

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2018
August
Issue No. 152

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



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

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

The Sesquicentennial of Reconstruction

1865 - 1876

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

Quote from a Confederate Chaplain

“In the gloom which hangs about us there is a prevailing tendency to spurn the testimony of all human records. We are in a condition to see how history is manufactured for a purpose; how an impudent partisanship manipulates the facts; how the truth we personally know is suppressed; how gross fictions are stereotyped by endless reputation; how the brand of injurious epithets is freely used to stamp falsehood with the seal of truth; and how misrepresentation and calumny are stuffed into books which circulate around the globe and preoccupy the minds of men. Is it strange if some should morbidly infer that all history is but a romance at best, if it be not also a libel to slander? To which we reply, that falsify the record of particular and isolated facts as men may, there is a residuum of truth which cannot be destroyed, and which shall be the basis of a safe appeal to the judgment of an impartial posterity.”

Chaplain Benjamin Morgan Palmer

Appointed by the Southern Presbyterian Church as Commissioner of the denomination’s chaplains in the Army of the West



Editorial

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

We welcome Dr. Herman White as the new Chaplain-in-Chief of the Sons of Confederate Veterans. Also, we extend our appreciation to our outgoing Chaplain-in-Chief Ray Parker. Please continue to pray for his recovery as he deals with some serious health issues. Now I would like to draw your attention to the following:

Two Swords

By H. Rondel Rumburg

“And take ... the sword of the Spirit, which is the word of God.” Eph. 6:17

When thinking of the sword relative to the Confederacy, and even its Chaplains' Corps, one is presented with two swords. What are they and what do they represent? The physical sword represents that which has been taken up for protection of the nation which includes, home, church and country. The most important sword of all is “the sword of the Spirit, which is the Word of God.” This writer is reminded of the young king, Edward VI of England, who at his coronation when the swords were delivered to him to represent the extent of his rule; he was presented the swords of England, France, and Ireland. At that point the young king said, “There is yet another sword to be delivered to me.” This set the lords to pondering what he meant. Then he said, “I mean, the sacred Bible, which is the sword of the Spirit, and without which we are nothing, neither can we do anything.” Yes, this is the most important sword of all!

President Jefferson Davis mentioned the physical sword in expressing his sentiments and his feelings under the date of April 29, 1861:

We feel that our cause is just and holy; we protest solemnly in the face of mankind that we desire peace at any sacrifice save that of honor and independence; we ask no conquest, no aggrandizement, no concession of any kind from the States with which we were lately confederated; all we ask is to be let alone; that those who never held power over us shall not now attempt our subjugation by arms. This we must resist to the direst extremity. The moment that this pretension is abandoned *the sword* will drop from our grasp, and we shall be ready to enter into treaties of amity and commerce that cannot but be mutually beneficial. So long as this pretension is maintained, with a firm reliance on that Power which covers with its protection the just cause, we will continue to struggle for our inherent right to freedom, independence and self-government.

For some Southern Christian men it was difficult to know which sword the Lord God Almighty wanted them to take up. Sometimes providence seemed to have a much louder voice than at other times. Some ministers became soldiers of war, some became chaplains, and some tried to do both. Thus some took up both swords and used them well. Consider Rev. Dabney Carr Harrison who had a fruitful ministry in a new pastorate when his peaceful life, ministry, and home were disturbed by a dark shadow which fell over them. The Commonwealth of Virginia had become the object of invasionary forces from the north. Those coming had in mind to strip her of her freedom and subject her by force to the tyrant's sword. The destructive nature of what was happening struck the minister when word came that his fearless cousin Major Carter H. Harrison had been

slain at the First Battle of Bull Run. Only three days later his aunt on his mother's side had both her sons, his cousins, slain at the same moment, Holmes and Tucker Conrad. And suddenly his dear brother, the noble Lieutenant Peyton Randolph Harrison, was killed. Four young men of his own blood, who were faithful servants of God, were dead. Dabney C. Harrison was crushed by such loss and the war had just begun. He had hesitated about what role he should take in defense of life and liberty. But now it was unequivocal he must do something. "Lord what shall I do?" It was the death of his brother that providentially decided the point, "I must take my brother's place," he said with resolve! He left the pastor's study where his soul enjoyed basking in the Word of God and preparing food for the Lord's sheep. He departed from his home and flock in Hanover, Virginia for the battlefield. He raised a company through great personal exertion. One wrote of him, "Even then he would not have taken up the sword if he had been compelled to lay down the Bible; he would not have become a captain, if he could not have remained a minister. He entered the army believing that his usefulness, even as a preacher of God's word, would be increased in that new and hazardous field." Captain Dabney C. Harrison fell at Fort Donelson while encouraging his men to defend the fledgling Confederacy.

Rev. William F. F. Broaddus, who became a post chaplain in Charlottesville and also a prisoner of war, described his relationship to the sword and to the war, "I have drawn my sword, and thrown away the scabbard; and my sword is not to be laid down, unless wrested from me by the hand that is stronger than all, until the nations of the earth (including the proud, boasting *North*) shall confess that we are not 'Rebels,' but a nation of freemen, that 'know our rights, and knowing, dare maintain them.'" This was the way he described his entrance into the war wherein He took up "the sword of the Spirit, which is the word of God."

Please consider Paul's words in Ephesians 6:17 which are military imagery, "And take ... the sword of the Spirit, which is the word of God." [1] *Who is to take the sword?* The believer and chaplain is to take the sword which is the only spiritual offensive weapon and the only weapon needed. Paul called those who are to take the sword, "my brethren" (v. 10) for they are those of the same spiritual womb and of the household of God; yea, they are brothers in Christ. Yes, this is written "to the saints which are at Ephesus, and to the faithful in Christ Jesus" (1:1). These are those chosen in Christ (1:4), those predestinated unto adoption of children by Jesus Christ (1:5), those made accepted in the beloved, those whom Christ redeemed through His blood and forgave their sins (1:6-7), those who were quickened (2:1, 5), and those who are His workmanship created in Christ Jesus (2:10). Yes, the brethren are to take the Sword of the Spirit.

Charles H. Spurgeon proclaimed:

Dear brethren, is it not a very high honor put upon you as soldiers of the cross, that you should be allowed, nay, commanded to take the sword of the Spirit? The

raw recruit is not trusted with the general's sword; but here are you armed with the weapon of God the Holy Ghost, and called upon to bear that sacred sword which is so gloriously wielded by the Lord God himself. This we are to bear, and no other. Does the timid heart inquire, "Wherewithal, my Master, shall I meet my adversaries?" "Here," saith the Holy Ghost, "take this! This is my own sword; I have done great marvels with it; take it, and nothing shall stand against you."

As believers and chaplains we are to be filled with the Spirit (Eph. 5:18) to take the sword of the Spirit. This is our offensive weapon. The Word of God is the Spirit's sword because it was given by the Holy Spirit. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4). Thus the means through which we hope to get the victory are not fleshly but mighty through God.

We as believers and chaplains need to be like the Scots in battle when their leader called out, "Lads, there they are! If you dinna kill them they will kill you." There is no place for passivity in the war we are in and we must have the spirit of kill or be killed in this great spiritual conflict. Compromise is not a Biblical option. We must remember that compromise is defeat. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5:8-9). We are to use great caution for our adversary the devil walks about seeking whom he may devour, and he must be resisted by faith. All believers are in the same boat so by faith take the sword of the Spirit that you might have the victory.

Remember in Bunyan's *Pilgrims Progress*, "then said Mr. Greatheart to Mr. Valiant-for-truth, thou hast worthily behaved thyself; let me see thy sword. So he showed it him. When he had taken it into his hand and looked thereon a while, he said, Ha, it is a right Jerusalem blade (in contrast to the Damascus blade which is earthly). Then said Mr. Valiant-for-truth, it is so. Let a man have one of these blades, with a hand to wield it, and still to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit and all."

[2] *Why is the believer to take the sword?* The Lord said to take the sword. When and how did the Lord tell us this? He did so through His apostle Paul when he inspired him to write this admonition to us. What does it mean to "take" the sword? Swords are of no use unless they are in the hand and used for their proper purpose. However, taking the sword brings with it responsibility. Remember Jesus' warning to Peter when he took the sword—"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it" (John 18:10-11). Jesus also said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). Physical warfare with a sword must be carried on discriminately, and when the sword is unsheathed it is

for the purpose of drawing blood. Thus it is not a toy. Peter had drawn the sword on impulse and thankfully Jesus was there to rectify the situation. We are to take the sword of the Spirit and use it wisely. Thus we need to study to show ourselves approved unto God workman that need not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15). The word here, “take,” means to immediately take into the hand for use. When the quick and powerful sword of the Spirit is proclaimed it is also in the hand of the Holy Spirit. What results? “When they heard that (the Word), they were cut to the heart” (Acts 5:33; 7:54). There is a wounding by the sword of the Spirit that is for destruction, as it was to those who heard Stephen. But there is a wounding for the purpose of healing. “I wound, and I heal,” said the Lord (Deut. 32:39). “Faithful are the wounds of a friend” (Prov. 27:6). Yes, sometimes the sword wounds for the purpose of healing, for it is spiritual surgery. We are not to fight in our own strength but we must take up the sword of the Spirit which is the Word of God.

Remember the lawyer who stood before Jesus and tested him saying, “Master, what shall I do to inherit eternal life?” and Jesus’ answer was “What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all they soul, and with all thy strength, and with all they mind; and thy neighbour as thyself” (Luke 10:26-27). Jesus told him that was correct, “But he, willing to justify himself, said unto Jesus, And who is my neighbor?” Jesus gave the parable of the good Samaritan. Paul used this sword at Thessalonica in the synagogue of the Jews where he reasoned with them “out of the Scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed.... But the Jews which believed not ... set all the city on an uproar, and assaulted the house of Jason” (Acts 17:2-5). They had rejected the Word of God. Peter on the day of Pentecost used the sword of the Spirit and when they heard “they were pricked in their heart” and “gladly received his word” (Acts 2:37, 41). But others who upon hearing the Word were “cut to the heart ... took counsel to slay them” (Acts 5:33).

[3] *What sword is the believer to take?* He is to take the sword of the Spirit that is the Word of God. All scripture is given by inspiration of God or it is God-breathed (2 Tim. 3:16). Yes, “holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21). The sword to be used here is as we have noted “the Word of God” and this sword must be used properly as well. The term for “word” here is not *logos* but *rhema* meaning that which God has spoken—His Word the Bible. This is a divine sword—“For the word of God is quick (habitually alive), and powerful (energizing or effectual), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). This sharp sword with two cutting edges is a “discerner’ or it is skilled in judging as a good surgeon is in cutting. This two edged sword was Jesus’ weapon of choice when He was in combat with the tempter in the wilderness. This should tell us something by example! The Spirit led Jesus into the wilderness to be tempted of the

devil (Matt. 4:1) and what followed was the account of the testing. For forty days and forty nights Jesus had fasted, and he was very hungry, but the spiritual responsibility won out over the physical necessity. Jesus was tempted by the devil three times and three times He answered, "It is written." "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Deut. 8:3). "It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:7; Deut. 6:16). "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10; Deut. 6:13). John Trapp, in his own unusual way of expression, said that by "the sword of the Spirit" "our Saviour beat the devil on his own dunghill, the wilderness, fetching all out of that one book of Deuteronomy (Matt. 4:4)."

One of Oliver Cromwell's knights, a man zealously attached to his party, was sued by the minister of the parish for his tithes. While the dispute was pending Sir John fancied that the parson preached at him, as he called it, every Sunday; whereupon he made complaint to the Protector, who summoned the minister to appear before him. The poor man denied the charge, saying he had done nothing but his duty, and had only preached in general terms against vice and immorality, against drunkards, liars, thieves, and robbers, and defied Sir John to instance any particular allusion to himself. After Cromwell had attentively heard both parties he dismissed the knight, with this memorable reprimand, "Sir John, go home, and hereafter live in friendship with your minister; the Word of the Lord is a searching word, and I am afraid it has now found you out." We must remember it is a sharp blade we wield.

Confederate colporter and Minister C. H. Ryland stipulated in a report, "[L]et us not fail to supply them with the means of waging an even higher and holier ... warfare. Let us give every man not already armed with it 'the sword of the Spirit, which is the word of God.'" We must be people of the Book of God and properly handle the Sword.

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This issue contains an editorial of your editor. Also, the Chaplain-in-Chief's first message is included. You will also find our Chaplain-in-Chief's final article titled, "*Faith in the Fearsome Fight.*" Your editor has provided a biographical sketch of *Chaplain Richard Henry Stone, Part II*. Assistant editor, Mark Evans, has written an article entitled *Preachers and Eternal Victory*. This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard preached by Rev. John L. Girardeau, which is titled *Sanctification by Grace*. Our [Book Review](#) is by Pastor Brant H. Seacrist, Jr., on *Ruth the Maiden from Moab*.

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. And I want to thank Commander-in-Chief Paul Gramling for the confidence in me shown by appointing me as Chaplain-in-Chief at our SCV Reunion in Franklin, Tn. It is indeed an humbling experience to follow in the footsteps of Dr. Ray Parker, Pastor Mark Evans, Cecil Fayard, Dr. Ron Rumburg, Dr. Charles Baker, Pastor John Weaver, and Col. Alister Anderson, (US Army Retired and recently deceased), who I count as my dear friends. Also, we all owe grateful acknowledgement and thanks to Dr. Ron Rumburg for his great work as the editor and publisher of the *Chaplain's Corps Chronicles* each month. And he finds the time to write great books too. And thanks to my dear friend Assistant Editor Mark Evans. Thus you can see the challenge I face following these very good past Chaplains-in-Chief.

For those that may not know me I will give a brief bio. I was born and raised on a farm just east of High Point, N. C. I graduated from Jamestown High School and one year later my beautiful high school sweetheart did too. She was 18 a few days after graduating and we eloped to Dillon S. C. and were married at 4 o'clock by Probate Judge P. Travis Ford. (She was an only child and her mother did not want her to marry so soon). We too have an only child, Kimberly Lynn, and she had our only grandchild, Brian. He is a member of the Lt. F. C. Frazier Camp 668 in High Point.

I owe special thanks to my wife, Shirley Jean Wall White, for her patience in supporting me both in the ministry for the past 57 years, and the 22 years in all my SCV

responsibilities. Before that as I worked on my college degrees, my BA in Min., MAM, D. Min., and an honorary D. D. Shirley is a life member of the Laura Wesson Chapter #5 of the N. C. Order of Confederate Rose. Although she does not sing anymore because of health issues her beautiful voice in worship has blessed my ministry and the people in so very many churches.

I am presently in my 22nd year as the Chaplain of the Frazier Camp, in my 15th year as chaplain of the N. C. Division, and in my 5th year as the chaplain of the Army of Northern Virginia. God has blessed me to be able to continue to pastor, and I am pastor of Archdale Holiness Church of God. In my new position in the Sons of Confederate Veterans I believe that my duties are the same as pastoring, and that is to glorify the eternal and triune God. And secondarily to honor our great Confederate ancestors that passed down to us this wonderful heritage. My grandfather was Private David Edward White, Co. G, 21st Regt., N. C. Troops. When I was Commander of the Frazier Camp in High Point we had two (2) Real Sons as members; my father ,David Walter White, and his youngest brother, Wiley Lee White.

Just as in worship, it is about honoring the Lord Jesus Christ, the same is true in meetings of the Sons of Confederate Veterans at every level. For the culture that they passed down to us has as the very foundation the following: that the Bible is indeed the infallible word of God, who created the heavens, the earth, and all that is therein, and that Jesus Christ is the only means of redemption. If we will carry out the Charge to the SCV, we will indeed be doing our duty.

In Christ,
and For Their Memory and Cause!

W. Herman White
Chaplain-in-Chief



Chaplain Richard Henry Stone

(1837-1915)

49th Georgia & Chaplain at Large Gordon's Command

By Dr. H. Rondel Rumburg

Part II

Richard Henry Stone a Confederate Chaplain

During the years they were in Africa, the storm cloud of war arose in their homeland. Their national allegiance changed during that time. Thus, when they returned home it was to the Confederate States of America. Before they left for the foreign mission field they knew of the division taking place which was even quite noticeable in the area of foreign missions.

It did not take Stone long to decide on what he must do for his new nation. He would go and preach the gospel of God's grace in Christ to the soldiers. He had gotten accustomed to war and the warring factions in Africa. Richard and Susan Stone had cared for soldiers and their spiritual needs as well as their physical needs. They had cared for the orphans of war.

Thus in 1863 Rev. Richard Henry Stone became a chaplain in the Confederate Army of Northern Virginia, where the work of the Lord had been already greatly blessed with revival.

It appears that he first began as Chaplain-at-Large in General John B. Gordon's Division. This provided for his preaching wherever in that division he desired or wherever he was needed. Then he became chaplain in the 49th Georgia and the Benning's Georgia Brigade. First, he was with General John B. Gordon's Division. When recruiting preachers of the gospel, Dr. John A. Broadus wrote in the *Religious Herald* in September of 1863, wherein he described preaching in the Army of Northern Virginia where Chaplain Stone began in 1863:

It is impossible to convey any just idea of the wide and effectual door that is now opened for preaching in the Army of Northern Virginia. In every command that I visit, or hear from, a large proportion of the soldiers will attend preaching and listen well; and in many cases the interest is really wonderful. A much larger proportion of the soldiers attend preaching in camp than used to attend at home; and when any interest is awakened the homogeneity and fellow-feeling which exists among them may be a powerful means, as used by the Divine Spirit, of diffusing that interest through the whole mass. Brethren, there is far more religious interest in this army than at home. The Holy Spirit seems everywhere moving among us. These widespread camps are a magnificent collection of camp-meetings. Brethren, it is the noblest opportunity for protracted meetings you ever saw. The rich, ripe harvest stands waiting. Come, brother, thrust in your sickle, and, by God's blessing, you shall reap golden sheaves that shall be your rejoicing in time and eternity.

There is an account of the work of the Lord in the life of one individual. It was written in 1863 by Rev. Perry Hawkins of a conversion among the soldiers:

When I entered the army, I was the chief of sinners. I did not love God, nor my own soul, but pursued the ways of unrighteousness with ardor, without ever counting the cost. I studiously shunned preaching and our faithful chaplain, lest he should reprove me; and when he was preaching in the camp I would be in my tent

gambling with my wicked companions. One day he presented me a tract, entitled, "The Wrath to Come," and so politely requested me to read it that I promised him I would, and immediately went to my tent to give it a hasty perusal. I had not finished it before I felt that I was exposed to that "wrath;" and that I deserved to be damned. It showed me so plainly where and what I was that I should have felt lost without remedy had it not pointed me to that glorious "Refuge," which I trust has indeed been a refuge to me from the storm; for I now feel that I can hope and trust in Christ.

Dr. J. William Jones described the hunger for the worship of the Lord God Almighty and for the preaching of God's Word among the common soldiers that year that Chaplain Stone began.

[O]ne of the chaplains reported that one Sunday in the early winter of 1863 there came a fall of snow, which he supposed would entirely break up his Sunday service, as they had no chapel; but, at the appointed hour, he heard singing at their usual place of worship, and looking out he saw that a large congregation had assembled. He, of course, went at once to the place and preached to deeply interested men, who stood in snow several inches deep, and among the number he counted *fourteen barefooted men*, besides scores whose shoes afforded very little protection from the snow. Many times have I seen barefooted men attending prayer-meeting or preaching in the snow or during the coldest weather of winter.

Jones gave a personal account of a steady rain falling and the doubt in his mind that he would preach that day due to the weather. He had hopes of being able to join some of the men in their rude shelters to point them to "the Lamb of God that taketh away the sin of the world." He was greatly surprised by the men telling him he ought to preach. He preached for forty minutes in the rain and not a man stirred. He recounted that the men would say to him, "We go on picket; we march and fight, and do all other military duty in any weather that comes, and we cannot see why we should allow the weather to interrupt our religious privileges."

Chaplain Stone soon came to realize that this was a unique place to serve the Lord! He had been used to the difficulties of Africa and now he would learn how to minister the gospel to an army of men in the field. Broadus, his fellow Baptist was correct, "Brethren, there is far more religious interest in this army than at home. The Holy Spirit seems everywhere moving among us."

When Chaplain-at-Large R. H. Stone arrived to minister to Gordon's Georgia Brigade in 1863 there was already a revival that had been sent by the Lord from on high and He was gathering souls for eternity. General Gordon, a Christian officer, as a rule was present for the administration of the ordinance of baptism of the men who had professed Christ. The baptismal service on this occasion was in the Rapidan River in full

view of the enemy. They were in range of the enemy pickets who were on the other side of the river. Chaplain Jones remembered:

Not many of the men were permitted to attend for fear of attracting the fire of the enemy. But General Gordon himself was always present—his tall form presenting a tempting target to the sharpshooters on the north bank of the river. To the credit of “the men in blue,” let it be said, however, they never fired at this time upon any of these baptismal parties, but contented themselves with looking on in mute wonder while the solemn ordinance was administered. Upon two occasions at the same period I baptized in the Rapidan in full view of the pickets on the other side, and with no apprehension of interruption from them.

Chaplain Stone was engaged in a noble service for the Lord as he and his fellow chaplains assisted one another in preaching, praying, and assisting the needs of the men in the trenches. It was said that after Gettysburg there was “a more hopeful and blessed reviving of God’s work here now than ever before.” The officers and men were bowed under the heavy burden of their sins. “Many were earnestly seeking their souls’ salvation, and many were rejoicing in hope of reconciliation to God through His son Jesus.”



49th Georgia

The *Virginia Baptist Ministers* series said of Chaplain Stone, “For the most part he was with the 49th Georgia.” Consider the following overview of this unit:

The 49th Georgia Infantry Regiment was organized in November, 1861 with men from Wilkinson, Talfair, Washington, Irwin, Laurens, Pierce, and Pulaski counties. After service in Georgia and North Carolina, the regiment was moved to Virginia where it was assigned to General J. R. Anderson’s and E. L. Thomas’ Brigade, Army of Northern Virginia. The 49th Georgia Infantry took an active part in the campaigns of the ANV from the battles of Seven Pines to Cold Harbor, fought in the Petersburg trenches south of the James River, and was surrendered at Appomattox with 8 officers and 103 men. The regiment reported 68 casualties at Second Manassas and 61 at Fredericksburg. The unit lost thirteen percent of the 280 at Chancellorsville and more than twenty-five percent of the 329 at Gettysburg. Its field officers were Colonels John T. Jordan, A.J. Lane, and Samuel T. Player; Lieutenant Colonels Oliver H. Cooke, Seaborn M. Manning, Jonathon Rivers, and

Wiley J. Williams; and Majors James B. Duggan, John A. Durham, and John H. Pate.

The major battles of the 49th Georgia after 1863 were Wilderness (May 5-6, 1864), Spotsylvania Court House (May 12, 1864), Jericho Ford (May 23, 1864) and Nances' Shop (June 23, 1864). Chaplain R. H. Stone must have ministered before and during these battles.

Consider an event which occurred at the Battle of the Wilderness during the ministry of a chaplain. A Georgia captain, who had been shot in the mouth and therefore was unable to speak, wrote in the chaplain's diary, when he was visited by him in the field-hospital at the Wilderness: "I do not know how it will be with me whether I shall die or recover, but my full trust is in Christ, and I am perfectly resigned to God's will. I am ready still to serve Him on earth or to 'go up higher,' just as *He* may see fit to direct."

An inkling of the kind of fruit produced in the revivals that the Lord sent can be noted in a chaplain's account:

When I asked a soldier named Wayland, who had professed conversion in one of our revivals a short time before, and was mortally wounded in "the bloody angle" at Spotsylvania Court House: "Now that you are about to die, what is the ground of your hope?" He replied, with a sweet smile: "Jesus says 'Him that cometh unto me I will in no wise cast out.' I have gone to Him, and I do not think that He will deceive me. I believe that He will be true to His word."

These were the kind of results that Chaplain Stone and the other chaplains, who preached the gospel of the Lord Jesus Christ, saw during those wartime conditions wherein the Lord God Almighty was pleased to bless them with revival. When the Confederates went forth to meet the enemy in the wilderness of Spotsylvania the chaplains ministered to the wounded and dying which was described as "all that chaplains could render up." The wounded from both armies were ministered to by the men of the Confederate Chaplains' Corps; they had been left behind by General R. E. Lee along with the Medical Corps. One chaplain put the vast number of wounded into perspective when he wrote, "So large was the number that at first it took me two days to pass entirely around the hospital." Believe it or not, Federal General Sheridan sent a raiding party with orders to break up the hospital. A chaplain commented, "The Yankee inmates of our hospital behave gratefully and honorably. They interceded for our men.... It was my pleasure to hear many men in that memorable hospital make profession of faith in Christ."

The war finally came to an end for the South and Chaplain R. H. Stone. What was he to do?

Ministry after the War

There came the remnants of Southern manhood devastated by wounds, disease, and hunger and in their worn ragged clothing. What a haggard looking group they were, seeking their homes and their beloved families, if they were still there. Many trudged home bare of foot and body. One Southern lady wrote:

They were coming home with nothing; and we could almost say, coming home to nothing; for many verily found, when they reached the spot that had been to them a happy home, nothing save a heaped-up mass of ruins left to them. Often as I sit in the twilight and drift back into the past, it is not easy to restrain tears, as memory views those soldiers in their worn gray, marching home, sad and depressed, with the cause they had so warmly espoused, lost.

Later in Parthenia A. Hague's narrative, this lady noted:

Need there be wonder if, for a few weeks, it seemed as though we were petrified, scarcely knowing which way to turn, to restore order out of such chaos! Another day of fasting and prayer was called in our adversity that our spirits might be tempered to bear the result. But our thoughts soon turned resolutely from the gloomy picture, the more readily when we remembered how the South had met emergencies during the war, until she was so environed and crippled by opposing forces that she *had* to yield. The same energy, perseverance, and economy, with the help of an overruling Providence, would yet make the South smile with peace and plenty.

Our returned soldiers lost no time in making themselves useful in every sphere of honorable work that then opened. Many of those who returned in April planted corn and cotton, late as it was, and made fair crops of both. There was great bother for awhile as to plow stock, for most of our valuable animals had been carried off by the invading army.

As the chaplains, missionaries, evangelists, and colporters returned bedraggled, some diseased, some wounded but all anxious to see the families they left behind. They returned to a devastated homeland, but there was the thought by the Lord's servants, "What does the Lord want me to do next?" Richard Henry Stone had survived war in Africa and America. He was a preacher of the gospel. So he must still preach and teach as God allowed. He reunited with Susan and the family in war-torn Culpeper which was called the "Crossroads of the War between the States."

A preacher must preach which is what he had been doing before the war in Africa and during the war of Southern defense against the invading hordes from the North. He had ministered to troops and local gatherings. Now he believed he must prepare to return to the mission work in which they were engaged before the war. Reconstruction along with the devastating effects of the war had destroyed the economy in the South. How would he get sufficient funds to return?

We do not have a record of how the funds were provided but it was short of miraculous that in 1867 he and Susan returned to Africa. There they did mission work in Lagos for two years. The returning missionary described the scene:

We went out in the Colonization Ship *M. C. Stevens* and touched at Sierra Leone, Cape Mount, Monrovia, and Cape Palmas, passing a month in Liberia ... and one to Lagos.... Here we were compelled to land by crossing a most dangerous bar, swarming with sharks, but got safely through and were made comfortable by Brother J. M. Harden, our colored missionary, stationed at that point especially to receive missionaries and forward them to the interior. He forwarded me by canoe to Abbeokuta. We found Abbeokuta very different from Lagos. Abbeokuta had no marks of civilization anywhere ... situated amidst isolated granite cliffs and surrounded by vast, beautiful palm dotted plains of grass and jungle.

This was not the end of the journey by any means. Next they preceded by land to Ijaye a town in the midst of a dense forest. Here in this dense forest was every kind of wild beast and especially those good for food. This forest and the area beyond furnished the inhabitants with the greatest abundance of the largest and best game animals. Stone said, "We lived mostly on game, milk, and butter, but all kinds of provisions were very abundant, of the best quality and exceedingly cheap."

Here they would work in the Lord's vineyard for two years. By the grace of God they established "a flourishing school of 70 children and a church of 30 converts." Missionary Stone said, "This is a sad and joyful period of my missionary life. But I was compelled to return to this country [America] in 1869." Health issues seemed to plague him through his life and again "compelled" his return home.

The mission work in Africa is dealt with in much more detail in Stone's book, *Afric's Forest and Jungle or Six Years Among the Yorubans*, wherein valuable eyewitness accounts are given of the people, country and missionary labors.

Returning home, God's servant, Richard Henry Stone, ministered and worked in Virginia and Kentucky. He supported his family by teaching. Thus he was able to go and preach in country as well as town churches. He supplied in churches to extend his usefulness for the Lord.

He became the head of the Public School in Culpeper, Virginia, for about twenty years. During that time he was preaching in various locations reachable for services on the Lord's Day. He preached at Lignum for many of those years.

The Stones moved to Kentucky, and from 1889 to 1894 he was principal of the Bardstown Male and Female Institute there. Once more his health began to break down, so they returned to Culpeper, Virginia. Later they resided in Louisa County. He conducted the Culpeper Teachers' Agency for an extended period of time.

His last six years of life were spent in the home of his son, James Henry Stone, in Williamsburg, Virginia. The Lord's servant died October 7, 1915 and was laid to rest in

the Fairview Cemetery at Culpeper. His body awaits the resurrection at the Last Day when Jesus Christ shall give Richard Henry Stone his new body and reunite it with his soul.



Preachers and Eternal Victory

Mark W. Evans
Past Chaplain-in-Chief

Confederate preachers sometimes fell into the hands of their enemies. Chaplain W. W. Bennett recorded an experience of Rev. H. R. Smith of Leesburg, Virginia, whose regular worship service offended a representative of Lincoln's government. The official arrested the clergyman "for disloyalty, objecting to his sermon, his prayer, and chapter read from the Bible." A military captain, along with counselors, examined the accused. Chaplain Bennett recorded the details: "The sermon was written, and on examination, they were constrained to withdraw their charge against it. 'But you did not pray for the President of the United States?' Mr. Smith replied, 'No, sir, I prayed as the Bible directs, 'for all in authority,' and if you consider Mr. Lincoln in authority, and if you consider Mr. Lincoln your President, you could join in the prayer.' Well, the captain found that he must waive that item of the charge. 'But your chapter -- I do not believe the words read are in the Bible.' 'Yes, sir, they are.'" Rev. Smith had read from Isaiah 43:5-6, which included these words: "I will say to the north, Give up; and to the south, Keep not back." The captain stated, "'But you should not have read them.' Mr. Smith said in reply: 'They have no reference to political questions -- and do you intend to limit the reading of God's word?' 'Yes, sir!' 'You will then have your hands full before you get to the Gulf of Mexico.' The captain then said: 'Take the oath, sir, and you may go.' 'No sir,' Mr. Smith replied, 'I will not.' 'Then we will send you to Washington.' 'Very well, sir.' 'Appear before me tomorrow morning prepared to go.' Mr. Smith appeared; but the captain and his counselors, it appears, had thought better of the matter" [Bennett, *The Great Revival in the Southern Armies*, 235, 236].

Many of the Lord's servants loyal to the Confederacy endured severer trials. Chaplain Bennett wrote: "A singular phase of the war, on the part of the Federals, was the summary manner in which ministers were treated who fell under suspicion of disloyalty. Many were ejected from their pulpits, hurried away to the North, and, in some instances confined in prison like common felons" [*Ibid.*, 234]. For example, the pastor of the First Presbyterian Church, Portsmouth, Virginia, the Rev. Dr. Isaac W. K. Handy, was imprisoned at Fort Delaware for 15 months, without any official charge or trial. While enduring debilitating hardships, he faithfully proclaimed the old, old story of Jesus and His love. While in the clutches of the enemy, the preacher prevailed. He said, "The evidence is full, and continually illustrated of good done, not only in the conversion of sinners, but in reclaiming backsliders, the building up of Christians, and the awakening

of many careless ones to the knowledge of the truth. The praise belongs unto God, and to Him do I most heartily give it." [*Imprisoned for Conscience Sake*, p. xxxiv.]

Dr. Benjamin Morgan Palmer, pastor of the First Presbyterian Church of New Orleans, eloquently and powerfully defended the Confederate cause. His biographer, Thomas Cary Johnson, said of the South's renowned preacher: "Endeavoring to discriminate between wars that are relatively criminal and those that are comparatively, blameless, he pled that this war was 'with us, one of simple defence,' that our foes were convicted of guilt before God, 'by the malignant and vindictive spirit' which they breathed in all their utterances against us, that we were defending our national trust, and great American principle of self-government, and that the issue was 'an issue between religion and atheism;' the North was crying for 'a new Constitution, a new Bible, and a new God.'" [*The Life and Letters of Benjamin Morgan Palmer*, 238]. The preacher brought Yankee wrath upon himself. His biographer said, "Dr. Palmer was looked upon by Union men as an arch rebel and fomentor of treason." He was forced to leave his pulpit and join his family in exile until the end of the war.

Why were these Southern preachers the objects of Northern wrath? Their impact upon the Southland steeled souls to resist Northern tyranny. Their fathers had broken the chains of Britain's oppression. Ministers of the Gospel led the way in the first struggle for liberty. Dr. Palmer prepared warriors for the second struggle with these words: "Soldiers, history reads to us of wars which have been baptized as holy; but she enters upon her records none that is holier than this in which you have embarked. It is war of defense against wicked and cruel *aggression* – a war of civilization against a ruthless barbarism which would dishonor the dark ages – a war of religion against a blind and bloody fanaticism. It is a war for our homes and your firesides – for your wives and children – for the land which the Lord has given us for a heritage. It is a war for the maintenance of the broadest principle for which a free people can contend – the right of self-government" [*Ibid.*, p. 238].

Today we still face tyranny and hateful hostility against the truth. The Rev. Dr. E. H. Myers, a Confederate preacher, provides us timeless instruction: "But there is a refuge for the soul in every storm. God's peace and love, the joys and hopes of salvation, the sanctifying and comforting influences of the Holy Ghost, are not subject to human circumstances; and they may be ours amid every variety of calamity. But these are the fruits of the cultivation of personal religion; and, independent of every other consideration, the uncertainty of all other sources of comfort alone would be an inducement to us to betake ourselves to that refuge, to watch closely, pray much, believe with all our heart, and to cleave the closer to God, the louder the storm swells, and the more furiously the billows dash upon the wreck of earthly hopes. He who, in the dark hour, feels that he grows in grace and maintains soul-communion with God, stands upon a rock" [J. William Jones, *Christ in the Camp*, p. 607].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

John Lafayette Girardeau (1825-98) was a Presbyterian pastor and theologian of great ability. His life was devoted to the preaching of the gospel. His heart was deeply moved to work among the slaves of his native South Carolina. Prior to the outbreak of the War Between the States, he served as pastor of a predominantly black church.

Girardeau was once called the “Spurgeon of America,” and many were moved by his powerful Christ-centered preaching. In *Preachers with Power*, Douglas Kelly describes Girardeau as one who “had a profound grasp of the reformed faith and was skilled in preaching it with unusual power, clarity and unction to the men and women of his own culture...not a few observers expressed surprise at the theological nature of his preaching to the black slaves.”

Girardeau served the Confederate Army as a chaplain of the Twenty-third Regiment of the South Carolina Volunteers. Following the war Girardeau continued in the pastorate until he was called to the chair of Didactic and Polemic Theology of Columbia Theological Seminary. He would continue in that position until retiring due to poor health.

This is from Girardeau’s volume of sermons. Note.—This sermon was prepared as a trial sermon for ordination. It was written when the author was in his twenty-fourth year; and is inserted here, not to increase his reputation as a pulpit orator, but to show his early conception of what a sermon ought to be; and because it represents his theological views at the beginning of his ministry. While the style and manner of treatment smacks of the seminary student, it also prophesies the great preacher.

SANCTIFICATION BY GRACE

*“What shall we say then? Shall we continue in sin that grace may abound? God forbid.
How shall we that are dead to sin live any longer therein?”*

Romans 6:1, 2

The Apostle Paul, in the preceding chapters of this epistle, had opened the great doctrine of salvation by grace through faith in the Lord Jesus Christ. In the three first chapters he shows negatively how the sinner cannot be justified; in the latter part of the third and in the fourth he indicates the only ground upon which he can be justified, and in the fifth points out the method by which the scheme of justification is applied.

He first proves, by an appeal to fact, the entire depravity of all mankind, both Jew and Gentile, and their consequent inability to bring forth a righteousness by which they should be justified. But while all are thus incapacitated to furnish a justifying righteousness, God in mercy reveals a plan by which He may be just, and yet the justifier of him who believeth in Jesus. This plan sets aside the works of the sinner as a platform of justification, and shuts him up to the acceptance of a righteousness provided by God Himself. The righteousness which is thus graciously provided is entirely exclusive of works and is received by a simple faith in the Lord Jesus Christ. Not being his own, but having been wrought out by Christ, the only way in which it becomes available to the sinner is by virtue of a legal imputation. He, and only he, to whom this righteousness is thus legally accounted as his own, can be accepted and justified by God. In the chapter immediately preceding that from which the text is taken, the apostle points out the channel through which this imputation flows, the specific method by which the system of saving grace is actually applied. This he designates as the federal relation in which the sinner stands to his surety, the Lord Jesus Christ. As a federal connection with Adam in the covenant of works was the ground upon which his guilt is imputed to his natural posterity—so a federal connection with Christ in the covenant of grace is the ground upon which His righteousness is imputed to His spiritual seed. As natural birth is the designation of those upon whom the covenant of works takes effect, so spiritual birth is the designation of those upon whom the covenant of grace takes effect. And as in the covenant of works, we become connected with Adam not by any personal suffrage of our own, but by the sovereign appointment of an all-wise God—so in the covenant of grace we become connected with Christ—not primarily by a personal act of ours, but by virtue of an eternal purpose of grace. The whole plan, then, upon which the sinner is justified is obviously gratuitous. Destitute of the ability to furnish an acceptable righteousness, he is necessarily destitute of merit. He is therefore saved, if saved at all, upon a principle of mere grace. The apostle, in the next place, anticipates, in the words of the text, the objection which in one point of view would be naturally rendered by the carnal heart to the system of grace which he had propounded and the abuses which in another would be made of it. The misapprehension of his meaning is briefly this: If, as you affirm, we are justified and saved irrespectively of our own works, then by consequence it is not necessary for us to work at all. In fact, the less of our own works there, be the more glory upon this gratuitous scheme will accrue to God, and if we continue in sin there will be an opportunity afforded for a more abundant and illustrious display of grace. Two parties would be disposed to use this language in reference to the apostle's doctrine; the Legalist who would be unwilling to receive it, as in that case he would be constrained forever to forego his legal dependencies; and the Antinomian who would gladly adopt it inasmuch as he regards it as removing every barrier to licentiousness, and affording a premium to crime. The answer of the apostle, commenced in the text and carried on in the succeeding verses, is clear and full: "How shall we that are dead to sin live any longer therein?"

The force of this reply lies, we conceive, in the construction placed upon the phrase, "dead to sin." Of these words, different interpretations have been given. By one class of commentators the expression "dead to sin" is regarded as synonymous with dead to the power of sin. How shall we who are dead to the power of sin, who profess to have had our lusts and sins crucified with Christ, indulge in the commission of sin? Our sins have been nailed to Christ's cross, and shall, therefore, have no more dominion over us. But although this be partially true, the apostle's argument is not presented in a right point of view. For if this exposition be adopted, it seems that he would have contradicted his own doctrine laid down so forcibly in the seventh chapter of this epistle and confirmed by the concurrent testimony of other passages of Scripture by which we are taught that the believer, although constantly advancing in holiness, still never attains that state in which he may say that he is dead to the power of sin. The conflict between the new nature and the still indwelling old nature is hushed only in the silence of death—in that solemn moment when the immortal spirit ceases to be a tenant of its mortal tabernacle, and, therefore, ceases to be exposed through the avenues of the senses to the inroads of temptation.

Further, if this interpretation be adopted, the answer of the apostle, as an argument, loses its weight. For to be dead to the power of sin is to cease to live in the indulgence of sin. If this be the apostle's meaning, then the question would thus resolve itself: How shall we who no longer live in sin, live any longer therein? The force of the reply, we apprehend, consists in the fact that a strong contrast is drawn between two opposing states. But, according to the exposition under consideration, this contrast is overlooked, and, if we mistake not, the apostle is made to assert an identical proposition.

The true meaning of the words, "dead to sin," we take to be dead to the guilt of sin. It will be perceived that the word guilt is employed as equivalent to liability to punishment and not as equivalent to moral turpitude.

The former interpretation has been supported on the ground that the believer is often spoken of in Scripture as actually doing what it is only meant that he ought to do, and as actually being in a state in which it is only meant that he ought to be. But as yet the apostle had only been treating of the justified state of believers, and not of the duties which pertain to sanctification of life, and it seems to us that his object in the present chapter is specifically to indicate the dependence of sanctification upon the previous state of justification by a gratuitous righteousness. Keeping this in view, we are able to determine the sense of the words "dead to sin," and the force of the question in which they are employed. They form the connecting link between the consideration of our justified and our sanctified states. They are the steps by which the apostle passes in the course of his high argument from the former to the latter. The train of thought appears to be this: in the covenant of grace believers are united to Christ as their federal head. This legal union, however, under a federal constitution, does not take effect upon the sinner until he is also spiritually united to Christ. This is done by the efficacious grace of the Spirit implanting in his heart a new principle of holiness, the prime element of

which is Faith. By means of this faith the sinner is enabled to apprehend Christ and to receive the righteousness which he has provided for all His federal constituents. Faith is the instrumental medium by which the sinner becomes an actual partaker of the federal union with all its inestimable blessings. The moment of the spiritual is the precise moment at which the federal relation takes effect, and at which its influence upon the sinner begins to be developed. That instant the ungodly sinner becomes a justified and accepted believer. His state is changed. He has passed from a legal state of condemnation and bondage to a legal state of justification and freedom. By virtue of this federal and spiritual union he becomes mystically but truly and really one with the Lord Jesus Christ. He is identified with Christ in law. All the acts which Christ has performed on his behalf become putatively, but not the less on that account substantially his own; and as Christ in the work of redemption acts as a public and not a private individual, there is a transfer of His active and passive obedience to the sinner whom He has represented. Consequently whatever Christ did in His capacity as a substitute and covenant head may be properly said to have been done by the believer. As Christ lived a life of obedience to the precepts of the law, the justified sinner is regarded in law as having done the same: and as Christ died to satisfy the penalty of the violated law, the believer is considered as having legally died with Christ on the cross. Christ died to sin; that is, to that sin which, although not His own by nature, became His own by imputation; for it is only in that sense that our blessed Lord, who was "holy, harmless and undefiled," could be said to be a sinner. The moral turpitude of sin could not have attached to Him in any respect. As God, His nature is immaculate holiness, and as man. He was born out of the ordinary line of human descent, and, therefore, was not chargeable with the guilt of Adam's sin, and consequently was not obnoxious to its penalty—the loss of original righteousness and a positive tendency to transgression. But the guilt of sin, or its legal liability to punishment, did attach to Christ, and hence, since death is the punishment of sin, Christ died. He died to the guilt of sin. The believer, therefore, thus died to the guilt of sin with Christ, his covenant head. Hence it is, we understand the apostle to assert, that believers are 'dead to sin.' But since a federal union with Christ is presupposed, and that federal union is indissolubly connected with the spiritual union as the source of a godly life, death to the guilt of sin implies a corresponding life to holiness.

If the believer has died with Christ, there is a necessity that he should also rise with Him from the dead. And since Christ has risen that He might live to the glory of God, there is a moral necessity that the believer's life should be devoted to the same great end.

As the perversion of his doctrine which the apostle considers is not infrequent at the present day, we propose, with God's assistance, to indicate the connection between justification and sanctification—to show that the scheme upon which the sinner is justified by mere grace through faith, so far from being adverse to holiness of life is that by which it is effectually secured.

I. We would observe, in the first place, that this scheme is the only one which places the sinner in a condition in which he may attain to holiness of life.

1. It is evident that since the fall no man can be sanctified unless he has been previously justified upon some scheme. In the case of Adam, on the contrary, it was necessary he should be holy, or, what is the same thing, that he should have obeyed the law before he could be justified. His justification in the eye of the law depended on his perfect fulfillment of all its commands, both in the letter and in the spirit.

No less could have been required under the scheme of works upon which he relied for justification. And doubtless Adam was endued with strength sufficient to have enabled him to yield such an obedience, and had he remained in his integrity during the time appointed by God for his trial, he would have been pronounced legally righteous, and confirmed in holiness for eternity. But the moment he broke the law and failed to perform the conditions of the covenant into which he had entered with God, that instant it became absolutely impossible for him to be justified on the scheme under which he hitherto lived. The order which had previously existed between justification and sanctification was completely reversed, and it became absolutely necessary for him to be justified before he could be sanctified. And since the sinner is now precisely in the same situation with Adam subsequent to the fall, the same necessity must still hold in every individual case. The impossibility of being sanctified before justification, consists in the fact that all are under the curse of God's violated law, and consequently in a state of present condemnation. "Cursed is every one that continueth not in all things that are written in the law to do them." As the person and the works of the moral agent are strictly related, the one derives its complexion from the other. Now, under the first covenant, the person of the individual was accepted in consequence of the previous acceptance and justification of his works; under the last covenant, the order is directly inverted. The works of the sinner are accepted in consequence of the previous acceptance and justification of his person. Or, as has been pithily said under the covenant of works, the order was, do this and live. Under the covenant grace: live that you may do this.

But as it is a fact that the sinner's person is in a state of condemnation, all his works must also be in the same state; and if his works are not acceptable to God there is not the remotest possibility of his sanctification, since sanctification, as far as his agency is concerned, is the performance of works acceptable in God's sight. It is, therefore, necessary that the sinner should be justified upon some scheme before he can serve God acceptably and attain that holiness of life without which "no man shall see the Lord."

Now it is equally clear that the scheme upon which the sinner is actually justified before God is that very scheme of grace which the apostle has so elaborately expounded, and one principal department of which he concisely enunciates in the expression, "dead to sin." Several distinct methods of justification have been advocated by different men and by men, too, professing to found their views upon the teaching of the inspired word. We undertake not to assert that inadequate apprehensions of the great plan of

justification are invariably attended with fatal consequences to the salvation of those who entertain them. Some are more grossly and glaringly erroneous than others, and whilst a total or willful misconception of the doctrine of Scripture on this important point must result in the most serious peril, none may venture infallibly to declare the exact amount of truth which is necessary to salvation, or the precise quantity of error which precludes its possibility. It must, however, be a concern of the last importance to approximate as closely as possible to the decisions of God's word.

The fatal delusion which exercises so baleful an influence on the practice of multitudes, that we are dependent for salvation upon our own works as a meritorious ground of justification, aside from the sacrifice of Christ, is so palpably opposed to every declaration of Scripture on the subject that it needs only to be brought into contact with "the law and the testimony" and the most cursory examination by its light to insure its final overthrow. "In thy sight shall no man living be justified." The apparent inconsistency between Paul and James while treating of faith, which to many affords a countenance to this monstrous scheme, is seen upon investigation to be no inconsistency at all. Paul treats of the ground, James of the evidence of justification. The faith, which is exclusive of works, as far as justification is concerned, when viewed in reference to sanctification, is evidenced by works to be sincere.

But there are more specious forms in which the same principle of self-righteousness is so disguised as apparently to mingle with the grace of God in the great work of man's salvation.

The Romanist contends that the act of God by which the sinner is justified is not a judicial or forensic act, but the infusion of an inherent personal holiness or habit of grace. This act which they term the first justification is efficacious in removing original sin and expelling habits of unholiness. The faith by which we are thus first justified has itself an intrinsic virtue predisposing the soul for pardon. But the value of this justification is limited, and it is only by good works performed in subsequent life that we derive the second justification which avails in the day of final judgment.

The doctrine of the Socinian upon this point is in perfect keeping with that general view which they take of the Gospel as merely a declaration of the mercy of God,—a grand moral lesson and a promise of eternal life. Discarding as they do the satisfaction and vicarious sacrifice of Christ, they hold that the sinner is justified by faith as a great moral virtue exercising a commanding influence on a life of obedience which, through the general mercy of God, merits salvation.

The Arminian, while he regards the righteousness, or what in their view is the same thing, the death of Christ as the meritorious cause of justification, coincides with the Romanists in attributing to the faith which takes advantage of this righteousness, an inherent virtue as a predisposing cause, or as is termed, a grace of congruity.

It will be observed that each of these respective systems attributes more or less value to human works. The broad and sweeping principle which the apostle has so elaborately expounded, that we are justified wholly by grace, exclusively of the

smallest degree of human merit or the smallest amount of human works, is by no means cordially and fully admitted as the basis of their creeds. The doctrine of an infusion of personal holiness which obtains with the first, is seen at first glance to confound the distinctions between justification and sanctification, while the imperfection which they attribute to the first and the efficacy of the second justification are palpably at variance with the fundamental idea of a gratuitous salvation. The Socinian view of the whole Gospel as a merely moral lesson is so degrading to the great plan of redemption that their system of justification cannot but share the general censure which must be passed upon their creed. And the Arminian, while it certainly approximates more nearly the truth, still is not exempt from that charge of self-righteousness to which their view of faith as a righteousness exposes them, and which restrains us from acknowledging that they maintain at least theoretically the simple principle of salvation by free and sovereign grace.

The Moravian and Antinomian view which lies at the opposite extreme of an actual justification in the eternal decree of God is erroneous, inasmuch as it confounds a secret purpose existing in eternity with a positive act which can only occur in time, as justification from guilt necessarily presupposes commission of sin. And the practical inferences which are drawn from this position are so obviously subversive of that holiness which the Gospel demands that they constitute a living proof of the falsity of their principles.

The view of justification which the apostle gives is founded, according to his own exposition, upon the legal imputation of a vicarious righteousness to the person of the sinner. It is just in this particular aspect that we regard the various systems to which we have referred as diverging from the Scriptures. They all unite in denying the imputation of Christ's righteousness as the only true ground of justification. That this is the doctrine of the apostle is clear from the parallel which he draws between Adam and Christ in the chapter immediately preceding: "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Just as we become unrighteous through the sin of Adam, so we become righteous through the righteousness of Christ.

The fact that some connection does exist with these two persons is denied by none who pretend to derive their views from the Sacred Scriptures. The question is as to the precise nature and effects of that connection.

The apostle unquestionably assumes it as the basis on the one hand of our fall into sin and consequent condemnation, and on the other of our restoration to righteousness and consequent justification, and it becomes, therefore, a matter of the most serious import to discover the true bearing of his doctrine on the subject.

It is evident from his discussion of the plan of salvation in the previous part of the Epistle, that he regarded a righteousness which should be able to stand the test of comparison of God's holy law as the great postulate of the sinner; a righteousness which should be competent to justify before the dread tribunal of the final judge. And it is

equally evident that every scheme upon which men rely for salvation derives its origin from the inquiry so loudly and urgently pressed upon the natural conscience: "How shall a man be just with God?" Whether or not we admit that view of the law which considers it as administered in the form of a covenant, we must allow its just demands can be satisfied by no less than a perfect fulfilment of the obligations it imposes, or what is equivalent, a perfect righteousness. But as it is a fact, palpable to sense, that all men have sinned and come short of meeting this first requirement, they become necessarily exposed to the threatened penalty. Whatever view we adopt of that nature, of that penalty, one thing is certain: that it involves a condemnation which dates from the first moment of transgression. Now, a state of condemnation is absolutely incompatible with any available effort to furnish a satisfactory obedience to law. Hence the state of condemnation and consequent moral impotency is of necessity perpetual, on the ground that a personal righteousness is exacted from the sinner. The very first infraction of the law is a sea-wide breach between the sinner and his God which cuts him off from communion with Him and raises a barrier durable as the eternal throne, one operating forever against his future acceptance. But as the original requisition of a perfect righteousness remains in all its force it becomes the gravest question which can occur to man: "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before Him with burnt offerings, calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" But turn which way he will, consume what means he please, and employ all the moral energies which an anguished soul can devise, the thick darkness that may be felt still shrouds his spirit, and the bitterness of disappointment still crushes him lower into the depths of despair. The insulted justice, the spotless holiness, the avenging wrath, nay, all the glorious perfections of Jehovah rise up in terrible array, and as with double flaming swords guard each separate avenue to the tree of everlasting life. The decree of the Almighty, penned as with a diamond upon the eternal rock, still frowns the uncompromising death warrant to all his hopes. "The soul that sinneth, it shall die!" The perfections of God, the unchanging penalty of His law, and the immutability of his government, conspire to render it morally impossible that the sinner can be saved on the original principle of a personal obedience. And well is it for us that those perfections, that law and that government admit a substitute in the stead of the transgressor. If we be saved it must be by virtue of the righteousness of a competent substitute, accepted by God in the sinner's place. As a righteousness cannot, in the nature of things, be furnished by himself, it must be furnished by another for him. Now it is remarkable that the principle by which we become first unrighteous is the very method by which we become righteous—that principle is legal imputation. The apostle shows in the 5th chapter that all men become sinners in the first instance not by their personal violation of the law, but on account of the acts of one to whom they sustain a peculiar relation. Whatever that relation is admitted to be none can deny that the apostle asserts it:

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." It is clear that the apostle assigns as a reason for the death of all men their common connection with the first man, and lest some should assert that the sin of Adam only introduces a tendency to sin, and that we die only in consequence of our own personal transgressions, he excludes this evasion of his doctrine by showing that death equally passes upon those who from the nature of the case cannot commit voluntary transgression in the instance of those who have not sinned after the similitude of Adam's transgression. The argument is briefly this: Death is the effect of sin, consequently where no sin exists there is no room for death. But those die who cannot commit voluntary transgression, as for instance infants, and therefore cannot merit death on account of personal acts. But since they do die, it is by virtue of their participation in the sin of another. They have sinned, and since sin is the transgression of the law, they have transgressed the law, and not being capable of doing it personally and voluntarily, must have done it in Adam. And just here the point of controversy exists. How is it that we become participants in Adam's sin? It is clear that we were not conscious agents in Adam's transgression, both from the fact that we did not then consciously exist, and from the fact that infants are liable to the penal consequences of that sin before they are capable of performing voluntary acts. It cannot be wholly by virtue of our natural descent from Adam as common root from whom we sprung, as in that case we would be chargeable with all his sins, whereas we are actually involved only on his first sin, for, as Paul says: the judgment is by one offence to condemnation, but the free gift is of many offences unto justification.

It does seem to us that the only possible ground upon which we become involved in Adam's sin is the ground of legal imputation. The sin is not consciously but it is really and imputatively ours. This imputation to be just must be founded upon a covenant relation in which we stand to Adam. This covenant relation or union is the ground of our responsibility for the sin of our first parent, and our actual exposure to the penal consequences of his transgression. Now, as the apostle has drawn a parallel between Adam and Christ, let us pass to the other branch of it. Having considered the method by which we become sinners, and therefore condemned, let us briefly notice the method by which we become righteous and therefore justified. We have already seen that the crying demand of the guilty sinners is a justifying righteousness, and we have also seen that the possibility of attaining such a righteousness on the ground of personal obedience to law is absolutely precluded. If he be justified it must be by the righteousness of another. The question arises as to the method by which we are made possessors of such a vicarious righteousness. We take the apostle's answer: Just as we become unrighteous in Adam, so we become righteous in Christ. Or, to use the words of the same apostle in another place: "As in Adam all die, so even in Christ shall all be made alive."

By virtue of that union by which believers are connected with Christ, his righteousness is imputed to them, and they are regarded as having performed it in Him. It is not a conscious righteousness, for we are not consciously one with Christ. But it is a

legal righteousness, accounted to them as if they had furnished it themselves. As natural birth is the general medium by which we are related to Adam, so spiritual birth is the medium by which we are related to Christ. Faith, one of the chief elements of the new nature, created by the Holy Ghost, is the specific means by which we are united to Christ; it is the bond on the sinner's part, as the Spirit is on Christ's, the ligament which binds him to Christ.

Faith is the instrument by which we receive the righteousness for which, as sinners beggared of spiritual food, we apply to God, and which he bestows upon us "without money and without price." We regard this faith not as itself a righteousness, for in that case it would be a work, and according to the apostle could have no influence upon our salvation, but as the ability to receive the imputed righteousness of Christ produced in the heart by the efficacious grace of the spirit; and thus both the righteousness which justifies and the faith through which we are justified are the free gifts of God's favor. "By grace ye are saved through faith, and that not of yourselves, it is the gift of God." Thus is the whole scheme by which the sinner is justified one of mere grace. The only seeming objection to the view which contemplates this plan as one entirely of grace, is that as a perfect fulfilment of the claims of the law entitles, on the score of justice, to a merited reward, and as the sinner by imputation becomes possessed of this righteousness he is entitled to eternal life on the platform of strict justice and not of grace. But this objection is at once obviated by considering that it was an act of free grace and mercy on the part of the Father to commission His well-beloved Son to perform the work of redemption, and equally an act of amazing grace and unspeakable love on the part of the Son to "undertake" for sinners and consent to die. So that, while in one aspect, the sinner by virtue of the finished work of Christ has a right and title to eternal life, in another, that claim is seen based on the boundless mercy of God.

Thus have we endeavored, briefly and imperfectly, to show that to be sanctified we must be previously justified, and that the scheme of free grace is that upon which we are justified and, therefore, is essential to sanctification. This view is confirmed by the representation which the Scriptures give of the order of the different parts of the work of redemption. Thus, it declares that whom God predestinates He calls; and whom He calls. He next justifies. So that justification comes next in order to effectual calling, or regeneration and conversion; and thus, also, Christ is represented as being first our wisdom to instruct and enlighten; next our righteousness, to justify; and subsequently our sanctification and redemption—and as sanctification is necessarily prior to redemption, so justification is necessarily prior to sanctification.

And, consequently, as the scheme of free grace which the apostle lays down is that upon which we are actually justified, it follows that it is necessary to our sanctification. And that the scheme of justification which we have defended is the scheme which the apostle propounds is proved, if on no other ground, by the striking fact that the identical objection which is urged at the present day against this

scheme was urged against the doctrines of the apostle. The applicability of the objection to each proves their identity.

II. We remark in the next place that the union of the believer with Christ which has been contemplated as the prominent feature in the plan of justification involves considerations which show the intimate harmony which subsists between that plan and our sanctification.

This union of Christ and His people is not to be regarded as a merely civil or political connection, as of subjects with their king, or people with their leader, as the representations of sacred Scriptures are too strong for such a view. Nor is it to be considered a union of essence, as that would be blasphemous; nor, lastly, as a union of person, for as Christ is a divine person from eternity such a union would be impossible, but it is a federal and spiritual union. Given to Christ by the Father in an eternal covenant, all His people, in the fullness of time, become actual partakers of that covenant by the regenerating grace of the Spirit, through faith which, as a spiritual union, introduces them into the blessings of the federal communion. In both these aspects, as federal and spiritual, the believer's union with Christ becomes the spring of his salvation. Faith is the instrument by which he becomes a partaker of the blessings of the federal union—justification and adoption—and is the great principle by means of which he attains the equally important blessings of sanctification. It is a great mistake with many to regard faith as merely the individual act by which the sinner apprehends Christ in the moment of justification, which is needed no further as its function has been discharged, or if it be necessary in subsequent life it is a faith which, in some way or other, differs from that which justifies. The error of this view is that it makes faith merely an act, whereas, it is a grace of the Holy Spirit, controlling the whole subsequent life of the justified believer. And the great point of connection between our justified and sanctified states seems to us to consist in the fact that the same blood which becomes available through faith to justify is applied through faith to sanctification. The blood of Christ both frees from wrath and purges the conscience from dead works. The chief difference which exists between faith as exercised in justification and as employed in sanctification is that in the former case, it regards Christ mainly in His priestly office; and in the latter, regards Him in all His offices, as prophet, priest and king. Christ, as priest, offers an atonement and provides a righteousness which faith leans on for justification. But in the progressive work of sanctification, the believer, by faith, looks to Christ as his priest, to intercede for him; his prophet, to instruct; and his king to defend him. The great principle, "without faith it is impossible to please God," is equally applicable to our justified and our sanctified states. Through that faith, which receives a graciously imputed righteousness, we are freed from a guilt-burdened conscience and the fearful apprehensions of a coming wrath, and this is the victory that overcometh the world—even our faith. Not the most untiring expenditure of human effort—not watching, striving, prayers and tears—but simple faith in the free grace of the crucified

Savior. Looking unto Jesus, the author and the furnisher of our faith, is the grand secret, both of freedom from wrath and holiness of life.

But not only is the faith which is instrumental in justification necessary to sanctification, but there are other principles with regard to which the same observation holds. By virtue of this union with Christ we are adopted into the family of God, and being brethren of Christ become sons of God and joint-heirs with Christ to a glorious inheritance. Without the spirit of adoption it is impossible to serve God acceptably; without it every effort made by the awakened sinner or the self-sustaining is prompted by a fear of wrath, and springs from a servile dread of God as the final judge. It is only when we cry Abba, Father, only when we approach Him as reconciled through the blood of His Son, that we are enabled to bring forth the peaceable fruits of righteousness. The twinges of conscience, the stings of remorse and the alarming dread of Hell can never be the motives of a truly sober, righteous, and godly life. The spirit by which we become followers of God as dear children, coupled with a sense of pardon and reconciliation with Him through the blood of Jesus Christ, are absolutely necessary to holiness in life and peace in death. And that man is to be pitied whom the spirit of bondage and the fear of a coming wrath goad on to a forced conformity to the externals of religion, to a life relieved by no earthly enjoyment, and sweetened by no joys of pardon, and to a dying bed racked with awful uncertainty with reference to the tremendous issues of eternity, A constant reliance upon the blood of Christ which justifieth is the only thing that robs life of its gloom and death of its sting.

But there is still another consideration which evinces the harmony between justification by free grace and sanctification of life. The obedience of Christ unto death as it has produced remission of guilt and a title to life, has also purchased for the believer the sanctifying influences of the Holy Spirit. It is the meritorious cause of our sanctification.

It is only by virtue of Jesus' sufferings and death that we obtain the grace of the Spirit. His great atoning sacrifice was the reason of the impartation of the Spirit as the immediate agent in the production of holiness. Aside from Christ's obedience and perfect righteousness, God is a consuming fire, nor would the Spirit, while the sinner lives under the curse of the law, impart his graces in his heart. To him who has died with Christ to the guilt of sin, the Spirit is imparted to enable him to die to its power. There is thus a beautiful consistency in the whole scheme of redemption. As God has determined to save the sinner, and that can only be done through the righteousness of a substitute, it is necessary that the sinner should be invested with that righteousness; but as this avails only the justification of his person in law, it is equally necessary that his heart should be sanctified and prepared for the eternal presence of God. This is accomplished by the Holy Spirit in the application of those blessings which Christ has purchased with His blood. Thus, my brethren, does Christ become to us our whole salvation; our wisdom to instruct us, and righteousness to justify us, and sanctification to make us meet for the inheritance of the saints in light.

III. But as it has with strange inconsistency been urged by those who object to justification upon a scheme of free grace that Christ by His sufferings and death has introduced a new law of grace and procured for us easier conditions of salvation, we would remark in the next place, that the scheme of justification by free grace, against which the objection is advanced, establishes the moral law in its integrity as a rule of life and duty to believers. The opponents of this system of grace show their leaning to works by this theory, and as if convinced both from the teaching of Sacred Scriptures and their own experience, that it is impossible to furnish an obedience which will abide the rigid demands of God's law, adopt a view of the law itself which relaxes the bonds of moral obligation. It being necessary to obey the law in order to salvation, and experience convinces that it cannot be obeyed in its original state, they are forced to regard the death of Christ as slacking off its unbending claims and accommodating it to the weakness and imperfection of their moral strength, and as only partial conformity can be expected to its requisitions even in this lowered state, what is wanting will be made up by the merits of Christ. In short, God will accept a sincere instead of a perfect obedience. But the view of justification given by the apostle, so far from inducing a conviction that the claims of the law are thus compromised, establishes those claims in all their force. For, in order that the sinner should escape the penalty of the law, it was necessary that a righteousness without a flaw should be provided. And the obedience of Christ, being infinite in value, was alone sufficient to meet the exigency. That obedience could have been no less than perfect, as the person who rendered it was incapable of failure or imperfection. An infinitely perfect obedience was absolutely demanded by the righteous law of God. Nothing short of this could have been satisfactory. The law is but an exact external representation of the nature and perfections of the Almighty, and it is scarcely less than impiety to assert that its original rectitude could be so far compromised as to admit a partial obedience. There is undoubtedly a sense obvious to every reader of Sacred Scriptures in which the law is nullified. But that sense presupposes a certain necessary condition to have been performed. It is true that, in consequence of the obedience and death of the Son of God, as the surety of the elect, the condemning sentence of the law is forever removed from them. As He has incurred their debt and paid it, justice is satisfied; nor would it demand of the believer the fulfilment of a claim which Christ has discharged in his place. There is now no condemnation to them who are in Christ Jesus. The law as it is administered under the form of a covenant of works actually exists no longer to the believer in Christ. The law which still exercises its sway over his life is administered by Christ as mediator, and hence the believer is said to be "under the law to Christ." As the sinner owed obedience to the law as a covenant of works, and as Christ assumed his obligations and rendered a perfect obedience to it under that form of administration, it is clear that the believer is freed from its claims, and hence the apostle, under the figure of the marriage relation, represents the death of the law, as a covenant of works, by the death of the first husband, and the marriage of the believer to Christ as by the marriage of the wife to a

second husband. As Luther observes, "The law is bound, dead, and crucified in me; it is not overcome, condemned and slain unto Christ; but unto me believing in Him, unto whom He hath freely given the victory." The fact is, that Christ having voluntarily subjected himself to the law, as a covenant of works, and having perfectly obeyed it, was justified on the ground of that obedience. And as the guilt of sin had been imputed to Him He was justified from that guilt, or "dead to sin," and it is in this sense that the apostle says we are "dead to sin," for being in Christ we were justified with Him from its guilt. While, however, he thus unequivocally asserts the nullification of the law in this point of view, he is careful to determine its continued existence as a rule of life in the hands of Christ. "Do we then make void the law through faith? God forbid—yea, we establish the law." The law derives its immutable character from the immutability of that nature which is the only ultimate ground of moral distinctions. Its complexion is reflected from the radiant perfections of the Almighty. And as it is a specific rule to the creature, embodying the distinctions of right and wrong which exist necessarily in God's nature, it can never be relaxed until that nature itself has ceased to be unchangeable. In the cross of Christ we behold the strongest proof of the unyielding nature of the law. It being determined to save sinners, nothing could obviate the difficulty but the death of God's eternal Son. And as long as that accursed tree shall stand the only refuge of the guilt-burdened sinner, as long as that bleeding victim to justice shall be lifted up that all men may come unto Him, so long will there be the most striking monument that omnipotence itself could raise to the eternal sanctions of His law. That crown of thorns, that bloody robe, that pierced side, that agonizing cry, that awful head which bowed in death, shall conspire forever to "magnify the law and to make it honorable" in the sight of God's moral universe.

The words of our Savior himself are: "I am not come to destroy, but to fulfil." No, my brethren, these heavens which stretch above us shall pass away, those "everlasting lamps" shall each go out in the blackness of darkness; yea, the firm pillars of this earth shall totter and crumble and fall, but not one jot or one tittle of that law, as a rule of life and duty, shall ever be compromised.

The death of Christ, so far from abrogating the law or lowering its requirements, establishes it as a rule of life which the believer is bound to regard as the perfect standard to which all his works ought to conform. But as his obedience is necessarily imperfect, as his best performances cannot abide a comparison with this standard, he relies not on them for acceptance, but on the blood of his glorious substitute. Thus, so far from depressing the standard of duty, this scheme of justification by the imputed righteousness of Christ imparts a higher sanction to the law, clothes it with a more august and commanding authority and perpetuates it as an indispensable rule of life and measure of obligation.

IV. Lastly, we observe that this scheme of justification by mere grace presents motives to holiness of life which could be secured on no other scheme.

It is not denied that even if the death of Christ be regarded as not of a strictly vicarious character, that motives of some force may be derived from its contemplation, but we do say that the motives to holiness which the plan of justification proposed by the apostle suggests, are the most powerful that can possibly operate upon the human heart. It is readily acknowledged that they are not of such a character as those which ordinarily prompt to effort. The love of distinction, the desire of happiness, the fear of ill, are not the principal motives which spring from a view by faith of the Lamb of God. But to have been given to Jesus in the covenant of redemption without our personal suffrage, to be regarded as in Him obeying the precept and fulfilling the penalty of the law which we had violated, to have this all-perfect righteousness imputed to us and thrown as a spotless wedding garment around our souls, to have died on Calvary with Him to the guilt and penalty of our own sins and thus to be plucked by sovereign grace as brands from the everlasting burnings, to be made joint-heirs with Christ to an inheritance that fadeth not away—these considerations are suited to inspire that love and gratitude which constitute the only true motives to acceptable obedience. An unmerited favor cannot fail to generate gratitude in a generous heart and that love which unsolicited showers benefits on an enemy can be requited with indifference only by a soul dead to all sense of right. Such favor and such love is conspicuous in the cross of Christ.

The objection to the plan of salvation by mere grace fails to recognize the validity of the choicest motives to action, or at least it seems to be based on the supposition that the scheme of the apostle is characterized by an utter destitution of all motive to holiness, and tends to produce that "ease in Zion," which is fatal to an evangelical effort. But where shall we discover sufficient motive if the free, boundless, undeserved mercy of the Father, the infinite, the unutterable love of the Son, and the long suffering grace of the Spirit which speak from the cradle of Bethlehem, the Garden of Gethsemane, the cross of Calvary and the Ebenezers of our own experience are not competent to produce it? If the spectacle of a bleeding Savior expiring in agonies and blood on the accursed tree for our worthless souls, if this does not move us, what in heaven, earth, or hell can do it? If the love of Christ does not constrain us, in vain will we appeal to the desire of happiness, to the dread of judgment and the fear of hell. This plan of justification by mere grace does not supply those motives which are based in selfishness, but it does provide others which, while they humble self, assimilate our nature to the character of God. Gratitude to God for His unspeakable gift, love to that blessed Savior who gave Himself a ransom for us, a joyful persuasion of our personal interest in His death, and a blood-bought hope of joining that general assembly and church of the first born who night and day in the upper temple cry, Grace! Grace! these are the motives, these the powerful incentives which induce the believer to follow Christ, to pursue holiness, and to go on from strength to strength till he "appears in Zion before God."

It will be perceived that we have only defended the scheme of salvation by grace from the objection urged against it, in the single point of justification by the

righteousness of Christ, as that is the only subject which, up to the time of his notice of the objection, he had handled. But the tendency to holiness of all the other doctrines grace is as manifest as that of justification. If we are elected in the eternal purpose of God it is that we "should be holy and without blame before Him in love." If we have been effectually called by the efficacious grace of God's Spirit it is that we should be conformed to the image of His Son. If we are assured that none shall ever pluck us from His hand it is because He who has begun a good work in us will carry it on until the day of Jesus Christ, because we are kept by His power through faith unto salvation.

The whole plan so viewed, instead of depressing the standard of morals, relaxing the bonds of obligation and affording an unqualified license to the carnal desires of the heart, ratifies the immutable distinctions of right and wrong, elevates the measure of holiness, and furnishes motives to holiness of life which can be equally secured on no other scheme.

It follows from what has been said that the true method by which believers should mortify sin is to maintain the constant persuasion of their union with Christ and their death in Him to the guilt of sin. The apostle enjoins it upon them to reckon themselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord. A constant view by faith of a crucified Savior and a joyful sense of our personal interest in His sufferings, death and resurrection is the only thing which can relieve the soul of that sense of guilt and apprehension of wrath that cripples our efforts, beclouds our hope and bows the head in despondency and gloom.

My brethren, let us strive to feel with the apostle when he exclaims, "For the love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that He died for all, that they which live should not henceforth live unto themselves but unto Him which died for them, and rose again."



Book Review

Ruth the Maiden from Moab

SBSS, 261 pages, paperback

by H. Rondel Rumburg

Review by Pastor Brant H. Seacrist, Jr.

The Book of Ruth has been romanticized, fantasized, dramatized and subjected to such as men often endeavor to do with the wonderful accounts of people and events preserved for us in the Word of God. In the shallow thinking of men it is easy to see how their imaginations would run wild with such a story. But, it is the Spirit that "searcheth all things, yea, the deep things of God." It is evident that the world has missed the divine intent of this precious account and all Scripture for that matter.

While we are often blessed in the reading of Biblical narrative, we miss much if we do not contemplate the divine intent in the account. This book is teeming with valuable

precepts for the thinking child of God and it goes well beyond a mere curiosity about an unlikely love story. Thus, we see the value of this work given to us through the labors of my Brother, Dr. Ron Rumburg. As in all the Scripture, the central figure is Christ and the objective here is that He be glorified. It takes about ten or so minutes to read the Biblical account of Ruth. Countless hours have been spent here in mining the wealth contained therein.

Dr. Rumburg has meticulously developed and fully expanded this narrative and caused it to find application in the hearts and lives of those who will read it. His research is sound, his presentation is clear and unfettered with complexities and the outcome is profound. We are blessed herein with sound commentary and a marvelous guide to meditation upon the operations of God. The commentary is true to the Word of God. It avoids unwarranted claims of typology and clings rather to the context of the time and matter at hand. In this way the author has drawn richly from the lives as they are and made valuable application to the lives of us all. We are afforded a wonderful opportunity to marvel at the wonders of the divine providence of God, especially as it reveals redemption as the objective.

It is one thing to read a beautiful story with a sad beginning, a suspenseful middle and a happy ending. It is quite another to see the hand of God controlling every detail and bringing it to its conclusion with the appearance of His Son, Christ Jesus our Lord. Each person (not a made up character) is brought to significance along with the lessons to be drawn from them, both positive and negative. Each event is carefully meshed together with the things that follow so as to assure us of the operations of our sovereign God. A writer of fiction creates his characters. Our God creates and orders the lives of real people.

It has been my privilege to know Dr. Rumburg for more than forty years. My first impressions of Him were formed by the evident devotion and reverence he exhibited toward our Triune God. It is evident that he believes that scholarship should be pursued only in the interest of honoring God and furthering the knowledge of Him and His Kingdom. His preaching displays the result of much study under the tutelage of the Holy Spirit in that his messages leave lasting impressions. I still call to remembrance messages that I heard him preach decades ago as well as more recent ones. On reading this work on Ruth I found the same effect as thoughts continue to emerge from the book.

It has further been my privilege to read several of Dr. Rumburg's previous books. He has proven himself as an excellent biographer and an able historian. His attention to detail and his quest for accuracy are evident in all of his writings. In all these it is immediately apparent that he is jealous for the glory of God and the exalting of His Son. He is a champion in declaring the sovereignty of God as is evidenced in his book *The Universal Dominion of Christ*. He has deep experience and acquaintance with the Passion of Christ as is set forth in *The Soul Suffering of Christ*. And now, in this work,

Dr. Rumburg has skillfully presented a simple narrative with a comprehensive application to the redemptive plan of God.

As each of the people in this account is revealed and developed we are made to understand that all that God does is essential and that “what ifs” have no place. So it was that God would cause it to be so that Ruth, the maiden from Moab was to be a mother in the bloodline through which the Man Christ Jesus would come into the world and that He would be the ultimate Kinsman Redeemer to Whom be glory forever. Dr. Rumburg has thusly held the glory of God high in this work and I believe that all who read it will be following the exhortation of Jude: *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life* (Jude 1:20-21).



We must remember who we are and what we must be about:
The SCV Challenge by Lt. Gen. S. D. Lee

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

This is an enlarged Sesquicentennial Edition of the *Chaplain's Handbook*. It is enlarged from 131 pages to 165 pages. A chapter has been added on the topic, *SCV Chaplains Should be Gentlemen*; there has also been added a third burial service, *The Order for the Burial of the Dead of the Protestant Episcopal Church in the Confederate States of America*; a chapter on *Praying in Public* has been added; and a chapter on *Prayer Suggestions for Public Use*. All the other chapters remain the same.

Hopefully, those using the handbook will find it even more useful than before. There is the same cloth cover, acid free paper for longevity, sewn signatures, etc.

The retail price is being kept to a minimum of \$12, which is very low for a hardback quality publication. Contact SCV headquarters or biblicalandsouthernstudies.com for a copy.