

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

*Anno Domini 2019*

*February  
Issue No. 158*



*"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*

**Chaplain-in-Chief W. Herman White**

407 Coe Avenue,

High Point, N. C. 27263

**E-mail:** [Rebelrev@hotmail.com](mailto:Rebelrev@hotmail.com)

**\*\*\*\*\***

**Editor: Past Chaplain-in-Chief H. Rondel Rumburg**

PO Box 472

Spout Spring, Virginia 24593

**E-mail:** [hrrumburg41@gmail.com](mailto:hrrumburg41@gmail.com)

[ConfederateChaplain.com](http://ConfederateChaplain.com)

**\*\*\*\*\***

**Assistant Editor: Past Chaplain-in-Chief Mark Evans**

20 Sharon Drive,

Greenville, SC 29607

## Quote from a Confederate Chaplain

The following words were confided by a dying soldier of the 4<sup>th</sup> Louisiana to Chaplain McVoy, “When asked how he felt in view of death, he said, ‘I have no fears; all is clear. Jesus died for me; I know He will save me. Blessed be the Lord.’ His colonel passing by, came to his side and said, ‘Is this you, Dawson? I am sorry to find you so dreadfully wounded.’ ‘Yes, Colonel, I am dying, but I am going home to heaven. I have tried to do my duty. It is God’s will, and I cheerfully give myself up a sacrifice on the altar of my country.’”

**Chaplain Alexander D. McVoy**

38th Alabama Infantry



### **Editorial**

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

The following is a headline in *The Washington Post*, “On MLK Day, descendants of Lee, Stonewall Jackson urge Va. to halt Confederate tributes” The Post article was by Laura Vozzella for January 21 at 5:36 PM.

This article is partially quoted under the picture which follows. It is very revealing that two claiming to be descendents of Lee and Jackson proved themselves to be dishonorable men who deserve the opprobrium that eternity will pronounce upon them. One claims to be a minister but has rejected the commandment of God to “Honor your father and mother” which extends to those of the past, yes even beyond grandparents. They have rejected the Word of God which says to give “honor to whom honor is due” meaning those whom God ordains to this honor, for they are a “terror to evil works” (Rom. 13:7, 3). Our source for Christian convictions, which is the Bible, has not changed but the convictions of some have changed. So, the source of convictions for some has changed. R. J. Rushdoony noted, “How the early church viewed the state is important. They saw it as an enemy, to be coupled with ‘the enemies of the cross’ as a subject of prayer.... Contemporary prayers for the president, congress, governors, and others, which ask God to bless ungodly and evil men are perversions of Paul’s meaning; we are to pray that God give them wisdom, bring them to repentance and a saving knowledge of Him, but certainly not to bless them in their evil ways.” We live in a time when disrespecting the Lord God almighty is acceptable but disrespecting whatever the presently chosen politically correct god happens to be is abominable! Many so-called Christians are willing accomplices in this travesty. There is a good reminder from 1851, Geneva, “Knowledge in Divine things does not march with unbelief; it keeps pace with

faith” [Merle D’Aubigne]. This writer went on, “Christians! The times are critical. In the horizon there are threatening clouds. Impious doctrines shake religion and society. Leaving the halls of some philosophers, they walk in the midst of the ignorant multitude, and carry it away by their novelty; and it is at this time, when there are so many outward attacks, that inward attacks commence also. The Holy Scriptures ... being the means by which Christianity has in our days carried off such noble triumphs, this all-powerful armor is now being forced from our hands by the enemy” [*The Authority of God*, 178].

What is most amazing about our modern condition is the absurd ignorance of true Southern and American history. The Northern propaganda has enticed the will-to-fiction that the War-Between-the-States was all about slavery. This is ridiculous. This propaganda about slavery is now accepted without question. The fact is, the Emancipation Proclamation was not in effect until 1863, and then only in areas of America no longer under Lincoln’s authority. Thus no one was emancipated. However, this does not seem to ever come to the minds of these who have been betrayed and deceived in modern indoctrination, which has been falsely called education. This should jog the thinking a little when the war started in 1861. Slavery was made an issue to try and legitimize the Northern invasion of the South and destruction of the U. S. Constitution. Do these folks really think that the Southern people were so concerned about other people being slave owners that some 90% of them who were not slave owners were willing to sacrifice their lives and that of their families for something that had been legal for 85 years already in America? The revisionist historians and their pro-Marxist agenda have propounded a lie so long that it is now believed as a truth!

Since these two young men are so concerned to partake of the politically correct and tainted pottage they might consider changing their names so as to not perpetuate an identity of which they are ashamed, and by their immoral behavior bring disrepute upon Generals Lee and Jackson who were true Christians, Virginia gentlemen. This newly-minted Robert Lee said he wanted to be a “different footnote in history.” I don’t believe the young man will need to fret about that for, General Lee will be remembered in the halls of heroes while this young Robert Lee has just likely reached the apex of his fame and will be unknown by the next generation, if it could be called fame to defame a great man. The claim-to-fame of both men is they espouse the Marxist view of modern religion and culture.



*Virginia Lt. Gov. Justin Fairfax (D), center, invited the descendants of two Confederate generals to the Capitol in Richmond. Warren Christian, left, is a great-great-grandson of Stonewall Jackson. The Rev. Robert W. Lee is a great-great-great-great-nephew of Robert E. Lee. (Laura Vozzella/The Washington Post)*

RICHMOND — Descendants of two Confederate generals appeared in the Virginia Senate on Monday to show their support for Lt. Gov. Justin Fairfax, who days earlier sat out a Republican senator’s ode to Robert E. Lee.

The Rev. Robert W. Lee IV, a great-great-great-great-nephew of Lee, and Warren Christian, a great-great-grandson of Thomas “Stonewall” Jackson, oppose tributes to their Confederate ancestors. They have done so publicly since 2017, when the proposed the removal of Gen. Lee’s statue in Charlottesville was the rallying cry for a white-supremacist rally that turned deadly.

Fairfax (D), a descendant of slaves and only the second African American elected statewide in Virginia history, invited Lee and Christian to the Senate session on Martin Luther King Jr. Day, which this year happened to fall on Jackson’s birthday.

“As a Robert Lee, I want to be a different footnote in history,” Lee said in an interview afterward. “And I want to stand with Justin Fairfax ... and say that honoring the racist, white-supremacist past that we hold with statues, with mentions . . . on the floor of the commonwealth’s legislature is a no-go for me and a no-go for so many people of goodwill in the South.”

He and Christian were recognized in the Senate gallery but made no remarks to the body.

*End of quoted portion.*

What is interesting is that Fairfax, who boycotted the eulogy of Gen. R. E. Lee but honored one of MLK, invited the two supposed descendents of Confederates to honor MLK, but dishonor their own Confederate ancestors. Now who are the racists? If Fairfax and these two succeed in eradicating any semblance of the Confederacy historically, what will Fairfax hide behind as his new boogeyman? How big are you when you stand

on the coffin of another and defame him? How brave are you when you defame one who cannot speak for himself? How kind is it when you create new categories of defamation for those of another era who were God honoring and law-abiding people? The culture is disintegrating into anarchic proportions. God help us if the likes of any of these three men should gain further political power in the future. Will these three be building Gulag's for us next?

\*\*\*\*\*

**Please consider *ConfederateChaplain.com***



This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on "*Lee's Devotion to God, Family and the Commonwealth of Virginia.*" Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part VI*. Assistant editor, Mark Evans, has written an article entitled *Southern Strength*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard preached, by Rev. John L. Girardeau, which is titled *Unbelief in Christ the Greatest of Sins*. Our *Book Review* by your editor is on the book *Grace Abounding to the Chief of Sinners*.

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]*



## Contents

- \*The Chaplain-in-Chief's Message, "Lee's Devotion to God, Family and the Commonwealth of Virginia," *Dr. W. Herman White*
- \*Chaplain George Boardman Taylor, Part VI, *Dr. H. Rondel Rumburg*
- \*Southern Strength, *Rev. Mark Evans*
- \*A Confederate Sermon, *Rev. John L. Girardeau*
- \*Book Review: *Grace Abounding to the Chief of Sinners*



## THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Chaplains and Friends of the Corps:

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

### A Lively Hope

I Peter 1:3

There are many people that have started this year with high hopes and expectations. Those whose fruit makes it obvious that they are faithfully serving God. Our high hopes and expectations are based on the Lordship of Jesus Christ, and His will for us. Why? Because Jesus Christ ... “according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (I Peter 1:3b).

My greatest hope for the coming year is that all who do not know Jesus Christ as Saviour and Lord of their life will turn to Him in true repentance and faith in the finished work of Calvary. We know for a fact that this is the will of God; for in II Peter 3:9b we read that He is “not willing that any should perish, but that all should come to repentance.” And we read in Acts 17:30b where God “now commandeth all men every where to repent.” That was one of the several reasons that Generals Lee and Jackson were very concerned about the need for chaplains in the many units of the army. They had a fervent desire for the gospel to be preached to the ranks of Confederate soldiers. For they knew that it was the gospel of Jesus Christ that was and “is the power of God unto salvation to every one that believeth.” These men desired that the preachers would “preach the gospel of peace, and bring glad tidings of good things” to the Confederate armies.

Secondly, my hope is that those who are truly Christians would glorify Him in our every day lives as the “light of the world.” The biblical command for us to be holy, of which one instance is in I Peter 1:15 & 16, and this is not hard to attain for those who have totally surrendered themselves to God. For the Lord Jesus provided everything that we need to live holy lives. How else could we reflect Him as the lights that are in the world? It would not make sense for the Lord to command us to live holy if it was not possible to do so. I have heard all kinds of excuses for people not willing to obey the command to live holy. My answer to them is to argue with God for it is His word and His command.

In the January issue of the Chaplains' Corps Chronicles I pointed out a few of the many examples of General Robert E. Lee's devotion to God as his Sovereign Lord and Saviour. There should be no doubt that Gen. Lee fully believed it when God's word said,

“Fear God, and keep His commandments: for this is the whole duty of man,” (Eccl. 12:4b). Lee believed that the more one would seek God in prayer, and reading the Bible, the more one would imitate Jesus Christ, and fulfill one’s duty as a Christian gentleman. I will give some excerpts from a letter to his daughter Mildred December 21, 1866, as recorded in Capt. Robert E. Lee’s book, *Recollections and Letters of Gen. Robert E. Lee*: I hope you will find time to read and improve your mind. Read history, works of truth...get correct views of life, and learn to see the world in its true light. It will enable you to live pleasantly, to do good, and, when summoned away to leave without regret.”

Yes, it is a straight and narrow way “which leadeth unto life,” (Matt. 7:b), but the Lord, as already stated above, has provided everything that we need to make into that wonderful place called heaven.

Third, another hope in the coming year is that the anti-Christ spirit driven war on all things Christian, which includes our Southern heritage, that we would have some major, precedent setting victories. This is true whether it is the war on the family, the sodomites trying to force people to accept their perverted lifestyle, trying to shut any knowledge of God out of the public venue, their foul mouth hatred of any one that opposes their murder of the little innocent unborns; which is no different than those in biblical times that offered their little children as burnt sacrifices to the false god Molech. And so many churches in the church world (Laodicean church) have turned away from the truth of God to such an extent that they have embraced the world of the abominable sodomites, which God calls an abomination.

And fourth, I am looking for Jesus Christ to come for the Church, for this is the blessed hope that will take us out of this world that has become like the days of Noah. But if it be His will that I should go through death’s door into eternity, in either event there is heaven that awaits every child of God. And it does not matter how bad, it may get before we leave; for as Paul wrote concerning God’s word to him, “My grace is sufficient for thee.” And as Hebrews 13:5b & 6 tells us, “I will never leave thee nor forsake thee, So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

And I will close with a prayer that I have given so very many times in the North Carolina Division of the Sons of Confederate Veterans, which is as follows: My Lord give us men in the SCV that have the character and will to live like Lee and Jackson, that will serve like Cleburne, and fight like Forrest.” We sure need that in the battles we are facing against our Southern heritage.

In Christ, and  
For Their Memory and Cause!

W. Herman White  
Chaplain-in-Chief





## Chaplain George Boardman Taylor

(1832-1907)

25<sup>th</sup> Virginia Regiment, Post Chaplain Staunton, VA

By Dr. H. Rondel Rumburg

Part VI

### ***After Appomattox Court House***

#### *Pastorate*

When Gen. R. E. Lee agreed to stop fighting at Appomattox Court House, Pastor George B. Taylor, who had never owned a slave, along with about ninety percent of the Southern population, suffered in some ways worse than during the war. What was called “Reconstruction” was in reality “Destruction,” as the North sought to destroy what was left in the South. “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,” declared Rep. B. Carroll Reece (R-TN) in 1960. *These* United States became *the* United States and the Constitution received a reinterpretation. Thereafter the government was centered in Washington instead of with each State. Claude G. Bowers, a writer of repute on the subject, noted “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.”

Pastor Taylor had heard nothing from his father’s family since Appomattox and was anxious about them. Due to his exhausted body, melancholy spirit and the overwhelming nature of the news, he prostrated himself on his face and no longer wanted to live. It seemed that everything he had struggled for and prayed about and all those young cripples along with the thousands of dead had suffered and died in vain. However, the faith and trust he had in the Lord soon had him on his feet with a more optimistic and God-centered view of things, after all his God was sovereign.<sup>1</sup> In the

---

<sup>1</sup> This reminds this writer of Thomas J. Jackson’s bewildering grief at the death of his first wife Ellie. At first to him his life seemed to be over but finally Jackson, the child of God, said, “I cannot realize that Ellie is gone; that my wife will no more cheer the rugged and dark way of life. The thought rushes in upon me that it is insupportable—insupportable! But one upward glance of the eye of faith gives a return that all is

mean time he had realized something which was expressed in a letter to one of his brothers:

In times like these we need to be actively engaged to keep from being unhappy. For my part, *I accept the facts as indicating God's will, and acquiesce with a peace of mind I had not thought possible.* Perhaps it is a fulfillment of the promise: 'As thy days so shall thy strength be.' Still I confess that ever and anon the sad facts come over me with fresh power and almost crush and paralyze me. But it is all right, and we must remember that we are chiefly connected with a kingdom which is 'not of this world.' ... *I am not without fears for the future.* The North is now as clamorous for negro suffrage as they were for emancipation. Then I fear for the negro himself lest he be crushed between the upper and nether millstone. But I have faith that God will overrule all things for the best interests of His cause and people.... I feel a deep solicitude for our late President, and bear very [reluctantly] the dismemberment of our old Mother State. But because a Christian, I hope to be a good citizen.

Pastor Taylor's wife Susan was cheerful in hardships and resourceful in discovering ways and means to keep the home afloat. She was a great blessing to her husband and he called her blessed.

The time of the enemy occupation after the war tested their resolve. Southern people were in a permanent survival mode. This was personal to the Taylors as well as the others about them. On one occasion while Pastor Taylor was away, in the fall of the year, a snow suddenly came along with frigid temperatures. His small salary always needed to be supplemented and sometimes the church did not pay promptly. The wood pile was almost gone. What were they to do? His son, little George Taylor, told his mother, "Mother, I will ask God to sent us some wood." After he prayed he went to the window to watch for his prayer to be answered. Soon he delightfully exclaimed, "Mother, here come the wood." It was a load so large it had to be drawn by four horses. The Lord had led Deacon Peyton and his dear wife to meet this need.

As previously noted Pastor Taylor was constantly trying to supplement their meager income. He taught school in the Staunton Academy and later in a private school for boys he held in his home. Then he sought to write some books. He supplemented his scant income by writing a series of children's books called: *The Oakland Stories* and two boys' books, *Roger Bernard* and *Coster Grew*. Susan, on one occasion, answered her husband when he asked what he should try next to make some money to supplement their income. She asked, "Why not try for the five hundred dollar prize the Publication Society is offering. Did you not see the notice?" He had missed this possibility. It was from this discussion that *Walter Ennis* was written. This was a historical novel about the early

---

well, and that I can do all things through Christ that strengtheneth me. Are not His promises wide enough? The height and the length, the breadth and the depth thereof, no mortal man can fully measure or take in." *"Stonewall" Jackson's Wife and Daughter*, 495.

Baptists of Virginia, but it was based on facts in their history. Susan Taylor wrote the chapter on marriage. The book did not win the five hundred dollar prize, but it was purchased for a good price and had a wide circulation. Dr. John A. Broadus said in his review of *Walter Ennis*:

The faults and mistakes of some Baptists are not concealed and injustice to the persecuting Episcopalians is carefully avoided. The result is that we may read this record—for all the important facts are historical—with unalloyed satisfaction, thanking God that he raised up those often humble, but devout and zealous men, to plant firmly in Virginia the spiritual truths of the gospel, and to contend successfully, not for “religious toleration” but for *religious freedom*. The literary execution of the work is very good. Some of the scenes are depicted with a delicate grace that is admirable.

These books maintained a valued place in Sunday School literature of the Baptists of that era. Besides this book he wrote several able tracts on baptism. He saw the importance of Baptist polity and history as well as the primary role of Baptists in the fight for religious liberty.

During those days, he, along with the other pastors in Staunton, took turns preaching to the State Institution for the Deaf, Dumb and Blind. Pastor Taylor became quite gifted in sign language and often married couples without a single word being spoken. During this time Pastor Taylor resolved to start writing out his sermons. On Sunday afternoons he preached in the basement of the church to the colored people. He mentioned on one occasion to his brother that he had baptized six colored people.

The loss of baby Grace during the war was a very sad affair as previously noted. Sally was born November 6, 1863, but died of diphtheria on August 14, 1865. After this came the birth of Mary. This baby was very healthy and a joy to her father’s heart. He declared that the loss of Grace and Sally put him on “guard against an *idolatrous* love.”

George B. Taylor was constantly reading good books. Many of these are mentioned in his letters. For example, on February 10, 1867, to his brother he wrote, “I have been reading *Ecce Homo*. I find much in it to differ from, still I think it a book to do some minds great good.” On one occasion he traveled reading two books, *Bishop Meade’s Life* which disappointed him, and I. Taylor’s *Physical Theory of Another Life*. He was a habitual reader of good and not so good books, which were only discovered to him by the reading thereof.

During these trying times there were a couple of influential Baptist men who moved to Staunton and were an encouragement to Pastor Taylor. One was Dr. Barnas Sears, former president of Brown University, who had baptized Johann Gerhard Oncken, who was born in the German state of Oldenburg. Oncken became a famous missionary of the Baptist Missionary Society. Also, John Hart of the University of Virginia, who became a

great blessing to the Baptist cause. They were men of high Christian character and influence.

Pastor George B. Taylor received a letter from Hollins Institute which was a Baptist school. This letter informed him that he had received the appointment as agent and chaplain. This was the offer of a permanent position. He did not believe this was a fit for him although he did do some traveling in the interests of Hollins Institute.

Just as his father had been chaplain of the University of Virginia, so now the son is given the same opportunity. In 1869 he was called to the two-year chaplaincy of the University of Virginia. During his father's tenure these were only one year terms not two. Thus he had lived in Charlottesville as a lad, as a student, and now he would have an opportunity to be a preacher of the gospel there. He accepted the position much to the dismay of the congregation in Staunton; but they felt a sense of honor in his being thus honored. They determined to bring him back at the end of two years. However, the church called William Harrison Williams to be their pastor.<sup>2</sup> Pastor Taylor said, "I left a united and devoted church, who felt that the honor offered their pastor was in some sense their own."



## Southern Strength

Mark W. Evans

Past Chaplain-in-Chief

Benjamin Morgan Palmer, Confederate preacher and theologian, described the state of the country just prior to South Carolina's secession. On November 20, 1860, he declared in his Thanksgiving sermon: "It is not to be concealed that we are in the most fearful and perilous crisis which has occurred in our history as a nation. The cords which, during four-fifths of a century, have bound together this growing republic are now strained to their utmost tension: they just need the touch of fire to part asunder forever" [*Life and Letters of Benjamin M. Palmer*, p. 207]. The conflagration that followed brought 620,000 soldiers, Union and Confederate, to their graves. This number may be expanded by the many deaths of Southern citizens. Homes, farms, livestock, produce, public buildings, churches and even graves were pillaged and destroyed. The blood-bath was followed by Reconstruction, a military rule that robbed the Southland of what little wealth remained and harshly regulated a suffering population.

---

<sup>2</sup> William Harrison Williams (1840-1893) during the War Between the States had been a chaplain at Winder Hospital and Post Chaplain in Richmond. Williams was born in Richmond and was baptized by Basil Manly into the fellowship of the First Baptist Church of Richmond while a student in Richmond College from which he was awarded an M.A. degree. His seminary training at Southern Baptist Theological Seminary in Greenville, South Carolina was interrupted by the war. After the war he finished his theological studies there. He pastored First Baptist Church of Charleston, South Carolina, Staunton Baptist Church, Charlottesville Baptist Church among other ministries during those days.

Our relatives had incredible spiritual strength. The men in gray, poorly equipped, hungry and fatigued, chilled the hearts of their enemies with their rebel yell. Yet, they had another tactic that put fire into their own hearts. The late M. E. Bradford, Professor of English, University of Dallas, wrote in the *Southern Partisan Magazine* (1991, 4th quarter): "Instead of a battle cry, they raised a hymn, probably in minor key, one of the white spirituals preserved by the shape note singers, or music close akin.... We have many stories of such moments -- from the field at Franklin, from Sharpsburg, Bentonville and Cold Harbor; but most memorably from the first day at Shiloh where, in the last of many charges against Prentiss' brigade, several units under the command of John Breckenridge, weary and shattered by repeated encounters with the foe, were urged by a few of their officers to break out in the then familiar hymn, *We Shall March Away to Battle* and, picking up the tune, rose as a man to follow those officers toward their apotheosis [*ideal example*] in sheets of flame. In that moment, they personified the Confederate South at a level of experience and commitment which talk, constitutional punctillo [*minute detail*] and the rights of secession do not begin to explain -- at a level where it could not be defeated unless or until it willingly agreed to its own ruin and distortion [cited in *The Confederate Cause and the Conduct in the War Between States*, p. 237]. This strength comes from the Bible and is founded upon the fundamental teachings of Christianity.

Professor Bradford also recorded an incident given by Rev. A. M. Cherry of Georgia in May, 1864: "[T]he soldiers were called from their camps to meet the enemy in the vicinity of Oakton -- they literally went from the altar to their entrenchments -- from their knees to the battle with their foes -- still singing the songs of Zion and supplicating the throne of grace as they surrounded the fires of the bivouac, and waited the fire of the foe [*Ibid.*, p. 237].

Charles F. Pitts, in his excellent book, *Chaplains in Gray*, expressed this phenomenon well: "It has been said that there is nothing more ferocious than a band of brigands led by vicious cut-throats, except it be a company of Scottish Presbyterians rising from their knees in prayer to do battle with the firm conviction that what they are about to do is the will of God [p.21].

The difference between North and South went deeper than issues of State's Rights, Constitutional freedom and presidential tyranny. The apostasy embedded in Northern philosophy and religion was well known to the Christian South. Preachers and theologians wrote against it and condemned it. With burning hearts they refused to depart from the Scriptures. The Lord was pleased to bless their preaching to the salvation of tens of thousands of the men in gray. They fought because they believed it was their duty before God to defend their homes, lands and sovereign states. Their unseen strength was from a clear conscience and a soul right with God.

Palmer wrote: "To the South the high position is assigned of defending, before all nations, the cause of all religion and of all truth. In this trust, we are resisting the power which wars against all constitutions and laws and compacts, against Sabbaths and

sanctuaries, against the family, the State and the Church; which blasphemously invades the prerogatives of God, and rebukes the Most High for errors in His administration; which if it cannot snatch the reign of empire from His grasp, will lay the universe in ruins at His feet" [*Ibid.*, p. 213].

Today we are reaping the harvest of unbelief sowed by over a hundred fifty years of departure from God's Word. Many of our ancestors lived by the Book and found peace in their horrendous storms. We have the same privilege. Our heritage is one of virtue and Christian principle. May the Lord help us to read our Bibles, and may the Holy Spirit seal its truths to our souls.



## 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 sermon was first preached in Charleston in 1865. Dr. Girardeau constantly used its main thoughts in his preaching.

### **UNBELIEF IN CHRIST THE GREATEST OF SINS**

John xvi: 9 "Of sin, because they believe not on me."

In the affecting valedictory discourse which the Savior delivered to His disciples, immediately before His last passion, He assures them that it was expedient that He should leave them. The reason which He assigned was that if He did not go away the Comforter would not come to them, but if He departed He would send Him unto them. In the wonderful economy of redemption, the Scriptures inform us that each person in

the Godhead discharges a peculiar function. As it was the office of the Father to conceive the plan of salvation, and to commission the Son to fulfill it by His atoning sufferings on earth and His intercessions in heaven, so it is the province of the Spirit to apply the benefits which Christ purchased for His people by His blood. But in order that that blessed Agent should come upon this gracious and salutary mission, it was necessary that the Savior, after having offered Himself as an expiatory sacrifice, should, as the High Priest of His elect people, ascend into the heavens, and by presenting the memorials of His death, and pressing His sacerdotal pleas, should actually obtain the saving offices of the Holy Ghost. Thus securing them He imparts, from His mediatorial throne, the spirit of all grace to convince the world of sin, of righteousness and of judgment. The text gives us the statement of Christ as to the mode by which the Holy Spirit would convince men of sin. "He will reprove," or convince, "the world of sin, because they believe not on Me." It is obvious that our Savior regarded unbelief in Himself as the greatest, the most comprehensive of all sins. According to this statement, unbelief in Christ is an epitome, a recapitulation of all conceivable forms of sin. In convincing the world of unbelief in Him, the Holy Spirit would convince them of all sin. As in the gospel, faith, in consequence of its relation to Christ, is treated as the occasion of all the other Christian virtues, so unbelief, from its opposition to Him, is considered as the occasion of all the other sins. And as faith in Christ is enjoined as the first great duty to be discharged by the sinner, unbelief in Him is pronounced to be the capital sin to which his attention is to be first directed, and which is chiefly to be repented of and forsaken.

Unbelief is a condition of the heart which renders the sinner unwilling to receive Christ as a Savior, and is indicated in the specific acts of the will by which, in that capacity. He is rejected. The judgment of unbelievers as to the criminality of this sin is different from that which the Savior enounces in the text. In the attempts which they sometimes make at repentance or reformation, so far from being regarded as the most monstrous of all sins, it is apt to be considered as less aggravated than their other offences. These efforts must end in vanity. They begin in error, and must terminate in failure. It will be my purpose to show that unbelief is the greatest of all sins, and in doing so to induce you, my friends, to seek that grace by which you may be convinced of its enormity and to embrace Jesus Christ as He is freely offered to you in the gospel.

I. Unbelief in Christ, it may be remarked in the first place, is the greatest of sins, because it comprehends all other sins in itself, and is a deliberate approval and justification of them. This is evident from the consideration that the scheme of redemption through Christ furnishes the means, and the only means, by which the guilt of sin may be pardoned and its power destroyed; and unbelief in the Savior is a willful rejection of these means. The very purpose for which the plan of salvation was instituted, and the mission of the Son of God was undertaken, was that the works of the Devil might be destroyed and the dominion of sin be broken. Previously to the incarnation of the Redeemer, the announcement was made, through an angelic ministry, that He should be

called Jesus, for He should save His people from their sins. The whole scheme of redemption contemplates the deliverance of sinners from the condemning sentence of the violated law, the destruction of the influence of sin within them, and their restoration to the image of God, which consists in knowledge, righteousness and true holiness. Of this scheme, and of the accomplishment of the wise, beneficent and merciful ends which it proposes, unbelief in Christ is the open and defiant resistance. So far as it goes, it would destroy the plan and defeat its ends. It is as if the unbeliever should say: I am aware that the gospel affords the means by which I may repair the injury done the divine name and government, secure the pardon of my guilt, and render acceptable service to God, but I am unwilling to subserve these purposes, and prefer to continue in that condition in which, so far as I am concerned, they will certainly fail of attainment. Let us look at the enormous turpitude of such a position.

It is not difficult to show that unbelief in Christ includes and ratifies the guilt of original sin. The sin by which man at first rebelled against God, broke his covenant with Him, trampled underfoot His law, and spurned the rich and innumerable tokens of His love will be admitted to have been one characterized by the most flagrant criminality. Endowed with all the furniture and adornments of a holy nature, in sympathy by the very conditions of his being with the perfections and government of His divine Maker, possessed of a strength, graciously imparted, amply sufficient to enable him to keep the divine commands, eminently favored in having the field of temptation and the term of his trial limited by the arrangements of the covenant, and living in a state of happiness in which nothing of enjoyment was left him to desire, under a rule which was not only righteous and equitable, but kindly and parental, what shadow of excuse can be furnished for the gigantic crime of his rebellion? In the face of the most extraordinary advantages accruing from a course of obedience, of the most urgent reasons for refusing to disobey, and of the most solemn and impressive engagements by which a voluntary agent could be bound, at the very first proposal of the tempter, he discredited the divine testimony, snapped the bonds of his own plighted faith, flouted the amazing goodness of God, contemned the law before which angels bow, and with a haste, a hardihood and an audacity almost inconceivable under the circumstances, rushed into the crime of foul and undisguised revolt against his Maker, his Benefactor, and his Friend. By the terms of the covenant, which Adam thus inexcusably broke, he stood under its provisions as the head and representative of the race which was destined to spring from his loins. Had he refrained from sinning during the limited period of probation graciously assigned him, his obedience, through the channel of federal representation, would have been derived to his posterity, and they, in consequence of the imputation to them of that obedience, would have been justified, that is to say, they would have been established in holiness and happiness and everlastingly secured against the contingency of a fall. But by the terms of the same covenant, as he sinned, the guilt of his first transgression is, through the channel of federal representation, derived to them, and, in consequence of its imputation to them,

they are justly regarded as implicated in his sin and exposed to the penalty which its commission entailed. We, then, my brethren, are involved in the guilt of that stupendous crime by which the race first shook off the government of God, and plunged into a career of disobedience. There is now, however, furnished us in the mercy of God the means by which we may be relieved from this intolerable guilt, and enabled to repair the injury occasioned by it to the law and government of God. The incarnate Son of God, as the second Adam, represents sinners under the provisions of a new and gracious covenant. In pursuance of its arrangements He undertakes, as the representative of the guilty, to render a perfect obedience to the law which they violated, and in His expiatory sufferings and death, to assume and exhaust the curse which it inflicts. This He did, and as He was a being of infinite dignity, his vicarious obedience magnifies the law and affords satisfactory reparation to the claims of the outraged government of God. Through the channel of the federal representation the obedience of Christ is derived to all who believe in Him, that is, to all who accept Him as a Savior and cordially and penitently rely upon Him. His perfect righteousness is imputed to the believing sinner, and characterizes him in all his personal relations to God. It is obvious, consequently, that He who believes in Christ is discharged from the guilt of original sin, and through his great representative, offers to the nature, the law, and the government of God the satisfaction which they imperatively require. The obedience of Christ neutralizes the guilt of Adam. As our birth into this world places us under subjection of Adam's guilt, faith puts us in possession of Christ's righteousness. Here, then, we have furnished us in the gospel the means, the only means, by which we can avert the consequences of our implication in the guilt of original sin, and undo the damage which through it we have done. Faith renders this means available to us. It is mercifully offered to the acceptance of our faith. He, therefore, who refuses to believe in Christ, deliberately declines the use of this means, and formally ratifies upon his soul the guilt of Adam's sin. Dreadful as it is, he accepts it as his own. For he who may be delivered from guilt, however derived, and refuses to do so, binds, by his own act, that guilt upon himself.

The unbeliever in Christ, it may be remarked in the next place, refuses to accept the removal of his guilt as a condition of rendering acceptable service to God, and, therefore, approves and sanctions a disability which keeps him in the uninterrupted commission of sin. By the term guilt is to be understood subjection to the penalty of the broken law, and exposure to the consequences which it imposes. Now, it is plainly impossible that a guilty person can render an obedience which shall be acceptable to God. All his efforts at holiness of life must be abortive. It is a contradiction to suppose that one can suffer the curse of God's law and at the same time sustain relations or produce an obedience which He will approve. Communion with God is the spiritual life of the soul. "His favor is life." And as guilt supposes the destruction of intercourse with God, it is a proof that spiritual life no longer exists. It will require no discussion to show that where there is no spiritual life there can be no spiritual acts. The apostle tells us that conscience in its natural and guilty condition is able only to produce dead works—

works which, though they may be materially good, spring from no principle of spiritual life, are performed by persons spiritually dead and wrought with no spiritual end in view. They are dead as to the source in which they originate, dead as to the agent who discharges them, and dead as to the end which they contemplate. The sinner, therefore, in his natural, unbelieving state, lies under the sentence of the law which makes it simply impossible that either his person or his works should be accepted. He cannot be condemned and accepted at one and the same time. And his conscience, though through fear it may be religiously stimulated, only goads him to the performance of duties which are intrinsically worthless.

This view of the sinner's disability is enhanced, too, by the consideration plainly presented in the Scriptures that a filial spirit is absolutely necessary to acceptable obedience. The temper of a condemned criminal and that of an affectionate child cannot coincide in the same heart. It is only they who are led by the Spirit of God that are the sons of God, and "if any man have not the Spirit of Christ he is none of His." Let it be observed that it is the office of faith, and of faith alone, to remove this disability, which disqualifies the sinner from entering at all upon the acceptable service of God. The believer in Christ is discharged from the sentence of the law, which cripples his soul and holds him in bondage. His guilt is washed away in the blood of Jesus applied to him through faith. The blood of Christ purges his conscience from dead works to serve the living God. And the Spirit of Christ, applying that blood, generates in him the filial temper which prompts him to the performance of duty not as a criminal or a slave, but as an adopted and beloved child. Now, as unbelief refuses to accept the atonement of Christ, and the grace of the spirit which was acquired by His blood, it deliberately rejects the only means by which the sinner can become reconciled to God and be relieved from the disability to serve Him entailed by the penalty of the law. The unbeliever voluntarily imprisons himself in a condition in which it is impossible for him to render to God a free and acceptable obedience. He rejects the means of deliverance, prefers to be incapacitated to serve God, and chooses to continue in the undisturbed commission of his sins.

The same line of argument tends to show the heinousness of the sin of unbelief in Christ as it implies an endorsement of all the actual transgressions of which the sinner may be guilty. If God has provided the means by which we may resist and overcome our sins, then surely a rejection of those means involves a justification of our iniquities. These means have been furnished and unbelief rejects them. It is faith in the blood of Christ and in the grace of the Spirit which enables us to obtain the victory over our sins. The saints who have already reached the heavenly world, we are taught, overcame Satan by the blood of the Lamb and the word of their testimony. Unbelief discards the blood of Christ, the only effectual weapon with which we are able to foil the attempts and resist the assaults of the adversary of souls. Faith is the victory that overcometh the world. Unbelief succumbs to the world and leaves the soul the sport of its blandishments or the prey of its terrors. Faith receives the grace which is sufficient for us in every conflict

with temptation—the divine and efficacious principle which alone energizes the soul for the discharge of duty and the resistance of sin. Unbelief refuses to sue for this grace, and abandons the sinner to his native impotence and an unrestrained love of transgression. It is manifest, therefore, that every sin of which one may be guilty is endorsed and justified by unbelief. There is not a transgression which the sinner may have committed against the first or second table of the divine law which it does not practically sanction. It includes them all, and is chargeable with them all. The unbeliever might, by faith, repent of his past sins and successfully oppose those which might tempt him in the future, and he refuses to believe. He, therefore, tolerates and approves his sins. God abhors them, condemns them, and thunders against them the terrible sentence of His law. The unbeliever, in the face of this divine reprobation and in contempt of God's holiness and majesty, lays his hand upon them and coolly and deliberately endorses them. He puts bitter for sweet and sweet for bitter, and woe to those who do!

To this it must be added that unbelief in Christ not only involves an endorsement of crimes which have been actually committed, but of all the tendencies which are inherent in sin, and all the developments of which it is capable. The state of spiritual death is one in which, from the nature of the case, it is possible that the sinner should be guilty of any specific form of iniquity. His original righteousness is lost, and from the supposition the renewing grace of God's Spirit is not present. Essentially active as a moral agent, he must go on in the perpetration of transgression. Every sin, too, includes in itself the seeds of every other sin. No sin stands alone. It is generative and reproductive. A single breach of the divine law opens a gap through which an irruption may be made, and if not arrested, will inevitably be made upon every requirement which it contains. Although the remark of the Roman satirist may be conceded to be true, that "no man becomes thoroughly depraved all at once," and it may even be admitted that no one in the present life has fully developed the sinful principle within him, it is still not to be denied that there is in sin a fatal tendency to a steady and indefinite progression. In the world of lost spirits, where the restraints of society, themselves superinduced by the moulding influences of the gospel, the checks derived from the operation of one sinful motive or passion in antagonism to another, and the common influences of grace are all withdrawn, the sinner will rush forward in the development of sin with an advancement commensurate with the sweep of endless ages and a celerity only measured by the limitless capacities of the soul. To believe in Christ is to stop this tendency and turn it backwards. Faith receives the means, divinely provided, by which this fearful progress is arrested, and the soul is projected in an opposite direction—the eternal development of holiness. Unbelief in Christ involves the rejection of these means, and as it leaves the soul to the unimpeded growth of the principle of sin, furnishes a justification of all the terrible extremes to which that principle naturally and legitimately tends.

II. In the second place, it deserves to be considered that unbelief in Christ, regarded intrinsically and as to its own nature, is the most heinous and flagrant of all sins. It virtually comprehends in itself, as has been shown, all other sins, and it adds to the

fearful catalogue a special turpitude of its own which exceeds that of all others combined. Let us briefly examine it in this point of view:

It is a willful rejection of God's testimony and a deliberate falsification of God's word. The gospel is the divine testimony touching our condition of sin and ruin, and the means by which we may be delivered from it. In it God the Father solemnly testifies to us, by His own existence and by the awful sanctity of His majestic name, that as transgressors of His law we are doomed to perish, but that He has mercifully provided redemption for us through the mediation of His beloved Son. He testifies to us that, notwithstanding our inexcusable guilt. He "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." He testifies to us that "he that believeth on the Son hath everlasting life and shall not come into condemnation, but he that believeth not the Son hath not life, but the wrath of God abideth on him." "This is the record that God hath given to us eternal life, and this life is in His Son." When He introduced His incarnate Son into the world, He sent a deputation of angels, with anthems grander than the music of the spheres, to make the joyful announcement. At the public inauguration of the Savior into His earthly ministry He proclaimed in an audible testimony: "This is my beloved Son in whom I am well pleased." He repeated this testimony on the occasion of the transfiguration when the great Mediator, having conversed in reference to His approaching death with a delegation from heaven representing the law and the prophets of the old dispensation, arrayed Himself in robes of light and anticipated in the astonished view of His disciples the glory of His exaltation. And in raising Him from the dead the Father published to the universe an endorsement of His righteousness and a testimony to the acceptance of His mediatorial work. These solemn deliverances of God the Father unbelief in Christ deliberately rejects and treats with supreme contempt.

It discredits, moreover, the testimony of the Son. The brightness of His Father's glory, and the express image of His person, intimately acquainted by virtue of His nature with the eternal purposes of the Godhead, and explicitly charged with the proclamation of the scheme of redemption, the Son of God, as the commissioned revealer of His Father's will, comes into the world to testify that will concerning the salvation of men. Bearing credentials of His divine commission, attested by the most stupendous miracles. He testified that He came into the world to save sinners. Inviting, exhorting, entreating them to come to Him that they might have life. He continued for years to preach His own glorious gospel, and finally sealed His testimony with His blood. This testimony also unbelief treats with indifference or rejects with disdain.

It discards also the testimony of the Holy Ghost. It is a part of the office of the blessed Spirit, now that the Savior has ascended into heaven and has ceased His personal ministry on earth, to testify of Him in the hearts of men. He corroborates the utterances of the gospel by His own direct and powerful testimony to the minds and consciences of sinners. It is amazing with what patience, forbearance, and long suffering He follows them, notwithstanding their infatuated persistence in sin with this secret

testimony in regard to the way of salvation in Christ. One would be apt to suppose that, in view of this exceeding graciousness and tenderness combined with the awful sanctions which are thrown around His office and guard it from profane and blasphemous treatment. His testimony would at least be regarded with respect. But unbelief rejects it and tramples underfoot the veracity of the Holy Ghost.

Unbelief in Christ, therefore, is an impeachment of the truthfulness of the whole Godhead. It discredits the concurrent testimony of the Father, the Son, and the Holy Ghost, a testimony miraculously imparted, flaming on the pages of the sacred word, delivered in the preaching of the gospel and the administration of the sacraments, and urged upon our attention by the sweet, the persuasive, the powerful influences of divine grace.

It enhances our sense of the enormity of this crime when we reflect that while other sins are more immediately related to law, unbelief in Christ is peculiarly a sin against mercy, grace, and love. It is, of course, a transgression of law, but its chief aggravation lies in the fact that it is a contempt of the gospel. It is a deliberate and wanton insult to every person of the ever-blessed Godhead, as each is manifested to our guilty and dying race under relations the most gracious and aspects the most beneficent and endearing.

It is an insult to God the Father. Had He consigned the whole race of sinners to remediless destruction, the universe of holy beings would have unanimously glorified the justice of the sentence. His government furnished an awful precedent for such a course. He inflicted summary punishment upon the rebellious angels. When those sons of light resigned their censers of worship for the arms of revolt, and dashed themselves against His throne, He hurled against them the flaming bolts of insulted justice, drove them in terror from His presence, and consigned them to hell, there to expend their fury in the eternal roar of discordant spirits and the clank of everlasting chains. That dismal prison, the darkness of which is only illuminated by the glare of penal fires, will forever rear its gloomy walls as an awful monument of divine justice, an affecting memorial of the folly and danger of trifling with God's holiness, majesty and law. But in relation to the equally guilty race of human sinners, it pleased Him to take counsel of His love. Looking upon them in their sin and ruin He was touched with ineffable pity. His infinite mercy originated a wondrous plan of redemption, and His infinite wisdom adjusted and perfected its arrangements. He called and commissioned His only begotten Son to act as the substitute of sinners, and by suffering and dying in their place, to rescue them from their merited doom and render it consistent with His inviolable perfections to receive them again to His favor. Taking from His bosom His well-beloved upon whom He had from eternity poured out a love which only the infinite heart that experienced it could measure, He sent Him down to shame, reproach, and death that sinners might be saved. Yearning with boundless compassion towards His incarnate Son, as He struggled and fainted under the burden of His stupendous work. He still refused to interrupt the progress of the fearful drama. He heard Him, when in Gethsemane He

tremblingly took the cup of woe and pleaded that if possible it might pass from Him, and declined to withdraw that cup. He saw Him when a prisoner He stood at the bar of formalists and hypocrites amidst a tempest of false accusations, and did not vindicate Him. He listened to the shout of His countrymen at Pilate's judgment-seat: Crucify Him! Crucify Him! and did not dispatch legions of angels to sweep that mob from before His face. He beheld Him as bound at the whipping-post when he felt the blows of the Roman thong, and did not hasten to His relief. He hearkened to Him as crowned with a diadem of thorns, disfigured with blood and spittle, and nailed to the accursed tree. He cried: "My God, my God, why hast Thou forsaken Me?" and did not respond to that moving appeal; but as He had devoted Him to death as a sacrifice for sin, He continued to discharge upon Him a storm of wrath until His sacred life was quenched, and His amazing work was done. Such, my brethren, was the mercy of God the Father to our guilty and wretched race. It is enough to melt a heart of adamant; but unbelief, whether it spring from indifference or deliberate purpose, despises this matchless grace, scorns this unutterable gift, and, through the person of the crucified and rejected Savior, offers a wanton insult to the eternal Father's love.

Unbelief is also an insult to God the Holy Spirit. It involves a contemptuous rejection of His gracious offices. Acting in His sovereign capacity, and yet commissioned by the Father and the Son, He mercifully undertakes the work of applying to the hearts of sinners the benefits of redemption which Jesus purchased with His blood. In the prosecution of this saving office, He enlightens their ignorance, convinces them of their sin and danger, discloses to them their need of a Savior, and with infinite tenderness and an almost exhaustless compassion, though often resisted and often grieved, He affectionately urges upon them the necessity of fleeing the wrath to come, and of betaking themselves to Christ as the only refuge of their souls. Representing the absent Savior, He portrays to sinners His loveliness and glory. His sufficiency for their wants, and His perfect willingness to save them. Taking up the gracious invitations of the Lord Jesus, He repeats them to their souls with a melting pathos and an importunate urgency; and seizing them by the hand, as it were. He sweetly offers to conduct them to the Lamb of God who taketh away the sin of the world. The ambassador of the Godhead He comes to them with divine overtures of reconciliation and presses upon them their acceptance, while the day of grace and the opportunities of mercy are extended. This exalted and beneficent minister of grace, invested with the credentials of a divine commission, surrounded by sanctions peculiarly awful and bearing with him the precious blood of atonement, unbelief contemptuously rejects. Disdaining His glorious person, slighting His dreadful sovereignty, scorning His unspeakable love, turning with cold indifference from His pathetic solicitations, and thrusting aside His outstretched hand, unbelief offers to the eternal Spirit of God an insult which, if persisted in by the sinner, were worse than a mill-stone hanged about his neck and dragging him down to fathomless abysses.

Finally, the worst feature of this monstrous sin is its insulting rejection of the blessed Son of God. The Father sent the Son, and the Spirit represents Him; but it was the Son Himself who came to earth to suffer, bleed, and die for men. Called of His Father to undertake the mediatorial work He cheerfully accepted the extraordinary vocation, and in order to achieve the salvation of sinners, stripped Himself of His glory and hastened down into a valley of humiliation which He bedewed with His tears, and moistened with His blood. For sinners He consented to be born of a woman, to be made under the law, and to assume its awful curse. For them He took a sorrow which attended Him as a familiar acquaintance and a reproach which broke His heart. For them He underwent poverty, toil, privation, and fatigue, and bore a ceaseless tempest of misrepresentation, hate, and scorn. For sinners He endured the temptations of the wilderness, the anguish of Gethsemane, and the persecutions of the Sanhedrim. For them He encountered the combined opposition of king, governor and priest, the mingled rage of Jew and Gentile, the malice of His countrymen, and the desertion of His friends. For their sakes He consented to be beaten, scourged and spitted on, and for them, finally, He experienced the agony, the shame, and the wrath of the cross. In that crown of thorns, those lacerated limbs, that mangled body, that pale yet gory visage, those streaming wounds, those deep-drawn groans and trickling tears, is most affectingly attested His mercy and compassion for dying men. And for them an exquisite torture, unseen and unheard by sense, wrung the soul of the expiring Savior as He sunk under the tremendous penalty of the law, the weight of imputed guilt, and the pressure of infinite wrath. All this the merciful Redeemer suffered for sinners. And yet, unbelief, as it attaches no importance to the work which He discharged, and the miseries He endured, offers a deliberate insult to the crucified Son of God. The unbeliever takes his stand with the multitude who mocked His dying anguish and sympathizes with them. To him the death of Jesus is but the dissolution of an ordinary man, or what it seemed to the eye of sense, that of a condemned malefactor. To him it has no spiritual import. Passing by the awful spectacle, and wagging his head in indifference, he profanely tramples underfoot the blood of God's eternal Son. And it deserves to be seriously pondered that as sin was the occasion of the Savior's death, and unbelief is an endorsement and justification of sin, it constitutes the unbeliever in Christ a virtual partaker in the tremendous crime of the crucifixion; and that if he continue in unbelief and dies under its guilt, he passes to God's flaming bar with the blood of God's Son upon his soul. And if "he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God and hath counted the blood of the covenant wherewith He was sanctified an unholy thing, and hath done despite unto the Spirit of grace? . . . It is a fearful thing to fall into the hands of the living God."





## Book Review

### *Grace Abounding to the Chief of Sinners*

From *The Whole Works of John Bunyan*, 3 volumes, (George Offor Edition) Banner of Truth Trust, 1991, hardback

Reviewed by **H. Rondel Rumburg**

John Bunyan's writings were favorites among the Southern – Confederate people through the ages. For example: *Bunyan's Practical Works*, a day after being placed in the library that was established for recovering Confederate soldiers in Staunton, Virginia, checked out nine volumes of Bunyan's writings. His tracts were in great demand in the Confederate Army. His "Come and Welcome to Jesus Christ" was one of the favorites.

John Bunyan (1628-1688) was a celebrated English Baptist minister during the Puritan era and author of *Pilgrim's Progress* (1678), the most famous allegory in the English language. He was born November 1628, in Elstow, near Bedford, England. Bunyan was a greatly used minister of the gospel of the Lord Jesus Christ. The greatly learned and most famous theologian in England of that time was John Owen who said that he would trade all of his learning to be able to preach like that tinker. *Pilgrim's Progress* has been called the book that was the most characteristic expression of the Puritan religious experience. Another great allegory of his was titled *The Holy War* (1682).

Bunyan spent twelve years in prison for preaching the gospel. This was where many of his famous writings were penned. He suffered as a minister of the gospel but remained faithful to his Lord though it cost him and his family dearly.

*Grace Abounding to the Chief of Sinners; or, A Brief and Faithful Relation of the Exceeding Mercy of God in Christ to His Poor Servant, John Bunyan* is in the first volume of the Works of Bunyan. This small book was first published in London, England in 1666. However, this book on the spiritual journey of Bunyan has been published in many individual forms. The reader can find free electronic copies to read if desired.

In *Grace Abounding to the Chief of Sinners* Bunyan gives his personal testimony about how he was brought to Christ for salvation. Within this wonderful account of God working in one whom He had set His heart upon gives a glorious view of the work of grace. Under a subtitle of "His conversion and painful exercises of mind, previous to his joining the church at Bedford," one reads:

But upon a day, the good providence of God did cast me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion, but now I may say, I heard, but I understood not; for they were far above, out of my reach, for their talk

was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good.

And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned among their neighbours (Nu 23:9). At this I felt my own heart began to shake, as mistrusting my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, etc.

Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one. Therefore I should often make it my business to be going again and again into the company of these poor people, for I could not stay away; and the more I went amongst them, the more I did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was; the one was a great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my mind to a continual meditating on it, and on all other good things which at any time I heard or read of.

Here we see Bunyan's concern of soul and as you read *Grace Abounding* you see how God brought Bunyan to salvation. This book has proven a blessing to this reviewer and thousands of others.



[We must remember who we are and what we must be about:](#)

The SCV Challenge by Lt. Gen. S. D. Lee

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

\*\*\*\*\*

**Chaplain's Handbook**

*Sesquicentennial Edition*

Sons of Confederate Veterans

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

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

The retail price is being kept to a minimum of \$12, which is very low for a hardback quality publication. Contact SCV headquarters or [biblicallandsouthernstudies.com](http://biblicallandsouthernstudies.com) for a copy.

