been if Jackson had been at Gettysburg. Would the battle have taken a different turn? Would Jackson have taken Cemetery Hill? Would the Confederacy have won her place among the family of nations?

We can but speculate as to what might have been. But we are not here to refight battles. We are here to pay homage to the memory of the South's Christian warriors. Robert E. Lee and Stonewall Jackson have come to personify all that is good and right in our beloved South.

Anyone who is a student of the War Between the States can recount the military exploits of Lee and Jackson. Both men were well respected in military circles due to their service in the Mexican War. It was during the Mexican War that the first glimpse was given of the greatness that was to come.

With the secession of Virginia both men cast their lots with their state, their home, Virginia. Both would be given posts of responsibility. It was during the first battle of the war at First Manassas that Jackson would earn the name for which he is renowned: Stonewall. He was christened by General Bee as his men stood firm against the Yankee attacks.

Jackson's fame would continue to grow with his brilliant Valley campaign. He would strike fear at the very heart of Washington as he threatened to bring the war to the northern capital. This campaign

revealed the brilliance of Jackson's leadership capabilities and his strong sense of the need for bold strikes to win Southern independence.

It must also be remembered that the Valley campaign was the beginning point of the Lee-Jackson partnership. While he commanded in the Valley, Jackson was in correspondence with Lee who encouraged him in taking the offensive.

After early setbacks in Western Virginia, Lee had spent the first part of the war in an advisory capacity to President Davis. That would change during the 7 Days battle with the wounding of General Joe Johnston. The President would name Lee as the new commander of what would become known as the Army of Northern Virginia. The move would unleash one of the greatest fighting partnerships in the annals of war.

Think of the great victories won during the 12 months that Lee and Jackson were partnered in the Army of Northern Virginia. Second Manassas-a battle that would reveal the boldness, the audacity with which Lee and Jackson would strike. Sharpsburg-where disaster was averted and great spoils were taken at Harper's Ferry by Jackson. Fredericksburg was the greatest of Lee's defensive strategies. Chancellorsville was witness to the Jackson's great flanking movement in the face of overwhelming Yankee numbers. It also witnessed the end of the partnership as Jackson was mistakenly fired upon by his own men and would die within 2 weeks.

Lee would continue the war for 2 more years. Despite flashes of the old brilliance, Lee was never the same again after Jackson's death. In Jackson, he had found the perfect partner-one who shared his views regarding military tactics and one who shared his boldness. Without him although the strategy was still the same, Lee never found anyone who could carry out his wishes as Jackson did.

As we honor their lives today, I want us to reflect on what made Lee and Jackson great. If we only think of Lee and Jackson in terms of their military exploits, we do them a great disservice. We fail to understand the true source of their greatness and their lasting legacy to the South and to the United States.

We may see them and define them merely in regards to their military successes, but to do so is to woefully underestimate the legacy that they have left behind. The military successes occurred while the microscope of history magnified and examined their every movement. To be properly understood and appreciated the lives of Lee and Jackson must be probed to see what lay behind their success and to see what motivated them in every facet of their lives.

To fully appreciate Lee and Jackson, one has to understand the culture that produced them. The unifying factor of the southern people was their Christian faith. The Antebellum South was a Christian culture. The teachings of the church permeated and influenced every aspect of society. Not everyone was Christian, but the influence of the church deeply impacted society. Listen to the words of M. E. Bradford:

*According to the late Clement Eaton, 'In 1860 there was little disagreement between the fundamental beliefs of the lower and upper classes of the South.' By this he meant that Episcopalians and 'Hardshell' Baptists were in basic theology, similar. Moreover, their sense of the mortal danger threatening the very existence of their people, of the 'mad fanaticism of the North', made them astonishingly sober about the business of war.*

He comments on the views of the religious leaders of the South:

*As the War approached, these clergymen more and more tended to view the sectional controversy as a dispute between those who acknowledged the authority of the Scripture and those who set their own moral sense above it-in other words, between Christian and infidels.*

Charles Pitts, in his work, *Chaplains in Gray*, commented on the divisions that already existed along sectional and what is more important, theological lines in the major denominations at the outbreak of the war. He noted:

*Such, indeed, was the violence of separation in the years preceding the formation of the Confederacy that when the bugle calls sounded in Dixie, her preachers literally became ministers of flaming fire. It has been said that there is nothing more ferocious than a band of brigands led by victorious cutthroats, except it be a company of Scottish Presbyterians rising from their knees in prayer to do battle with the firm conviction that they are about to do what is the will of God. This storied zeal of the Highlander was to find his counterpart in the inspired devotion of the embattled South . . . It can be understood only when one grasps the fact that it was the manifestation of a patriotism which found its source in the overwhelming conviction that the defense of hearth and home had the sanction of Heaven . . . In this conviction of a righteous cause stands the key to understanding the potent force which inspired the vastly outnumbered, outgunned, out provisioned, but never outfought soldiers of the South to wage with confidence a hopeless war through four long and bitter years.*

Understanding the Christian basis of the Southern culture helps us to better understand and appreciate the basis of secession and the Confederate nation. It also gives us a better understanding of what made Lee and Jackson the men that they were.

If we were to distill the lives of Lee and Jackson down to one word, it would be the word duty. Noah Webster defines duty as:

*That which a person owes to another; that which a person is bound, by any natural, moral or legal obligation, to pay, do or perform.*

One sees the deep influence of devotion to duty in the lives of Lee and Jackson. Lee once wrote the following to his oldest son, Custis:

*Do your duty in all things...you cannot do more...you should never wish to do less.*

Jackson wrote the following in his Book of Maxims:

*Through life let your principal object be the discharge of duty, if anything conflicts with it, adhere to the former and sacrifice the latter.*

Why was duty so important to them? Was it a strong influence from their military training or was there something deeper in their characters and personality?

Lee and Jackson were Christian warriors in the truest sense of the word. To fully appreciate them, one must view them through their faith. A passage of Scripture sheds light on the lives of Lee and Jackson. 2 Timothy 2:1-4:

*You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardships as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.*

This text is a window into the souls of Lee and Jackson. Paul writes to Timothy, a young pastor and protégé. He reminds Timothy of his responsibility. It is twofold in nature: 1) His life must be lived in and be reflective of grace—the grace that was his through Christ. 2) His life must be given to teaching and passing on the great truths of the Gospel.

To illustrate this, Paul draws on the imagery of the soldier's life. A soldier endures hardship, not merely for the sake of hardship, but as a means to an end—duty and obedience which lead to ultimate

victory. A soldier also avoids entanglements with the affairs of life for his is a single-minded purpose-duty to him who enlisted him as a soldier.

This very mindset is displayed in the lives of Lee and Jackson. It goes far deeper than the analogy that can be drawn between their military careers and the teaching of Paul. We are drawn to this analogy because it was personified in the lives of Lee and Jackson in peace as well as in war.

Both men saw themselves as soldiers, not just in military terms, but as soldiers of Christ. Each one sought to exemplify the principles that Paul taught Timothy in every area of their lives. As we shall see, this was quite evident when we look at the principles that they lived as well as taught. Lee and Jackson were indeed good soldiers of Christ, Christian warriors living and sacrificing for the cause of the kingdom of Christ.

Upon being introduced to a colporteur who wished to distribute Bibles and tracts within Jackson's division, Jackson responded:

*You are more than welcome to my camp, and it will give me great pleasure to help you in your work in every way in my power. 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.*

I want us to examine the beliefs that molded and shaped the Soldiers of Christ, Lee and Jackson. It will allow us to understand and appreciate them far more than we would otherwise. Charles Baker wrote of the importance of this:

*One may appreciate Jackson's military genius without understanding Jackson, but one cannot appreciate the man nor understand his philosophy of life without knowing Jackson's God.*

What he says of Jackson holds equally true for Lee:

All who knew Lee and Jackson bore witness to the mutual faith that they held and exemplified in their lives.

Douglas Southall Freeman, the biographer of Lee, summarized Lee in the briefest of terms:

*He was a wholly human gentleman, the essential elements of whose positive character were two and two only, simplicity and spirituality.*

J. William Jones, a Baptist pastor and close friend of Lee gave the following estimate:

*If I have ever come in contact with a sincere devout Christian-one who seeing himself as a sinner, trusted alone in the merits of Christ, who humbly tried to walk the path of duty, 'Looking unto Jesus' as the author and finisher of his faith, and whose piety constantly exhibited itself in his daily life-that man was General Robert E. Lee.*

Jefferson Davis lauded him as:

*This good citizen, this gallant soldier, this great general, this true patriot, had yet a higher praise than this, or these,-he was a true Christian.*

Randolph McKim characterized Lee:

*General Lee was a man who strengthened the faith of mankind in the religion of Jesus Christ by he sublime heights to which Divine Grace so easily bore him.*

One of Jackson's staff members during the war, James Power Smith recalled the impact that Jackson's faith in Christ had on his life.

*The inspired Psalmist declares to the wicked man, "God is not in all his thoughts." The supreme fact in the character of Jackson was that far beyond any man of whom we read, "God was in all his thoughts." It was not one truth or another about God, or one feature of our Christian religion rather than another, that became real and dominant to him, but God, God Himself, the living, personal and present God, became the one transcendent fact that dwelt in all his thoughts, and possessed his whole being . . . God revealed in Christ, the God of law and love, whose law is love, and whose love leads back to law . . . Unto a personal and present God he gave the undivided faith of his heart. He acknowledged His supreme authority as Maker and Redeemer over every part of his being, and every breath of his life, and to that authority he bowed his will implicitly.*

Gen. D. H. Hill, who by the way was Jackson's brother-in-law, made the following remarks as to Jackson's faith:

*The striking characteristic of his mind [became] his profound reverence for divine . . . authority. I never knew any one whose reverence for Deity was so all pervading, and who felt so completely his entire dependence upon God.*

Theologically Lee and Jackson were both very Conservative. Lee was a low church Episcopalian. Jackson was a staunch Presbyterian. Neither was sectarian in their views, but on the contrary warmly embraced all who believed the simple truths of the Gospel.

Lee and Jackson were profoundly influenced by the teaching of their mothers. Both would receive positive influence from spiritual mentors-Lee from Bishop William Meade, Jackson from his pastor William White.

I want us to examine several characteristics that defined the spiritual life of both Lee and Jackson. These characteristics are immeasurable in understanding who these men were.

### **1. LEE AND JACKSON WERE MEN OF FAITH (UTTER TRUST IN GOD)**

In every endeavor of life, Lee and Jackson were guided by the principle of faith. Faith defined their being as well as guided them in the everyday choices of life. God in all of His glory and in all of His grace gave meaning and purpose to life.

While at Hagerstown, July 12, 1863, following the battle of Gettysburg, Lee found his army confronted by Meade's great numbers in front and a swollen river behind him barring a retreat. He did not despair but trusted in God. He wrote the following to his wife:

*I trust that a merciful God, our only hope and refuge, will not desert us in this hour of need, and will deliver us by His almighty hand that the whole world may recognize His power and all hearts be lifted up in adoration and praise of His unbounded loving kindness. We must, however, submit to His almighty will, whatever that may be. May God guide and protect us all is my constant prayer.*

Writing to a pastor friend, Jackson noted:

*It cheers my heart to think that many of God's people are praying to our ever kind Heavenly Father for the success of the army to which I belong. Without His helping hand I look for no success and for every success my prayer is, that all the Glory may be given Him to whom it is properly due . . . I trust that you will under God's direction do what you can in securing the progress of His people for the success of our armies especially for the success of those which are entrusted to me, an unworthy servant, but who desires to glorify His name even in my present military calling. My trust is in God for success.*

Lee and Jackson recognized that one cannot separate faith from life. For the Christian faith is life. Faith not only reconciles us to God, but it affects and influences every aspect of life. Lee and Jackson ordered their lives by faith in God seeking to live their lives for His glory.

## **2. LEE AND JACKSON BELIEVED THE BIBLE TO BE THE WORD OF GOD**

The Bible is God's revelation of Himself to man. Within its pages are contained all that is necessary to understand God and the way to salvation. Its words are given to direct us in the way we should live.

Lee and Jackson accepted the Bible as God's infallible Word. Each found salvation through Christ from the Scriptures and they followed its teachings to govern their lives.

Lee gave the following testimony to the Bible:

*I prefer the Bible to any other book. There is enough in that to satisfy the most ardent thirst for knowledge; to open the way to true wisdom; and to teach the only road to salvation and eternal happiness. It is not above human comprehension, and is sufficient to satisfy all its desires.*

To his son he wrote:

*Above all things, learn at once to worship your Creator and to do His will as revealed in His Holy Book.*

Following the war he was accepted the presidency of the Rockbridge Bible Society here in Lexington. His desire was to:

*Cooperate in any way I can in extending the inestimable knowledge of the priceless truths of the Bible.*

Jackson evidenced his belief in the supremacy of the Scriptures by his activities. He was an active member in the Bible Society. He founded and led a Negro Sunday School, teaching the Scriptures to them. This Sunday School was one of his primary concerns.

During the war he always sought chaplains who would preach the Bible. He knew that was the greatest need of the men who served under him. The following incident reveals Jackson's love for and knowledge of the Bible:

*A chaplain related that on the eve of the battle of Fredericksburg he saw an officer wrapped in his overcoat, so that his marks of rank could not be seen, lying just in the rear of a battery quietly reading his Bible. He approached and entered into conversation on the prospects of the impending battle, but the officer soon changed the conversation to religious topics, and the chaplain was led to ask, 'What regiment are you chaplain of?' What was his astonishment to find that the quiet Bible-reader and fluent talker upon religious subjects was none other than the famous 'Stonewall' Jackson.*

Lee and Jackson looked found in the Bible the wisdom necessary for living in this difficult world. There alone they found all that is necessary to know God.

## **3. LEE AND JACKSON BELIEVED IN AND PRACTICED PRAYER**

Prayer is communion with God. It is taking Him at His word and laying hold of His promises. Prayer is both an absolute necessity and an absolute delight for the Christian. Lee and Jackson lived their lives through prayer.

Lee stated his view in the following words:

*No day should be lived unless it was begun with a prayer of thankfulness and an intercession for guidance.*

Rev. T. V. Moore related the following:

*During the Summer of 1864...I had occasion to render him a slight service, so slight that, knowing at the time that he was sick and overburdened with responsibilities of his arduous and continually menaced position, I never expected it to be acknowledged at all; but, to my surprise, I received a letter thanking me for this trivial service, and adding:*

*"I thank you especially that I have a place in your prayers. No human power can avail us without the blessing of God, and I rejoice to know that, in this crisis of our affairs, good men everywhere are supplicating Him for His favor and protection."*

One gets a sense of Lee's utter dependence upon prayer from the following he wrote to his wife in January 1865:

*I pray daily and almost hourly to our Heavenly Father to come to the relief of you and our afflicted country. I know He will order all things for our good, and we must be content.*

General Lee concluded a general order calling for a day of prayer and fasting in March 1864 with these words:

*Soldiers! Let us humble ourselves before the Lord our God, asking through Christ the forgiveness of our sins, beseeching the aid of the God of our forefathers in the defense of our homes and our liberties, thanking him for His past blessings, and imploring their continuance upon our cause and our people.*

Payer was also the sustaining influence of Jackson's life. His servant, Jim Lewis, noted of Jackson's prayer life:

*The General is a great man for praying at all times. But when I see him get up a great many times in the night to pray, then I know there is going to be something to pay, and I go straight and pack his haversack, because I know he will call for it in the morning.*

Dr. R. L. Dabney, a noted Presbyterian theologian, served as Jackson's chief of staff. He made the following observation of Jackson's prayer life:

*[Jackson] was . . . eminently a man of prayer. This was one of the most striking traits of Jackson's religious character. He prayed much, he had great faith in prayer, and took delight in it . . . His prayers were marked at once by profound reverence and filial confidence. . . . devotion was the very breath of his soul.*

Jackson understood the necessity of prayer in the life of the believer. It was an established practice of his life. His very life breathed the atmosphere of prayer. J. William Jones recorded the following story:

*A friend was once conversing with him about the difficulty of obeying the Scripture injunction, "pray without ceasing," and Jackson insisted that we could so accustom ourselves to it that it could be easily obeyed.*

*"When we take our meals there is the grace. When I take a draught of water I always pause, as my palate receives the refreshment, to life up my heart to God in thanks and prayer for the water*

*of life. Whenever I drop a letter in the box at the post-office, I send a petition along with it for God's blessing upon its mission and upon the person to whom it is sent. When I break the seal of a letter just received I stop to pray to God that He may prepare me for its contents and make it a messenger of good. When I go to my class-room and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so of every other familiar act of the day."*

*"But," said his friend, "do you not often forget these seasons, coming so frequently?"*

*"No!" said he. "I have made the practice habitual to me; and I can no more forget it than forget to drink when I am thirsty. The habit has become as delightful as regular."*

Lee and Jackson expressed their utter dependence on God through their practice of prayer.

#### **4. LEE AND JACKSON BELIEVED PROFOUNDLY IN THE PROVIDENCE OF GOD**

Jackson's favorite verse of Scripture was Romans 8:28:

*'And we know that all things work together for good to those who love God, to those who are the called according to His purpose.'*

This was also a favorite of Lee's. The verse teaches about the providence of God in the life of His children. Providence means that the Lord is actively at work in the lives of all Christians, overruling their circumstances so that all things work together for their good. It is a neglected doctrine in our day, but one that needs to be recovered. It is a most comforting doctrine.

Following a defeat, Lee wrote to a friend:

*We failed...but in the providence of God apparent failure often proves a blessing.*

Lee wrote to his daughter that:

*We must exert all our patience, and in His own good time God will relieve us, and make all things work together for good if we give Him our Love and place in Him our trust.*

To another daughter he would write:

*I believe in a kind God who has ordered all things for our good.*

The belief in Providence was very evident in the life of Jackson. After Jackson had been wounded in battle, John Imboden talked with the general about his calmness in battle. Imboden relates the conversation:

*John Imboden once remarked, "General, how is it that you keep so cool, and appear so utterly insensible to danger in such a storm of shell and bullets as rained about you when your hand was hit?"*

*Jackson was grave and reverential in his manner, and answered, in a low tone of great earnestness: "Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time for my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me." He added, after a pause, looking me full in the face: "Captain, that is the way all men should live, and then all would be equally brave."*

Jackson's was not a fatalistic outlook. He knew that he was responsible to be obedient. Someone noted that:

*The general worked as if everything depended upon himself and prayed as if everything depended upon his Father in Heaven.*

Jackson trusted, not in a blind fate, but in a loving Heavenly Father who he knew would care for him and work all things for his good.

This belief in the Providence of God led Jackson to trust totally in the will of His heavenly Father. Someone has pointed out:

*His submission to His Heavenly Father's will was so perfect, and the assurance that all things work together for good to them that love God was to him such a blessed reality, that he always said he preferred God's will to his own; and his perfect assurance of faith never forsook him, however severely it might be tried. He used to express surprise at the want of equanimity on the part of Christians under the pressure of untoward circumstances; and remarked that he did not think any combination of earthly ills could make him positively unhappy if he believed he was suffering the will of God.*

It was not the greatness of Jackson, but the greatness of His Savior that made this possible. This was demonstrated after he was wounded following the great victory at Chancellorsville. He would die within a week. The following incident occurred between Jackson and one of his chaplains, Mr. Lacy:

*[Jackson's] arm had just been removed. When Mr. Lacy was admitted to the tent he exclaimed with the deepest of feeling, "Oh, general, what a calamity!" General Jackson, with his accustomed politeness, thanked him for his sympathy and then replied, "You see me severely wounded, but not depressed; not unhappy. I believe it has been done according to God's holy will, and I acquiesce entirely in it. You may think it strange; but you never saw me more perfectly contented than I am today, for I am sure that my Heavenly Father designs this affliction for my good. I am perfectly satisfied that, either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity is a blessing."*

*The conversation continued further and he said, "It has been a precious experience to me, that I was brought face to face with death, and found all was well. I then learned an important lesson, that one who has been the subject of converting grace, and is the child of God, can, in the midst of the severest sufferings, fix the thoughts upon God and heavenly things, and derive great comfort and peace; but that one who had never made his peace with God would be unable to control his mind, under such sufferings, so as to understand properly the way of salvation, and repent and believe on Christ. I felt that if I had neglected the salvation of my soul before, it would have been too late then."*

We would do well to ponder the words of Jackson. He was a man who lived well and knew how to die well.

## **5. LEE AND JACKSON WERE MEN OF DEEP HUMILITY**

When you consider the heights to which these men ascended in their lives, it is striking to note that both were men of deep humility. Lee and Jackson were deeply beloved by their men and revered by their countrymen. Yet both maintained humility

Lee described himself in the following words:

*I can only say that I am a poor sinner, trusting in Christ alone, and that I need all the prayers you can offer for me.*

In November of 1863, the City Council of Richmond passed a resolution to purchase for Lee an elegant mansion as a token of the high esteem in which he was held by the city which he had so long defended. Lee's home, Arlington, had been confiscated by the Federal army.

When General Lee heard of it, he wrote the following to the president of the Council:

*I assure you, sir, that no want of appreciation of the honor conferred upon me by this resolution, or insensibility to the kind feelings which prompted it, induces me to ask, as I most respectfully do, that no further proceedings be taken with reference to the subject. The house is not necessary to the use of my family, and my own duties will prevent my residence in Richmond.*

*I should, therefore, be compelled to decline the generous offer, and I trust that whatever means the City Council may have to spare for this purpose may be devoted to the relief of the families of our soldiers in the field, who are more in want of assistance, and more deserving of it, than myself.*

Jackson exhibited the same humility in his life.

In a thank you letter, Jackson wrote to a friend regarding his military successes:

*You must not overestimate me in the work. I have been but the unworthy instrument whom it has pleased God to use in accomplishing His purpose. My prayer is that God will soon bless our country with an honourable peace and that we may be that "People Whose God is the Lord."*

Following the Battle of First Manassas, Jackson found time to send a quick note to his pastor in Lexington. A crowd eager for news of the battle crowded the post office when the mail arrived. His pastor, Dr. William White, immediately recognized Jackson's handwriting on the letter handed him. He cried out: "Now we shall know all the facts!" A hush settled over the crowd. White then read the letter:

*My dear pastor, in my tent last night, after a fatiguing day's service, I remembered that I had failed to send my contribution for our colored Sunday school. Enclosed you will find a check for that object, which please acknowledge at your earliest convenience, and oblige yours faithfully T. J. Jackson*

Not one word of the battle or Jackson's prominent part in its success!

Each of these characteristics-Faith, Belief in the Scriptures, Prayer, Trust in Providence and Humility-are essential in understanding Lee and Jackson. The true greatness of Lee and Jackson is found in the greatness of their God.

Jackson wrote the following to his wife in the Fall of 1862:

*It is best for us to keep our eyes fixed upon the throne of God and the realities of a more glorious existence beyond the verge of time. It is gratifying to be beloved and to have our conduct approved by our fellow-men, but this is not worthy to be compared with the glory that is in reservation for us in the presence of our glorified Redeemer. Let us endeavor to adorn the doctrine of Christ our Saviour in all things, knowing that there awaits us a far more exceeding and eternal weight of glory.*

The greatest commendation we can make to the Christian faith in the eyes of the world is a life that matches the faith that is professed. Surely we see that in the lives of the Christian warriors, Lee and Jackson. Their lives bore witness to the truth of the faith that they possessed. Each one was a testimony, not to human greatness, but to the greatness and sufficiency of grace.

Lee and Jackson passed from this world in peace to cross over the river and rest under the shade of the trees. Each had completed the lives that the Lord had given to them. Each could bear witness to the testimony of the Apostle Paul as he wrote when he knew the end was near:

*I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*

The lives of Lee and Jackson gave testimony to this Scripture. May we follow their example and may the words of Paul be our testimony as well.

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**"Upon the Occasion of Our Fallen Hero"**  
*by Richard G. Williams, Jr.,*  
*Chaplain of The Stonewall Brigade Camp, SCV #1296*  
*Lexington, Virginia*  
*14 January 2006*  
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On May the 13<sup>th</sup>, 1863, Major General Francis H. Smith, Superintendent of Virginia Military Institute, was handed the following communiqué:

Adjutant-General's Office, Virginia  
May 11, 1863.

Sir-By command of the Governor, I have this day to perform the most painful duty of my official life, in announcing to you, and through you to the Faculty and cadets of the Virginia Military Institute, the death of the great and good, the heroic and illustrious Lieut.-Gen. T. J. Jackson, at fifteen minutes past three o'clock yesterday.

This heavy bereavement, over which every true heart in the Confederacy mourns with irrepressible sorrow, must fall, if possible, with heavier force upon that noble State institution to which he came from the battlefield of Mexico, and where he gave to his native State the first year's service of his modest and unobtrusive but public-spirited life. It would be a senseless waste of words to attempt an eulogy upon this greatest among the greatest of the sons who have immortalized Virginia. To the corps of cadets of the Virginia Military Institute, what a legacy he has left you! What an example of all that is good and great and true in the character of a Christian soldier!

The Governor directs that the highest funeral honors be paid to his memory; that the customary outward badges of mourning be worn by all the officers and cadets of the institution.

By Command,  
W. H. Richardson,  
Adjutant-General.

Even though unofficial word of Jackson's death had already reached Lexington at midnight, the night of May 10<sup>th</sup>, seeing the words in print stirs Smith's emotions. It was now Smith's sad and dreaded

duty to officially announce Jackson's death to the young men of the Institute who, along with Smith, would long mourn Jackson's passing. Though styled a military order, General Order No. 30 reads like a poetic sermon worthy of an Old Testament Saint and Smith's words (edited) betray the unequalled esteem by which Jackson was held at VMI:

Maj.-Gen. F. H. Smith,  
Superintendent Virginia Military Institute.  
Headquarters,  
Virginia Military Institute,  
May

13th,

1863

General Order - No. 30.

It is the painful duty of the Superintendent to announce to the officers and Cadets of this Institution the death of their late associate and Professor Lieut. General Thomas J. Jackson. He died at Guinea's Station, Caroline Co. Va on the 10th inst of Pneumonia, after a short but violent illness, supervening upon the severe wound received in the battle of Chancellorsville. A nation mourns the loss of Genl. Jackson. First in the heart of the brave men he has so often led to victory, there is not a home in the Confederacy that will not feel the loss and lament it as a great national calamity. But our loss is distinctive. He was peculiarly our own. He came to us in 1851, a Lieutenant and Brevet Major of Artillery from the army of the late United States, upon the unanimous appointment of the Board of Visitors as Professor of Natural and Experimental Philosophy, and Instructor of Artillery. Here he laboured with scrupulous fidelity for 10 years, in the duties of these important offices. Here he became a soldier of the Cross and as an humble conscientious and useful Christian man he established the character which has developed into the world renowned Christian Hero.

On the 21st of April 1861 upon the order of his Excellency Governor Letcher, he left the Institute, in command of the Corps of Cadets for Camp Lee, Richmond, for service in the defense of his state and country and he has never known a day of rest--until called by Divine command to cease from his labors.

The military career of Genl. Jackson fills the most brilliant and momentous page in the history of our country and on the achievements of our arms, and he stands forth a colossal figure in this war for our Independence. His country now returns him to us--not as he was when he left us--his spirit has gone to God who gave it--his mutilated body comes back to us--to his home--to be laid by us in the tomb. Reverently and affectionately we will discharge this last solemn duty -- and

"though his early sun has set  
Its light shall linger round us yet  
Bright--radiant--blest."

Young Gentlemen of the Corps of Cadets--The memory of General Jackson is very precious to you. You know how faithfully--how conscientiously he discharged every duty--You know that he was emphatically a man of God, and that Christian principle impressed every act of his life. You know he sustained the honor of our arms when he commanded at Harper's Ferry--How gallantly he repulsed Patterson at

Hainesville; the invincible stand he made with his Stonewall Brigade at Manassas; you know the brilliant series of successes and victories which immortalized his Valley Campaign, for many of you were under his standard at McDowell, and pursued and discomfited Milroy and Schenck at Franklin. You know his rapid march to the Chickahominy; how he turned the flank of McClellan at Gaines Mill; his subsequent victory over Pope at Cedar Mountain; the part he bore in the great victory at Second Manassas; his investment and capture of Harper's Ferry; his rapid march and great conflict at Sharpsburg; and when his last conflict was passed, the tribute of the magnanimous Lee, who would gladly have suffered in his own person, could he by that sacrifice have saved General Jackson, and to whom alone, under God, he gave the whole glory of the great victory at Chancellorsville. Surely the Virginia Military Institute has a precious inheritance in the memory of General Jackson. His work is finished. God gave him to us, and to his country. He fitted him for his work, and when his work was done He called him to Himself. Submissive to the will of his heavenly Father, it may be said of him, that while in every heart there may be some murmuring, his will was to do and suffer the will of God.

Reverence the memory of such a man as General Jackson. Imitate his virtues, and here, over his lifeless remains, reverently dedicate your service, and your life, if need be, in defense of the cause so dear to his heart; the cause for which he fought and bled, the cause in which he died.

All duties will be suspended tomorrow.

By Command of Major-General Smith.

Jackson's funeral train left Richmond on May 13 and made its way to Lynchburg. All along the way, grief-stricken Virginians paid their last respects as they tearfully lined the tracks, the train winding its way through the hamlets and villages of Virginia's war-ravaged countryside. Inside the train, in addition to Jackson's immediate family, rode Sandie Pendleton, Dr. McGuire, Governor Letcher, James Power Smith, Confederate Senator G. A. Henry of Tennessee, and the ever-present servant of Jackson—Jim Lewis. Arriving at Lynchburg at six-thirty that same evening, the funeral party met other dignitaries and made their way to the wharf on the James River. Here, Jackson's casket was loaded onto the packet boat, *The Marshall*. The boat reached Lexington the next day, Thursday, May 14, as the sun was setting below the Alleghany Mountains.

Met by a corps of cadets, the young men bore their professor back to the institute and his body was placed in his old lecture room, where it laid in state the remainder of the night.

Two cadets served as honor guards throughout the night, relinquishing shifts every hour and allowing two more cadets to have a turn—an honor they would all cherish for the rest of their days. Late into the night, locals packed the lecture room, piling so many flowers upon the casket that it became hidden from view.

Three ministers officiated at Jackson's Lexington funeral. Reverend Dr. Ramsay of Lynchburg offered prayers suitable for the occasion. Also present was Reverend William F. Junkin, the brother of Jackson's first wife who eulogized Jackson and added more "beautiful prayers." The congregation sang "How Blest the Righteous, When He Dies" and then, Jackson's spiritual commander, Dr. William S. White, preached from I Corinthians 15. White took his text from verse 26: "The last enemy shall be destroyed by death."

Leaving the church, the mourners proceeded up Main Street towards the Presbyterian cemetery. In the hundreds of mourners, Jim Lewis was one of the most noticeable. Lewis was given the most distinct honor of leading Jackson's riderless horse, Little Sorrel. The two living creatures that had spent more time with Jackson over the last two years than anyone—Little Sorrel and Jim Lewis—would share one last march with Jackson. As they walked, Lewis shouted to the crowd, "I never knew a piouser gentleman!" Jim Lewis was not the only black face in the grieving multitude. Scores of Jackson's former black Sunday school students mourned their teacher's death.

The ceremony at the graveside was not long. Grief, travel, and the burden of what the South's future might hold without Jackson had sapped the strength of all. Jackson was laid to rest in his family plot, beside his first daughter and close to his first wife, Ellie, and the son who had been stillborn.

After the Lexington funeral, Jim Lewis would join Sandie Pendleton as his field servant. After Gettysburg, Pendleton would join Jackson in heaven as God's servant. Jim would follow soon along with so many others. No more tears, no more war, no more sad parting. All of them would rejoice around the throne of God in the presence of their Savior and their friends.