

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



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

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

**The Sesquicentennial of
Reconstruction**

1865 - 1876

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

Quote from a Confederate Chaplain

“When I began speaking to Mr. White, of the Sixteenth Alabama today, who was a penitent ... during the revival in Lowry’s Brigade last month, he said he feared his wound was mortal, and he felt like he was almost lost, but I began to read him selections of Scripture suitable to encourage the penitent, and his faith took right hold of God’s promises, and he began to thank God, and to say very softly, ‘Sweet Jesus.’ Then turning his dying eyes on me, he said, ‘Tell my mother I am prepared to meet my God in peace.’”

Chaplain Sterling M. Cherry

(1835-1914)

37th Georgia Regiment



Editorial

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

A friend attending the Chaplain’s Conference gave this editor a recently reproduced copy of Volume II of Gen. D. H. Hill’s monthly magazine, *The Land We Love*, published in Charlotte, N.C., in 1866. This friend, like me, is an admirer of Gen. D. H. Hill. In reading this volume I have found Hill’s eclectic editorials quite fascinating. There needs to be an article written on “Blackened Chimneys” that mark the way of wrath.

How can I proceed without quoting from one of those editorials?

Those blackened chimneys stand all over the South, as monuments to the wrath of man. That awful delusion is a more fearful monument of the wrath of

the Most High. Our twelve hundred burned or desecrated churches tell of man's opinion, in regard to the heinousness of rebellion. But that infatuation, which closes the eyes to personal sins and short-comings in duty, tells of abandonment to "walk in the light of their own fire, and in the sparks that they themselves have kindled" (Isa. 50:11). The almost universal drought at the South may be intended, by a merciful Providence, to save us from a similar phase of Pharisaism. We have attributed our unexampled losses to the enemy, and have not sufficiently recognized the hand of God in his dispensations. Therefore, the need for personal repentance has not been sufficiently impressed upon the conscience. But we cannot say that the Yankees brought the drought upon us. 'Tis a visitation of God and shows that he has a controversy with us. May the chastisement turn our people to repentance and may they be clothed with humility, as with a garment.

Certainly God's people need not only see the enemy from without, but also study the one within. We are often our own worst enemy. Perhaps we become too concerned with correcting the modern lying historians, which needs to be done, but we need some soul searching to be sure we are right with our majestic God.

Hill went on to show that New England was responsible for shipping and selling slaves in this country. These New England merchants of human flesh became troubled when a prime slave cost them 270 gallons of rum. Hill explained: "How touching is this lament at the high price of negroes and at the glutting of the market with New England rum! Who does not pity the poor distressed traders in flesh and blood!" Hill said, "Now we think we understand the whole change in their views and sentiments. When the negro rose in value to 200 gallons of rum, the conscience of some humane man began to trouble him, about the lawfulness of the trade; when he rose to 250 gallons, the monitions of conscience became louder and more troublesome; and when the price reached 300 gallons, the strings of conscience could no longer be borne." Then the time had arrived for:

The penitent slaver became a reformer, and wished to convert all mankind to his views. The crusade against the slave trade extended to slavery *when it ceased to be profitable*. The slaves were sent South and then the States, which had got rid of them, abolished slavery. Next, the reformers determine to deprive the descendants of the purchasers of their property. *War with its carnage follows, and all from overstocking the coast of Africa with New England rum!*

Such was the deduction of the former professor of mathematics, a writer of Christian books and founder of a military school. Reader, you may be saying of those rum merchants, "What hypocrisy!" But such hypocrisy has not ceased. For example, we are not supposed to judge Muslims by the myriads of atrocious acts (murders, beheadings,

burnings, crucifixions, etc.) that they perform worldwide, but Confederate history, with its symbols, is supposed to be obliterated from history because of the action of one murderer who had a Confederate flag in his possession, but not a Confederate heart in his body. What about banning everything made in New England because of the slave trade they made fortunes from in trade for their rum? Harvard, Yale and other New England institutions profited from this trade, so why are they not being closed and the property disposed of for conscience sake?

Hill later in the same editorial penned: "What a rebuke do these extracts give to spiritual pride and intolerance." And then he noted something that should be of consequence to the loyal Southern people, "Those, who are now reviled and persecuted, may be regarded with reverence by succeeding generations." We are the "succeeding generations" -- so how are we doing?

Please consider *ConfederateChaplain.com* & *Chaplain-in-Chief.com*



This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's article *The Lost Cause and Contemporary Reconstruction*. Your editor has provided a biographical sketch of *Rev. Henry Holcombe Tucker* which deals with the life of a minister during the war. Assistant editor, Mark Evans, has written an article entitled *Confederate Hope*. **This issue, as usual, includes A Confederate Sermon submitted by Kenneth Studdard, preached by Rev. Henry H. Tucker on The Necessity of the Atonement. Our Book Review is of James Henley Thornwell's theology in four volumes.**

Soli Deo Gloria,

Editor H. Rondel Rumburg

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



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

I want to express my sincere gratitude for all who made the 2016 SCV Chaplains' Conference an outstanding success. It was an honor to once again be with Pastor Lloyd Sprinkle and his lovely wife Jacqueline and the good people of the Providence Baptist Church in Harrisonburg, Virginia. It was also good to meet the church's new pastor, Rev. Andy Rice. We look forward to next year's Conference and hope that you will begin now to plan to attend. It would be outstanding to fill the church sanctuary.

Special thanks to Past-Chaplain-in-Chief Mark Evans and his good wife Pam for the delicious Southern lunch provided for the Friday sessions. This good food makes us want to visit Mark and Pam in Greenville and "stay for dinner."

Please share any suggestions or ideas that you feel would make the Chaplains' Conference an even better event. Send your comments directly to me via email at drparker@mdiv.edu. Thank you ahead of time for your suggestions.

The next special happening is the SCV Reunion in the Dallas, Texas area (July 13-17, 2016). Check out details at this link:

<http://scv2016.org/>

It will be good to see you there. Two events to mention:

Thursday, July 14

7:00 AM - Chaplains' Prayer Breakfast

Saturday, July 16

3:30 PM - Memorial Service

In closing, allow me to mention a serious heritage violation. The mayor of Louisville, Kentucky, in an unthinkable act, has ordered the removal of a veterans' monument near the University of Louisville. Even as I type these words this 120 year old veterans' memorial is being dismantled and removed (according to the mayor) to an unknown location.

This memorial was placed and paid for by the veterans' family members over 120 years ago in memory of sons, brothers, and fathers who died in defense of the state they loved. These American veterans stood against armed masses practicing total war against the civilian population. Cities were burned. Crops were destroyed. Dwellings were

robbed. Populations were dispersed. Women were raped. The memorial, now being dismantled and removed, was set to honor the heroic service and sacrifice of these Confederate American veterans who gave all in the defense of state, home, and country.

We live in an age when this type of discrimination must not be allowed to go unanswered. All American veterans should be honored equally -- and, of course, it is understood that by an act of Congress, Confederate veterans are American veterans. We must learn to coexist without these discriminatory acts against veterans.

If you believe that it is important for all American veterans to be honored and that discrimination has no place in veteran's affairs, why not express your displeasure with this decision of Louisville's mayor? You may write the mayor at the address below. I hope he receives thousands of letters asking for veteran discrimination to stop in Louisville.

Mayor Greg Fischer
527 W. Jefferson Street, 4th Floor
Louisville, KY 40202

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

The Lost Cause and Contemporary Reconstruction

Ray L. Parker

The Lost Cause: History, Theology, and Symbols

One reading of the War Against Southern Independence will at some point come across the term "The Lost Cause." This concept is often attributed to the literary works of Virginia journalist Edward A. Pollard -- one of which carries the title *The Lost Cause: A New Southern History of the War of the Confederates* (1866). The thesis of *the lost cause* view of the War is that the South was noble in her efforts to defend independence, freedom, self-determination, and constitutional government. This philosophy of the War looks beyond the 19th century cultural conflict regarding American slavery and sees the Southern defensive posture against invading forces as noble and heroic.

The "theology" of *the lost cause* manifested strong faith in God's providence. God in His own mysterious ways allowed the South to fight nobly for a just cause and yet be defeated. Southern Christians found strength for this burden of defeat in the Scriptures. Even the Son of God, righteous and pure, suffered in the presence of His enemies to fulfill a greater plan of God. Southern believers understood that in spite of military defeat, God's greater purpose would be fulfilled in the strengthening of Southern character.

Symbols became important in historically communicating the truth of the Southern struggle. Confederate veteran and Methodist minister Clement Evans mentioned three such symbols in an 1896 Memorial Day address. He listed "Dixie," the Confederate Battle Flag, and

the gray uniform of the Southern soldier. In addition, Southern leaders as Jefferson Davis, Robert E. Lee, and Stonewall Jackson were presented as men of character, honor, and duty -- role models for all to follow. To perpetuate these truths for future generations, memorials and monuments were constructed. "The historian Gaines M. Foster has identified 94 Confederate monuments that were erected in the South by 1885 (a further 406 were added by 1912)."¹

The Lost Cause Detractors

Southerners presenting this philosophical explanation of the War were and are in direct opposition to the "politically correct" narrative regarding the 1860's struggle. It has been said that, "Those who win the war write the history." This reality was faced by Southern leaders and thus demanded a counter presentation to establish the Southern view of the conflict as opposed to the Northern view of the conflict.

The historical narratives presented by Southern apologists are viewed with disdain by historical revisionist. One writer stated of the Southern philosophy, "This, of course, was pure nonsense ..."² Another article stated of the Southern philosophy, "It is a good example of denialism, especially in regards to the chief underlying cause of the war, slavery."

True History Vs. Skewed History

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

Thus Confederate soldiers fought to protect their homes, families, states, and country from armed forces practicing total war. They did not fight so they could keep their slaves -- there would have been no battles without the presence of Federal armed forces. A personal example: I had three great-great-grandfathers who fought in various North Carolina regiments. They did not own slaves. They did not want to own slaves. They did not fight so that anyone else would own slaves. They were "dirt farmers" from Surry and Yadkin Counties. They fought because Federal troops were burning, looting, and destroying. If there were no Federal troops present, there would have been no armed conflict. To say that the War was caused by slavery and that 620,000 young men died because of the American institution of slavery is absolutely ignoring history and establishing a "myth" seeking to validate Federal actions.

Was slavery an emotional issue in 19th century America? Yes. From a moral perspective should the American nation of the 19th century have dealt with institutional slavery? Yes. Were there hundreds of sermons and lectures presented regarding American slavery? Yes. Did the United States Supreme Court of the 19th century deal with slavery cases? Yes. Did the legislative branch of the United States government deal with slavery issues? Yes. Was the War Between the States fought because of the practice of American slavery? **No**. Slavery was a

¹ Williams, David S. "Lost Cause Religion." *New Georgia Encyclopedia*. 14 April 2016. Web. 25 May 2016.

² Woodworth, Steven. *While God is Marching On* (University of Kansas Press, 2001), p. 290.

culture issue of the 19th century, but slavery was not **THE** cause of the battles, killings, and destruction of the War. There is absolutely no way that one can present evidence to prove that the battles of the 1860s were the result of slavery. Each battle was fought for only one reason -- Federal armed forces marched South. If there were no Federal forces present, there would be no battle.

Now Some "What ifs"

So, let's do some "what ifs." What if Federal Forces had not moved South? A few realities: there would have been no War; there would be two democratic republics with constitutional governments. In addition there would have been opportunity for additional dialogue (rather than war strategy) between the two governments over the course of time. Slavery would have eventually ended peacefully under the weight of its own moral issues. The Southern culture would have allowed the eventual total and complete cooperation between the races without the hatred which grew out of the so called reconstruction period leading to civil rights issues. The end result of an independent South was positive indeed.

In addition, many historians believe that over the course of time the two nations would have reunited. The commonality of history, customs, religion, geography, and language provide strong uniting forces. And the influence of the Confederate States in regard to strict constitutionalism would have impact upon the new united nation.

The "what ifs" of course did not happen. Federal forces moved South. The South was defeated. So called Reconstruction was imposed upon the defeated Southern people. Reconstruction, of course, was in reality military occupation.

Contemporary Reconstruction: No Good, Just Bad and Ugly

Over one hundred fifty years have passed since the 1860's struggle. For a time Southerners have been allowed to remember and respect the gallant efforts of ancestors. Our monuments and memorials have stood without opposition. Our ceremonies and rituals have been allowed at special times as Memorial Day. Our flags have been placed over the graves of our gallant dead. But now, a new Reconstruction is being thrust upon us. We are told that our monuments are offensive and our flags are racists. We are told that the names of Southern leaders are to be scorned, not honored. There is a national movement to remove all that speaks of Southern heritage. We spend thousands of dollars to battle in the courts to protect what is sacred to us -- a battle that often brings disappointing results. Governmental leaders -- sad to say even Southern governmental leaders -- are not friends of Southern heritage.

The "victors" are now determined to dishonor the Southern soldier. The South is told to sit on the everlasting stool of shame because of their disgraceful actions. All things Confederate must be torn down and cast upon the garbage heap of history. All of these conflicts are because there are those who refuse to investigate the facts of history but rather develop "myths, fiction, fable, fairy tale and fantasy" to present an honorable Lincoln ordering Federal soldiers to march South to free the slaves from the evil, barbarous Southerners.

But wait. Let's hear Lincoln's own words. Lincoln said, "I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality."³ Lincoln said of the War itself, "My paramount object in this

³ Abraham Lincoln, "Lincoln's Reply to Douglas, Ottawa, Illinois, Aug. 21, 1858," in *Abraham Lincoln: His Speeches and Writing*, ed. Roy P Basler (New York: Da Capo Press, 1990), p. 445.

struggle is to save the Union, and is not either to save or to destroy slavery."⁴ Soldiers wearing the blue had this same sentiment. Upon hearing of the so called Emancipation Proclamation in 1863, a Union sergeant wrote, "If anyone thinks that this army is fighting to free the Negro ... they are terribly mistaken."⁵ It is mere myth, therefore, to portray Federal forces marching South in glorious righteousness to free the slaves.

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

Conclusion

As Southerners we must "do battle" against skewed history. Southern people in the 1860s voted to declare their independence. In independence they established and cooperated within the government of the Confederate States of America. Their desire was freedom and peace. Southerners did not raise an army to invade the North. The Confederate government had no designs of territorial gain from their Northern neighbors. The War was thrust upon the South as Federal forces moved South practicing total war. Now, in our current culture, we are told that we have no right to remember and respect our ancestors who loved freedom and who did what was right to protect freedom. Well, we will not go quietly into another night of reconstruction. We will fly our flags. We will protect our monuments. We will have our ceremonies. We are Confederate Americans.



Henry Holcombe Tucker
(1819-1889)

⁴ Abraham Lincoln, "Letter to Horace Greeley, August 22, 1862," in *Abraham Lincoln: his Speeches and Writings*, ed. Roy Basler (New York: Da Capo Press, 1946), 652.

⁵ McPherson, James, 1997, *For Cause and Comrades: Why Men Fought the Civil War* (New York: Oxford University Press), p. 120.

By Dr. H. Rondel Rumburg

[Usually this article is a biographical sketch of a Confederate Chaplain, but this article will be an exception in order to present a Confederate Pastor. This will help us to see how many ways the Lord's servants worked during the war. One may be surprised by the variety of their labors. The sermon in this edition of the CCC is by Tucker on "The Necessity of the Atonement."]

On May 10, 1819, in Warren County, Georgia, was the birth of Henry Holcombe Tucker. He was born near Camak, Georgia to Germain Tucker and Francis Henrietta Holcombe Tucker. The Tuckers were an old Virginia family; the paternal grandfather, Isaiah Tucker, was born in Amherst County but moved to Georgia. Henry was named for his maternal grandfather, the famous Baptist minister Henry Holcombe, who was born in Prince Edward County, Virginia. Holcombe moved to South Carolina before moving to Georgia, where he helped form what was to become the Georgia Baptist Convention, where his namesake would predominate as a servant of the Lord.

Germain Tucker died at twenty-seven years of age which must have been a trying experience for the family. Two children had been born to the Tuckers and one of these died soon after the father's death, leaving Henry as the only living child of that union. Henry's mother, after becoming a widow, was remarried to a Mr. Hoff and moved to Philadelphia. Thus, as a boy Henry H. Tucker was taken to Pennsylvania, and there he remained until around nineteen years of age.

God the Holy Spirit began to work in Henry's life when he was sixteen years old, convincing him of his sinfulness and need of Christ the Saviour. Then, he made a profession of faith in the Lord Jesus Christ. He was baptized by Dr. William T. Brantly, Sr. in the Delaware River and became a member of Philadelphia's First Baptist Church. This church was Henry's grandfather's last pastorate before his death in 1824.

Henry H. Tucker received instruction and preparation for further education by being drilled in Latin and Greek. Then, he was educated at an institution that's founding involved Benjamin Franklin. The institution referred to became the University of Pennsylvania and into this institution Henry entered in 1834 as a freshman and remained into his senior year. Desiring to go to the capitol city, Washington D. C., he entered the senior class at Columbian College (now George Washington University) and his roommate was Cornelius Tyree, from Amherst County, Virginia, who would become a fellow Baptist minister. Tucker graduated in 1838 with an A.B. degree.

While a student at Columbian College, Henry seemed drawn to the chamber of the U. S. Senate to hear the debates between such notable men as John C. Calhoun of South Carolina, Henry Clay of Kentucky, Daniel Webster of New Hampshire, Silas Wright of New York, Thomas H. Benton of North Carolina, William C. Rives of Virginia, William C. Preston of South Carolina, and many others who were national leaders from states in

the south as well as in the north. Perhaps this led him to prepare for his early profession in law.

Henry Holcombe Tucker returned south to commence a career in the mercantile business. He began these labors in Charleston, South Carolina in 1839 and pursued this work until 1842. It was said of him: "The knowledge of the practical business of life acquired by him ... remained with him ever since, and has proved of inestimable advantage, as is indicated by the fact that he has generally been successful in business matters, and always thrifty in the management of his finances." He then began to read law and was admitted to the bar in 1846. Then he began a law practice at Forsyth, Georgia.

Once his labors in law were prospering he married Mary Catherine West. She was described as "elegant and lovely," and it seems sure that that was Henry's assessment. However, the Lord removed his new bride in less than a year of marriage. This was a test from the Lord that seemed severe and was extremely sad for the young man. He evidenced being a child of God during this trying time for it drove him to his Father's Word. "This severe blow drove the heartbroken mourner to the Bible for comfort, and he became convinced that he ought to preach the Gospel." The Lord had his undivided attention. Upon sensing a call to preach the everlasting gospel of the Son of God he liquidated his law library. His home church, the Harmony Baptist Church, now First Baptist Church of Forsyth, issued him a license to preach about the year 1848.

Submitting to God's call to the ministry, Henry H. Tucker went to Mercer University at Penfield in order to receive a private theological education under Dr. John L. Dagg, the president of that institution. Dagg was an extraordinary servant of God and just the man needed for the task. Dagg would, in 1857 and 1858, produce a two part *Manual of Theology*, which is exceptional and is still in print today. Not only did Henry desire theological instruction, but he wanted to begin to minister God's Word. Providentially, Henry Holcombe Tucker was also pressed into the task of education. Although reluctant, he did submit. This led him into teaching young ladies for a few years at the Southern Female College at LaGrange, Georgia. Here he was ordained to the gospel ministry in 1851. His presbytery was made up of such stalwarts as C. D. Mallary, James O. Screven, William A. Callaway and B. T. Smith.

For a short while the new minister was professor at the Richmond Female Institute in Richmond, Virginia. In 1853, Rev. Henry H. Tucker was proffered the presidency of Wake Forest College in North Carolina, but declined. His heart was set on the pastorate and he received and accepted a call to the Baptist Church in Alexandria, Virginia. Although the ministry there was not of long duration, it was greatly blessed of the Lord, and there was an ingathering of souls for the labor. One of those thus converted and baptized was D. W. Gwin, who later submitted to the Lord's call to the ministry and became pastor of the First Baptist Church of Atlanta, Georgia.

During this pastorate he married the very accomplished Sarah O. Stevens who would be his lifelong helpmeet. However, failing health caused him to resign the church in Alexandria. Rev. Tucker never gave up preaching, but his pastoral ministry seemed to be over. It was said that he preached the gospel truth to enthusiastic congregations up and down the Atlantic coast from Maine to Georgia.

Rev. Tucker published a series of letters that he addressed to the Honorable Alexander H. Stephens on "Religious Liberty." Stephens had said in a speech that Roman Catholics were the first to establish religious liberty on this continent and Tucker sought to correct him. He wrote that the Baptists were the pioneers of soul liberty. The letters dealt with the issue head-on and aroused the interest of not a few. This was around 1855, and these letters were published throughout the country. Some of his sermons and addresses were published as well. The *Baptist Encyclopedia* recorded of one of his publications: "one of the best of which is 'The Right and the Wrong Way of Raising Money for Religious and Benevolent Purposes.'"

When the Georgia Convention was held in Newnan in 1855, the introductory sermon was preached by Rev. Tucker. He became professor of Belles Lettres and Metaphysics in Mercer University in 1856. His *Alma Mater* in Washington D.C. conferred a Doctor of Divinity Degree on him in 1860.

The following description was given H. H. Tucker:

His style of writing is generally clear, cogent, convincing, and exceedingly vigorous. It is always so perspicuous that it cannot be misunderstood, "is very frequently brilliant" and sometimes is intensely thrilling by its sublimity. As a preacher, he is bold, original and eloquent, ever proclaiming Gospel truth and sound doctrine. He never fails to rivet attention by the earnestness of his manner, the vigor of his language, the originality of his conceptions, and the conclusiveness of his logic. His general aim is to convict the mind, and yet he can effectively reach the heart, and, though sometimes a little declamatory, is frequently touching and sometimes tearfully pathetic. He is a forcible rather than a graceful speaker, and seems more concerned about the thought which he presents than about the dress in which he arrays it, or the manner in which he delivers it. He is like a man in battle, who may be naturally graceful, but who forgets his graces in the fight. At the same time, it is perfectly true that few men possess naturally greater oratorical ability. In college his exercises in elocution gave such extraordinary evidences of genius as to occasion the prediction that nothing but the power of religion would keep him from the stage. As a teacher and logician, Dr. Tucker is unexcelled. He is a dialectician of the first order, for with him logic has been a passion. Few young men have left any college better grounded in the principles of logic, or better practical dialecticians, than those who were tutored at Mercer during his incumbency of the chair of logic. In mental power and intellectual fertility, he has no superior among the ministers of

our State. There is in him so much originality, variety, spice, energy, activity, boldness, independence, wit, humor and natural vim of mental and physical character, and, at the same time, such genuine piety and humility, that it is impossible to describe or grade him; but an effort in that direction may be pardoned.

He continued on the faculty of Mercer University until 1862 when the institution was closed as a result of Lincoln's invasion of the South. Professor Tucker, like many Southern leaders prior to the war, opposed secession. He was active in opposing it, but when his state of Georgia seceded, that was the turning point for him, as well as most others who held his position. He became a loyal Confederate States of America citizen. His family and his state received his hearty attention in this war.

There were serious conditions in Georgia during 1862, and Governor Joseph E. Brown issued a proclamation for a Fast Day in February at Milledgeville, and Dr. Tucker of Penfield was the preacher for that day. The services were held in the Hall of Representatives and the sermon took between one and a half to two hours for delivery according to the reporter, who also said: "And such a prayer! The congregation seemed humbled as in the immediate presence of the Most High. We will not attempt a description of it, as it beggars all description."

Dr. H. H. Tucker was always active in the Georgia Baptist Association. He often took the lead on issues. The lawmaking body of Georgia attempted to interfere with the worship of God and sought to recognize and control matters of religious belief and practice. The Georgia Code, it was called in 1863, declared that it was unlawful for any church, society or other body or persons to license a slave or free person of color to preach. Baptist Governor Joseph E. Brown asked for its repeal, and Dr. Tucker wrote a protest against the Georgia legislature. It was signed by twenty-seven influential brothers. This led to the repeal of the measure so odious to the principle of Religious Liberty. Tucker made several points: "It trespasses upon the rights of conscience and is a violation of religious liberty." One potent statement he made was:

The most objectionable feature in the obnoxious section is its heaven-daring impiety. It trespasses not only on the rights of man, but on the rights of God. It dictates to the Almighty of what color his preachers shall be.

Also, in 1864 an issue had arisen among the Baptists regarding moral standards and their importance even among slaves. Dr. Tucker submitted a resolution on the issue:

Resolved, That it is the firm belief and conviction of this body that the institution of marriage was ordained by Almighty God for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people, in all countries and in all ages, to the end of time:

and that consequently the law of Georgia, in its failure to recognize and protect this relationship between our slaves, is essentially defective and ought to be amended.

How did he help during the war? Of course his ministry of God's Word was one of his primary instruments, but he could foresee shortages of such necessities as salt. Not being timid, he organized a large salt-producing company to be a source of help during the war. It was said of him:

One of the first to foresee the salt famine, which afterwards so seriously affected the Confederacy, he [Henry H. Tucker] was probably the very first to call public attention to it, travelling largely over the State at his own expense, and in public speeches urging the people to enter upon the manufacture of salt. For his zeal in this matter, strange to say, he was often ridiculed yet he soon became the President of a large salt manufacturing company, which manufactured the article at the rate of two hundred barrels per day and many of those who ridiculed his scheme were afterwards glad to purchase the salt which he manufactured.

When there were visitations of smallpox he sought to be ready. He appropriated a pure vaccine virus and a lancet. The war and disease continued and so did Rev. Tucker. He made it a practice to carry in his vest pocket a lancet and vaccine. With this vaccine he began to vaccinate all who were willing to be vaccinated which included old, young, white and black. Some ridiculed him for this as well. He also founded and organized the Georgia Relief and Hospital Association which was a volunteer organization for the specific care of wounded and sick soldiers. This association was very popular with the Southern people who favored it with their prayers and support. Dr. Tucker was devoted to the Lord and the needs of those in whom he came in contact whether civilian or military.

The orphans of Confederate soldiers stirred the heart of Tucker and the Georgia Baptists. How were these youngsters to be educated? At the Georgia Convention of 1864 William L. Mansfield of Lumpkin proposed the establishment of an Orphan Asylum and a committee was formed to consider the issue. The committee was made up of H. H. Tucker, J. H. DeVotie, N. M. Crawford and Sylvanus Landrum. The report they issued stated:

We are deeply and favorably impressed with the importance of such an enterprise, but we are of the opinion that it would be better not to connect it with the Convention. Some brethren doubt if such a venture would come properly within the scope of the objects for which this body was formed, and we all think that the connection would embarrass both institutions. We recommend a volunteer association whose sole object shall be the care of orphans, and we believe that liberal friends are ready to give it good support.

The Convention recessed and the brethren organized an Orphans' Association. H. H. Tucker along with Joseph E. Brown, I. T. Tichenor and J. L. M. Curry as well as others joined together. Dr. Tucker was engaged as agent for the Orphans Association. In 1871 a ringing plea went out, "All over the State are hundreds of orphans, devoid of parental care, control or kindness. Left to the buffetings of the world, with no one to love or caress them, they become an easy prey to the spoiler." The Federals who occupied were "the spoiler" as well as the old serpent. The plea went on, "It is our duty to provide for their education on right lines." After years of dealing with orphans there was a recommendation of the committee in 1880 to place the orphans' home in the hands of H. H. Tucker, John H. James and Joseph E. Brown for only twelve children were left. The affairs of the home were completely closed out in 1884 and the balance of \$2000 transferred to Mercer University for the New Theological Fund.

After the war he was elected on January 1, 1866 to be the editor of the *Christian Index* which was the Baptist paper for Georgia. But in July of 1866 he resigned to become the president of Mercer University. He served in this position until 1871. As president of Mercer University it was his joy to write:

Robert E. Lee, LL.D.
President of Washington College
Virginia

Sir,

As president of Mercer University, I have the honor to inform you that on this day July 10, 1866 the honorary degree of Doctor of Laws was conferred on you, by authority of the Faculty and Board of Trustees.

Trusting that this is the highest evidence that we can give of our esteem of your mental and moral worth may be acceptable to you.

I have the honor to be
With profound respect
Your obt. Svt.
Henry H. Tucker
Prest.

It was during his presidency that Mercer University was moved from Penfield to Macon, Georgia. He saw an advantage for the institution and pressed for the move. His tenure was very fruitful for the university. His service for the institution was during the turbulent years of Reconstruction. Mercer had a sure hand at her controls during that time that tried men's souls. His time at Mercer ended with his resignation in 1871.

Dr. Tucker at this time prepared his family for a journey to Europe. They were away from their country for fourteen months. During his sojourn in Europe he assisted in the constitution of the Baptist Church in Rome, Italy. There, the first candidate for

membership was a man he baptized in the Tiber River, which was a very unique event in Baptist history. Most of the other time in Europe was spent in Paris, France where he preached for most of a winter in the American Church.

Once the family returned to America Dr. Tucker took up his duties as the new chancellor of the University of Georgia at Athens. His tenure at this institution was from 1874 to 1878. While he was chancellor, Mercer University bestowed LL.D. on him in 1876. In 1875 Dr. Tucker delivered his notable sermon on "The Position of Baptism in the Christian System" to the Georgia Convention in Milledgeville which was held in the Hall of Representatives of the old Capitol building.

Though an educator much of his life, he was constantly preaching during those years. Perhaps the longest tenure of ministry was his fourteen year ministry twice a month for the Baptist Church at Bethesda in Greene County.

In 1878 Dr. Tucker became connected for the second time with *The Christian Index* as proprietor and editor. On September 19, 1878, *The Index* made an announcement:

The Index Publishing Company takes great pleasure in announcing that they have perfected arrangements by which the services of Rev. Henry Holcombe Tucker, will assume the Chair Editorial about October 1. The name of Dr. Tucker is a household word throughout the South. His scholarly attainments and classical culture, his pure and lofty Christian character, the rare combination of the brilliant and the practical which distinguish him, and, in addition to his rare intellectual powers, the still rarer abilities essential to the successful management of a prominent paper, are qualities preeminently fitting him for the influential position he is about to assume.

He continued in this position until his death in 1889. Under his editorship *The Christian Index* became more than a Georgia Baptist paper because its influence spread far beyond the state. Dr. Tucker announced his departure from the paper May 10, 1883:

Of course you will wish to know why it is that I retire from the Editorial Chair. It is a matter in which I have no option. A single line quoted from a note handed me last week by one of the proprietors of *The Index* will explain it all. "We do not see our way clear to continue your services." In justice to myself and also to them it is proper that I quote another sentence, which is as follows: "We have for you only feelings of friendship and admiration, and we appreciate your kindly feelings for us and for *The Index*, which we trust will not be disturbed by this purely business measure."

But I am now on my editorial death-bed, and if any ungracious word has ever been said by me or to me, I forgive and hope to be forgiven.... And now, dear

readers, my labors are ended, and I lay down my pen for the last time. Farewell!
Farewell!

On September 20, 1888 an announcement appeared indicating that the paper had been sold to Henry Holcombe Tucker. The issue had not ended and the implication was given that “he was somewhat arbitrary, autocratic, dictatorial. It resulted in removing him from his editorial throne.” It was said that a multitude of readers who were fascinated with the brilliance and force of his writings were much disturbed by his dismissal. Dr. Tucker took it hard, for this was a “stunning blow.” He had guided and swayed the theological thinking of Georgia Baptists in a masterful way. At sixty-nine he was cut off from the work he loved so well—“he was sadly cast down and wrote words of tenderest pathos.” On September 27, 1888, the paper was issued with the name of H. H. Tucker as proprietor and editor. He bought *The Index* outright.

Henry Holcombe Tucker’s accidental fall from his upper story window brought his fruitful and laborious life to an end. He passed from this life in Athens, Georgia, on September 9, 1889.

His was the pen of a ready writer but much of his work was in *The Christian Index*. However, he did write *The Gospel in Enoch* which was published in 1868. This is a unique book, yea very extraordinary. In 1884 a volume of his sermons was published with the title *The Old Theology Re-stated*. There was a posthumous volume called *Select Writings by the Late Henry Holcombe Tucker* which was edited by B. J. W. Graham.

There were numerous tributes to the life of Dr. Henry Holcombe Tucker. Dr. David Shaver wrote:

The ink that touched his pen turned to light, and the very words shone; His voice rang out from the pulpit like an oracle, clothing divine truth, as nearly as human imperfection allows, in robes of fit speech, speech akin to itself.... Suffice it for me to say that Dr. Tucker was foremost among the foremost; that of the first, he was first. I lay this tribute of friendship and affection on his grave, feeling that Georgia is less Georgia without him, and that with him heaven will be more heaven.

A. J. Battle penned:

He had a towering intellect joined with a warm sensibility. I believe his influence preceded more from brain force, but at the same time he had a big heart which throbbed with intense devotion to his Saviour, his fellow-men and his country. Take him for all; we shall not look on his like again.

B. D. Ragsdale wrote: “Almost any pronouncement from Henry Holcombe Tucker among Georgia Baptists was like a supreme court decision, the final word.” Such was the

influence of the Lord's servant who labored till his earthly life was returned to the Lord that made it.

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Confederate Hope

Mark W. Evans

Past Chaplain-in-Chief

Across the Southland and beyond, compatriots gathered recently to express respect, tribute and admiration for the warriors and sailors who defended the fledgling nation of the Confederacy. Speakers explained the true history of the South and vindicated the valor, courage, and moral backbone of the men in gray. These addresses were more than a recitation of facts – they were testimonies to citizen soldiers willing to die for Constitutional liberty. Knowing the same God and believing the same Bible as their Revolutionary War forefathers, the South's defenders engaged in the fierce conflict with clear consciences and faith in the Lord of Hosts. A Southern paper of the time said: "While the Northern Christians are so piously trusting in superior numbers, we arm, and fast, and pray, and our cry is, O, Lord of Hosts, we trust in thee! While they are making every effort to get up and keep at fever heat the Northern war spirit, we need no appeals beyond their own ferocious and boastful cries to keep us ready for their coming. And while they claim to have God's blessing, we are content – if God bless them with success, be it so – he is the Lord, let him do what he will. We know 'in whom' we 'have believed.' We seek no man's blood, and we are not afraid while the Lord reigneth" (W. W. Bennett, *The Great Revival in the Southern Armies*, pp. 91, 92].

In victory, President Jefferson Davis called the "People of the Confederate States" to a Day of Thanksgiving. He wrote: "Once more upon the plains of Manassas have our armies been blessed by the Lord of Hosts with a triumph over our enemies. It is my privilege to invite you once more to His footstool; not now in the garb of fasting and sorrow but with joy and gladness, to render thanks for the great mercies received at His hands" [J. William Jones, *Christ in the Camp*, p. 44).

In defeat, President Davis called for a Day of Fasting, Humiliation and Prayer: “Again do I call the people of the Confederacy – a people who believe that the Lord reigneth, and that His overruling Providence ordereth all things – to unite in prayer and humble submission under His chastening hand, and to beseech His favor on our suffering country. It is meet that when trials and reverses befall us, we should seek to take home to our hearts and consciences the lessons which they teach, and profit by the self-examination for which they prepare us. Had not our successes on land and sea made us self-confident and forgetful of our reliance on Him? Had not the love of lucre eaten like a gangrene into the very heart of the land, converting too many among us into worshippers of gain and rendering them unmindful of their duty to their country, to their fellow-men, and to their God? Who, then, will presume to complain that we have been chastened or to despair of our just cause and the protection of our Heavenly Father? Let us rather receive in humble thankfulness the lesson which He has taught in our recent reverses, devoutly acknowledging that to Him, and not to our feeble arms, are due the honor and the glory of victory; that from Him, in His paternal providence, comes the anguish of defeat, and that, whether in victory or defeat, our humble supplications are due at His footstool [J. William Jones, *Christ in the Camp*, p. 46].

As our land darkens through rebellion against God and violation of our Constitution, we may make our appeal to the highest Court. The Throne of Grace, approached through the blood and merit of Jesus Christ, is still open to “obtain mercy, and find grace to help in time of need” (Hebrews 4:16). Soon after the war, Confederate Chaplain John Lafayette Girardeau, 23rd Regiment, South Carolina Volunteers, declared at a Memorial Service near Charleston, SC, concerning Dixie’s warriors: “We can never forget that they were sacrificial victims on the altar which we helped to rear, and that their blood was poured out like water in defence of principles which we avowed, and which we counseled and exhorted them to maintain to the last extremity. For that cause which we as well as they regarded as the exponent of constitutional liberty, and which, during its protracted and agonizing struggle for existence, we loved with a passionate intensity which no words can express – for that cause these men encountered every hardship, underwent every privation, and freely sacrificed their lives. ... Their blood, the precious, priceless 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” [George A. Blackburn, ed., *The Life Work of John L. Girardeau*, pp. 128, 129].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

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

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

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

The Necessity of the Atonement

“Without shedding of blood is no remission.” Heb. 9:22

When we speak of the law of God, we refer to that system of precepts, with penalties annexed, which sets forth his will as to our moral condition and conduct. Every human being of responsible age has violated this law many times. As shown in a former discourse, a single violation of any part of this law is equivalent, in its results, to continued and ceaseless violation of the whole of it. Consequently, so far as law is concerned, that is, so far as this law is concerned, every responsible member of the race is doomed to all the penalties which that law carries with it. We are assured however, in the Scriptures, that there is a mode of escape from these penalties; not that the law can be set aside, or that its operation can be suspended, but that it can be satisfied; satisfied in another way than by inflicting its penalties on us; and this method of satisfaction is called the gospel; appropriately called the gospel—that is, good news. We commonly speak of law and gospel as if they stood in the relation of antithesis to each other; and so in a certain sense they do; for under the latter we can be saved, while under the former we cannot. But really they must be harmonious; for all that proceeds from God must be consistent with itself. A court of equity is not intended to contravene law, it is only a better method of administering law, and itself is law; for in the bosom of the law-making power, the distinction between law and equity, except as methods of attaining justice,

does not exist. The illustration may be a feeble one; still it shows what is meant when we say that in its relation to the divine nature, the gospel must be law, as really as that which is known to us as law. The principles of what we call law we can easily understand. We know the distinction between right and wrong; and we know that the things commanded are right, and that those forbidden are wrong; and we can see the reasonableness of corresponding rewards and penalties. But the principles of that higher law, of that equity which we call gospel, are wholly beyond our comprehension. We are told that God intends to forgive, and exalt, and sanctify, and glorify some of those who have violated his law, and that others, some of them belonging to our own race, and some belonging to a different class of beings, he never will forgive, but will consign them to that eternity of woe which they deserve; but which they deserve no more than those whom he intends to forgive and save. Now, why it is that he should utterly destroy some men, and the devils, while he welcomes others just as bad to the joys and glories of heaven, we do not know. Of course it is wise and right, and consistent with the divine character, and therefore in all its aspects according to law; for God can do nothing contrary to his own law; but the principles of that law are wholly out of our reach. We can only say: "Even so, Father, for so it seemed good in thy sight."

There are those who repudiate this higher law, this gospel, on the ground that it does not comport with their ideas of justice. We can only say to such, that the Almighty will judge them, but that they have neither the right, nor the power, to judge him. They are not competent to administer the affairs of so great a universe as this, and he is. He has revealed his gospel to us, and without understanding, we still accept, and joyfully embrace it.

We are told furthermore, that in carrying out this higher law, God in the plenitude of his personality, identified himself with a member of our race, even with the son of Mary, whose name was Jesus;^[1] and also that the death of this man who led a sinless life was a complete satisfaction to what we call law, so far as relates to all who believe in Jesus. Now how it is that the death of the innocent should atone for the sin of the guilty, we do not know. But such we are assured in the Scriptures is the fact. If it be a fact, the announcement of it is good news indeed. With grateful, glowing hearts, we accept the fact and here again, we say: "Even so Father, for so it seemed good in thy sight." We do not understand why it is, that the wicked are blest, for the righteous' sake; but as it is the fact, we simply thank God for it. Nor are we anxious to inquire into the reasons of it; for if God is satisfied with it, surely we who are its beneficiaries have no cause to complain. Complaint would come better from any others in the universe, than from us. Instead of trying to fathom the philosophy of it, it would be wiser to avail ourselves of its benefits. It is as foolish, as it is wicked, to ask to be let into all the divine secrets before we accept the divine mercy. In worldly matters, nobody does this. We never hear of one who refuses to eat bread, because he does not understand the principle of life in the germ of

the wheat from which the bread was made. We partake of the bread of eternal life just as we do of our daily bread; understanding the philosophy of neither. Our first office, in either case, is to accept the facts, and afterwards to inquire into the philosophy of the same, so far as we may be able; but in no case do we let go our hold on the facts.

We should never have thought of such things, as thousands of the phenomena which we see around us; but as they are before our eyes, we investigate their nature and their functions with pleasure and with profit; and we find much that we understand, and more that we do not. This last we pass by; the rest we enjoy. So also we should never have thought of such a thing as that the sacrifice of one innocent man should save and glorify many guilty; but as the fact is set before us in the word of God, it is proper for us to inquire, so far as we can, into the harmony of the fact with the law and nature of God.

We are told that “without shedding of blood is no remission,” that is, no forgiveness. Thus we are taught that on the condition of bloodshed, forgiveness is possible, and that without it, forgiveness is impossible. The blood that is referred to is the blood of Jesus Christ, a sinless man, whose human nature was, in some mysterious and incomprehensible way, combined, identified, and unified with the Mighty God, so that the person known as Jesus Christ is a proper object of religious homage, of the profoundest homage possible to human beings.

Now why should the shedding of the blood of this glorious Person be necessary to the forgiveness of sin? Some light may be thrown on the subject by a view of the justice of God. God’s justice must be infinite, unchangeable, eternal; incapable of compromise, or of any qualification or modification; it must be absolute. True, goodness and mercy are his attributes, but these cannot modify the action of his justice; nor indeed can any attribute be exercised at the expense of another. The nature of God implies the harmonious exercise of all his attributes together. God is one; and unity runs through all his operations. Now if justice is absolute, how is it possible that God could set a sinner free by a mere act of forgiveness? This might be mercy, but would it be justice? A judge, who has taken an oath to punish certain crimes, must punish them. His feelings and sympathies may forbid; but whatever these may be, he is bound by his oath. The perfections of the divine nature are illustrated by the oath of the judge. God cannot allow the guilty to escape in contravention of *law*. The law is, that belief in the blood of him who died, the just for the unjust, is a satisfaction of its demands; and that without this belief there is no satisfaction, and that consequently, the sinner must endure the penalties of his own guilt. Without this, forgiveness is impossible. The law requires blood. The higher law substitutes the blood of Christ for ours. If this be rejected, the other law must take its course.

It may be said that justice so far as relating to the sinner, may be seen in the plan set forth; but where is the justice to him who suffered without having sinned? We may reply that no injustice is done to one who is *willing* to do what is done. If one offers himself as

a substitute for a soldier, and is killed in battle, it may be his misfortune, but no injustice is done by the government in whose service he engaged, and no complaint of this kind would-ever be thought of. Christ was willing.

The only wonder is that God should be satisfied with his death in place of ours. It must be admitted that this is very wonderful. But as it is the *fact*, we shout thanksgivings in view of it. After all, it is no more wonderful than the fact that we exist, or that anything exists.

The doctrine set forth may be objected to on the ground that it shows God to be incapable of doing that which we ourselves can do. We can forgive an injury without any satisfaction having been rendered, either directly or indirectly, and we do frequently forgive in this way. Now if we poor, imperfect, creatures can forgive so freely, cannot God, who is perfect, do the same thing? No. Nor does it follow that a doctrine is false because it teaches or implies that we can do some things that God cannot do. We can do many such things.^[2] The apostolic expression, "It is impossible for God to lie," is the keynote to all that need be said. Perfection implies the impossibility of many things which are possible to the imperfect. We can increase in knowledge and in wisdom; but of course this is impossible with God. We can grow in grace; but his holiness is infinite from the beginning. We can look up to a Superior Being, but God has no superior. So, coming to the point before us, we can forgive without regard to justice; but no such thing is possible to God. He has never disregarded justice, and his nature forbids that he ever should do so. In some incomprehensible way, his mercy and justice must go together. We might even say, perhaps, that his mercy is nothing but justice operating in a certain direction; and that his justice is nothing but mercy, operating in a certain direction. At any rate, all his attributes must be exercised in harmony. We can yield to our compassionate feelings, and decline to administer what we know to be justice; but with God, whose character is the perfection of sublime and eternal symmetry, there can be no passing by of crime as though it had not been committed. There is forgiveness, but it is not at the expense of justice. It is not without the shedding of blood. If Christ had not died, there would have been, there could have been, no forgiveness. Justice required penalty; and in this there is nothing wonderful. Mercy provided a substitute for us. This astounds us, it is true; but why should it, when we remember that his mercy is infinite? The substitute satisfies the law. This, while we are in our present state, we can never understand. We cannot see the point where mercy and truth are met together, where righteousness and peace have kissed each other. Nor have we any curiosity. What is satisfactory to God is satisfactory to us. We can see, however, in what has been said, the necessity of an atonement. Without this bloodshed, the claims of justice would have been entirely ignored; with it, we see that justice is recognized; that its claims are respected; and that an offer of most extraordinary nature is made to it—the sacrifice of a

sinless man identified in person with the Great Creator of heaven and earth. We may learn something from a view-point slightly different. The honor of God would seem to make it impossible that there should be forgiveness of sin without antecedent sacrifice. If he passes by sin without even noticing it, the eternal principle of right seems to have been set aside. Can God forsake his own principles? If he allows his authority to be trampled on with impunity, the inference would seem to be that he regarded that authority as not worth vindicating. There would seem to be a loss of self-respect. What would be thought of a human government that would voluntarily, and publicly, abandon the enforcement of its own laws? Would it not bring itself into contempt? God's law is exceeding broad; and it has been violated in thousands of ways, for thousands of years, by millions of people. If he were to shut his eyes to all this and allow all this crime to pass as though it had not been, his administration would be so lax as to be without parallel, we must suppose, in the annals of time or of eternity. It is impossible to conceive of a being capable of devising a law as wise and as holy as God's law, and who would still have so little regard to it, as to pay no attention to its violation by a whole world full of people who rush over it as recklessly as buffaloes over a prairie. It "would seem that if God were thus to ignore crime, he would become *particeps criminis*, and the universe would look on a dishonored God. Not so, however. God forgives sin, but it is not by a direct act, and a *mere* act, of forgiveness. It is by previous arrangement for the satisfaction of justice, and for the preservation of his own honor. It would certainly seem that some arrangement with these objects in view should be made, and if infinite wisdom has selected Christ as the lamb to be slain, and his death as a sufficient propitiation, nothing is left to us but to acquiesce, to bless God, and be saved.

There appears to us to be a necessity for an atonement for sin, unless the sinner is punished, from the fact that if sin were thus wholly ignored, all government would be at an end. If God were so careless of right, that fact would virtually be universal license. Laws without penalties, or which for any reason are not in *some* way enforced, are really no laws. Hence, but for the atonement, either sinners must have perished, or the universe would have been plunged into anarchy. But God has not thrown the reins of the universe aside; in other words, God has not ceased to be God. He has not abrogated law, he has not abolished moral distinctions; he forgives sinners, but he has not failed to assign its proper place to sin, nor to see that law is placed in the position of highest honor, even at the cost of identifying the Supreme Majesty of heaven with one of his creatures.

Certain it is, at any rate, that God, from the beginning, has pledged himself to the shedding of blood as the condition of the forgiveness of sin. The altar of Abel streamed with the blood of the firstlings of his flock, and God accepted his offering. It was by faith that the offering was made; faith we must suppose, in the blood of the promised Redeemer. Cain's offering was in itself quite as good, perhaps it was better; it may have

been as costly; it would seem to unenlightened eyes to have been more appropriate; and certainly it excels in the element of beauty. But there was no blood in it, and God rejected it. Faith in the blood that was to be shed in the fullness of time was not expressed by the fruits of the ground, and was not expressed, because it was not entertained; and Cain's offering and himself were rejected. That he made any offering at all was an acknowledgment of God, but the absence of blood was a denial of his Son, without whose blood there is no remission. The rejection of this deistical worship, and the acceptance of the bloody offering which symbolized the precious blood of Christ, is God's first recorded testimony of the doctrine we preach, and this was given in connection with the first act of worship of which we have any knowledge. The practice was continued, with divine approbation, by the patriarchs. The Mosaic ritual was of divine appointment, and all its altars, were reeking with blood. Why was this? Why ran rivers of gore from the temple? Why were whole herds of bleating lambs, all innocent and unsuspecting, slaughtered and laid, smoking and quivering, on Hebrew altars? This was God's system of object-teaching. He impressed the minds of those rude people with the thought, that without shedding of blood there is no remission, by requiring them year after year, and century after century, to slaughter harmless animals as an act of worship. The destruction of these animals by thousands upon thousands, by the authority of the Most High, was his emphatic testimony, and his thorough committal of himself to the doctrine that the shedding of blood is an indispensable requisite to forgiveness with him. Jesus Christ taught the same lesson when he said: "This is my blood of the new testament, which is shed for many for the remission of sins;" and the blood-colored wine, which we drink in memory of our Lord, points back in symbol, as the blood of beasts once pointed forward, to the blood of the Lamb of God that taketh away the sin of the world. It is no new doctrine. That Lamb was slain from the foundation of the world; that is, constructively slain; and what this means is, that the death of Christ was intended from the beginning as the means whereby justice and mercy could both be satisfied, in the salvation of God's elect. This is a part of the counsels of the divine mind before any act of creation; and is therefore part of the eternal law of God.

But might not some other method have been resorted to? We cannot measure the depth of the divine resources; but the fact that God has selected this method is proof that it is the best; and if the best, then the only one worthy of him; for nothing can proceed from him, or be adopted by him, which is inferior to the best. Hence we learn that it is impossible that God should forgive sin in any other way.

As already said, we cannot see how it is that the law is satisfied with the death of the innocent in place of the guilty, though prostrate before him, we accept his assurance of the fact. Still, we can see that in the death of Christ the law is honored beyond all powers of expression, beyond all powers of thought. The phenomena of the atonement must

surely be the most astounding that eternity ever witnessed. The Almighty and Ever-living God himself, in person, unites himself with a member of a lost race. What an amazing fact! The individual thus exalted by him above every living being on earth or in heaven is despised by his fellows. Another amazement! He is buffeted, and spit upon, and crucified! No wonder that the earth trembled, and that the sun hid its face. The philosophy of this sublime, this awful transaction, is too deep for us; but this we can see: that the effect of this stupendous exhibition of God's respect for his law, and of his concern for sinners, must be infinite; and even the word infinite, though it means all that anything can mean, does not satisfy us; nothing can satisfy us; we have no capacity to take in the thought. But we may surely feel safe in trusting to the plan which, by the crucifixion of the Son of God, is made sacred, and made holy, and elevated in dignity to the level of the eternal throne itself, whether we can fathom all the depths of its wonders or not.

It is a most noticeable fact, that the idea of the necessity of bloodshed to the propitiation of divine favor is not confined to those who possess the Sacred Scriptures, but, on the contrary, seems to have pervaded the whole mass of mankind, in all ages, and among all peoples, savage and civilized, we find the same prevalent idea. This universal sentiment must be the result of one of two things: It must either be the traditional record of a revelation made by the Almighty to the race ages ago, before men were divided and scattered; or it must be, that the human mind is so constituted by the Creator, that such a belief is intuitive, and a necessity of our intellectual life. Whether it is a revelation made to us, or a revelation made in us, is immaterial; in either case, it is a revelation from God, and a thing to be believed. Still, our best reliance is the more sure word of prophecy, whereunto we do well to take heed.

Admitting that bloodshed is necessary to the remission of sins, suppose that we make arrangements at once to slay certain animals, with a view to securing the favor of God. Many men, quite as intelligent as ourselves, some of them our own ancestors, have done this, and many are doing it now. Why should we not do it? Our minds are so enlightened that we see that there must be correspondence in the value of the blood that is shed, with the dignity of the law that has been violated. Hence we see that it is in vain to rely on the sacrifice of lambs. Others before us have seen and appreciated this insufficiency, and in order to make a better offering, they have sacrificed the lives of enemies captured in war. But as these were only enemies, there seemed still to be a shortcoming; and to supply the lack of dignity and value, friends have been laid on the altar; and even yet there was a consciousness that something more, and something better was needed, and men and women have caused their children to pass through the fire to Moloch; and yet human nature was not satisfied, (how much less the divine!) and men have tortured themselves with knives, and iron hooks, and scourges, and have finally sacrificed their own lives. So deep, so deep, is the yearning, so intense is the

longing, of the human heart for a sacrifice of greater value than earth can supply; such is the groping of men in darkness, such is the feeling out of human nature, after an infinite Saviour. But we surely see that no sacrifice of finite things that can be made can meet the demands of an infinite law. Any such effort is like paying a debt of a certain number of dollars with an equal number of cents; except that in this case the shortcoming is only as one to a hundred, whereas in the case illustrated the shortcoming is infinite. So then let us abandon the idea of slaughtering animals, or of making any offering whatever, even of the whole earth itself, with all its riches, and all its people, if we had the power to do so. The blood of Jesus Christ was appointed in eternity as the necessary and sufficient ransom for our souls. On this let us rely. On this we do rely with joyous confidence, thanking God for his unspeakable gift.

If it be, as we have seen, that the eternal law of God requires blood as the condition precedent to the forgiveness of sin, those who refuse to avail themselves of the blood which God has provided synchronously with the law which calls for it, are committing soul suicide. Having disobeyed the law, they now disobey this higher law, this gospel; and thus while they enhance their guilt, they, at the same time, make pardon for themselves impossible.

There are those who profess a kind of faith in the atonement wrought by Jesus Christ, but who postpone their full acceptance of it, on the ground that they are not good enough to be Christians, and who promise themselves that, after they have reformed, and amended their lives, they will give themselves wholly up to the salvation of the gospel. They are like a man covered with mire, and greatly needing to be washed, who stays away from a cleansing fountain, on the ground that he is too foul to use its waters. He stays away and becomes more foul; and thus the reason which he gives for not coming to the fountain becomes stronger every day, while at the same time, the reason why he ought to come becomes stronger every day.

There are some who imagine that they can cleanse themselves, without resort to the fountain. Their theory is that a life in future, of integrity, charity, and general morality, will have a solvent power, which will wash away the guilt of the past. If this be so, then the mission of Christ was unnecessary, his blood was shed in vain, and the condescension of the Almighty, in clothing himself with flesh, and dwelling among us, was an uncalled for thing, and a waste of dignity. These are they who, "going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Their mistake is fatal; their doom is certain. But however long they may have persisted in this blasphemous rejection of the grandest offer of eternity, we still say to them, even to them, in fidelity to our trust as preachers of this gospel, that the fountain is still flowing and ever-flowing, and that they are still invited to avail themselves of its cleansing power. Its touch will resolve into nothingness even such guilt as theirs. Let them but come to it, and they can sing as joyously as we:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

[1] Not that the divine nature was superimposed on the human, as some have taught, but that the human was identified *ab initio*, with the divine—created in a state of blendedness. “That which is conceived ... is of the Holy Ghost.” Matt. 1:20.

[2] Furthermore, we are commanded to forgive; and this command itself prohibits us from the administration of moral justice to offenders; God has reserved that function for himself. Herein is displayed his wisdom. He knows that we are not competent to administer justice, while yet we are capable of forgiveness; and for this he gives us grace. Justice and mercy together can be administered by none but himself.



Book Review

The Collected Writings of James Henley Thornwell, 4 Volumes

By James Henley Thornwell

(c) 1974 (1875) The Banner of Truth Trust, 659, 622, 817, 640 pages,
hardbacks

Reviewed by Dr. John B. Adger

This editor is continuing the series of reviews of Confederate Theologies. Thornwell was one of the heavy weights of Southern Theologians. This review is by the editor of the *Writings of Thornwell*, Dr. John B. Adger.

1. These collected writings of James Henley Thornwell will probably fill six volumes, of which four will contain all his Theological works, and be published by the Presbyterian Church in the United States. The remaining two will consist of very valuable miscellanea, but it is not yet determined under whose auspices as publishers they shall be given to the public. Some of these are metaphysical and some few political; the major portion are sermons and sketches of sermons, addresses, etc., etc.

Of the four volumes to be issued by the Presbyterian Committee of Publication at Richmond, the First may properly be entitled Theological; the Second, Theological and Ethical; the Third, Theological and Controversial; the Fourth, Ecclesiological.

The volume one contains sixteen Lectures in Theology, never before printed, besides three separate articles published during the author's lifetime. All these constitute his discussion of that portion of Theology which relates to God and to Moral Government essentially considered, or to the same as modified by the Covenant of Works. To this

volume, by way of appendix, are added his Inaugural Discourse, his Questions on the Lectures to his classes, his Analysis of Calvin's Institutes and his Examination Questions thereupon.

The next volume will discuss that portion of Theology which relates to Moral Government as modified by the Covenant of Grace. These two volumes are not a treatise on Theology written by our distinguished professor, but consist of all that he left behind him upon those topics, gathered together since his decease by the hand of friendship, and systematized as well as possible according to his conception of the science of Theology. The sixteen Lectures may be reckoned his very latest productions. Upon some of the topics in the second volume, what we have to present the reader will be some of his earlier writings; there is not one of them, however, but bears the same impress of genius — not one of them but is instinct with the same unction of the Spirit of truth and love.

Accompanying what the second volume contains ... the Doctrines of Grace, there will be found a partial discussion of the Morals which necessarily flow out of those doctrines. Dr. Thornwell did not write on the other two departments of Ethics — Justice and Benevolence — but he wrote and published a separate volume of seven Discourses on Truth. The place assigned to them in this collection of all his writings is judged to be logically the most suitable one.

The third volume contains an elaborate discussion of the Canon, the Authority of Scripture, Papal Infallibility, the Mass, the Validity of Popish Baptism, and the Claims of the Romish Church to be reckoned any Church at all. In the discussion of Popish Baptism the author was led into a thorough consideration of the Christian doctrine of Justification, and hence that whole argument might well have been placed in the second volume. Connected as it was, however, by other ties with the Romish controversy, it was judged best, after mature reflection, to place it in the volume of the Theological and Polemic writings.

The discussion of the Canon and of Papal Infallibility appeared first in the newspapers, where Dr. Thornwell was forced to defend himself against Bishop Lynch. His assailant having quit the field, he prosecuted the discussion for a time, and then published both sides of the controversy in a volume which is now out of print. These questions have been made to assume in our time a fresh interest, and we shall hasten to present to the public Dr. Thornwell's very masterly and learned contributions to their elucidation.

In the fourth volume will be gathered whatever else Dr. Thornwell has left behind him touching the question of the Church.

2. The editor is responsible for the correction of numerous clerical errors in the manuscript lectures and typographical ones in the printed pieces; for the arrangement and classification of the matter; for the Table of Contents; for the Index; and for the

side-headings of the Theological Lectures, excepting those belonging to Lecture I., which are Dr. Thornwell's. These side-headings were undertaken in order to make the remaining lectures correspond in that particular with the first one. It is hoped they may sometimes assist beginners in Theology somewhat better to comprehend the abstruser parts of these Lectures.

3. In the preparation of these volumes the editor has been indebted for counsel and encouragement to his three colleagues, Drs. Howe, Plumer and Woodrow, to Dr. Palmer of New Orleans, and to Stuart Robinson. For important assistance rendered his thanks are due to Dr. T. Dwight Witherspoon of Memphis. To Dr. J. L. Girardeau of Charleston he is under special obligations for the large drafts which he has kindly allowed to be made continually upon his learning, judgment and taste, and for a vast amount of actual labor by which he has assisted to prepare these writings for the press. Dr. Thornwell's friend, loving and beloved, as well as the editor's, this has been with him of course a labor of love; yet it is proper here to record this public acknowledgment of the toil he has without stint bestowed upon these works. There are two other persons without whose aid this task could never have been performed. They may not be named here; but the author, whilst he was with us, was their revered and beloved friend, and the severest and most protracted literary drudgery for his sake has been joyfully performed by them. Faithfully have they wrought in erecting this monument to our illustrious dead.



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.