

Chesebrough, David B., ed. “God Ordained This War”: Sermons on the Sectional Crisis, 1830-1865. Columbia: University of South Carolina Press, 1991.

Slavery

George G. Finney, Doubtful Actions Are Sinful

Theodore Parker, The Function of Consciences

Sectionalism

Henry Ward Beecher, Against a Compromise of Principle

Fast Day sermon, 1860 65-82

Advancing Christ’s kingdom in the world, influence of nations, power of the people, Italy, Russia, a non-partisan day of Thanksgiving. Slavery, opposes a compromise of principle, cannot compromise with secessionists or slavery, peace will not come through compromise

James D. Liggett, Our National Reverses, September 7, 1862, 95-103

God on side of justice and right in human conflicts, parallels with Bible, wicked men of the southern tribes inaugurated this war, despite defeats, we must go out again to fight, not to fight for the Union as it was, time to do justice and fight against slavery, racial discrimination offensive to God. God us against us in any defense of slavery

Horace Bushnell, Popular Government by Divine Right, 1864, 103-122

Rule by divine sanction, coin “In God we trust,” government develop by divine discipline, government grounded in morality, in God, civil government under providence, godless

Declaration of Independence, false doctrine of states’ rights, death blows against slavery, we are fighting for God and religion, idea of inserting God in the constitution

Robert Lowry, Sermon, 1865, 132-40

Really has no sermon to give because the President is dead; we had planned to think of the Resurrection; did not realize how much we loved Lincoln; devoted solely to the Union and its preservation; maintains that Lincoln was a Christian—had told people of Springfield to pray for him; like many other preachers, Lowry claims that Lincoln became a Christian while looking at the graves at Gettysburg; notes religious tone of 2nd inaugural; denies that Lincoln went to theater because he wanted to be there; he did not want to go but knew that people would be disappointed if he did not attend;

Charles Colcock Jones, The Religious Instruction of the Negroes, 1831, 156-76

James H. Thornwell, The Rights and Duties of Masters, 1850, 177-92

Benjamin Morgan Palmer, National Responsibility Before God, 1861, 201-220

June 13, 1861; Noah and his sons, fasting, humiliation, and prayer, founders failed to recognize God; our boastful spirit; have in "a too great devotion to party, coupled with the flagrant abuse of the Elective Franchise." nothing wrong with parties that spring from honest differences of opinion but we have placed party platforms above the law; dangers of sectional politics. "What, of the political brokerage which trades in this dreadful immorality and sets up the offices of government virtually at public outcry to the highest bidders? . . . For the love of God and Country, let us strive to bring back the purer days of the republic; when honest merit waited, like Cincinnatus at his plow, to be called forth for service, and before noisy candidate cried their wars at the hustings like fisherwomen in the market--when a ribald press did not thrust its obtrusive gaze into the sanctities of private life, and the road to office did not lead through the pillory of public abuse and scandal--and when the votes of the people old

expressed their virtuous unbiased will." regrets errors of founding fathers in not explicitly recognizing role of God in national history; deplores omission of any mention of God from the constitution; notes influences of free thinking on leading men; delighted to read in Confederate constitution explicit recognition of God feels we have sinned against God in idolatry of our history--too much reliance on man.

J. W. Tucker, God's Providence in War, 1862, 229-37

Isaiah 45:7; summon by Davis to pray for God's help for our arms; no fortune, no accidents, can only seek help of the God of battles; God can control men's actions without infringing on their "moral agency." God always has a purpose in permitting or decreeing actions; god has a plan for all nations, revolutions and wars; this is held in the Bible and men have believed it; divine control necessary for providential protection; war must be part of God's providence because all parties tried to prevent the war; all labored north and south to prevent war; cannot understand how the war serves some larger purpose but it does; God is on our side and allows his people to be chastened; fires to purify God's people—such as in the revolution; notes that God has given us many victories; God has protected our men from many furious bombardments; must have confidence in army and administration; we are at home too ignorant to criticize military policy; croakers worried falling back from Nashville but then there was the victory at Shiloh; soldiers should be firm in right and holy cause—also appeals to women's patriotism;

Stephen Elliott, Ezra's Dilemma, August 21, 1863

Has assumed from the beginning that we are fighting on the Lord's side; this has been our source of comfort; have proclaimed to the world that God is on our side; have no choice now but to turn to God in fasting and prayer; gloom and darkness has settled on us with no obvious explanation; our civil leaders, our generals, our armies, our resource are the same; why this darkness when two months ago our "prospects never looked brighter." P. 247; seem paralyzed by recent losses and have no risen from them this time; we like Ezra cannot abandon position we assumed; we must consider "whether God may not one our side, even while we are suffering defeat and disaster." P. 248; we had to believe that in the end God would deliver us; clearly we are in the right as sovereign states; we have had advantages of unity while revolutionaries of 18th century had a divided people; we are also on the right side of the Constitution; many concession to prevent conflict; blames northerners for slavery; our enemies clearly opposed to word of God—Bible on our side; northerners are infidels, "Catching the echo of the French revolution, they set up liberty, equality, fraternity as their idols, and virtually dethroned the God of the Bible." P. 253; did we not all proclaim at the beginning of the contest that God was on our side.

Question is asked if God is on our side why do we suffer so and our enemies prevail and our young are struck down and our homes devastated; Bible gives a clear answer—God tries his own chosen people most severely; we have lost our way and forgotten the path we set our upon; "We have grown apathetic, if not indifferent. We are murmuring and complaining, and some are beginning to ask of our leaders, 'And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?'" we must give up our selfishness and turn to God in fasting and prayers; everyone from President on down should search their hearts; we presumed on our victories; confidence begat selfishness and money seeking; men avoided service to seek money; must now go forward because only choices are victory or submission; "You may slumber now, but you will awake to a fearful reality. You may lie upon your beds of ease and dream that when it is all over, you will be welcomed back to all the privileges and immunities of greasy citizens, but how terrible will be your disappointment! You will have an ignoble home, overrun by hordes of insolent slaves and rapacious soldiers.

You will wear the badge of a conquered race, Pariah among your fellow creatures, yourselves degrade, your delicate wives and gentle children thrust down to menial services, insulted perhaps dishonored.” Need a profit to paint the horrible scenes; must turn to God now and that his hand will be with us for good.

John Paris, Funeral Discourse, February 28, 1864, 263-275.

Sermon preached for execution of 22 deserters; Matthew 28:3-5—preaches funeral discourse for “twenty-two unfortunate, yet wicked and deluded men” hanged on gallows; Judas the most infamous of traitors; Judas the lover of money gained little for his treachery; all these men had been seduced from their duty; thinks desertions produced by disloyal influence at home; meeting of “malcontents” in various parts of N.C.; peace meetings spread defeatism; some from pulpit and press have had a bad influence; soldiers receive letter telling them to come home; infamous traitors’ reputations visited on their sons—notes evil reputation of Tories; submission means loss of lands, emancipation, rule by foreign judges and even federal supervision of ministers; must fight to the end to have real peace as fathers did in 1776; few deserters are professed Christians. “The true Christian is always a true patriot. Patriotism and Christianity walk hand in hand.” God is punishing us for our own good and when his purpose is accomplished, he will remove the rod; many formidable empires have fallen and thus the united states will fall; like God gave to men of 1776 Washington, he gave us Lee, a model Christian soldier; sees hope for peace; tells men to take courage and gives great patriotic peroration.

Black Preachers, 279ff

Theodore S. Wright, The Progress of the Antislavery Cause, September 20, 1837, 289-94

Annotated bibliography of sermons [very useful]. 297-349

