

*Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans*

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

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

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

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Quote from a Confederate Chaplain

“The work of grace commenced and continued more than a month without abatement. No undue excitement, and nothing extraordinary connected with meeting except that the hardest cases seemed to be reached, and one professed infidel, a sprightly young man, professed conversion. The number who professed conversion at this meeting, including the number who professed subsequently—the revival influence continued several months—probably reached 200.”

Chaplain George F. Bagby
40th Virginia Regiment



Editorial

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

What was the Operation Manual for the Confederate Chaplains Corps? Where did they go for their directions on doing their work? These were men of God's Book for they were His servants and thus it was obvious to them that their directives must come from God's Word which had been given at such a great cost to so many.

What is Our Operation Manual?

Dr. H. Rondel Rumburg

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times” (Ps. 12:6).

“The word of our God shall stand for ever” (Isa. 40:8).

“Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35).

God's Word is authoritative because it came from Him who is holy and all powerful. His omnipotence insured the preservation of His revealed Word. His Word is truth for He is Truth. God has the right to tell us what to do because He is the Creator and Redeemer God. All mankind must be judged and the guide of judgment is the revealed Word of God (John 12:48).

We know that Thomas J. “Stonewall” Jackson believed the Word of God and sought to practice its principles. He even went so far as to tell a subordinate that the Bible gave an excellent model even for writing official reports of battles. He said, “Look, for instance, at the narrative of Joshua's battle with the Amalekites; there you have one. It

has clearness, brevity, fairness, modesty; and it traces the victory to its right source—the blessing of God.”

God has so preserved His inerrant Word (that is preserved it without error) insuring it to be the perfect operation manual for His servants to follow. It is the only authentic and authoritative manual. This was the manual for the Confederate Chaplains. R. L. Dabney, a chaplain of the 18th Virginia who became chief-of-staff of “Stonewall” Jackson. He said he believed “implicitly what God’s Word says.” He also said, “I hold the Scripture to be, in all its parts, of plenary [absolute] inspiration....”

Perhaps the most studied Puritan, by the Confederate ministers and chaplains after John Bunyan, was John Owen. Owen asserted:

Now, we affirm without doubt against all atheists, pagans, ... that the Scriptures demonstrate by their own Spiritual light, infused by their divine Author alone, that they are the infallible Word of God....

[R]egarding ... its subject matter or the divine truth revealed in it, Scripture is the Word of God, for it is the disclosing of the divine will originating and flowing from God Himself. In this signification, it is expressly called the Word of God in places almost innumerable (e.g. John 17:17). Thus, when the Word of God is said to be preached, declared, promulgated, broadcast, or received, it is the matter of the Scriptures, their meaning and content, not the simple written words of the Bible which are meant. But this spreading of the Word, without the hearers actually reading the text for themselves, is simply a definition of the act of preaching, and this may happen, yea does occur every day, when the actual words are not read personally by all who hear. [*A Defense of Sacred Scripture*]

Owen, in his defense of the plenary inspiration and absolute integrity of the Sacred Scriptures, noted: “God, the Author of the Bible, is an agent of the noblest possible character, and that character requires that He will always act with some settled purpose in view.” Considering the interlinked purposes of God in His Word, Owen said:

I contend ... the Bible is our directory for the knowledge of God, and for the obedience which we owe to Him. Scripture is the agent for this—and this is the content of Scripture.... That is perfect which carries out its aims, and does so in the best possible way. By employment of this rule, the perfection of Scripture is *fully demonstrated*, for it will be seen to be ideally suited and fully efficient for its own proper and declared end and design—so instructing men in the knowledge and worship of God that they may attain eternal salvation, to His own greater glory. It is in that sense that we maintain that the Bible is the one and only, absolute and perfect, rule for the whole of divine worship and obedience. [*A Defense of Sacred Scripture*]

How long is the Bible our Operation Manual? Our God is eternal, and what He reveals matches His eternality. Dr. James P. Boyce, who was chaplain of the 16th South Carolina Regiment, in his *Abstract of Theology*, wrote: “No truth ever taught by God can be opposed by any new truth from Him. What with God is truth is eternal truth. Like Himself, it is the same ‘yesterday, to-day and forever.’” God’s Word will not return unto Him void for He preserves His Word and His Word shall accomplish His purpose (Isa. 55:11).

John L. Dagg, the first Southern theologian to produce a published theology, was sixty-seven when the War against Southerners having constitutional rights began, so he used his efforts and pen to support the cause. He wrote about Bible obscurities which many unbelievers use to try and discredit the Bible. He pointed out that the Lord used these in the condemnation of unbelievers:

When God gave a law to mankind, he did not give one which it was impossible to violate, but one which men, as free agents, might violate, and by violating bring ruin on their souls. So, when He gave a revelation to mankind, He did not give one which could not be caviled at, but one at which men might cavil, and, by caviling, bring wrath upon themselves. The obscurities of the Bible serve for this use; for the Bible itself declares, that it contains “some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction” (2 Pet. 3:16). [*A Manual of Theology*]

The concluding thought is that of the Apostle Peter addressing the Lord Jesus’ question, “Will ye also go away?” Peter answered, “Lord, to whom shall we go? thou hast *the words of eternal life*” (John 6:68). The Lord God Almighty is the only one who has the words of eternal life! All others who seek to advise otherwise are in error.

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief’s message on *Substitutes*. Your editor has provided the concluding installment on the biographical sketch of *Chaplain George Boardman Taylor, Part XII*. Assistant editor, Mark Evans, has written an article entitled *Southern Angels*. This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard preached by Rev. Charles Minnigerode, which is titled *Fruits*. Our [Book Review](#) by Ryan McGraw is on *Biblical Theology*, by John Owen.

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. My message will be short because I am still hurting so very much over the loss of my beautiful wife. Shirley was certainly a gift of God to me. And she was such an important part of my life and my ministry from the middle of January 1950 until the Lord called her home May 21, 2019. And I want to thank Dr. Ron Rumburg for being a special friend to me during this special time in my life.

Substitutes

I Kings 12:26 to 30

In our time we are conditioned to all kinds of substitutes. There are substitutes for salt, sugar, flavoring, cigarettes, etc. The word used here as a verb means as a v. t. & i. t. (1) To put or serve in the place of another person or thing; exchange. (2) To replace; take the place of (something or someone). (*Webster's Collegiate Dictionary* 5th Edition). Another just defined the verb as (1) to replace. (2) To take the place of; to exchange.

In our text we have an example of those that substitute their beliefs for what the Lord God in His Word reveals as the only way to obtain forgiveness of sin. Jeroboam knew the men of Israel were to go to the temple in Jerusalem in the 7th month for among other activities, the Great Day of Atonement on the 10th day. God had promised that the men would indeed return, but also had promised their enemies would be kept from invading while they were at Jerusalem. But the devil got him to believe that God would not keep His promise that if Jeroboam would obey the Lord and walk in His statutes and judgments his kingdom would be established. He was afraid the men would not come back from their pilgrimage to worship in Jerusalem. As the time approached Jeroboam came up with a plan to keep the men from going. He told the men that it was “too much for you to go up to Jerusalem,” so he had two golden calves made and declared to them “Behold thy gods, O Israel, which brought thee up from Egypt.” These images were to represent the true God so they felt it was alright. But it was not alright by any way it is measured. For this broke the explicit command of God not to do this, and it is recorded in Exodus 20:3 to 6. I can just hear someone saying, “but times have changed and this is a different day, etc.” But God’s Word to them had not, would not, change.

But this was not unique to that period of time. For our arch enemy, the devil, has been leading mankind into error from the beginning. In Genesis 4:3 to 7 we have a great contrast between those who obey God’s plan of salvation and those who disobey and substitute a plan of their own making. Both Cain and Abel knew to bring a lamb to offer as a sacrifice unto the Lord. Abel did exactly what God had told him to do, and we read in Hebrews 11:4, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.” In Genesis 4:5 we read the tragic words, “But unto Cain and his offering He had no respect.” As we read on we find that Cain was mad at God for rejecting his offering. Yet God tells Cain in good Southern vernacular, “Just do what I told you to do and I will accept you.” But Cain refused. Why? He knew what he was to offer to God. Because he felt that his substitute was just as good as God’s way. Such arrogance had Cain or anyone else who thinks their way is just as good as the Lord’s way! In doing it his way Cain, in essence, rejected the blood bought way that was prefigured in the innocent lamb’s shedding its blood. In effect Cain rejected the sacrifice of the innocent Jesus of Nazareth for sin who shed His blood paying the price we could not pay; for that great event on Calvary’s cruel cross was what was prefigured. Both Cain and Abel knew what God demanded of them; and both had a choice. Abel chose to obey, Cain played the fool.

In our time the church world has gone the way of Cain (Jude 11) and is preaching a social gospel (man’s doctrine), substituting for the Word of God pabulum that will make the hearers feel better about their sins. They will tell their hearers that “God accepts you as you are,” which is totally false for God has commanded all, everywhere to repent.

They also substitute programs and social activities for the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth. There is no new way, nor is it your way or my way. It is God's way! It is obedience to God's Word that transforms a person's life and delivers from sin. It is the power in the shed blood of Jesus that brings forgiveness and cleansing. There are no substitutes for holiness before God. God is narrow minded about His plan of salvation, for He said in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must (can) be saved." Are you substituting as Cain did, or are you following the example given to us of Abel who followed God's command? Where we will be in all eternity hinges upon the answer to this question, and just remember that the Lord "is not willing that any should perish, but that all should come to repentance" (II Peter 3:9b). May we all do as the old hymn says for us to do, which is "TRUST AND OBEY."

In Christ, and
For Their Memory and Cause!
W. Herman White
Chaplain-in-Chief



Chaplain George Boardman Taylor

(1832-1907)

25th Virginia Regiment, Post Chaplain Staunton, VA

By Dr. H. Rondel Rumburg

Part XII

***After Appomattox Court House
Final Visit Home and then the Sunset***

"What time I am afraid I will trust in Thee," Psalm 56:3

There was anxiousness for Dr. George Boardman Taylor and daughter Mary to return to their beloved homeland in early June. As previously noted, daughter Susy had been very ill, and though better, she still was considered serious. They arrived in New York, and they spent some days with his sister there, and then they went to Washington D.C. where James Spotswood Taylor, his youngest son, was located in his Navy assignment. After leaving Spotswood they headed south to Hollins, Virginia, where George Braxton Taylor lived and served the Lord. George Braxton Taylor was professor and resident chaplain of Hollins College as well as having a pastorate in the area. He also produced the *Virginia Baptist Ministers* series. This is where Dr. Taylor and Mary would make their home away from home. This is where they could see to Susy's needs. During the summer Dr. Taylor went to the Greenbrier at White Sulphur Springs, West Virginia, in hopes the curative waters would help his condition. Any form of relief, even though miniscule, would be helpful.

The Baptist General Association met in Staunton in November. On the Lord's Day Dr. Taylor delivered the semi-centennial address for the church. This was also the dedication of the new sanctuary and his historical address which was later published. In this month he also went to New York City for a consultation with a specialist, seeking relief from deafness. He was disappointed to find out that there was no help available for his condition.

Dr. Taylor, along with Mary and Susy, sailed for Italy in early April, 1904. Susy was still very ill upon reaching Rome. The family found a summer place to stay in Vallombrosa, in the Tuscany Region. This change of air seemed to help in Susy's recovery. Dr. Taylor's son wrote of him at this time: "During spring and summer Dr. Taylor was far from well, suffering first from serious trouble with his ear and later from general debility."

Some good news came in October of 1905 that Baptist Foreign Mission Board in Richmond appropriated funds for the publication of his work on Systematic Theology. The title of the book was *Manuale di Teologia Sistemica (Manual of Systematic Theology)*. The book went to the press and became a theology of great benefit in Italian. Dr. Taylor explained in his preface: "These lessons of mine appear now in the following pages as they were then taught." He dedicated the book to Dr. R. J. Willingham. After Dr. Taylor's death, as previously noted, the chapter on Baptism was reprinted in pamphlet form by the First Assembly of the Baptist Churches of Southern Italy under the title *Prima Assemblea delle Chiese Battiste dell' Italia Meridionale*. The printing was as a memorial to Dr. George Boardman Taylor.

From this high point of the publication of this book he sustained an injury that at first seemed life threatening. He was run over in November, and his very life seemed to be at a conclusion. The crowded streets of Rome along with his increasing deafness were a catalyst for trouble. He had stepped off of the sidewalk and into the street when a cab

came at full speed. His description was, "I went down as if shot!" He was assisted into a café. He explained, "I knew at once that I was badly hurt in the small of my back, for I could not stand up." When a policeman showed up Dr. Taylor requested he be taken home, but as he was placed into a cab he lost consciousness. When his consciousness returned he was not headed home for he was being taken to San Giacomo Hospital. There he was stripped of his clothing and examined to discover the extent of injury. Dr. Taylor was persistent that he be released; he was soon headed home. Two men carried him to his bed. His daughters called Dr. Brock, a Scottish physician, who prescribed opium pills and whiskey. His diagnosis was that there were no bones broken. Some painful days followed. Dr. Taylor described himself: "I was deeply depressed and wickedly longed to die. I read a good deal." Again reading was his solace.

By early December, 1904 he was back working with his class, but his pen never seemed to go idle very long as it must be engaged for him to do his duty. Dr. Taylor announced the engagement of his youngest daughter, Susy Braxton Taylor, to Dr. Dexter Gooch Whittinghill. In the spring Dr. Taylor was appointed as a delegate to the Baptist World Congress in London. After some consideration he concluded that he was not capable physically of making this trip, but as usual he could not be kept down, and he went accompanied by his future son-in-law, Dr. Whittinghill. What joy came as Dr. Taylor met his minister son and grandson in London. Along with his grandson he visited the British Museum; this was one of his favorite places in that city. He preached on the Lord's Day at Salter's Hall Baptist Church. These four left London for Berne, and on July 27, 1904, Susy Braxton Taylor, the youngest child of Dr. Taylor, was given in marriage to Dr. Dexter G. Whittinghill in the Protestant Cathedral.

His work in the winter of 1905 reflected on his continued lecturing to the theological students. This was in spite of some serious and painful eye trouble to go with his deafness. Sometimes he had to have someone to write for him. Although his letters continued long, detailed and still showed his great concern for those to whom he wrote. Dr. Taylor was still keeping abreast of the major issues of his times. He even took on higher criticism as seen in a letter posted on March 13, 1906:

I have been interested in the higher criticism.... So far, I am the reverse of convinced by the reasonings, which seem ingenious and far fetched, but no more. There is even a sort of fascination in them; at least I can feel how they would be to some, but they rather irritate and annoy me.

Thus the invasion of foreign concepts into the realm of the interpretation of God's inspired Word was perceived by Dr. Taylor as an irritant and annoyance. Undermining the Word of God is the lowest form of sin for it is an attack on the very foundation of our faith.

Due to chronic illness and the entertainment of pain as a way of life the time was being reached when it seemed pain had come to an unbearable stage for the usually resilient Dr. Taylor. Finally, the doctor was called in for a consultation. He was to undergo treatment much like that which his father experienced the last six months of his life, and that suffering was intense. Dr. Taylor was coming to grips with what appeared to be the inevitable. So how did he handle this situation? He tells us:

In any case after a stunned sort of feeling, bodily and mentally, God has enabled me to kiss the rod and say “Thy will be done,” whether it be a deal more of pain or a cutting short of this earthly pilgrimage to enter, I trust, upon a life without pain or sin, but full of perfect peace. I hesitate to write this, so deceitful is the heart—my heart—but I have been greatly helped in reading Jeremy Taylor’s *Holy Dying*, a book to make one feel the goodness of God even in his worst moments, and the absurdity of ever murmuring against His ever wise and blessed will, and I do think after a long and comfortable life I would be an ingrate to complain.

What a demonstration of trust in the will of God. He said, “I have often thought of a remark of Dr. Plummer’s in an article or essay on ‘Dying,’ that when the pain is long it is not severe, or when severe not long. During this time in 1906 of bedridden suffering he received news of the birth of a little granddaughter. This was his youngest child, Susy’s first child.

Also, at this time he received a copy of the Chattanooga, Tennessee newspaper referring to the Southern Baptist Convention that had met there. The paper headlined the Baptists and some passages seemed very familiar. He was thrilled to see his own sermon and published tract which had been written some forty years before. The subject was, “What the Baptists Have Done.” This encouraged the frail old Southern gentleman in Italy who felt himself forgotten.

Dr. Taylor was in the worship service early in June of 1906. He related, “This morning at our church Signor Galassi read the 90th Psalm, and invited me to speak, which I did for fourteen minutes.” Taylor loved this Psalm and had spent a good amount of time meditating on this Psalm. The old gospel warrior had to do some resting on the way to getting into the pulpit.

Dr. Taylor was fitted for crutches which were ordered from Florence. He was supposed to use these in his daily walking, and this regardless of how he might be hurting from it. Later he confessed, “I have abandoned the crutches, which I never learned to use easily.” He had to be carried down from his room, and then he would spend the day in the open air for his general health was suffering from confinement. He noted, “Alas that there are so many other sufferers! There will be no pain in heaven.” Feeling down in his spirits on one occasion he stated, “I am reminded of the words in Eccl. 12:5, ‘The grasshopper shall be a burden and desire shall fail, because man goeth to

his long home, and the mourners go about the streets.” Referring to a sensation or feeling he had, and how his strength had failed; now the outward man was perishing and he concluded, “I can only pray.” He was physically weak, but was back to walking some.

In spite of all this he was still reading as usual. He was reading in Dr. Charles Hodge, he had just read the *Life of Charles James Lever*, *Life of Charles J. Matthews* and then the *Life of Charles James Fox*.

His son-in-law, Dr. Whittinghill, was placed on the Italian Bible Revision Committee by the British and Foreign Bible Society for the revision of John Diodati’s¹ version of the Italian New Testament. When his son-in-law was appointed to the committee Dr. Taylor resigned his position on that committee. A committee of seven was nominated for the work; five of them were Italians and two were Dr. H. J. Piggott and Dr. Taylor. Dr. Taylor was pleased and honored that he had been appointed, though believing himself incompetent for such a task. He also dreaded the meetings of the committee because of his deafness. Fidelity was being required to the original, which was very encouraging.

There was another sadness that entered his life through a letter describing the funeral for his granddaughter Bettie. She was the child of his son Spotswood and Louise. “I weep with the bereaved parents, knowing by sad experience, several times renewed, how keen is the pain, how heavy the blow when a darling, beautiful babe, a part of one’s self, is snatched away.” He reminisced over those who had already taken leave of this world. Speaking of his loss during the war, “Dear little Grace was born and died when I was in Stonewall Jackson’s army and I never saw her, but she was, and is, loved not less tenderly than the others.” He had prayed all night that she might be spared but that was not God’s will. No matter how bitter the loss his trust was in his Father’s holy and perfect will.

On January 31, 1907, he began a letter that Mary had to finish for him. In this letter he explained how he thought that with the coming of spring he might regain some strength, but this never materialized. He explained, “I have lost most of the clinging to life, unless it were with health and strength to accomplish some good work; but I wish the will of God to be done, even if it means to suffer pain and weakness, though to depart were far better.” Though he wanted to participate in normal life sometimes, after

¹ John Diodati was of Italian descent born in Geneva June 6, 1576. He became a Calvinistic theologian and translated the Bible into Italian from the Hebrew and Greek. He was from a noble lineage from Lucca, Italy. The family had been exiled because of their Protestant beliefs. Diodati graduated from the Geneva Academy in 1596. When he was twenty-one he was nominated professor of Hebrew at Geneva by the recommendation of Theodore Beza. By 1606 he was professor of theology; two years later he was parish minister and succeeded Beza as professor of theology. He attended the Synod of Dort and was prominent in drawing up the Canons of Dort. Diodati resigned his professorship in 1645 and died at Geneva on October 3, 1649.

trying he would lay in bed too exhausted to function and faint. Sometimes when thus confined he scarcely changed positions in bed for hours. He was ever trying to learn from the providence of God.

In one respect I think I have learned, even quite lately, how to diminish, or do away with, one of my great occasional torments. I wish never to be too old to learn anything good or useful. We shall be learning through all eternity, though our lessons will be on a higher grade and without pain or sorrow.... I suppose if we returned from the eternal world we would preach as we have never yet done. I often feel that if I were once more a pastor, with normal health and voice, that I would make better sermons and preach them with more power than I actually did, but this is probably a fond delusion, although the Bible does often seem to me more illuminated than of yore.

Mary, his daughter, secretary, support, and all else his condition demanded, sometimes attended events that Dr. Taylor was unable to attend. She would with expertise report to her father the essentials he would be concerned to know. During the Sunday School Congress she heard Dr. G. Campbell Morgan and was “most impressed with the two sermons and talk” which he delivered.

Dr. Taylor was now working on a volume on Pastoral Theology. Alas, he was never able to finish this volume. He wrote on June 27, 1907, explaining why his letter writing had slowed down.

For months the thumb of my right hand has been very sore, so that the hand has been no use, only a care: which added to very extreme weakness has made writing even more impossible.... I am to-day just half way between seventy-four and seventy-five. I no more count years, but days. The past six months have been marked with severe trials, but also with signal mercy; the next six, if I live or die, are in God’s hands.... The stairs are steep and narrow. Of course ... it is cold; but wrapped up, like the sick baby which I am, I am now by an open window with a smiling landscape.... I enjoy my daily chapter in the Bible, and calling up, even reconstructing, dear old hymns learned when a babe and long out of mind, and am mightily stirred by the reports in the Southern Baptist Convention Minutes, and encouraged about the Italian work, and “All the days of my appointed time will I wait till my change come.”

Now Dr. Taylor was reduced to dictating to Mary as his amanuensis. In a letter dictated on July 15, 1907, he relayed to his addressee that he was almost totally bed ridden because of weakness and the cold. He confided, “When life and spirits have seemed at the lowest ebb, God has not allowed me utterly to sink, and one day when I was full of fear for what might be coming I found great comfort in the text, ‘What time I

am afraid I will trust in Thee.” He commented on July 28 that “The 139th Psalm comes home to me as never before and I feel the force of that verse, ‘I am fearfully and wonderfully made.’” Through the years of suffering he related that his body was “still a great mystery ... but how keen its susceptibilities for pleasure and for pain!”

As his sun was setting in those last weeks his faith was not. He said, “There is ever the comfort that I am always in the hands of a kind, heavenly Father.” He realized that he could get better, but that remained to be seen. His words were, “It will be all right either way.” In a later situation in the month of August his words to his youngest son Spotswood were, “True religion consists first of all of trust, humble trust in Jesus Christ.” Dr. Taylor said that his experience was summed up in the dimly remembered lines of a hymn he had learned long ago and remembered some of the lines. The hymn he sought to remember was written by William Walker and was found in the *Baptist Harmony*.

Jesus, my all, to heav’n is gone,
He whom I fix my hopes upon;
His track I see, and I’ll pursue
The narrow way, till him I view.

The way the holy prophets went,
The road that leads from banishment,
The King’s highway of holiness,
I’ll go, for all his paths are peace.

This is the way I long have sought,
And mourned because I found it not;
My grief a burden long has been,
Because I was not saved from sin.

The more I strove against its power,
I felt its weight and guilt the more;
Till late I heard my Savior say,
“Come hither, soul, I am the way.”

Lo! glad I come; and thou, blest Lamb,
Shalt take me to thee, as I am;
Nothing but sin have I to give;
Nothing but love shall I receive.

Then will I tell to sinners round,
What a dear Savior I have found;
I’ll point to thy redeeming blood,
And say, “Behold the way to God.”

Refrain:

I’m on my journey home,

To the New Jerusalem,
So fare you well,
I am going home.

The Lord's soldier, George Boardman Taylor, had fought back from poor health issues through the years, but now his resilience was beginning to fail. He had rallied from so many serious health events in his life and his loved ones and friends that were near did not realize that his sun was setting. Mary wrote family back home "that he might die in six months or outlive his children."

The time had come for his earthly house of this tabernacle to be dissolved, and he was being prepared to wear an house not made with hands that was eternal in the heavens (see 2 Cor. 5:1-2). Then Dr. George Boardman Taylor took leave of this world. Mary penned in a letter to her siblings about the passing of their father, "at 12:30 I was so alarmed at his appearance I gave him brandy and water ... and he passed away in one moment ... in my arms, without any struggle at the last." Saturday morning, September 28, 1907, Dr. George Boardman Taylor went to be with his Lord and Saviour Jesus Christ. The funeral was set for Monday as Mary explained, "The Roman law would not allow the body to remain in the home beyond Sunday night, so it was carried that night to the cemetery, where the funeral took place the next afternoon." Mary said that several church people came to look upon his face with loving reference. A memorial service was held at the meeting place at 7:00, and then at 8:00 they came for a service around the coffin in the parlor. Hannibal Fiore conducted this part of the service, and there was a prayer offered in English. Mary explained that the service "had none of the awfulness of a funeral." The coffin was accompanied to the cemetery by Adolfo, Dexter and Hannibal.

On Monday at 5:00, the funeral was conducted. Mary said: "It was the most beautiful funeral... Lovely addresses were made by Signor Galassi and Dr. Clark—Dr. Clark's address being peculiarly tender and appropriate." One stanza of "Shall we gather at the river" was sung and one of "*Su verde colle nel pæse dore spunta il sol.*" Mary had insisted that the funeral not be long and drawn out. His body was laid beside his wife's in the lovely cemetery for strangers under the crumbling city walls of Rome. Before the sunset they were returning from the cemetery where the two graves were now covered with numerous flowers.

His children who survived him were George Braxton, Mary Argyle, James Spotswood, and Susy Braxton Taylor Whittinghill.



Southern Angels

Mark W. Evans
Past Chaplain-in-Chief

We must never forget the contribution of the ladies to the Confederate Cause. They cooked, sewed, parted with treasured possessions, kept the homesteads, gave their sons and brothers, all while waiting anxiously for news from the battlefield. Confederate Chaplain W. W. Bennett wrote: "In the early part of the conflict, before the government had fully organized the Commissariat of the Army, their nimble fingers made up the clothing for nearly all our soldiers. All over the South, matron and maid vied with each other in these glad toils. And with clothing they sent every article that could contribute to the comfort of the troops. Their beds were stripped of blankets and quilts, their pianos of India-rubber covers, their floors of carpets, to shelter their brave defenders from the rigors of winter. Often the costliest jewelry and plate were sold to buy supplies for the army -- and nothing was deemed too valuable to be devoted to the cause which was freighted with all their hopes. Their children were given as freely as their money. A more than Spartan, a Christian heroism, glowed in their hearts and brightened all their deeds. Without repining, even with cheerfulness, they bore all the hardships of the war, and amid want and woe, doubt and disaster, cheered on their husbands, sons and fathers in the path of duty." [Bennett, *The Great Revival in the Southern Armies*, 55, 56]

Ladies, young people, children, and the old folks gathered at train depots to greet traveling soldiers. They provided supplies, gifts, and food to refresh Dixie's defenders. Prayers and cheers sent the train on its way. Southern ladies soon learned that they could also assist the wounded. Homes were turned into private hospitals. Bennett wrote of these heroines: "The white, smooth pillow, the clean bed, the well swept floor, the tempting food to suit the sick soldier's appetite, were all their handy work. They met him at the door, and often with their own hands relieved him of the heavy knapsack and the soiled white cotton haversack in which he carried his cold corn dodger and uncooked pork, and sent him to some quiet bed where he lay down thanking God for the angels that had met him in his journey." [Bennett, 56]

Not only did outpourings of support strengthen the men in gray in their physical afflictions, there was also spiritual help. One Southern lady assisting a severely wounded soldier heard him ask for prayer. Her husband, a Methodist preacher, was soon at his side earnestly praying for the dying patriot. The lady recalled the conversation that followed: "He said he was quite resigned to God's will concerning him, and that he was not afraid to die; and while dwelling on the goodness of God his countenance assumed that serene and beautiful expression, indicative of peace within and joy in the Holy Ghost. Well was it for him that he had strength from on high, and that the everlasting arms of God's love were his support, for in a few hours from the time we conversed together it was found amputation of his arm would be necessary, from which he suffered excruciatingly until death came to his relief. But all the time of his mortal agony his faith remained firm and unshaken, and he pillowed his sinking head on the bosom of Jesus, and 'breathed his life out sweetly there' while to all around,

witnessing a good confession of Christ's power to save, to the uttermost, all those that put their trust in Him." [Bennett, p. 57]

Rev. Mr. Crumley gave the following account of a child giving comfort to a battle-torn soldier: "We shall never forget how very like an angel was a little girl; how blushing and modestly she went to a great rude bearded soldier, who had carved a crutch from a rough plank to replace a lost leg; how this little girl asked him if he was hungry, and how he ate like a famished wolf. She asked if his wound was painful, and in a voice of soft, mellow accents, 'Can I do nothing more for you? I am sorry that you are so badly hurt; have you a little daughter, and won't she cry when she sees you?' The rude soldier's heart was touched and tears of love and gratitude filled his eyes. He only answered, 'I have three little children. God grant they may be such angels as you.' With an evident effort he repressed a desire to kiss the fair brow of the pretty little girl. He took her little hand between both of his own and bade her 'good-bye, God bless you.'" [Bennett, 63, 67]

Such was the compassion, dedication and sacrifice of the Confederate ladies -- young and old. The Bible provides a fitting tribute: "Who can find a virtuous woman? For her price is above rubies" (Proverbs 31:10).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Charles Minnigerode (1814–1894) served as pastor of St. Paul's Church of Richmond for 33 years. He was best known as Jefferson Davis' pastor, for Davis who attended St. Paul's during the War. It was Minnigerode who was first allowed to visit President Davis during his imprisonment at Fortress Monroe following the war. He was a comfort and spiritual guide to President Davis during this difficult time.

Charles Minnigerode was a faithful pastor and preacher of the Gospel. His sermon, "Jesus Christ and Him Crucified," was considered a powerful presentation of the Gospel. The New York Times in its obituary of Minnigerode noted that "*it was these words that the good old man had on his tongue in his last hours.*"

Fruits

What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. Rom. vi. 21

Few doctrines have been so much abused as the great and precious doctrine of justification by faith. The Apostle had seen it himself in several of his churches, and his

prophet-eye discerned how, throughout the ages of the Church, the adversary would take his stand here and ruin souls by disconnecting faith and works, justification and sanctification; and on the specious plea that all is of grace, and pardon the gift of God, irrespective of works: delude people into the belief that it was perfectly immaterial how they lived, that it was useless to strive for holiness, inasmuch as grace alone would do the work. Yea, that the glory of the Gospel and the triumph of Christ would be all the greater, the greater the amount and depth of our sinfulness; for the Apostle himself had said, "Where sin abounded grace did much more abound."

Few, indeed, will be found who would commit themselves boldly to such views, which conscience tells us are profane and presumptuous, and disgraceful even in the sight of man. But I know also, that few are entirely free from a leaning towards such views, that too many are ready to neglect their own part in the work and cease striving, in the hope that under the Gospel dispensation things will not be taken so strictly, and that the grace of Christ will make up for our deficiencies. Ah! how many, brethren, whose conscience smites them for their inconsistencies and backslidings, for their lukewarmness and coldness in Christ's service; or at least whose conscience would smite them but for their self-absolution just on that ground? who allow their interest in religion to take a subordinate place, are satisfied with merely hanging on, whilst they rush with eager relish into the various occupations and dissipations of the world!—and yet who think they are Christians and are perfectly safe, and trust to the grace of Christ and God's mercy in Him! Is it not clear that they not only put asunder what God has joined together; i.e., separate justification and sanctification, but join together what God has put asunder—faith in Christ with love of the world and the service of sin?

But to come to the argument of the Apostle. The great epistle to the Romans is his unanswerable declaration of the Christian doctrine of justification by faith, and yet his protest against all unrighteousness of life. In his first five chapters he speaks only of justification, and clearly proves that this is not by the deeds of the law, that it must be of grace through faith. He now brings up the question himself, which secret rises as a hope in the carnal mind, "We are saved without works, without the law—why be so anxious about sin?" The Apostle knew that this train of thought would rise secretly in the carnal mind, and he meets it himself. What shall we say then? "Shall we continue in sin, that grace may abound?" God forbid! he cries in answer. "How shall we that are dead unto sin live any longer therein?" Here is his first argument: "We that are dead to sin!" This cannot mean dead to the power, the temptation, the baneful influence of sin upon his heart and life; for if this was the condition of the Christian neither you nor I could indulge the hope of being Christians. The Apostle himself, in the next chapter, confesses this power and influence of sin, sin dwelling in him—"when I would do good evil is present with me; the good I would that I do not, but the evil that I would not that I do." No; according to the connection of the whole argument of the Apostle and the true

condition of the Christian, it means death to the condemning, death-bringing power of sin! From this the Christian is freed, his guilt is pardoned; all that are baptized in Christ are baptized into His death; i.e., are declared partakers of His death. We, by faith, acknowledge it as our death; we accept it, take it as the expiation of our guilt; we are baptized into His death, so that henceforth our sins being atoned for, we go free—in other words, we believe in Christ for justification on the strength of that death He suffered for us, and the benefits of which we take to ourselves, and have sealed to our souls as God's promise, in the sacrament. But shall we, thus freed, continue in sin? Do we think God gave His son to save those who remain impenitent? To bring us pardon without making us better? To abolish the guilt of those who are perishing in the worse plague of sin? for guilt is only imputation, but sin is the reality. Why the whole would be of no use or purpose, were it not that those who thus are freed from the curse of guilt should rise in newness of life, should not henceforth serve sin but live unto God, be changed from sinners to saints. This is the very object of the Gospel, the leading thought in Christ's death. "He gave Himself for us;" i.e., freed us from the death sentence of the law for our sin and guilt by His atonement: not that we should remain sinners, but "to redeem us from all iniquity, "the power and habit of sin, and "purify unto Himself a peculiar people, zealous of good works."

Here then we see the connection between justification and sanctification; and how the first is given to us for the sake of the other. The very object of His atonement is, that the soul thus redeemed from the death-doom of sin should rise towards God in a new life of holiness and love. The benefits of the Gospel are not limited to the removal of this sentence, this striking off the fetters of the prisoner and bringing him the deed of release ; its benefits go with him through life, and become grace to him by which he learns to live unto God and become meet for his heavenly home.

And can the sinner continue to cavil and say "grace," "under grace?" Why worry about the law and its demands if we are under grace? Such a view involves a contradiction in terms. What is the reign of grace which Christ has established? Is it a dispensation which spares sin or which spares the sinner? Brethren, the sinner cannot be spared, while sin is spared, for death is the wages of sin, and even the mercy of God cannot undo this law. If the sinner is to be spared, there must not only be a just and sufficient satisfaction, such as is offered in the atonement and is ours, if by faith we are buried with Christ; but his sin must be done away with, it can no longer be spared, it must be crucified as Christ Himself, the sin-bearer, was crucified for us; it must be eradicated. And this is the true grace of God, that the sinner, who through faith in Christ has died with Him to the doom of guilt, now in the new life to which he is raised, learns to renounce, subdue, mortify, overcome sin, that it should no longer reign over him; that in the Gospel of Christ motives and strength and means are given us to maintain the upper-hand against sin; and though sometimes, perhaps often, beaten down and

never perfect, yet under the dispensation of His grace, to hold on to the truth, and run our course for heaven and heavenly-mindedness in that liberty with which Christ has made us free, till we have gained the victory, the victory of grace.

This grace cannot co-exist with willful indulgence in sin, or even the careless service of sin. Where the one reigns the other must be cast out. When one triumphs, the other must yield. And thus we can know where we stand.

This is the second argument of the Apostle:—"Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." "By their fruits ye shall know them," saith the Saviour.

And now, after this course of reasoning, the Apostle in conclusion adds his last argument in the form of an appeal to the consciousness and experience of the individual Christian. "What fruit had ye in those things whereof ye are now ashamed?" The Apostle merely asks the question, feeling sure the verdict could be nothing but unprofitableness, shame, death;—a crushing argument, and he does not wait for an answer; he only adds, "and their end is death." But may not we press home this truth? This is just what His ministers have to do; we take the suggestions of the inspired writers and apply them to the various, but real and individual cases before us.

What fruit had ye then? This question is addressed, in the first place and emphatically to Christians who have been made to feel their sin, and seek something better; who have some experience in both paths, the path of the impenitent and the path of the believer. Only those who can compare the two states, their relative joys and sorrows, and their respective fruits, are enabled to give a full answer. Yet I doubt if there are any who are entirely devoid of such knowledge. All know enough of the truth, all have cherished better desires, not to feel the curse that is in this life of sin. Believe me, nothing is more certain than this: as godliness has two promises, the promise of the life that now is and that which is to come, so sin has its threatening not only for eternity, but also here. It is not only that its end is death, in life itself it has its curse, and its fruits even here are Sodom-apples, fair in their deceitful outside but rottenness within. Sin itself is the worst curse under which man can lie. St. Paul calls it the sting of death; ah, and it is no less "the sting of life."

We can appeal to the impenitent, the unbelieving, the man who openly or secretly serves sin. Are you willing to tell us your experience and point out the fruit of your lives? Have they rewarded you for the price you paid for them? Did you get, I will not say, the worth of your souls, but the worth of your labour? Are you satisfied with the devil's wages?

Suppose we bring it home by some leading illustrations. Take the victims of sensual indulgence. I mean in the largest sense—self-indulgence, excess, intemperance, living in pleasure, living for the pleasures and gratifications of earth and the carnal

mind. Has there been no alloy in their gratification, no wretchedness of self-condemnation, no shunning the public eye and hiding from the scrutiny of the world? no loathing of their very pastimes, for which they felt they were bartering their better portion? Ah! you have spent your strength for the gratification of the animal in you, and that lower animal nature may have reaped its fruit! But is it the fruit which can rejoice and satisfy the rational, immortal creature? You have had your reward, but it was not what you bargained for—your wretched reward of sin here in this fleeting world: surfeit, remorse, dissatisfaction; a painful, desolate void; the craving, the irresistible cravings of your better nature starved, unsatisfied, degraded—with a Tantalus-thirst for blessings that you have trampled underfoot, and can never, never have as you are. They followed you through all the changing scenes of your evermore-failing life, and brought shame upon you as the fruit of your sin here, and "the end eternal death."

Or, take the covetous—mind you, I speak not of the man to whom God has given wealth, or who reaps the legitimate fruits of proper and over painstaking industry—I speak of the covetous—all understand the difference. It is not money which the Apostle declares to be the root of all evil, but "the love of money," the all-absorbing love, the supreme and reckless pursuit of it. The covetous—oh, God! for the poor earnings of a few years, to stifle every generous feeling, to narrow the heart, to live in slavery to the passing, deceitful gains, so that it is not they that are yours, but you are theirs; and to degrade man, made in the image of God, into the timid, hungry, selfish idolater of wealth? What is your fruit? Let the wrinkles on your brow answer; let your cares and anxieties witness for you; your fears, your dependence on those things which perish in the using! your love for nothing but what you must give up—certainly when you die. Ah! the man that lives only to get rich—years pass upon years, cares multiply, tender and generous feelings are crushed, the world despises them, the poor curse them, laughing heirs are waiting for their death, dissipated sons go to ruin in hope of their coming fortune—and your fruit? After twenty, thirty, fifty years of labour and care and actual slavery to the most deceitful, cruel master—perhaps you get wealth, (and yet how few get it!) to build you a fine house and live in great style and shine in society—how long? Do you not know how one sudden crash may prostrate all your earthly prosperity, and give wings to your riches to fly away and leave you poor—leave you nothing but your unquenched thirst for what you have lost? Or, keep your stores, and save them from the general wreck, let them remain to you a few years and you are gone! you must leave them. "We brought nothing into this world and we can carry nothing out." Is this success? The success of a life of labour and toil? Even society, poor and unchristian as it is in many respects, despises the man that claims the esteem of his fellows merely because he was smart and clever, perhaps mean and hard-hearted enough to coin money or try to do so! And at what price? Every noble feeling stifled, every hope of better things vanished; and all the time God sees thee, and the hour is coming when he

shall say "give an account of thy stewardship"—and any moment His voice may go forth—"thou fool, this night thy soul shall be required of thee."

And I might speak of the uncharitable and of the revengeful, of the victims of temper, envy. Unloved, unblessed, with a Mordicai at the gate to embitter their every possession, with no friend to sympathize, no hand to clasp, they pass through life. Is that the fruit ye laboured for?

I speak of any and all who do not set God before their eyes, but live unto themselves and their idols, the lust of the eye and the lust of the flesh, and the pride of life. Brethren, we can get none of them to tell us the fruit of their labours; aye, not one of them would confess to his idols. They are too much ashamed of them, and yet they live on and ripen for that final death, which is but the last fruit their sowing to sin brings forth.

Ah! and even if the sinner should never realize the curse that is on him here, can he boast of the joys which are the privilege and the holy aspiration of the Christian? the peace of heart, the knowledge of God's love, the communion with Christ, the certainty of help in every hour of need, the assurance that all things shall work together for his good? Can he boast of that high and holy calling which is laid upon the Christian and which grace enables him to follow after, to glorify God, to serve Him here on earth, to set forth the beauty of holiness, to become to others an angel of mercy by leading them to the Saviour and doing them good? I say, if a man's life does not bring forth these fruits it is a failure, not worth living for; toiling, toiling from morning till night, day after day, for the perishing baubles of the world, for the fickle applause of others, for the gratification of only our lowest wants, our animal appetites and passions, indulgence in which but sinks us lower in the scale of rational beings. There is but one fruit that is blessed, "the fruit unto holiness and the end everlasting."

And beloved, that is not all. Yes, if conversion freed us from the fruits of sin? But no, "those things of which we are now ashamed" follow us into our Christian life; their remembrance often darkens the doors of free grace to our souls, falling again under fearful conviction; or, what is worse, they have given us habits which will spring up again in after life and become thorns and scourges in our side, and surround us with temptation and difficulties, and afford the adversary opportunities to assail us. Oh, God! if the secret life of Christians were known we would know something of this, something of the struggles caused by the former service of sin, of the former lust starting up, faintly at first, haunting us perhaps in dreams, introducing itself into our thoughts, filling the imagination till the soul is led on farther and farther—oh, where shall it end? "Of whatsoever a man is overcome, of the same is he brought into bondage." Is not this the reason of almost every backsliding? And what but the grace of God can free us from the bitter taste of such fruits of sin, "of which you are now ashamed?" Ah! ashamed? Would you have your fellow-Christian know your thoughts and your spiritual troubles? You are

ashamed even to confess them to God, to yourselves often; yet the heart knoweth its own bitterness, and sometimes it must find vent for the pent-up feelings of sorrow and anguish, and the bitterest and most humbling and startling confessions are poured into the pastor's ears. God grant this self-knowledge may lead every one more and more to Christ and keep him humble and zealous, lest all his hopes should prove a delusion, for "the end of these things is death."

And is it not this after all, this hankering after the idols of the world, this exposure to our former lusts and their selfish aspirations which draws us away from the cross of Christ and the self-denying love the Christian life enjoins? Is it not this which causes all the inconsistencies, all the faults of Christians? If a man is dead and cold and lukewarm, if he talks lightly of sin, if his thoughts and conversation give not witness of his nearness to Christ; why is this? but because he is reaping the fruit of corruption, the harvest of his own sowing to the flesh, his heart is turned back to the sins from which he was purged; he forgets that

God from the curse has set us free,
To make us pure within;
Nor did He send His Son,
to be the minister of sin.

What fruit have we then, as professing Christians, in those things of which we must feel ashamed in the sight of God, ashamed at the thought of Christ and all He did and suffered for us, ashamed in the estimation of others and before our own conscience, and ashamed in view of the last issue: Death and final retribution; eternal shame or eternal glory!

Ah! beloved, the two roads are before you with their termination of death or life; the road of sin and death, the road of liberty and life! Arise and wash away thy sin, for Christ has died to set us free from its condemnation, and Christ is alive to free us from its power. Follow on to make your calling and election sure; for without holiness no man shall see the Lord! Follow on, for ye are not under the law but under grace. God worketh in you to will and to do, therefore "work out your own salvation with fear and trembling."

Persevere and conquer, for eternity stands before you; and behold it is Christ that calls unto you from heaven, "Come unto me and be ye saved all the ends of the world!" Oh! may you hear and resolve now! But remember the terms, "Be thou faithful unto death, and I will give thee a crown of life."





Book Review

Biblical Theology: The Nature, Origin, Development, and Study of Theological Truth

John Owen

Soli Deo Gloria Publications, 861 pages, hardback, 1994 (1661)

Reviewed by Ryan McGraw

Biblical theology has become a popular topic in recent years. While all theology should be biblical, this oft difficult to define discipline stresses the gradual historical unfolding of God's self-revelation in redemptive history. People like biblical theology because they want to understand the Bible better.

In this light, would it sound too good to be true if you discovered that John Owen wrote a long-lost early modern biblical theology? As you search the Internet, you might discover a volume by him entitled, *Biblical Theology: The History of Theology from Adam to Christ*. Is this what it appears to be? Unfortunately, no it is not. This is an English "interpretation" of Owen's Latin lectures to his students at Oxford bearing the title, *Theologoumena Pantodapa, sive de Natura, Ortu, Progressu, et Studio Verae Theologiae...* While few agree over how to translate the main title, the subtitle tells us that the book is about the nature, rise, progress, and study of true theology. This reviewer believes that, while it is not a biblical theology, this is one of Owen's most important books. In it, he teaches us how to know God and how to grow in godliness as we learn theology through studying the Bible

What exactly is *Theologoumena Pantodapa* and why did the translator give the impression that it was a biblical theology? This work comprised most of volume 17 of the nineteenth-century Gould edition of Owen's *Works*. When Banner of Truth reprinted this set, they removed volume 17, since most of its contents were in Latin. Stephen Westcott rendered the book into English in the late twentieth-century. Because Owen treated his subject by tracing the teaching of Scripture related to it from Genesis to the New Testament, Westcott chose to title the work, *Biblical Theology*.

Determining what Owen's subject was shows us the true character and importance of this book. The Latin title is very similar to standard books on prolegomena (or, first principles) of theology from the time. For example, the title of Franciscus Junius' (1545-1602) prolegomena is *De Theologia Vera: Ortu, Natura, Formis, Partibus, et Modo*. Owen's preface and first four chapters treat the nature and definitions of theology. Book six applies the teaching of these chapters by teaching us how to study "evangelical theology." The eighty-percent left in the middle shows the progress of the true and false

knowledge of God throughout the Bible. Though it may be hard for many readers to fathom, Owen tells us that most of his book was a preface to what he really intended to write. He aimed to teach us the principles needed to know God, to study his Word, and to produce godly theological students.

Though it is plausible for the translator to mistake this volume to be a biblical theology, the poor translation quality goes beyond the title. The translator often misses Owen's trinitarian themes, particularly references to the Holy Spirit. At times, full sentences from the original text are omitted while new sentences are added. The biggest frustration this reviewer faces in comparing the translation to the original is that the translator has reorganized the paragraph breaks continually, making it hard to track where he is in relation to the original. The translation is easy to read and the content is edifying, but most of the time it is like reading a paraphrase of Owen rather than reading Owen himself.

In spite of the deficiencies of the translation, why should English readers read this book?

First, we should read this English "interpretation" because those who cannot read Latin do not have any other options. Even if Owen did not write a biblical theology, this book will still help you understand the Bible better. The fact that most of the book is a "preface" to its primary aim does not make its contents less profound and helpful. Owen teaches us how to know God and how to study theology in light of what the entire Bible says about these topics.

Second, we should read this volume because of Owen's trinitarian definitions of theology. He describes theology essentially as the doctrine of living to God, through Christ, by the Spirit. This means that true theology is not merely an intellectual endeavor. It is an act of communion with the Father, through Christ as the pattern and ground of our knowledge of God, by people who are born of the Spirit and are filled with the Spirit. This trinitarian description of theology is needed today because it simultaneously places God at the heart of the gospel and promotes personal godliness in every student of the Bible. A potentially misleading translation of Owen on these themes is better than no Owen at all.

If we learn anything from the strange case of an old Latin book with a misleading title in a loosely translated form, then maybe it is that there is not such a great dichotomy between what we now call biblical theology and theology in general. Christians have always wanted to know the Bible better and they have always recognized its historical character. If you read Owen's so-called Biblical Theology prayerfully then you will read

it profitably as well. However, if you think that what Owen has to say is worthwhile, then you can also click [here](#) to help fund and promote a new translation of his work.



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.