

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans

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

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

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

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Quote from a Confederate Chaplain

“There is little necessity for exhortation to love our country, or love to our sons and brothers, who are fighting and falling in our defence.... The natural sympathies require the controlling influence and the plastic power of the love of Christ for their proper regulation.... To patriotism must be added the mightier principle of faith. Let love of country be joined to love of God—let the love of our suffering brother be associated with the love of our crucified Saviour—let the temporal interests be connected with the eternal.”

Chaplain Beverly Tucker Lacy

Second Corps of ANV



Editorial

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

Please place the following date on your calendar, **May 16-17, 2019 for the Chaplains Conference** at Providence Baptist Church in Harrisonburg, Virginia. Also, please be in prayer for the conference.

In an age that views sin very lightly,
We need to remember who God is.
Then we shall view sin rightly,
And realize why sin is so horrendous.

The Awfulness of Sinning Against the Holy God

***“Your iniquities have separated between you and your God,”* Isaiah 59:2**

There is grave danger in soft peddling sin against the holy and true God. What does being soft on sin prove? It proves a lack of respect for God most of all. The dishonor of the holy God shows the enormity of soft peddling sin. Sadly, to most people sin is not exceedingly sinful because they have little respect for God. Is sin such an act that it really is merely a minor infraction? A weak view of sin indicates a small view of God the Father, and a belittling view of Christ's atonement, and a dishonoring view of the Holy Spirit's work in regeneration. A soft view of sin devalues the holy nature of God the Father, the impeccable life of Christ and the supernatural work of the Holy Spirit. Sin violates the thrice holy God! A soft view of sin is a great slander of God (Ps. 50:21). As noted a soft view of sin degrades the suffering and death of Christ (2 Cor. 5:21; Isa. 53:6).

When one considers the literature on the doctrine of sin (*hamartiology*) most treatments deal with sin as it relates to man's ruin and spiritual need, but the horrendous nature of sin in violating God is seldom considered. Here is an area that mankind, in his depravity, seeks to fabricate false understandings. Like the Pharisees of old they redefine or create a concept of sin that is not Biblical. For example, the Pharisees would declare an act *corban*, that is, money that should have been used to help their parents, they declared to be a gift to God (Mark 7:7-13). This way they kept their money, neglected their parents, but saved face; at least they thought so except when Jesus called their hand. Jesus exposed the evil of such behavior saying it made God's Word of none effect. They were rejecting the validity of the fifth commandment by their tradition. Thus their tradition became more important than God's Word. Were they really smarter than the all-knowing God?

John Yates, in introducing Jeremiah Burroughs' (1599-1646) book *The Evil of Evils or the Exceeding Sinfulness of Sin*, noted, "Men look upon sin through false mediums, and believe the reports and interpretations which the world and the flesh gives of sin, and thus are cheated to their own destruction. Could we but lay our ears to hell and hear the howlings and yellings of those damned spirits aggravating sin, we should then have a true comment upon the subject in hand" [xvii f.].

The Baptist Catechism and Westminster Catechism ask, "What is sin?" And then answer, "Sin is any want of conformity unto, or transgression of the law of God." Dr. W. R. Downing clearly noted, "Sin must be defined by Law. Apart from God's Law, sin becomes relative and the doctrine of salvation may be correspondingly altered" [*A Catechism on Bible Doctrine*, 81]. There are two major aspects of sin as given in the inspired Word of God. [1] From the positive aspect, "Sin is the transgression of the law" (1 John 3:4). That is, sin is lawlessness and thus illegal in heaven and in earth. [2] From the negative aspect, "Whatsoever is not of faith is sin" (Rom. 14:23). John wrote, "All unrighteousness is sin" (1 John 5:17). One long ago declared, "Sin in God's sight is a most awful rebellion. God has given us a revelation of His mind, and the breaking of a single commandment is equivalent to the breaking of the whole law (James 2:10). This is not man's way of looking at sin, but *it is God's*, and with Him we have to do" [William Sykes, *The Salt of the Covenant*, 45].

How do we personally, properly view our sin? We do not properly view sin when we are only concerned about how we relate to the culture of our day, or what other humans think, or what church members think or what grade of sin we commit. Do we adjust our view of sin to the ever changing moral standard of the day? You have a proper view of sin by the attitude you show to sin, by considering that sin is against your holy God, by considering that sin is against God's holy Son, and by considering that sin is against God the Holy Spirit.

Sin is like a malignant disease that silently permeates the entire body. Sin is more than incorrect actions, false swearing, or corrupt thinking. Sin is the principle of evil that declares war on the holy God. Sin is an attack on a holy, pure, righteous, perfect,

and good God who has revealed His perfect will which is rejected by sinning. Sin is offensive to God, who is holy, and it is an affront to His authority.

The essential point is not how sin relates to us, but how our sin relates to God. Sin is treasonous to heaven and destructive to earth. Consider the sight that Isaiah had of God in His glory. In Isaiah 6:1-8 we are shown why most classify this passage as the main passage on the holiness of the triune God. Isaiah was the prophet of the holiness of God. What is the holiness of God? It means His majesty which transcends or goes beyond all else and it means that He is morally pure. There is no impurity with God, yea, not even a shadow of it (Hab. 1:13). God's beauty lies in His holiness. God is Almighty, but He is more often referred to by the perfection of His holiness. God's holiness is the way He is distinguished from all other beings, and when we see ourselves reflected in the mirror of His holiness we see ourselves as hopelessly undone and in need of grace.

Remember, when Isaiah saw the Lord Jesus high and lifted up and heard the cry, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory;" -- it was then that Isaiah said, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isa. 6:3, 5). Sin is in stark contrast here. Remember, the Bible declares of the Lord, "for You only are holy" (Rev. 15:4). The Lord is unchangeably holy for there is "no variation or shadow of turning" with God (James 1:17). Stephen Charnock said that this was "the greatest title of honour." This is the revelation that so boldly distinguished Isaiah's great separation from God by sin. Isaiah realized that iniquities separated men from God, and also sins have blocked our pleas before God (59:2-3). This knowledge will cause Isaiah to be as the leper and cry unclean. Clearly Isaiah saw the holiness of God in its revealed way and did not twist the attributes of God to fit man's ideas (Ps. 50:21). Isaiah did not believe that the love or mercy of God would override every other facet of God's being. There are a number of themes that Isaiah would repeat in his ministry. They are: God is holy, man is sinful, cleansing is a necessity, serving God necessitates a call, and judgment is definite.

Just consider how David's sin of adultery and the death of Uriah were handled. Jehovah sent Nathan the prophet to confront David with his sin. Consider the words of the prophet, "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife" (2 Sam. 12:9-10). Did you notice that in verse 9 Nathan told David that he had "despised the commandment of the LORD" and then in verse 10 he said that David had "despised me," that is, Jehovah? Despising the Word of God and despising the Lord are equally sin. Sin is always against the holy God. The Hebrew word for "despise" implies contempt or to treat contemptuously. All sin is showing the holy God contempt.

Our sin is against the one true God in three persons as we have seen in God the Son and God the Father. Now consider that it is against God the Holy Spirit. Sin is against the Holy Spirit, for it grieves Him. Jehovah knows every word upon our tongue (Ps. 139:4). “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:29-30). God has judged our sin in the person of Jesus Christ His Son by laying “on him the iniquity of *us* all” (Isa. 53:6). “Us” those chosen by the Father, redeemed by the Son and regenerated by the Holy Spirit. Truly “Jesus paid it all, all to Him I owe!”

Ralph Venning, in his book *The Plague of Plagues*, showed how our sin is against God -- “sin is the dare of God’s justice, the rape of his mercy, the jeer of his patience, the slight of his power, the contempt of his love ... the upbraiding of his providence (Ps. 50), the scoff of his promise (2 Pet. 3:3-4), the reproach of his wisdom (Isa. 29:16)” [32].

Sin can only be forgiven in God’s designated way. Jesus is the way, the truth, and the life and no man comes unto the Father except through Him (John 14:6). For only the blood of the Lord Jesus Christ can cleanse us of sin. Have you come to Christ?

Chaplains Conference

May 16-17, 2019

Providence Baptist Church

1447 Erickson Avenue

Harrisonburg, Virginia

Please consider *ConfederateChaplain.com*



This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief’s message on *It is Truly Unbelievable*. Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part VIII*. Assistant editor, Mark Evans, has written an article entitled *A Lesson from Confederate History*. Please find in this issue and article by John & Katie Huffman on *The Joyful Sound Proclaim*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard preached by Rev. Moses Drury Hoge, which is titled *The Excellence of the Things Unseen and Eternal*. Our *Book Review* by your editor is on the book, *In Memory of Self and Comrades: Thomas Wallace Colley’s Recollections*.

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 Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. I trust you had a wonderful Christmas celebrating the first coming of Jesus the Christ; and I wish you a blessed 2019. For my message this month I am going to share something relative to Jesus' ministry.

It Is Truly Unbelievable

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: That ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand."

This thought for a message came to me some time back as I was reading an article in the local paper.

We are seeing the signs in our lifetime that Jesus said would be taking place just prior to and at His coming for the Church. Among the many signs that were given in Matthew's writing was "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). One may ask "just what were the days of Noah like?" Genesis 6:5 and 11

tells us: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually...The earth also was corrupt before God, and the earth was filled with violence.” We know that some of these conditions have existed from antiquity, but never on the scale that we see, and keep in mind the population of the earth is so much greater. Therefore the devil has billions more to use.

Back to Genesis 6. These people were told by God through the preaching of Noah that God’s judgment was coming at the end of one hundred twenty years (120) in verse 3. We know that almost all the several million people did not believe the word from God; for only eight souls got on the ark, which was indeed the only way to avoid judgment. *It is truly unbelievable* that millions would not believe the word from God.

Fast forward to the time of the Messiah. We know that the prophets of God over hundreds of years had given more and more information concerning the promised Messiah. They gave to Israel the signs that would prove that the One who wrought them was indeed the Christ. John the Baptist went forth preaching “Repent ye: for the kingdom of heaven is at hand” (Matt. 3:2). Isaiah had foretold John’s preparing the way for the Messiah. Luke 3 tells us that Jesus of Nazareth was 30 years old when He began His public ministry. There are far too many events in Jesus’ ministry to cover in this one message; therefore I am only going to deal with two or three.

First of all is the man born blind, which is told to us in John, chapter 9. Jesus healed this man, and when the people that knew him found out they wondered how it had happened. He related to them what “a man called Jesus” had told him what to do, and when he obeyed he came seeing. Some busybody ran to inform the Pharisees which included the religious leaders in Israel. They set out to find out the truth of this great miracle and even questioned his parents. They were afraid to tell them anything as the Jews had threatened to expel from the synagogue any one that confessed Jesus was the Christ. Instead of rejoicing and praising God for their son being healed, they said, “He is of age; ask him.” *This is truly unbelievable.* And the Pharisees instead of rejoicing over this great miracle chose to condemn the man that had been healed. Even with the evidence standing before them as a witness of Jesus being the Son of God they would not believe. Again, to me *this is truly unbelievable.*

Next we have the death of Lazarus and Jesus raising him from the dead four days later. In John Chapter 11 when Jesus went to the tomb of Lazarus He told some to move the stone that covered the entrance to the grave. After praying, Jesus called “Lazarus come forth, and he that was dead came forth.” And as a result of this great miracle many of the Jews believed on Jesus.

“But some of them went their ways to the Pharisees, and told them what things Jesus had done” (v. 46). Did they rejoice because Jesus was fulfilling the signs that the prophets had said would identify the promised One? For in verse 47b they ask, “What do we? For this man doeth many miracles.” They were not happy. Just the opposite -- for they had a meeting to try to figure out how to kill Jesus to stop the work of God. These religious leaders were livid because they were afraid they would lose their positions (v. 48). They should have been much more afraid of going to Hell. But they set out to find a way to kill Jesus and Lazarus. *Truly this is unbelievable.* Lazarus was incontrovertible evidence. Yet, they would not, did not believe. *Truly this is unbelievable.*

Now we fast forward to Jesus’ death on the cross as the sacrifice for the sins of mankind. They buried Jesus’ body in a borrowed tomb, sealed it, and put guards there. But on resurrection morning the power of God raised Him from the dead. But the Pharisees, priests, etc. bribed the guards to say that they went to sleep, and Jesus’ disciples came and stole His body. Of course this shows that they believed Jesus had indeed been raised from the dead, but these devil driven haters of God would not acknowledge the truth.

There were many that saw Jesus after His resurrection, and in I Corinthians 15:6, God’s word says that “He was seen of above five hundred brethren at once,” (or at the same time). There was a wealth of evidence that Jesus was indeed the Messiah that lived, died for sin, and was raised from the dead as the first fruits of the resurrection.

As a result there has been essentially two groups existing since that time. One group are the ones that believe Jesus of Nazareth was indeed the Son of God who paid the sin debt for fallen man; and then there are those that in spite of the abundance of evidence run to the dead religious leaders that they are following to assuage their fears, etc. These pastors are like those in Jeremiah 6:14, where God by the prophet said, “They have healed the hurt of the daughter of my people (Israel) slightly, saying, peace, peace; when there is not peace.” The pulpits of by far most of the church world are being filled by wolves in sheep’s clothing. They are like Jesus said of the religious leaders in Matthew 15:14, “They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

After all the evidence that God’s word has given, and all of the empirical evidence in the changed lives of those that one time walked in darkness but now bear the fruit of a child of God, they still reject the gospel; they know the awful life of sin the child of God once lived; and the dramatic change in them after they became a new creature in Christ. God has given man the power to choose between life and death. And to me it is still unbelievable that after all the evidence of God’s provision for man’s salvation the majority of people in the world today are rushing down the broad way that leads to an

eternity in Hell. And Jesus said that those on the narrow way that leads were few in number (Matt. 7:14). In bringing this to a close I will again say *that it is unbelievable*.

In Christ, and
For Their Memory and Cause!

W. Herman White
Chaplain-in-Chief



Chaplain George Boardman Taylor

(1832-1907)

25th Virginia Regiment, Post Chaplain Staunton, VA

By Dr. H. Rondel Rumburg

Part VIII

After Appomattox Court House

Call to Superintend the Mission Work in Italy

It was in March, 1873, that Dr. Taylor was startled by hearing from Dr. Tupper that he had been appointed to go to Rome, Italy, and take over the superintendence of the Southern Baptist mission work there. The forty-year-old minister of the gospel wondered, “What was his duty under God?” He had four children from twelve years old down to six months old. His wife’s and his health was poor. His oldest son had pneumonia. Taylor, the man of God, did not make excuses, but declared, “God reigns!” His dear helpmate Susan’s personal desire was not to go, although she submitted to her husband’s call. As a very practical lady she was in doubt that a delicate, middle-aged man with four children should begin a new kind of ministry at that point in life and especially a world away from Virginia. His mother mentioned to another of her sons, “George was appointed for Rome last night. Hope he will not accept.” His decision relative to the call to Italy was made in the light of all the family opposition, sickness, and ill health that the family was experiencing. Before making his decision his supplication arose to his sovereign God who rules heaven and earth. Yes, he had asked

advice from some friends and family members whom he highly respected on their view of the issue. The day he accepted the call he bought an Italian grammar and began to study the language.

Dr. J. B. Jeter, now a pastor and a former post chaplain in Richmond, had been sent to Italy as a special commissioner to meet an emergency need that had arisen. He was also to purchase property for a meeting place in Rome. Dr. Taylor was held back from leaving America until Dr. Jeter was brought back home. This gave the opportunity for Dr. Taylor to accede to the request of the Mission Board of the Southern Baptist Convention to attend the annual meeting in Mobile, Alabama. His presence was also wanted at the June meeting of the Foreign Mission Board in Richmond, Virginia.

The kind of farewells they had to make at that time in history was more final. Their farewell was given to their loved ones in Richmond. As the train left Richmond, Dr. Taylor waved to his mother* and this would be the last time he saw her alive. At Fredericksburg the family spent a few days to say goodbye to Susan's brothers and sisters. When they left Fredericksburg the party that headed to Italy numbered nine. A nurse had been found for the baby, and two young ladies (Miss Kerfoot and Miss Archer of Petersburg) bound for Germany, were put under the care of Dr. and Mrs. George B. Taylor. They were in day coaches all the way to New York except when taking the steamship from Aquia Creek to Washington and then on to New York where they stayed in a hotel before their departure.

On the 18th of June, 1873 the Taylors with their children sailed from New York on the steamship *Columbia* for Glasgow, Scotland, *en route* to Rome. Susan was dreadfully seasick during the entire crossing. For the Taylors, things were never dull. One night in the stateroom next to George and Susan's room an elderly gentleman died. On another night their eldest son cut his foot on some broken glass with what appeared to be a great loss of blood. The entire family, except for Dr. Taylor, became seasick, and the baby's nurse did as well. He was very busy nursing all of them. Susan was so seasick, in spite she tried her best to take care of the baby.

Arriving in Scotland was a blessing and soon the seasickness was replaced with some healthy appetites. After two weeks of ocean water there were green hills that greeted them in the distance. They were in the town of Greenock not far from the poet Robert Burns' area. Glasgow reminded Susan of Rob Roy and Bailie Nicol Jarvie[§] while George thought of Thomas Chalmers, the famous preacher. Their trip to Edinburgh reminded Susan of her beloved Walter Scott's works. They visited John Knox's house, Holyrood Palace, Cannongate, the old cemetery where Adam Smith was buried. From here they went to London and saw sights there. Susan and the children were to remain there for six weeks in an apartment at St. John's Wood Road which was a five minute

* He wrote his mother on June 14, 1873, "My heart was in my throat when we waved to each other.... I find several excellent letters of introduction, and one ... from Brother John A. Broadus. He is very kind."

§ Bailie Nicol Jarvie was the magistrate at Glasgow and the kinsman of Rob Roy in Sir. Walter Scott's famous book *Rob Roy*.

walk from Regent's Park. This park became a favorite place for the children. The purpose of their remaining was so Dr. Taylor could go ahead to secure lodging for the family. The famous Baptist scholar and president of Regent's Park Baptist College, Dr. Joseph Angus and his wife, showed them great kindness and hospitality. They were blessed to have the opportunity of hearing the prince of preachers, Charles H. Spurgeon. Once the six weeks went by, Dr. Taylor returned bringing a basket of delicious fruit which he had carried from France.

Once their stay in London had concluded the family was off to Paris. Dr. Taylor was always thinking about saving funds. He would find the cheapest transportation, most inexpensive hotels, and lowest priced food. A biographer said of him:

He could make a dollar go a long way. He knew how to economize, and he also knew when it was wise to be what seemed extravagant. Thus by economy and good judgment, he was able to do things for his children and others that led many to think he had much more money than he did have.

Reaching Paris the family encountered their first experience with a continental custom-house. The huge trunk that had been packed by Susan was unpacked to be inspected and they were never able to put all the contents back in their previous place. The next destination in their travels was Dijon where they spent a never-to-be-forgotten and happy two weeks at the Hotel du Parc. Dr. Taylor gave his mornings to study, reading, and writing letters. The children had their schooling to keep up. On the Lord's Day the family attended the French Protestant Church.

The Baptists were late-comers in their mission to Italy, as many other evangelical groups were already working there. One writer explained: "The American Baptists came last and were the least desired. Close communion and a man coming from a slave State were abominations to the Protestants already installed in Italy, so there was a double antagonism to meet." This would be pioneer work in establishing local Baptist churches; they were sending out evangelists to spread the gospel in the heart of Roman Catholicism. The week after Dr. Taylor's arrival he was confronted with the necessity of dismissing an evangelist and a missionary. Overseeing the Baptist work in Italy was going to be a daily challenge.

Dr. Taylor, when visiting the various places where the fledgling groups met, would often give his conversion experience, and an interpreter would explain it to the people there gathered. He spent his first year working toward ending the language barrier. In one of his maiden attempts at preaching in Italian he said: "I read Luke 15, and spoke about five minutes on Jesus Christ the friend of sinners. I was much embarrassed and made, in consequence, many needless mistakes, and in fact made a poor out generally, but I was understood, and there had to be a beginning." Dr. Taylor, being a man of high Christian character, was wont to beat upon himself at times because his life did not

match fully the truth he believed. He admitted, “I have made sacrifices which I deeply feel. But, alas, how little purity of motive!” This spoke of the essence of his desire.

Their accommodations were in the midst of street work. From the first Dr. Taylor was in a financial bind, for the support was erratic from home. This would be one of the issues that plagued the Italian Baptist work through the years. Taylor explained what happened in the very early days:

We will try a cheaper dinner. Going as I am on money borrowed from the bankers, and not knowing when they will decline to advance, or when a remittance will come, we are buying everything by the small quantity and exercising the most rigid economy.

The financial needs were one of many tests. He noted, “I have been keeping the mission going by borrowing constantly.” He wrote his brother Charles: “You can imagine the disagreeableness of this [borrowing] as well as the anxiety I am kept in.... Our entire band of laborers lives from hand to mouth, and our rents have to be paid with great punctuality to avoid being turned out.” He explained to his brother Charles the financial go-round as a result of a lack of funds. How was he to accomplish that which he had been sent by the Baptist Foreign Mission Board to do? He was truly on the horns of a dilemma:

I had borrowed \$700 from Mr. Van Meter, whom I paid by borrowing from the bank, and, of course, look anxiously for a remittance.... The Board being so pressed I have declined two months’ salary. This I do very cheerfully, though it presses me. I have lived with sufficient comfort in some things, but have used and am using a very strict economy, foregoing many things that I think few brethren would wish or expect me to do.

The first year in Italy saw the loss of family and friends back home. He received the news of the death of his eldest sister, and a few years later his mother was called to glory. Then there was notice of the death of Colonel Baldwin of Staunton and his classmate and former associate F. H. Bowman as well as others.

Their first Christmas in Rome was mentioned in a letter of Dr. Taylor to his brother Charles:

We had a dinner reminding us of home and of the past—besides our usual restaurant dinner of beef, macaroni, etc., a roast turkey, some pickle sent by the Van Meters, some pepper, and a cup of Mocha coffee. So you see with all our troubles we are in good spirits, and doing well. And tonight Sue and I will have a sweet, quiet time reading and talking together....

This man of God rose above his problems through his Lord and Saviour, who was sustaining him and his family.

Not only did he have to look after his family, the evangelists, the local churches, but the overall mission to Italy. He travelled a great deal like the Apostle Paul back to check and encourage the fledgling outposts of the gospel. What came upon him daily was “the care of all the churches” (2 Cor. 11:28). Still trying to keep expenses to the minimum during these travels he ate sparingly, traveled cheaply and often stayed in cold facilities where he had to pay extra for heat. During these excursions he continued to study as time was available during travel. He gives us a taste of such study times:

From 5:30 in the morning till the same hour in the evening I was on the train, in a compartment to myself (except for the last few miles), and what with my New Testament, the *Examiner* and Milman’s *History of Latin Christianity*, and my own thoughts, and admiring the works of God, the day was passed as it might have been in my own study....

The work of his Saviour was ever before him and he sought to maximize all assets and the moments God gave him.

In April of 1874 he baptized several in Milan, which was the beginning of a Baptist church there. There were others professing their faith publically via believer’s baptism in other locations. Also, he had to deal with a case where two people had been excluded; a long document signed by thirty-two who were disaffected and complaining of injustice in the matter. They appealed to him for redress. On June 9, 1874 he wrote:

I have been very busy all day, mostly answering Italian letters. Every day the difficulties, complications, embarrassments of this work grow on me.... I am preparing an address to make when I visit some of the churches this summer. Shall prepare carefully.... God grant whatever comes I may be saved from adding another to the quarrels that have been the curse of the evangelical work in Italy, specially in Rome....

What about his family? He noted as of July, 1874 -- Spotswood, who was three, was very contented when he was riding and when his mouth was full of figs. Dr. Taylor had a wagon made for Mary and Spotswood. Mary was now reading history as well as writing. Young George was taking lessons in Italian and understood the language better than his parents. Dr. Taylor said of wife Susan that she looked as young and bright as any time in the past fifteen years. The only sign that time was passing was her white hairs.

There were joyful times of fellowship around Christ their Lord and Saviour. Professor and Mrs. Edward Judson, the son of Adoniram Judson, was spending the winter in Italy. Dr. Taylor said of him, “I have seldom seen a man who pleased me more.” Dr. W. M. Thomson the author of *The Land and the Book* and former missionary in Syria visited with his grown son. Oscar Cocorda, who was Waldensian by birth and was educated under Merle D’Aubigné in Geneva, had come to Rome to pastor. Dr.

Taylor had baptized him. Some of these joyous times were shared by letter with his brothers:

I took George and Mary and Annie Crawford and Mr. and Mrs. Judson and their brother-in-law, Rev. Mr. Hanna, a grandson of Alexander Carson, and now pastor in Brooklyn, to our *locale* at 11 a.m.... Cocorda spoke well.... Gardiol from Civita Vecchia was present, and followed Cocorda. Then I said a few words and prayed.

The pace and wear and tear on Dr. Taylor's body was manifest at times. In April of 1875 he had to remain in bed for a couple of days. He explained, "It always troubles me that when I am sick just a little, I lose all interest in everything, religion included. It is a miserable experience." At such a time he would push himself when he should have remained home for rest. Family and friends were to attend the two-thousand-six-hundred-twenty-eighth anniversary of the founding of Rome with the illumination of the Coliseum. He pushed himself to go with Dr. John Gason who requested his company. Thousands of people were milling about. Dr. Taylor experienced a fainting spell and just lay down on the ledge of the Arch of Titus supported by Dr. Gason. He stated, "I think I shall never forget the anxious misery of those moments."

It was during the second year in Italy Dr. Taylor hired a hall in a fine location just opposite to where the Roman Parliament met. There they began preaching services on the Lord's Day with an able evangelist from Northern Italy. He established on Sunday afternoons a singing meeting which attracted crowds of people. A small number of faithful and sincere believers were baptized during this time and they formed the nucleus of the local Baptist Church in Rome. This location was used for four years. Then Dr. Taylor was successful in purchasing property and renovating the old hall for church usage. This purchase of property for the use of evangelizing was greatly opposed by the Roman Catholics. A number of law suits, regulations and other opposition consumed valuable time. A great amount of harassment followed. The Vatican referred to the dedication of the Rome Baptist Chapel as the "opening of an Infernal Hall." Dr. Taylor said that the chapel was beautiful and the furniture exquisitely simple and neat. The building also furnished comfortable living quarters for the Taylor and Cocorda families. When the facility was completed the Baptist Foreign Mission Board called Dr. Taylor back to America to collect the money to pay for it. Thus he spent a year doing this, traveling over the country. During that year he had two sisters dealing with life and death issues. and one of them died. The malaria he had contracted in Italy began troubling him, but the soldier of the cross pressed on.

Writing his sister, Mrs. A. E. Dickinson (Fannie), on May 4, 1875, he explained that he had intended to start one of his trips on Saturday, but Dr. Leroy M. Vernon begged him as a special favor to fill the pulpit of the American Chapel on Sunday. He acquiesced in this request. He once wrote a loved one, "Personally it is a great cross to me not to preach regularly every Sunday. I often feel it like a fire in my bones." That afternoon the

family hastened to the three o'clock singing service at their *locale*. Dr. Taylor spoke for ten minutes. A letter was handed to him at that service informing him that he was urged to go to Brighton, England, to represent the American Baptists, and his expenses would be paid.

When the summer of 1876 came the Taylor family took a tour of the Waldensian Valleys. This would be the summer that son George, who was the eldest of the children, went back to America to enter Richmond College. Before the departure his father took him to Bologna, Venice and other locations of interest in the northern part of Italy. George was with his mother and father at the Italian Lakes. Dr. Taylor accompanied his son to Glasgow where he sailed to America. George got seasick and homesick but it was many years later that he found out that his father returned to the boarding house in Glasgow where they last stayed together and sobbed with sorrow for his son and no doubt besieged the throne of grace.

The first five winters the Taylors spent in Rome the family occupied different furnished apartments. Their summers were spent in Tuscany and the Waldensian Valleys, where one of their Baptist mission stations was located. Dr. Taylor's summers were spent traveling to Rome and Naples and any other areas where the Lord's work demanded. He visited the evangelists and gospel work which was gradually established throughout the continent, even to the islands of Sardinia and Sicily. After the chapel in Rome was completed the Taylors occupied an unpretentious apartment for three years in the same building, which was afterwards used by Signor Enrico Paschetto and his family.

On December 8, 1877, the Evangelical Alliance sent a deputation to try and heal some of the strife and division among evangelical workers in Italy, but especially in Rome. Dr. Taylor, being sick in bed, did not meet the delegation, but that night he dressed and went to the hotel where a reception and meal had been arranged. About thirty men were gathered to make appointments for presenting grievances to the deputation. Dr. Taylor confided, "I told them I had no complaints or confessions to make. But I had as a Baptist to stand up very firmly against some latitudinarian[†] ideas that were breached." Dr. Taylor said that he had great liberty in speaking in Italian. There was criticism of his practices and his writing articles on Baptism. Dr. Samuel I. Prime of the *New York Observer* who was present during these events wrote of him,

Rev. Dr. Taylor is a man of decided character; with a clear and vigorous intellect, a tender and glowing heart, and such a sound judgment as secures for him the respect and confidence of all who represent Protestant missions in Rome.... These missions form an important part of the great work now in progress for the

[†] Latitudinarianism is a form of religious politics which tends to reduce to a minimum the doctrinal content of Christianity. The doctrines passed over are sin and grace which creates a broad and generous toleration of error. There was no gospel in this view and a cold moralism was substituted for vital spiritual life.

spread of evangelical religion in this land of Papal darkness.... Dr. Taylor is able to extend his missions, and multiply the number of laborers just as fast as he has the means of supporting them. And you may be certain that he is judicious, careful and wide-awake.

During the summer of 1880 Dr. Taylor's health was such that he had to stay at home. His condition was such that he feared going off alone to strange hotels as he visited the outposts of the gospel. Though confined, he was a prayer warrior. He especially prayed for the Waldensian Synod that was meeting in Rome.

Once he was able and was back in harness he was on the road and preaching. To Taylor it was like a fish being back in the water. He wrote his brother Charles:

My last trip was pleasant, and I greatly enjoyed preaching, especially in some relatively new ground. But I suffered physically at the time, from cold, with no fires, and, after my return, succumbed to an unusually severe attack from my old foe, rheumatism, which latterly had played in a most uncomfortable way in the regions of my heart. The London doctor consulted last spring said the heart would be my weak point.

This far seeing servant of God was actively engaged in the establishment of a General Protestant Hospital in Rome. On one occasion he sent out forty letters to those he thought would help felicitate such a institution.

Dr. Taylor and his family were avid readers. They exhausted sources for good books. On September 15, 1881, he told his brother that they got books from London by post. He described some he received at that time: he bought twenty volumes of *English Men of Letters*. He had read that summer the lives of Cowper, Landon, Goldsmith and Hawthorne. He had in hand the lives of Chaucer, Pope and Shelley to read. They got books from the library at Bagni di Lucca. He read from that source *Two Years Before the Mast*. The reason for reading that book was that the author, R. H. Dana, was at Bagni, and they exchanged calls. He even read some of Thackeray's books.

He was on the road in August and delighted to have Susan with him. The local church in Rome had a very reliable young woman to care for the household. A week was spent in Torre Pellice, a week in Bologna and one in Modena. Then they went to Finistrelle in the Alps. During this trip word reached them that their dear sister Sally had passed away. He wrote, "It was like thunder in a clear sky. My wife bears up heroically, but few can understand how much her sister was to her." Her letters to them was a godsend and she had taken the entire family *to her heart*.

Dr. Taylor had little time for idleness. He was busy preparing for a meeting of their evangelists in Milan. He said, "I write letters till I feel like a writing machine." He began to have trouble with his eyes failing him, and he could not use them at night. He resorted to glasses which seemed unnatural to him.

George returned to Italy in the summer of 1882 to visit for a year. Dr. Taylor met his son in Berne, and they made a tour of Switzerland. At a kiosk in Lucerne a Tauchnitz they found a copy of Mark Twain's *Tramp Abroad*, and this book was purchased. They enjoyed reading the Twain's accounts of the area they were visiting.

In the spring of 1883 with all the family together Dr. and Mrs. Taylor celebrated their twenty-fifth anniversary of their marriage. The children made this a very pleasant time presenting their parents with silverware and twenty-five white roses. The summer of that year they spent at Bagni di Lucca and were visited by their brother the Rev. Dr. J. B. Taylor, Miss Janie T. Prichard a niece and Miss Maud Constant an American friend. Son George wrote, "The circle at Casa Bertini that summer was a very happy one, and little did we dream that in less than a year the death angel would come with it shadow."

The Taylors had such an enjoyable summer with each other, with friends and with plenty of vegetables, fruit, butter, milk and eggs. Dr. Taylor wrote,

I often feel like saying that as regards worldly goods "I have all and abound; I have need of nothing." Spiritually, I usually feel straitened, but it is my own fault, since "My God is able to supply every need according to His riches in glory in Christ Jesus." I am now reading *Life of [Robert Murray] M'Cheyne* and find it a truly charming book, specially stimulating to a minister.

Troubles in the work of the Lord in Italy did not seem to ever go away. The preacher, Signor Cocorda, at the Rome Baptist Chapel, embraced the doctrine of Conditional Immortality which obligated the Board to dismiss him for preaching the annihilation of the unbelieving after death. This fractious matter troubled the church for some time and some of the brethren sustained Dr. Taylor and the Board. The Foreign Mission Board, in agreement with Dr. Taylor, appointed Nicholas Papengouth as evangelist; he was a graduate of Spurgeon's College and had been laboring with his father in Naples. Evangelist Cocorda repeated his error and eventually tried to form a church on the basis of Conditional Immortality and Sabbatarianism.

A grievous providential affliction fell suddenly upon the Taylor family. After a very brief illness, Dr. Taylor's wife Susan Spotswood Braxton Taylor died early on the morning of March 7, 1884. On that day Dr. Taylor wrote to his son George, who was then a student at Southern Baptist Theological Seminary in Louisville, Kentucky:

O my dear son, how can I tell you the sad, dreadful truth—may God help you to bear it—your precious mother left us this morning. We will see her no more below, but above, where hearts never ache as mine does now, and as yours reading these lines. My heart aches specially for you. And in all my prayers in these terrible hours and days I have remembered you. What you feared *might* come *has* come. But it has not come without God's willing it. I know no real comfort in such a moment save that. May we both say what Jesus said in Gethsemane: "Not my will, Father, but thine be done." This is our hour of agony. An angel—yea, the Holy Spirit, will come

to sustain us. Not only the event, but all its details, we know that He who is infinite in wisdom and tenderness has wisely and kindly ordered, however dark all now seems to us. I will now try to tell you everything as best I can. Monday p.m. I had to go to a meeting of Evangelical Alliance Committee and proposed to your mother to ride out and take the children; which she did, and said on returning that she had enjoyed the ride so much. She did not think she took cold on the ride, but that night felt cold and chilly, and hastened to bed. The next day she sat up in bed and sewed, partly I think on a dress for Janie but principally in finishing a pair of slippers which she had been making for you to send to you by Janie.... Wednesday morning your mother said she had slept badly or not at all. Difficult respiration.... In the meantime she had begun to suffer more with her throat, and, as the doctor was slow coming, I administered a mild emetic on my own responsibility, which gave her decided relief.... Dr. Gason came again at 11, *i.e.* Wednesday night, and for the first time, as far as I know, pronounced the symptoms grave. I went off to rest, being very tired, but I felt too sad to sleep much.... They decided to call Professor Mazzoni, a most eminent surgeon, who came immediately, and performed the operation known as tracheotomy—cutting the windpipe. Your mother accepted it with the courage and fortitude which were so peculiarly hers—indeed she said, “Anything to relieve me and to save my life,” The operation succeeded and considerable relief was secured.... At five they called us and we went with Spotswood. In half an hour or less she breathed her last. The death was perfectly peaceful, which but for the operation it could not have been. Dr. Gason and Mrs. Adams said up to a few moments before that they thought she was doing well, even improving.... It hurt her to speak. But often she signed ... and again and again she gave an expressive smile. The last audible words were “Pray for me.” and before the operation she said, “Jesus will help me.” ... Our brethren and sisters loved her and admired her, and she loved them.... I commenced this morning aid now finish at 7.30 p.m. I have been interrupted scores of times and have had so many things to think of and attend to. Part of the day I have been overwhelmed, but part I am strangely calm. I walk in a dream.

Mrs. Taylor’s death brought the evangelicals of the American, English and Italian communities to grief. There was a line from Milton placed on her tombstone which all would agree with, “Love, sweetness, goodness in her person shined.” She was buried in the cemetery for strangers near the crumbling city walls of Rome.

Three weeks after his wife’s death Dr. Taylor wrote his son George reciting the symptoms of his bereavement. Sometimes he had a sense of overpowering desolation and sometimes his heart longed for her. He reminded his son that they were praying for him many times a day. George was given a reminder from Martin Luther that three things make a minister: prayer, temptation and affliction. Then he pointed him to Paul’s Second Corinthians chapter one on how we receive comfort that we may comfort others.

He mentioned to George how his sister Mary and cousin Janie T. Prichard were a great blessing to him. Cousin Janie gave up on returning to America at that time in order to help with the children and housekeeping in the Taylor home.

Dr. Taylor had told George, "The great thing is to live right and be ready to go." He also said, "Sometimes my loneliness and depression are overpowering, but I have resolved to go on bravely and do my work as best I can, with God's help." The letters to his son were filled with advice to help prepare him for the ministry, "I wish to beg you, while doing your work faithfully, to avoid worry. This last does not glorify God or add to one's usefulness, but the reverse, while it does drain fearfully one's vital energies." George was advised to "rest in the attributes and promises of God." Then Dr. Taylor quoted George's mother words to him, "I remember the prayer of your mother's that we might so commit everything to God as to feel *a sweet carelessness as to results.*" He advised, "Preach and visit in humble dependence on the divine guidance, and confident of His life-giving blessing upon your work."



A Lesson from Confederate History

Mark W. Evans

Past Chaplain-in-Chief

Confederate Chaplain W. W. Bennett wrote: "All that can hinder a work of grace confronted the revival in our army. Before the 'soldiers of the cross' addressed themselves in earnest to the work, gambling, profanity, drunkenness, and other kindred vices, prevailed to an alarming extent" [*The Great Revival in the Southern Armies*, p. 31]. Once the fierce struggle began in earnest and the delusion of a brief war evaporated, sham chaplains of the Confederate armies fled the arena and men of God arose to care for eternal souls.

Chaplain Bennett observed: "The war was brought to our doors and was waged against us with the most determined and relentless spirit. Our people were thoroughly aroused, and rushed into the army from all ranks of society. They bore with them the convictions, thoughts, and habits they had been accustomed to in peaceful life. They were citizen soldiers; and though they shook off to some extent, in the early part of the war, the influences of education and religion; yet, when dangers thickened, and disease and death thinned their ranks, these returned upon them with increasing power" [*Ibid.*, p. 17].

Some believe that Christianity has no place in the midst of war. This notion could not be further from the truth, as demonstrated by the lives of such Christian leaders as "Robert E. Lee, 'Stonewall' Jackson, D. H. Hill, T. R. Cobb, A. H. Colquitt, Kirby Smith, J. E. B. Stuart, J. B. Gordon, C. A. Evans, A. M. Scales, 'Willie' Pegram, and others" [see Charles F. Pitts, *Chaplains in Gray*, p. 30.] Those in the lower ranks also demonstrated the value of warriors right with God. Chaplain Bennett wrote: "In the midst of all the

privations and horrors of war 'the grace of God appeared' unto thousands and tens of thousands in the camp and in the hospital, 'teaching them that, denying ungodliness and worldly lusts they should live soberly, righteously, and godly in this present world.' The subjects of this revival were found among all classes in the army. Generals in high command, and officers of all lower grades, as well as private soldiers, bowed before the Lord of Hosts, and with deep penitence and earnest prayer sought the pardon of sins through the atoning blood of Christ" [p. 18].

The impact of Christianity upon the Southern armies was evident throughout the fierce struggle. Confederate Chaplain R. A. Wilson wrote to the *Army and Navy Herald* of his preaching to the men in gray: "As I endeavored to preach to them the word of life, although an occasional shell would go screaming past, they listened with the most earnest and undivided attention. I felt that it was a privilege, indeed, to preach to such men; and while I beheld their devout demeanor, and contrasted it with that of former days, I could but exclaim, 'What hath God wrought'" [J. W. Jones, *Christ in the Camp*, p. 620]!

A. E. Dickson, Superintendent of Army Colportage, pleading for the assistance of Christian workers, wrote in the *Religious Herald*, September 6, 1863: "[T]hese men, exposed as they are to temptations on every side, are more eager to listen to the Gospel than are the people at home; that the few missionaries they have been kind and generous enough to *lend* us for a *few* weeks are preaching -- not in magnificent temples, it is true, and from gorgeous pulpits on Sabbath days, to empty benches, but daily, in the great temple of nature, and at night, by heaven's chandeliers -- to audiences of from one to two thousand men, anxious to hear of the way of life. Suppose I tell them that many men of this army, neglected, as I must say they have been by Christians at home, are daily professing religion -- that men, grown old in sin, and who never blanched in the presence of the foe, are made to tremble under the sense of guilt, and here in the forests and the fields are being converted to God -- that young men, over whose departure from the paternal roof and pious influences have been shed so many and bitter tears, have been enabled under the preaching of a few faithful ministers to give to parents and friends at home such assurances as to change those bitter tears into tears of rejoicing" [*Ibid.*, 105].

The place of Christianity in our times has seriously declined and "the enemy has come in like a flood." Once again, Southern history has a message of truth that is desperately needed. Politicians and all their exorbitant programs cannot change one soul. The Lord Jesus Christ said: "The thief cometh not, but to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).



The Joyful Sound Proclaim:

John Leighton Wilson

Mighty Men Herald – April of 2019

John and Katie Huffman

A boy sat wide-eyed on the dirt floor of a slave cabin in South Carolina. A white haired slave sat on a stool in front of him, telling him yet another story of far away Africa. The boy was John Leighton Wilson. His father was a respected planter in Salem, South Carolina. Master Wilson was an elder in the Presbyterian Church, and beloved by all. The slaves on this plantation were well-treated and worked willingly for a good master. On the Lord's Day, the family, including their servants, would go to Mount Zion church and worship God together.

John Leighton Wilson was one of seven children. From earliest boyhood, he had a deep love for the hard-working slaves that toiled in the fields at his family plantation. The slaves, in turn, had a love for the fine family that supported them. Often, when the work of the day was over, little John would leave the large plantation home under the spreading live oaks, and make his way to the small slave cabins to sing with the slaves and hear their stories. He loved to hear of the distant shore of Africa. The boy listened with delight as the older slaves told him of elephants, of leopards, of strange fruits and trees, of large and beautiful flowers. Sometimes the slaves told tales of bloody wars, heathen rituals, and savage cannibalism, and John Wilson listened with horror to these accounts. With tears in their eyes, the old men and women would tell with gratitude how the Lord God had brought them from darkness to light through the power of the Gospel.

It was not a surprise to the family or to the slaves when young Master John came home from Columbia Seminary, announcing that he had offered himself as a missionary to the coast of Western Africa. With the blessing of his father, and with the loving encouragement of the slaves, John Wilson readied himself to go to Africa.

It was 1832. At this time in history, the cause of American foreign missions was yet very young. The "Dark Continent" was still very dark indeed. David Livingstone had not yet set foot in that land where he would one day make his famous explorations. The interior of the continent was a vast, empty, blank area where the faces of white men were completely unknown.

Having been accepted by the Board of Foreign Missions, John Wilson sought the hand of Miss Jane Bayard, a wealthy but Godly girl from one of the finest families in Savannah, Georgia. To the astonishment of all, Miss Jane agreed to leave her fine home and wide circle of friends to accompany Wilson to Africa.

On September 8, 1833, an ordination service was held at Wilson's family church, Mount Zion. The missionary's uncle, a respected South Carolina preacher, gave the charge. As a ruling elder, Wilson's weeping father nobly laid his hand upon the head of

his son, and consecrated him to the cause of the gospel. The slaves all gathered around under the spreading live oaks to bid their young master goodbye, weeping and sobbing, but rejoicing that their own benighted people across the sea would hear the good news of salvation through Jesus Christ. One white-haired slave came up to the boy and said that it was an answer to his prayers that John Wilson was going to Africa, and he gave Wilson one dollar – a large sum of money for a slave – for the spread of the Gospel in Africa.

For 20 long years, John and Jane Wilson labored on the coast of Western Africa. They never were able to have children, but the Word of God bore eternal fruit in the lives of hundreds and thousands of Africans. During those two decades, John Wilson reduced two tribal languages of the Grebo and the Mpongwe people to writing, translated the Scripture, taught the natives to read the Bible and sing hymns, set up a printing press, and established numerous churches and schools at Cape Palmas and along the Gaboon River. He visited tribes never before seen by white men. He made many remarkable discoveries and published articles about the birds, animals, plants, and geography of Western Africa. He was the first white man to discover and describe the gorilla. Wilson wrote a book and titled it *Western Africa: Its History, Condition, and Prospects*. David Livingstone would later call this book "the best book ever written on that part of Africa."

Wilson saw firsthand the evils of the slave trade. Having known and loved the slaves on his father's plantation, he despised the cruelty and treachery of the slave traders. While radical American abolitionists were blaming the problems on the Southern planters, Wilson saw that the problem was much deeper. African chiefs, Portuguese merchants, English colonialists, Brazilian farmers, New England sea captains, and Southern slave auctioneers were all equally guilty. His writing and influence did much to end the slave trade on the west coast of Africa.

By 1851, both John and Jane were broken in health. Their work had been grandly successful and now native teachers and younger missionaries were able to carry on the work of the Gospel into the interior of Africa. The Wilsons returned to the United States. Although he longed to go back to Africa, to the field of active service, he was elected to become Secretary for the Presbyterian Board of Foreign Missions. Now, the entire world was his field, and he urged upon the brightest and best Seminary students the claims of the foreign mission field.

The Presbyterian church was rent asunder at the General Assembly held in Philadelphia in 1861. Good men differed over the political questions that were shaking the United States. Though he had deep friendships on both sides, and was residing in New York City at the time, Dr. John Wilson knew his allegiance was to his native state of South Carolina. He sold his house in New York and moved back to South Carolina. When the Southern Presbyterian Church was formed, Dr. Wilson was placed in charge of foreign missionary work.

Surprisingly, foreign mission efforts continued during the War Between the States. Missionaries were sent out to the Indian tribes of the southwest and some were supported abroad in other lands. When a great revival broke out in the Army of Northern Virginia, Wilson went to Virginia to preach to the Confederate Army.

At the war's end, Dr. Wilson's native state of South Carolina was devastated by the enemy. Incredibly, the Southern Presbyterian Church carried on their efforts in foreign missions, due largely to the enthusiasm of John Wilson. Some of the old veterans of Lee's army enlisted in the army of the Lord Jesus and volunteered to carry the Gospel to foreign lands.

John Leighton Wilson spent the rest of his long life in the cause of foreign missions. He and his wife lived to see their 50th wedding anniversary. As he got older, his body grew weaker and weaker, but his enthusiasm never waned for the cause of Christ. He rejoiced in all that had been accomplished, but he grieved because there was so much yet undone. He remarked that it was his difficult lot to "stand between a dying world and an indifferent church."

Dr. John Wilson spent his last years at his father's old plantation house in Salem. He was still dearly loved by the black people of the place, who had chosen to stay even after Emancipation. In his last years, his mind often wandered back to Africa. Every evening, around his table, the old missionary asked that the missionary hymn be sung, "From Greenland's icy mountains . . ."

It was fitting that his last sermon was preached to a congregation of black believers. He preached on the text, "Let this mind be in you which was also in Christ Jesus." In 1885, he tenderly kissed his wife a temporary goodbye and laid her to rest in his ancestral cemetery at Mount Zion.

Only one year later, John Leighton Wilson joined her at the throne of God. A vast assembly crowded Mount Zion Church to pay their last tribute to Dr. Wilson. Black and white faces alike were streaked with tears. When the hymn "From Greenland's icy mountains" was announced, grief found expression in silence as tears and sobs drowned the words of the missionary's favorite hymn. But all knew that Dr. John Leighton Wilson had lived the words he had so often sung.

From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sand,
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.

What though the spicy breezes blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases, and only man is vile:
In vain with lavish kindness the gifts of God are strown;
The heathen in his blindness bows down to wood and stone.

Can we, whose souls are lighted with wisdom from on high,
Can we to men benighted the lamp of life deny?
Salvation! O Salvation! The joyful sound proclaim,
Till each remotest nation has learned Messiah's name.

Waft, waft, ye winds, his story, and you, ye waters, roll,
Till like a sea of glory it spreads from pole to pole;
Till o'er our ransomed nature the Lamb for sinners slain,
Redeemer, King, Creator, in bliss returns to reign.

Drawn from: *Memoirs of Rev. John Leighton Wilson* by Hampden C. DuBose



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Rev. Moses Drury Hoge, D.D. (1818-1899), Virginian, was a minister of the Gospel of Jesus Christ who served as Presbyterian pastor (54 years in Richmond, VA), Confederate Chaplain as well as long-time Editor and Writer defending the Christian Faith and its principles applied to life and society.

The Excellence of Things Unseen and Eternal

3 Cor. iv. 18.

We look not at the things which are seen; but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

"If in this life only we have hope in Christ," says the apostle, in his first epistle to the church at Corinth, "we are of all men most miserable." Great, indeed, are the trials and afflictions, to which the primitive preachers of the gospel were exposed. They had, in a very emphatical and peculiar sense, to deny themselves and to take up their cross. They had to face the frowns of the world, and the rage of infernal powers. They were not permitted to proclaim to perishing transgressors the salvation of Jesus Christ, without exposing their lives to imminent danger. We must not, however, conclude that they were, upon the whole, more wretched than other men. Their peculiar trials and afflictions were more than compensated by enjoyments, which are also peculiar;—by enjoyments with which a stranger intermeddleth not.

In the chapter, out of which, the words of our text are selected, the truth of this observation is, in a very striking manner exemplified and confirmed. In the name of a number of his suffering brethren as well as in his own, Paul could say: "So then death worketh in us: We are always delivered unto death—always hearing about in our body the dying of the Lord Jesus." But Paul and his suffering brethren were far from sinking

under the weight of their afflictions. In the triumphs of Christian joy they could also say; "We are troubled on every side yet not distressed; perplexed, but not in despair; persecuted, but not forsaken.—Knowing that he that raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you. For which cause we faint not; but tho' our outward man perish, our inward man is renewed day by day. Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things that are not seen. For the things that me seen are temporal, but the things that are unseen are eternal." May such views of everlasting interests be our comfort under all the calamities of life, and our support in the solemn hour of death!

I. Now that this may be the case, we must turn away our eyes from viewing vanity; we must turn aside from all the allurements of this world, to contemplate with fixed attention, the great concernments of eternity. Why is it, my brethren, that these great interests are so generally neglected by the children of men? May I not be more particular and ask; why is it that these great interests are so generally neglected even by the people I am now addressing? Have any of you after mature consideration, determined to renounce forever all hope of a happy immortality? Have any of you, after proper attention to the subject, determined that whatever others may do, you will take the transitory interests of this life as your inheritance,—your chief happiness, your all? I cannot adopt this opinion. It does not appear to me possible for one in the sober exercise of his reason, to entertain for a moment, a resolution so desperate. I am fully persuaded, that they who are in the eager pursuit of temporal, to the neglect of everlasting happiness, have not considered the case maturely; do not know what it is they have chosen, and what it is they are rejecting. For did they know this: Nay, could they only be prevailed upon to consider it with due attention, they would undoubtedly act a wiser part. But the apostle Paul and his persecuted brethren did consider with the most profound attention, the interesting case. We look not, or as Dr. Doddridge very properly renders the passage, we are not aiming at the things which are seen and temporal, but at the things which are unseen and eternal.

This implies,

1. A hearty as well as a deliberate preference of the latter to the former. Many attempts have been made to reconcile religion with the world. But these attempts have always been, and must always be unsuccessful. God and Mammon, Life and Death are set before us in the gospel. And if we wish to live in the best sense of that term, we must choose life and the way that leads to it:—we must, without the least hesitation, prefer the favour of God and his service, to all the pleasures of sin; to all the enjoyments of this world.

2. Looking at the things unseen and eternal implies a diligent and persevering attention to the measures necessary, in order to obtain them. Do the children of the world rest in the mere preference of temporary interests, as their inheritance? Do they inquire, Who will show us any earthly good, and then repose themselves in a state of

torpid indolence? No: they rise early, they put forth their hands upon the rock, and overturn the mountains of difficulty. They compass sea and land in pursuit of their favourite enjoyments, the objects of their supreme regard.

And will the Christian, think you, content himself with a mere preference of everlasting to temporary interests, without any correspondent exertions to secure the objects of his supreme regard? It is impossible. He has seen, and he has experienced the emptiness and vanity of earthly things. He has also in some measure, seen and experienced the excellence of everlasting interests. He cannot therefore, do otherwise than seek with persevering diligence to obtain them. We do not, indeed, venture to affirm that his diligence is, in this instance, uniformly equal to that which is commonly employed in the prosecution of temporary interests. For the children of this world are wiser in their generation, than the children of light. But this we can say, that a real Christian cannot rest without some evidence of cancelled guilt, and a comfortable hope of a happy immortality. He may, indeed, and too often does, sink into a state of guilty remissness. But this he will lament in the bitterness of his soul. Often in the language of holy David, or in similar expressions, does he cry, "My soul cleaveth to the dust; quicken thou me according to thy word."

"Lord shall I lie so sluggish still.
And never act my part. "

And when at any time the Holy Spirit condescends to breathe upon his languid heart, his strength is instantly renewed, his zeal takes fire, his affections soar on high, he mounts up as on the wings of an eagle to grasp the prize. Nor is it only in the house of God, and in the exercises of devotion that the Christian feels the importance of everlasting interests and rises above the world. To keep these interests in view, and to press after them with diligence and zeal is the business of his life. To temporary concerns, he will indeed, pay a careful and proper attention. But every interest he counts but loss, and every labour is in his estimation, worse than in vain, which are in no way conducive to the great interests of eternity. Far from being satisfied, if he can only escape the wrath to come, and be allowed an entrance into heaven, when he is not permitted to stay on earth any longer, it is his affectionate and daily care, to grow in grace; to get clearer ideas of spiritual interests, and to feel their quickening, purifying influence more and more. And he is particularly solicitous, as he approaches the end of his mortal course, to be better prepared for the pure visions and enjoyments of the heavenly state.

Thus, to look not at the things that are seen, but at those which are unseen will, indeed, require much attention and vigorous exertion. For earth and hell obstruct our course. But these considerations, instead of discouraging or damping the zeal of the faithful disciples of Christ, inspire them with greater ardour in his service. Nor do they

consider any attentions too great, or any toils or sufferings too severe, in order that they may maintain the glorious prize in view.

II. I am now led to propose some motives to induce each of us to imitate the Apostle in this instance. And here the superior excellence of things unseen, must certainly claim our particular and serious attention. It will not, however, I am disposed to think, be necessary to dwell long upon this subject, interesting as it must appear to every reflecting mind. The insufficiency of the things that are seen and temporal to afford us true peace and happiness, will be generally admitted. The world may promise much; but have these promises been ever fulfilled to a single individual? No never. They who have expected their chief happiness from the world, have always been disappointed. In confirmation of this sentiment I might venture to appeal, even to the youth of this assembly. Enchanting as the prospect before them in life may appear, they must know that they have often been disappointed in their expectations from the world. And they may rest assured that, while they expect their all from the world, such will always be the case. Go to the aged who know what the enjoyments and the sufferings of this life are, and learn from them, what you have to expect from the things that are seen. And if you would form correct ideas of their comparative value, when everlasting interests are taken into view, go to the dying bed of a triumphant Christian, or awakened sinner, and it will instruct you. Could our youth be prevailed upon thus to avail themselves of the experience of others, how much disappointment, and guilt, and misery might they avoid.

What is it in the world, that affords us the greatest satisfaction? Riches, honours, and the pleasures of sense? No, my brethren, but the exercise of the social affections, or friendship in the most extensive sense of that term. But how often does the friend in whom we confide, prove faithless to his trust! "Man is to man the sorest, surest ill." What inroads do groundless jealousies, and the various imperfections of the present state make upon our social intercourse! How often do we see our dearest friends in a state of deep affliction, without having it in our power to afford them any essential relief? And how do we, in our distress, look to them in vain for relief? But in heaven, the scene will be happily reversed. There the inhabitants shall not say, I am sick. Neither pain, nor disease, nor any affliction will find admittance there. Nor will the pleasures of social intercourse be ever marred in that happy state by groundless jealousies, discordant sentiments, or any imperfection. To meet our pious friends and relations there in absolute perfection, where every lovely quality will be lovelier still, and to meet to part no more: what happiness! There shall we also meet, should we be numbered among the righteous, with apostles, and prophets, and martyrs, and confessors, and saints of every kindred, and tongue and people.

This, however, will constitute a very inferior part of the happiness of heaven. There shall we meet with our Redeemer, who became incarnate, and toiled, and suffered, and died, and rose again for us. The vision of his glory, will add new charms to the glories of the heavenly state. Nor shall we only behold him at a distance. We shall be near him and

shall resemble him. "Beloved now are we the sons of God, and it doth not appear what we shall be: but when he shall appear we shall be like him; for we shall see him as he is." Thus we may see, that the things that are not seen, are of vastly superior excellence to all the interests of this life. How great then must the difference appear, when we consider that the latter are temporal, but the former are eternal.

It is possible, that some of the people of this audience may not entirely acquiesce in the representation we have given of the things of this life.—Let it then be admitted that earthly enjoyments may afford all the happiness which the most sanguine, inexperienced youth can imagine. But let it be remembered, that, with all these advantages, they would still be temporal; endure only for a time: and then vanish away like a morning dream. What then can they avail in that moment which after a few years at most, will arrive, when our connection with them shall be broken forever? The solemn period cannot be very remote, when the spring shall, for the last time, clothe the earth in verdure; when the sun, having performed his last revolution, will shed his expiring beams upon the affrighted nations; and the earth with the fruits thereof shall be burnt up. Yes, my brethren, the solemn period is fast approaching, when time itself shall be no more; when all that escapes the general wreck of mortal things shall be swallowed up in the boundless ocean of eternity. For the fashion of the world passeth away. Its pomps and glory, its treasures and enjoyments will soon be buried in its ruins. And, Oh, how small a portion of that fleeting vapour, time, do we enjoy!

How often is the tender infant nipt in the bud, and consigned to an untimely grave! How often is the rising youth cut down in the pride of his strength! Nor is it long before our frail natures, crushed beneath the weight of increasing years, would sink into the dust. Thus transitory as well as vain, are all the enjoyments of this life. Thus in a moment do the pomps and the pleasures, the possessions and the honours of this world pass away. But the things which are unseen and eternal, will endure forever.

The saints in heaven will flourish in unfading youth: after the resurrection, the body will be immortal as the soul. Nor will the faculties of the one, or the power of the other, be in the least impaired by the greatest lapse of ages. Things unseen are all immortal. The New Jerusalem hath everlasting foundations. The flowers of Paradise never wither or decay. The river which proceeds from the throne of God and of the Lamb, is a never failing stream. Nor will the enjoyments of heaven, pall upon the taste. No: after the greatest waste like those of this earth ever lose their relish, and of eternal ages, they will be ever new and ever growing. How great and how interesting do the things unseen and eternal, from this review, appear; but how inconsiderable the things which are seen and temporal!

May we not then hope that these observations will be sufficient to induce each of us to imitate the apostle in looking chiefly, not at the things which are temporal and fugitive; but at the things which are unseen and eternal?





Book Review

In Memory of Self and Comrades: Thomas Wallace Colley's Recollections of Civil War Service in the 1st Virginia Cavalry

Thomas Wallace Colley

Edited by Michael K. Shaffer

The University of Tennessee Press, 2018, hardback, 309 pages

Reviewed by H. Rondel Rumburg

This is a delightful read which includes Colley's Recollections plus in the Appendices there is a Regimental History and Roster that was contained in Colley's Journal, a Historical Sketch of the officers of the Washington Mounted Rifles, Colley's Wartime Letters, and his account of his wounding at Kelly's Ford.

Thomas W. Colley served in a very active cavalry unit, the 1st Virginia Cavalry, which fought in battles in the Army of Northern Virginia, from First Manassas to the defense of Petersburg. Colley was born on November 11, 1837, on a farm outside Abingdon, Virginia. Here he learned what farm labor was all about. In May 1861, along with the other members of the Washington Mounted Rifles, he left his home in Washington County and reported to camp in Richmond. During the war, Colley received wounds on three different occasions: first at Waterloo Bridge in 1862, then at Kelly's Ford in 1863, and finally at Haw's Shop in 1864. The last engagement resulted in the amputation of his left foot, thereby ending his service for the Confederate States of America.

During the war of Northern Invasion, Colley kept a small diary covering a brief period in 1862. It was in 1903 that he started working on a memoir of his life during the War Between the States. Herein one finds firsthand history written in a very enjoyable and down-to-earth way. Colley was one of around 20,000 soldiers who underwent amputations during that war. How he handled his wounding and conflicts are given from his own perspective. The book is annotated by its editor Michael K. Shaffer.

Colley tells us why he and his compatriots fought. "Uncle Abe was soon able to muster another large army to invade our homes. Some wonder why southern soldiers suffered so much so many deprivations, half starved and scantily clad and ill equipped and always on the march. The answer is plain, they were fighting for everything that is dear to a patriot's heart 'Home,' Personal and Constitutional Liberty, and I am glad that we fought until we were whittled down to a sharp point." He noted that this "indomitable and unconquerable spirit still lived in every true Southern 'Soul,' and is there today, and will go on with them into the presence of their God and live throughout all eternity." This is insightful in understanding the reason they fought and the reason they remained loyal after the war. He also declared, "We suffered all these hardships and endured them all and thousands more for 'Constitutional Liberty,' and still there is men and women in these United States that would have us teach our children we were

Rebels and were all wrong and that we were sorry and all those kind of things.” He lets you know he was not “sorry.” Don’t you love his pure spirit?

Over and over again one comes upon his spiritual struggles and how he eventually came to Christ. After many struggles he became an avid follower of the Lord Jesus Christ as his Saviour. Consider the following remark, “Alas for poor weak human nature, one moment we see vast possessions and happiness, and in another moment we with all earthly possessions are hurled to the earth or ground to dust by the hoofs of time, and we with them soon pass away. And if our hopes are not stayed on ‘Him’ who said to Pilate ‘My Kingdom is not of this world,’ we have alas lived in vain.” Colley said there was a revival meeting going on at Washington Chapel and he confided, “I was soundly ‘converted’ and cleansed from all my past sins. I was made to feel and know that ‘God,’ for Christ’s sake, has power to cleanse a sinner’s heart, and that he can feel and know it for himself.” Now he was meant for the Master’s use he said. Colley recognized the providence of God, “I had from my infancy been taught to Love and fear God. And when I was some 14 years old, under the Preaching of the Gospel by our beloved W. G. E. Cunningham—before he sailed for China—I was deeply convicted” but later according to the above account he came to a knowledge of Christ as his own Saviour.

Colley remarked regarding spending some private time with Gen. Robert Ransom, Jr., “It is the only time I ever heard him express himself on the subject of Religion. Since my miraculous escape from death at Kelly’s Ford, I had been quite serious on that subject. Some how or other I had drawn him out on that line. I remember I asked him what he thought of Stonewall Jackson’s religion, his answer made a deep impression on my mind. He said very solemnly, ‘I wish I was as good a Christian as I believe Stonewall Jackson to be.’”

When wounded and Colley’s life hung in the balance he commented, “During that time, I had lain there for some 6 hours. My heart and soul turned towards my heavenly Father until I had assurance within me that I should not die at that time, but I did not want my Yankee friends to come to that conclusion for fear they would carry me over the river with them.” He said he never wanted to become a prisoner of war.

Hunger, he noted, made strange soldiers. Colley said, “One night some five or six of the Buttermilk Rangers, as the Infantry dubbed us, made a raid on the Jackson foot cavalry and captured a 20 gallon keg” they had to escape for their lives. He noted, “When we got scarce of rations, some one or two would go out and hunt up a vicious hog or sheep or steer that show fright and compelled us to kill him in self-defence.” Thus they would be provided with rations through a sheep or hog attack and in self-defense they had to render the animal for butchering and then for cooking.

Colley made an astute remark, “No true Confederate soldier has anything to be ashamed of, but through the blessings and mercies of God ‘he has many things to be proud of and grateful for.’” I like these old vets and their integrity.

He spoke of a fellow after the war that gave him a great deal of trouble. This was after his conversion. “This was a great trial to Faith in the Christian Life.” He feared

what he might do and then noted, "As the test came to me 'Vengeance is mine and I will repay sayeth the Lord,' and I let the Lord have his way [this was the opposite of his reactions before his conversion], and I was glad I did for in a short time the 'Lord' laid His hand on him and took him away. He and I were friendly when he died." Real Christianity leaves the redeemed different because old things have passed away and all things have become new. On another occasion he wrote, "Like him of old, I just placed everything in the hands of 'God,' and trusted Him for the final result."

Colley along with W. A. Hill organized a United Confederate Veterans Camp [No. 905] and he was adjutant. The camp was named the Captain Charles E. Chichester Camp. Chichester was a resolute defender of Charleston, SC. He was a gospel minister who preached to sailors from all nations visiting Charleston. Colley said he could preach in five languages.

Colley moved back to Virginia 1899. He was elected commander of the Wm. E. Jones Camp, UCV in Abingdon, VA. He attended some of the national reunions: Richmond; Louisville, 1896; Memphis, 1901; Dallas, 1902. He exclaimed, "I love my old comrades and hope to do so as long as life and love lasts."

Perhaps I would be doing a disservice to Colley's Recollections to say much more. If your appetite has not been whetted then you need to be checked for some ailment. The friends who gave me this book had to restrain themselves from revealing too much about the contents. Thanks for the recollections of Thomas W. Colley.



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 biblicallandsouthernstudies.com for a copy.