

Smith, Edward P. Incidents of the United States Christian Commission. Philadelphia: J. B. Lippincott, 1869.

CHAPTER I

The EASTERN ARMIES: UNTIL THE RETREAT FROM THE PENINSULA: APRIL, 1861— JULY, 1862 13

Reported in *Sunday School Times*, Aug. 24, 1861--immediately fire began at Bull Run--wounded and dead fell and a cry was heard from a soldiers "God have mercy on my soul."; soldier recounting the story joined in cry during the fight; soldier was not a pious man but all this made a deep impression on him;

September 1861--after battle of Cheat Mountain, dead Union soldier found grasping the letter written by his mother urging him to accept Christ

Had to convince a brusque medical director at Yorktown that they would help the sick, bath wounds, etc. before he would support their preaching mission.

Rev. George Bringhurst [Episcopal] of Philadelphia noted how meaningful the hymn "Rock of Ages" became for the boys; sung at Fortress Monroe, and at Yorktown in spring of 1862; soldiers would inquire about how they could have their lives stand on that rock.; one soldier said it made him think about his dead mother.

Dying soldier asked a chaplain to cut off a big lock of his hair for his mother; chaplain hesitated to do this; "Don't be afraid, Chaplain, to disfigure my hair; it's for mother, and nobody will come to see me in the dead-house to-morrow." Asked chaplain to kneel down and thank God; young soldier said to thank God for his mother who had brought him to Christ;

Charles C. Greedy, Co. C, 3rd Pa. services; received pocket testament from ladies at home; at battle of White Oak Swamp a minie ball pass through his left arm and into coat into the testament splitting it from Revelation to John, chap. 11--saved his life--only a slight stomach wound;

CHAPTER II.

THE EASTERN ARMIES: FROM POPE'S BATTLES UNTIL HOOKER TAKES COMMAND: JULY, 1863— JANUARY, 1863 36

Tells of Christian Commission Delegate Charles H. Corey greeting the wounded from Cedar Mountain--delegates not yet properly equipped had to substitute butter tubs for buckets; no lanterns for going over ground with wounded; filled tubs with coffee and carry candles out onto field to help the wounded;

James Grant of Philadelphia was working among wounded at Fairfax Station---tells of a wounded Union soldier with a testament in his pocket; name of a N.C. soldier in the testament; this dying Tarheel had given the soldier his testament in appreciation for the fact that the Federal had crawled to a stream and given him a drink of water;

Chaplain Brown, Douglass, hospital Washington, 1862? Was told by a wounded man. "As we were going into battle, I said to myself, 'this is serious work;'" so I prayed God to spare my life and pardon my sins; or if I should be killed, to take me to heaven. Presently a shell struck my leg below the knee, and I *just lay still and prayed*. I was left on the battle-field all that night, but I lay still and prayed. O Chaplain, that was the happiest day of my life!' and again his countenance was lit up with inexpressible joy. . . . [the soldier said, "Oh, I just prayed, and Christ seem to come and stand by my side all night, and He comforted me; I felt sure that my sins were all pardoned and washed away in His blood; and I do tell you, Chaplain, that I forgot all about my wounds for the moment: it was the happiest night of my life."]

One dying soldier taken to hospital in Baltimore after Antietam asked nurse for his Testament; he read briefly in a feeble voice; then asked nurse to put testament under his head; After battles, couple examples of Bible being displayed of men who had died--certain pages turned down of passages read presumably while they were dying.

CHAPTER III.

THE WESTERN ARMIES: UNTIL AFTER THE STONE RIVER BATTLES: APRIL, 1861— JANUARY, 1863 58

Story of testaments and hymnbooks sent to 33rd Illinois; sent by a lady from First Baptist church in Chciago--men passed around the few hymnbooks and 100 men committed the hymns to memory so they could sing in camp; dying soldier asked that his testament and hymnbook be sent to his wife and the lady who sent them be thanked;

At Cairo, soldier badly wounded at battle of Belmont told a woman nurse shortly before he died, "Tell my wife, that there is not a cloud between me and Jesus."

Mr. B. F. Jacobs of Chicago Army Committee delegates visiting a rebel prison after the surrender who was dying and said he would never go home; Jacobs asked him if he would not go home to Jesus and he said no. "My wife has talked to about this for thirty-five years; and God know how I have treated her. I've rejected every invitation, and I'm dying here without Christ,--without Christ." He would then groan, "I can't die: I can't die." But soon he did;

Rev. Patterson of Chicago tells how they once had in their committee room a peach-basket filled with cards that had been trade for books; an artillery officer said, I am with you, in everything to promote instruction and good morals among the soldiers."; Patterson asked if he was a Christian and infidel responded, "No, I am a 'Tom Paine' infidel, and don't believe in the divine origin of religion, but if your tracts and preaching keep the men from gambling and drinking, I will help you."

According to Rev. of Chicago Branch of Sanitary Commission one mortally wounded lying in the mud, said "This is glory--this is glory!"--what he said he meant was "O, Doctor, it's glory to die with my face upward!"

Rev. B. W. Chidlaw, Chaplain, [Presbyterian 39th Oh.] found in old tavern at Lebanon, Kty. After battle of Perryville; a young soldier told him that that he was a deserter--actually had lost a leg and meant he was a deserter from the church. "But three years ago I joined the church at home Indiana, but alas! I wandered from God, I left the ranks, and deserted to the enemy. Oh! how I have sinned against God and my own soul! Now, I want to reenlist; will you must me in?" Battle of Stones River--Captain B. F. Hackett, Co. C, 51st Ohio was mortally wounded and could not speak; asked for paper and pencil. He wrote, "Take me to my home in Nox Co, and Ohio and there let me be buried beside my wife. Let there be a monument erected and on it let it be written: 'All with me is well: I died in the cause of my country--a cause second to none, save the cause of my blessed Redeemer in whom I trusted in life, and who did not forsake me in death. Meet me in heaven.'"

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THE WESTERN ARMIES: FROM AFTER THE STONE RIVER BATTLES UNTIL THE SURRENDER OF VICKSBURQ: JANUARY, 1863— JULY, 1863 91

Rev. Mr. Smith on Christian organization near Murfreesboro, May 1863? Bible class of First Michigan Engineers--corporal as teacher dealing with first chapter of James; no learned

commentary but men spoke from their hearts and out of their experience; Christian Association of the regiment met after the Bible class--candidates had to simply accept salvation through atonement; have personal experience of salvation and proof on testimony of the regiment; candidates for admission carefully examined and some rejected; there was then a baptism by immersion in Stones River;

Rev. A. B. Dascomb, pastor, Congregational Church, Woodstock, Vt. Recalled being army delegate in early May 1862, working in Nashville. One soldier near death and could not communicate; Dascomb learned over him and said, "God be merciful to me a sinner; Saviour, pity; Jesus save me." In few minutes he whispered the word back. "A flickering glow glanced for a moment into the stony eyes, and wavered the wan cheeks and lips, then went away for ever."

Thomas Atkinson of Chicago reports on a soldier in Nashville who said he was not a Christian but his wife was but thought maybe Atkinson had been sent be God; Atkinson assured the man that God would accept him and recited some verses of "Just as I am . . ."; the man found Jesus and told nurse to write to his wife; he was dead in a few days and nurse had neglected to write so Atkinson wrote to the man's wife; she answered and noted how word of his death and had come and she had felt bitter over the fact that her husband had not become a Christian and felt they would be forever separated; when she returned home she found Atkinson's letter about her husband's conversion; "Children," I said, dry up your tears. Your father is not dead. He is alive in Heaven. Thank God!"

St. Louis committee sent to Memphis; first agent K. A. Burnell in Spring 1863 had reading room in Memphis and had a talk with an old soldiers. "I entered the army as Christian, fully expecting to stand up for Jesus. I tried hard; but with no regular Sunday service, no prayer meeting, no closet even for my own prayers, I think I fell back instead of advancing. When I found that out for certain--it was just before the fight of Arkansas Post--I went to Christ and told Him all about it; and He came back to me, brother, and with was with me in the midst of that fight. I can never forget get." Made him feel "strong and courageous." And since then he has had no doubts; William Reynolds, president of army Committee tells of visiting army at Helena, Ark. In April 1863; visited an Iowa regiment where there had not been a service in 6 months; he preached of Christ and asked Christian to remain behind a after a meeting; nine did so and admitted they had neglected meeting together; the nine gathered that evening for a prayer meeting and brought 200-300 men with them; much crying; one officer testified how he had neglected promise to his Christian wife to maintain his Christian character in the army. "Ashamed to pray, I soon found Christ ashamed of me. I fell fast into profanity, intemperance and gambling. As most of you know, I am addicted to all these vices." Admits being miserable; his wife writes to him every week and her words burn his heart; she keeps asking about his religious condition; said like prodigal son he would return to his savior;

Edward P. Smith visiting army in Vicksburg in June 1863--fell ill and his faith with really tested; an old black woman who had taken his laundry asked him, "Massa, does ye see de bright side, dis mornin'?" he admitted he did not; she told story of being a slave in Va. and having her children sold; but said that whenever a cloud came into her life, "K jist whips aroun' on de oder side an' I find de Lord Jesus dar; an' den it's all bright an' cl'ar." She said he ought to do the same since he was a preacher of the word;

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THE EASTERN ARMIES: FROM THE BEGINNING OF 1863 UNTIL LEE'S SECOND INVASION: JANUARY, 1863— JUNE, 1863 125

T. O. Crawford of Philadelphia noted about field hospital at Windmill Point, a few miles below Acquia Creek--John B. Mitchell was dying of typhoid fever and had trouble talking until given a lemon; he had been in Sunday school but knew little of Jesus; talked with him about Jesus for some time and young man kept begging him not to leave; after he left the young man prayed himself for time; asked for Crawford again but Crawford could not be found. At 8 at night he suddenly cried out, "Amen, it's all right now: I am ready to die." Nurse said he was dead in ten minutes.

Edward P. Smith, Pastor of Congregational Church, Pepperell, Mass. Feb. or March 1863 near Belle Plain; during revival meetings at Acquia Creek a Michigan man stood up and told how his wife Katy had always written to him asking if he would become Christian; he never said anything to her about this; then letter came that their little son Henry had died and she said that she might die soon and join their son in heaven; son would then ask, "Where's papa?"; soldier could not sleep after receiving this letter and prayed to become a Christian;

Early 1863 near Falmouth, Va., soldier told Chaplain of 1st Conn. Cavalry that he had receive a box of goodies from and home and letter that closed with these words, "We are all pray for you, Charlie, that may be a Christian." He cried as he ate and became a Christian;

Rev. Franklin Tuxbury, Congregational minister, Exeter, N.H., writes about meeting in Washington in April 1863; a Lt. Col. Told of having a Christian mother and a praying wife but he was a very bad man; had narrowly escaped at Antietam was appalled he was not a Christian; in great danger at Fredericksburg and he saw how brave several Christian men were under fire; one man grabbed standard as it fell and said, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for my country." This example converted him.

Rev. Mr. Mingins began series of services in June at 1863 at Camp Convalescent chapel near Washington; had three hundred men the first night and give hundred second night; soon chapel was too small and services had to be held outside with as many as 2000 in attendance; one soldier who came scoff reported his heart-felt response to question what he would do when the Lord arose and was converted.

Rev. W. H. Eaton tells of meetings at Potomac Creek Station after battle of Chancellorsville; put three large wall tents together for a large room; had books, papers and hospital stores on side; and used planks resting on boxes for seating; had a small kitchen tent close by; had candles lit as soldiers drifted in some wounded; had 100 or more in the chapel; stuck candles in potatoes to keep them up right; men gave various testimony about their homes and their hope;

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THE EASTERN ARMIES: GETTYSBURG: JULY, 1863 159

Chaplain [William Reed] Eastman [72nd NY, Congregational] had leg injury during battle of Gettysburg but rolled along the ground talk to a dying man and was carried through the field by two men to lay him down to counsel with the wounded a dying;

Michigan soldier David Laird wounded at Gettysburg--bad wounded in back; father arrived in September to see him die but brushed aside comforting words of chaplain Parvin, "I don't need any comfort from man, for God has given me so much, in see the happy death of my boy, that I am perfectly content."

Mr. Parvin recalled one soldier after Gettysburg, only 17 years old; had run away from job in Camden, N.J., joined a Philadelphia regiment; had seven wounds and little time to live; told chaplain he had no mother, or father or family; no relatives; he had been at Sunday School so chaplain reminded him did have one relative, "Our Father, who are in heaven . . ."--"In a broken, childlike way he learned to pray to his own relative in earth or heaven."

One private in deep distressed among CSA prisoners after Gettysburg; nut sure his sins have been forgiven; a Mrs. Harris pointed him to God and told him to pray. He prayed: "O Lord, save my body! O Lord, save my soul! And if You do, O Lord, I'll knuckle to You to all eternity."

CHAPTER VII.

THE EASTERN ARMIES: FROM GETTYSBURG UNTIL GRANTS ADVANCE ON RICHMOND: JULY, 1863— MAY, 1864 190

Rev. Luther Keene, a delate in Washington October and November 1863 {Pastor, Congregational Church, N. Brookfield, Mass. tells of a German soldier who said there were two voices in his head; one that told him to play cards and swear; the other to go to the meeting; said he would follow the good voice and Luther showed him Paul's words in Romans 7 that reflected his own; he was baptized;

Commission provided some sixty tents for chaplains in January 1864 and under them revival began; Bible classes and chapel meetings organized; special effort to teach men in artillery batteries that generally had no chaplain;

March 1864--William M. Taylor noted at Vermont Station near Culpeper C.H. he administered communion; members of 8 different denominations but none one a member of O.S. Presbyterian faith to which Taylor belonged. Taylor noted, "The Commission has been a mighty power in breaking down sectarian prejudices and barriers." Soldier testified in one of the meetings at Warrenton Junction station how "sectarian jealousies" had been a "stumbling block" in his way at home but at Christian Commission meetings "the corners had been rubbed off."

Great work of Holy Spirit in 11th Pa. Reserve regiment in March at Bristow Station; account by Rev. Mr. Williams; a private went alone into woods each day to pray despite his scoffing comrades; soon a man joined him who had just lost his mother; then others and a commission chapel was set up; had 61 people within four weeks; their letters home sparked revivals in Pennsylvania; Christian Union formed at Bristow Station with more than 120 members;

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THE WESTERN ARMIES: THE CAMPAIGNS IN TENNESSEE AND GEORGIA: JULY, 1863— DECEMBER, 1863 215

In July 1863, Rev. Mr. Smith wrote the Bible Society Record--meeting at Convalescent Camp in Nashville, --A middle aged man stood up holding a book that he said he would not let go; "I never read it; I don't know how to read; but I couldn't let this book go. They tell me it is God's Word; that is where we find what Jesus says; and I love to feel it in my hands and press it to my bosom, and put it under my head at night." He will pull some one aside and have them read to him from 7th Chap of Matthew or the first chapter of James and has about memorized those two chapters.

Rev. Benjamin Parsons, Pastor, First Congregational Church, Windsor, Conn. In August 1863 was holding cold hands of a soldier from 75th Ind. At Tullahoma hospital;; told him to come to Jesus; he opened his eyes and said, "He is not here! He is not here!" Parson told that Jesus was

here and to be believe in him and be saved, but once again the soldier, "Not here! Not here!" and died.

Thomas Atkinson tells of incident in Nashville hospitals--wounded from Chickamauga had a meeting asked the books who was anxious to be saved; one amputee raised two stumps; another could "only turn his head and say with difficult earnestness, 'Me--me.'"

Baptist Church in Chattanooga in early November; Commission Chapel there and used as hospital; Field Agent Smith had nightly meetings there ---noted how men told of their experience at Chickamauga and how they had been saved from capture and death; many confessions and thanksgivings; concern about unconverted comrades;

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THE EASTERN ARMIES: GENERAL GRANT'S ADVANCE ON RICHMOND: MAY AND JUNE, 1864 244

Rev. A. F. Williams on last Saturday in Culpeper, April 1864--delegates preached 23 times to regiment; "Everywhere men listened as if they were anticipating the baptism of blood which await them, and were anxious to prepare for the march to death which so many were make." Soon commission tents were packed up and agents sent to various corps.

Rev. Herrick Johnson, Pastor N.S. Presbyterian Church, Pittsburgh, Pa., saw a soldier with both legs amputated close to thigh; he talked of his sacrifices. "My country demands it and my Savior demands it. I believe that the kingdom of Christ will be advanced by this war."

Horace C. Hovey, Pastor, Congregational Church, Florence, Mass. cavalry officer dying of wounds in May 1864 in eastern theater; talked of renewing attacks and minds went back to battle scenes; Hovey finally said let's talk of Jesus and his agitation stopped, he said. "Jesus! Jesus! It is He who said, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' I want rest; I am weary; can you sing, 'There is rest for the weary?'" after singing this he shortly died and his last words were, "I have no Father here but my Heavenly Father."

Mr. E. M. Heydrick tells of a soldier who carried over his heart a small Bible and minie ball a had gone through Bible and come out a Edge and opened flesh to the bone; his sister given him the Bible and said to him, "Harlem, will you take this and carry it near your heart for my sake!"

CHAPTER X

THE WESTERN ARMIES: FROM THE BEGINNING OF 1864 TO THE FALL OF ATLANTA: JANUARY, 1864— SEPTEMBER, 1864 269

Spring 1864--many revivals at Ringold and at Clevealand before Sherman's army advanced toward Atlanta; crowded meetings nightly; had 10,000 troops but only htree chaplains; had two daily meetings, one at one and one at seven p.m.; April 10, 1864--44 men came for baptism; selected more preferred; 24 by immersion, 18 sprinkling, 2 pouring

William Reynolds on revivals in North Georgia in spring of 1864--various men thought he was a Methodist, others a Baptist, and still others a Presbyterian; was in fact Presbyterian ; shows men put off denominational signs in working for the Lord

Cleveland, Tenn. meetings spring of 1864--General Howard joined meeting as part of rededication as Christians; solemn meetings from then on and hundreds converted; one soldier later dying in Atlanta expressed repeated thanks for the meetings in Cleveland that had produced his own conversion.

Rev. G. C. Noyes, Pastor, N.S. Presbyterian Church, Laporte, Ind. Tells of a 52 years old man badly wounded near Atlanta, August 7, 1864, "Giving an arm and a leg for the county," said he, 'is no great gift for one to whom Jesus has given all things. It is a free offering. He will accept the sacrifice; and all the more bless the cause for which it was offered up.'" A long time Christian; died on Sept. 7.

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The EASTERN ARMIES: FROM THE INVESTMENT OF PETERSBURG UNTIL THE CLOSE OF THE WAR: JUNE, 1864— APRIL, 1865 296

Rev. F. P. Monfort, City Point Hospital in June 1865--Daniel McKenna, Indiana chief Atawa tribe from Bear Creek, Michigan, sharpshooter in First Michigan; lay mortally wounded but was questioned through an interpreter; said he had been visited missionaries and liked them; said Christ was his savior and they had prayed ever since he was wounded. Asked if he was prepared to die, the chief said, "Yes, if God calls him to heaven he will go with Him over there."

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Rev. Charles Cutler, Pastor, Congregational Church, Francetown, N. H. tells of a soldier at Cavalry Hospital, City Point, Va., September 1864==shot in neck and paralyzed; Cutler asked about his preparation for death, and he replied, "I might as well own up, said her; "I'm not prepared; I've lived a bad life and been a great trouble to my mother. I've got no religion, and I don't want any. I won't burn out my candle now, and throw the snuff in God Almighty's face. I'll die as I've lived. It's honest." Cutler tried to talk him out of this, but the man said, "I deserve no mercy; I sha'nt ask for any. I've never prayed; I not going to do so now." He then began recover use of limbs and it seemed he would get better; but he always turned away from Cutler and would not converse; does not know what became of him.

Rev. Frank F. Jewell, Methodist Pastor, Adams, N.Y. Man wounded in Wilderness fight, member of 111th N.Y.; son asked his father when he come back and father said he did know whether he would ever come back; child asked. "Well, who will be my pa if you don't come back?" question stayed with him and helped him to be converted and he wrote letter to his wife. "I know now how to answer little Henry's question. Tell him the Saviour will be his pa, if I don't come back."

A. L. Pratt, Minister, Methodist church, Bradford, Vt.--24 year old Maine soldier in Hospital at City Point in 1864; right arm amputated at should joint; said one day, "It seems to be I can't be grateful enough for losing my arm. It made me thoughtful, and opened the way for your Delegates to visit me, and ended in my finding Christ. It is better I think to enter into Life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Rev. J. K. McLean, Hollis Congregational Church, Framingham, Mass.--two of deployed to Army of the Potomac from Jan. to March 1865 Commission station at Cavalry Deplot two miles below City Point on the James; camp had 350-2000 men at different times; a tough lot with little sign of religion and much swearing; men blamed swearing on working with horses; hard to get

chapel tent built in bad weather and many men who helped them swore mightily; slowly began to have crowded meetings; but during the day, “card-playing, profanity, and ribald songs were the order.” P. 341;

CHAPTER XIII.

THE EASTERN ARMIES: FROM THE INVESTMENT OF PETERSBURG UNTIL THE CLOSE OF THE WAR: JUNE, 1864— APRIL, 1865 (CONCLUDED) 351

Winter 1864-65?--Many stories of great desire for Testaments; Rev. W. H. Gilbert, Joint Agent of the American Bible Society and the Christian Commission; in tent of four men, two of the men would go meetings and one pious man read Testament for other one but he was sent to the front; he asked one of his tent mates to do so; tent mate sought he ought to because his mother taught him to read; tears came as he read and he soon joined pious tent mate for prayer and gave himself to Christ;

Rev. J. W. Harding, Congregational Church, Longmeadow, Mass, Bermuda Hundred, September 1864--black soldiers eager for readers and testaments; notes how rebels greatly fear these blacks soldiers and perhaps fear they will take vengeance for Fort Pillow.

E. C. Bolton, Delegate in Army, July and August 1864 tells of William and Thomas Freeman brothers in 31st USCT--took a large Bible weighing about nine pounds from house in Va. during first day of Wilderness battle; treasure it carefully and until both were mortally wounded in Petersburg mine explosion.

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THE EASTERN ARMIES: OPERATIONS NEAR WASHINGTON AND HARPER'S FERRY: JUNE, 1864— JUNE, 1865 372

Tells of hard case who had been confined to guardhouse; did not want to taunted by his comrades when he got out; so looked for something to read and put up a Christian Commission volume, Baxter, Call to the Unconverted; did not want a religious book and threw it down; could find nothing else to read so read it; he asked himself why he treated God and so became converted [was religious reading matter popular with little other material available?]

Milton Severance pastor of Congregational Church, Boscaven, N.H.; tells of a black soldier who said in one evening meeting: “I love my Savior, I love the Church of Christ, I love the world, I love everybody, I love them that don't love me.”

Rev. P. B. Thayer, Congregational Church, Garland, Maine; October 1864 was ministering to Confederate wounded at Martinsburg; they seemed overwhelmed by our kindness and called it “living Christianity.” “I can't stand this,” said a rough, hard-looking fellow, badly wounded in the foot, but able to hobble along on crutches,--“I cannt stand this boys; it overcomes me. I give in . . . this kindness kills me; it breaks me all to pieces. I tell you, boys, this is no humbug. It's a big thing. It's the Gospel for body and soul,--just what we all need.”

Rev. Edward P. Smith, Lt. Wood of a Maine regiment had survived the war without a wound or being in the hospital; at last camp before reading Washington he was mortally wounded when a gun was accidentally fired. “I die as a Christian,” he said to me, ‘ and I die contented; but oh, if I could have died as a Christian worker!’

‘I am peaceful and assured in view of death,’ he said again, ‘but I am not joyful and glad; those three lost years keep coming back upon me;’ then lying a moment quiet with closed eyes, he added, ‘Chaplain, do you suppose we shall be able to forget anything in heaven? I would like to forget these past three years.’

CHAPTER XV.

THE PRISONERS IN THE SOUTH: WITH NOTICES OF THOSE WHO RETURNED TO ANNAPOLIS 395

Rev. C. C. McCabe, Chaplain 121st Ohio [or 122nd Ohio?, Methodist] tells about news of Gettysburg coming to Libby Prison; very low at first news of rebel triumph but then when a slave told them that Lee was driven back, five hundred men sang, especially the Battle Hymn of the Republic; tried to have a July 4 celebration but rebels tore down their makeshift flag.

Rev. J. M. Clark, a Commission agent at Annapolis who dealt with some Andersonville prisoners; about three places in the camp where preaching was; held south side of the stream in place where raiders were executed; "Sad to say the soldiers; testimony was that they were often disturbed by wicked fellow-prisoners on the outskirts of the congregation." Some weak men crawled to the prayer meetings; one especially weak one had to be carried to the meeting, had been very wicked, was converted and recovered; many prisoners offered striking testimony of devotion even though wicked men often scoffed and there was much swearing;

CHAPTER XVI.

THE WESTERN ARMIES: FROM THE FALL OF ATLANTA TO THE CLOSE OF COMMISSION WORK; WITH SOME NOTICES OF HOSPITAL AND OTHER WORK BEFORE ATLANTA FELL: JUNE, 1864— SEPTEMBER, 1865 414

Letter from A.L. G. , Tullahoma, Tenn. to George H. Stuart, July 18, 1864, asks him to send some books; "I have taken it into my head that if there is grace for the devil's 'right bower,' I will, through Christ, try and obtain it. I have no faith that I ever shall be saved, but it is perhaps worth an effort in that direction . . . If I thought God would forgive me at all, I would go about praying with a light heart, even though the blessing was deferred until the last moment of my existence. But I have been so wicked that I know He ought not to pardon, and I fully believe He will not." August 12, 1864--received books and thought they would knock wickedness from him and that Christ would save him;

Mr. Jacobs writes of badly wounded man that he ministered after Battle of Nashville; had to tell the man he would die; he just asked for Jacobs to pray and the man said he loved to hear him pray and begged him to stay with him; "Amidst the paroxysms of pain, he labored until his last breath. His frequent exclamation was--'Blessed Jesus, come and take me out of my pain.'"

CHAPTER XVII.

THE WESTERN ARMIES: WORK ALONG AND NEAR THE MISSISSIPPI RIVER: JULY, 1863— DECEMBER, 1865 441

A. E. Chamberlain--Sherman on march from Jackson Vicksburg; when he tried to exchange a new Testament for a battered version, the soldier said, "You could not get this book, sir, for the whole state of Kentucky; it brought me to Jesus."

Chaplain of large colored regiment reported on an old soldier named, "Uncle Sam." Uncle Sam quite interested in learning to reading but not to write; said he simply wanted to learn to read

“Wanted to read God’s own word, massa.: he hoped his Bible and started reading John 3:16; became very emotional and said, “Is dis ra’al? Is dis de sure-‘nuff word ob de Lord?” then he said, “if old uncle dies, he kin go up dar, and tell de good Lor’ Jesus dat he read in His Own Book, ‘Whomsumever b’liebes on ‘m shan’t perish, but hab eberlastin’ life, an’ de Lor’ knows dat Uncle Sam b’liebes on ‘m,--an’ he read it for hisself in His Own Book.”

Rev. E. P. talked to a Michigan soldier in a St. Louis hospital; said he had heard hundreds of times that he could come to Jesus but had not. “I cannot come now--I will not. See there, stranger, do think I am going to give that withered, dried up hand to God, after I have given all its strength to the devil? Do you think I’m going to drink the devils wine all my life up to this last in hospital, and then offer the settlings to Jesus.” He could not be convinced that Jesus would still want him; told Smith he came too late; Smith prayed by his bedside but he was half conscious; wanted to be a boy again in Michigan;

CHAPTER XVIII.

ALONG THE COAST: 1861— 1865 465

Rev. A. P. Johnson, First Congregational Church, Charlemont, Mass.--many blacks at Hilton Head and children came for books; one eleven year old named Neptune who could read well asked for a testament; said he wanted to learn about heaven so he could go there when he died; Johnson said, “Why do you support *you* can go to heaven? You are only a ‘little nigger.’ You don’t imagine there are any ‘niggers’ there.” Johnson noted how the black children and white children did not play together; after some discussion he admitted that he did expect there to be any black children in heaven but maintained that he could still get to heaven; he explained that all the children in heaven would be white “Oh, dey is all ‘washed white in de blood of de Lamb.”

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