

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

Anno Domini 2019

July

Issue No. 163



"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

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

PO Box 472
Spout Spring, Virginia 24593
E-mail: hrrumburg41@gmail.com
ConfederateChaplain.com

Assistant Editor: Past Chaplain-in-Chief Mark Evans

20 Sharon Drive,

Greenville, SC 29607
E-mail: markwevans@bellsouth.net

Quote from a Confederate Chaplain

“A poor, sick soldier, fifty-four years of age was deeply affected by my visit to his couch and exclaimed, ‘Thank God, a minister has come to pray with me.’ Oh, I assure you that to go to these sick men and to read to them the promises of the Gospel, and to invoke upon them the blessing of God, is the next thing to a visit of an angel. It relieves them from the sad gloom of the sick-room, and sends sunshine into their sorrowing hearts—the sunshine of heaven.”

Chaplain J. C. Clopton
25th Alabama Regiment



Editorial

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

The world in which we live as the descendents of Confederate soldiers is far different from the one that they experienced after the war. There was no multiculturalism or cultural diversity or social justice hermeneutic.

Diversity is Antibiblical

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor. 6:17).

This text is not a suggestion, but it is a command of the Lord with a promise that the Lord will be a Father to His own, and they shall be His children. On what authority is this promise made? This is the Word of “the Lord Almighty.” Our authority is God! Our God is the maker of heaven and earth; He is the only provider of eternal salvation for His people. This is the God before whom all shall stand in the final judgment.

What is diversity? The definition of this word has mushroomed beyond its denotation to extreme connotations. One of the internet definitions given by those holding diversity is, “The short answer for the question ‘what is diversity’ can be best defined as – ‘diversity and inclusive practice includes gender, religions, race, age, disability, linguistic differences, socio-economic status, and cultural background.’ Likewise, the brief answer for ‘what is inclusion’ could be best described as ‘Inclusive practice is known to be attitudes, approaches, and strategies taken to make sure that

students are not excluded from the learning environment because of their differences.” They should have put a codicil here: “with the exception of true Christianity.” Purdue University Global said that cultural diversity is what most people think of when there is a contemporary use of the word. “Culture is the lens with which we evaluate everything around us; we evaluate what is proper or improper, normal or abnormal, through our culture. If we are immersed in a culture that is unlike our own we may experience culture shock and become disoriented when we come into contact with a fundamentally different culture. People naturally use their own culture as the standard to judge other cultures; however, passing judgment could reach a level where people begin to discriminate against others whose “ways of being” are different than their own—essentially, we tend to fear that which we do not understand.”

Many reading that article would have the warm fuzzies and a euphoric sensation by what had previously been declared. Herein I have included both denotations and connotations of “diversity” from the people who embrace this practice. Those embracing such a view would be inclusive of fake Christians, agnostics, atheists, humanists, socialists, sex perverts, and any number of other groups that enter the game of “I’m ok, you’re ok.”

Under why cultural diversity is a “good thing” is the statement, “Culture is the lens with which we evaluate everything around us; we evaluate what is proper or improper, normal or abnormal, through our culture.” This means that whatever a culture dictates as the norm is accepted as good, so as a culture declines, so does the moral, or should I say the immoral, standard of decline. Now there is a consensus that almost any moral behavior is acceptable, and because a woman is female she should be allowed to murder any baby she conceives. Then there are those who come to believe that the chronically ill and elderly are too much of a burden on society and should be euthanized for the sake of the whole. The declaration that “culture is the lens” should tell the true child of God all he needs to know. What is meant by a true child of God? He or she is one who has been regenerated by the Holy Spirit and redeemed through the blood of Christ. Culture is *not the lens* with which we evaluate everything around us. Our God has provided in His inspired Word the absolutes which should guide our lives and give us the perfect information to evaluate what is proper or improper, normal or abnormal. And God’s perfect absolute will is the criteria of the final judgment. No! a culture given over to the wiles of the devil and the wicked behavior of his children are not the standards for God’s children or those whom He created. “If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:3-4).

True Christians cannot believe in the equality of religions without denying Christ. To put Christ on the same level with the false gods of other religions is to reject Christ

and denigrate His perfect character and absolute sovereignty. I once heard an evangelist say in essence, “I would die for the Satanist to practice his religion.” Such a statement accommodates evil, compromises the supremacy of God, undermines the nature of God’s Word, and is an affront to God and His revealed will for all earthly beings. We believe that in Christ alone is eternal salvation and that all workers of iniquity will be turned into hell. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). How declarative and unambiguous the Word of God is on this issue. The God of the Bible in the first commandment declared, “Thou shalt have no other gods before me” (Ex. 20:3). There are no options. For God to be God to us we must submit to Him from the heart alone. The first commandment has to do with “who is absolute power and authority. If God is number one then He is sovereign and all legitimate power is grounded in Him who is the omnipotent One. The first commandment has to do with God being the only object of true worship. John Trapp reminded us, “In this first commandment the keeping of all the other nine is commanded.” Man cannot serve two masters. Only one can be number one. Even if all people believed in the existence of God that would not be sufficient, for the demons or devils believe and tremble. Our Saviour said, “He that is not with me is against me” (Matt. 12:30). There is just one true and living God who gave His inspired authoritative Word of God—the Bible; there is only one way of salvation, and that is through Christ; there is only one truth of salvation, and that is through Christ; and there is only form of spiritual life, and that is in Christ (John 14:6).

Diversity as a concept is destructive to society and is the enemy of Christ and the Christian faith. Just look at the public prayers at national events. What do I mean? The present culture says we must be generic because of diversity, therefore public prayers must not be concluded in Jesus’ name! People should be able to submit the name of their own god in such prayers. Why is it wrong to pray in Jesus’ name? That would be offensive to someone, but the Lord is not under consideration. Jesus Christ the Lord is off limits. Thus prayers are in a form which God would not answer because they are not in Jesus’ name (John 16:23-24; 14:6, 13-14; Col. 3:17). Such prayers are agnostic, for they are merely for the cant (insincere pious or moral talk that is hypocritical). This form of diversity will not work with the Lord. Diversity offends the Lord God Almighty; it either ignores Him or seeks to reject Him as Sovereign.

Diversity is a compromising of God’s eternal and unchangeable truth as revealed in the inspired Word of God. Diversity allows for no true differences. Diversity is dictatorial under the guise of being open to all views. Diversity by being all inclusive (except for the true things of the God of the Bible) destroys differences instead of recognizing them as it says. Diversity does not allow for the freedom to differ. Diversity says you cannot refuse, if you are a Christian, to perform services that are against the God and His divine Word. Diversity rules out any who are diverse from their view of

diversity. Cultural diversity is a bad thing and not a good thing. Cultural diversity depends for its existence on the compromise of truth and the rejection of God's absolutes. Diversity is opposed to true absolutes.

The position presented herein may be considered as radical in the light of this compromising and God dishonoring age. Some are quite conflicted when they are presented with the perspective of the truth of the almighty holy God who rules heaven and earth; He is the authority who will ultimately judge every human being finally by His inspired Word—"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Please consider ConfederateChaplain.com



This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on *To Shirley with Love* and *Judging*. Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part XI*. Assistant editor, Mark Evans, has written an article entitled "*If God Be for Us.*" Please find in this issue **God Makes No Mistakes: Mary Anna Jackson**, by John and Katie Huffman. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard, preached by Rev. John L. Girardeau, which is titled **The Office of Works of Charity in the Last Judgment**. Our **Book Review** by your editor is on the book, *From Grace to Glory: A Present Day Journey Through John Bunyan's Pilgrim's Progress*, by Carolyn Staley.

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, To Shirley with Love, *Dr. W. Herman White*
- *Chaplain George Boardman Taylor, Part XI, *Dr. H. Rondel Rumburg*

*"If God Be for Us," *Rev. Mark Evans*

*God Makes No Mistakes: Mary Anna Jackson, *John and Katie Huffman*

*A Confederate Sermon, *Rev. John L. Girardeau*

*Book Review: *From Grace to Glory*



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 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 I say thank you for your prayers for Shirley's serious health issues and now myself in this time of losing the love of my life. Special thanks also to Dr. Ron Rumburg and Mark Evans for getting the word out for your prayers. Shirley counted them both as special friends, and I am so glad that Mark Evans was able to be at her memorial service. And in tribute to Shirley's memory I am attaching two poems I wrote, one to her, and the other about what she was to me. Hopefully Brother Ron will find a place to put them.

YOU WERE MY WORLD

Shirley Jean Wall White

June 19, 1935 to May 21, 2019

I would not have missed you being my wife for the world,
And I would not have missed loving you for the world.
Each day just seeing your face with that beautiful smile,
Shirley, you truly did make my life with you worth while.
Your love sent me into an awesome magical beautiful whirl,
And I would not have missed it for the world.

Married June 20, 1953

Written on our marriage anniversary June 20, 2019

Rev. Dr. W. Herman White

God blessed me to share her love as my beautiful wife for 65 years, 11 months, 14 hours, 2 minutes, and 2 seconds.

FOR SHIRLEY J. WHITE ON MOTHER'S DAY

May 12, 2002

To my beautiful wife that is the joy of my life, the young thing that left her mother, and came over to my house to live!

**There is a saying that roses are red, and violets are blue,
I say there is that which is more beautiful, and that beauty is you!
Whether it is symmetry of form, beauty of countenance, or spiritual grace,
There is no one in the whole wide world that could put you in second place.**

**A beautiful mother that was loving and kind to our daughter Kim,
She lived a holy life for Jesus so through her life she could see Him.
Shirley taught her the principles by which she a young lady could be,
And always lived them before her for a show and tell to see.**

**A gracious, patient, and loving example of what a godly wife should be,
An example that any woman can follow, and forever in Heaven be.
This lady is my lover, friend, confidant, and wife that I love,
And without a doubt she is God's gift to me from above.**

Judging

Mathew Chapter 7

We live in a climate today in which there are those that try to control everything that has to do with one expressing their views about most any subject. This is especially true about the truth of God's word and everything Confederate. They use abject fear to keep their opponents from speaking out against their agenda. Although you and I are the tangible objects of their hateful vomiting of invectives, in reality their war is against the true and the living God, and the Son of God. In this country, and the church world also, if we dare make judgments about sinful actions then we are called "mean spirited, divisive, judgmental, and hate filled." But one cannot be faithful to God and not make judgments; for we must judge words and deeds by the word of God. For God's word is the plumb line that must be used to judge whether something, or someone, is right or wrong. Jesus said, "I am the Son of God." In this country, and the church world also, if we dare make judgments about sinful actions then we are called "mean spirited, divisive, judgmental, and hate filled." But one cannot be faithful to God and not make judgments; for we must judge words and deeds by the word of God. For God's word is the plumb line that must be used to judge whether something, or someone, is right or wrong. Jesus said, "Judge righteous judgment." The word of God shines the light on the matter and exposes it for what it is, right or wrong.

To those who lament that the Bible says one is not supposed to judge, and they quickly pick Matthew 7:1 to prove it, they do err not knowing the Scriptures, or are intentionally taking them out of context to try to keep their wrong actions from being scrutinized. To briefly show how they are in error, let us consider three points, (there could be more).

First, they take this verse completely out of the context in which Jesus is speaking; for verse 5 very plainly tells us of whom He was speaking. Jesus, in verses 1 to 5, simply is explaining to these “hypocrites” that they had no right to judge others, and why this was the case. In simple language Jesus tells them that they must first get themselves right with God, and then they would be in a position to speak to their fellow man about his need to get right with God. Simply put, the individual who is living in sin is in no position to judge his fellow man for doing the same thing.

Secondly, God’s church could not carry out its mission if it did not judge. The church at Corinth was reprovved for not having judged and excommunicated a man guilty of sexual sins. Sadly today that person could be a leader in most churches, because they have rejected God’s word, shut Jesus out, and substituted their humanist standards.

Thirdly, they will lament that no one knows what is in the heart of a person, which is contrary to Jesus’ words about this. For as Jesus warned about those wolves that would try to get us to believe that they were sheep, He tells us that “by their fruits you shall know them” (Matt. 7:20). In several books of the New Testament we are given lists of the fruit of darkness. Just a few of these are: Adultery, fornication, homosexuality, murder, unbelieving, sorceries, covetousness, liars, drunkards, and witchcraft. There are many more given, and God’s word says that those who are guilty of such “shall not inherit the kingdom of God” (I Cor. 6:9 & Gal. 5:21). Why is this so? Because this is the fruit of what is in their heart, and Jesus said a good tree does not bear evil fruit. He also said, “For out of the abundance of the heart the mouth speaketh” (Matt. 12:34b).

For the most part the church world has forsaken the standard of God’s unchanging word, and shut the Lord out. Why have they done such a thing? They believe that their words and plans are better, so they do not need the Lord. They try to justify their rebellion by calling it being positive, progressive, and moderate. Isaiah called these kinds of preachers “dumb dogs that won’t bark.” This happens because very few in the pulpits of today were called by God. They seek to please people instead of God, so they tell them what they want to hear instead of what God says they need to hear. Too many go to church to be entertained or to hear their sins excused instead of reprovved. This is totally different from the faithful preachers of the Confederacy, who preached the unadulterated gospel of Jesus Christ. They sought to please God rather than man. Jesus said, “Why call ye me Lord, Lord, and do not that which I say?” (Luke 6:46), and

“Not every one that sayeth to me , Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). If we use the word of God we will make righteous judgments as Jesus said, and we will accomplish His purpose always.

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 XI

After Appomattox Court House Revisiting the Homeland

Although Dr. George B. Taylor once said, after his return to Italy from the two year chaplaincy at the University of Virginia, that he thought he would live out the rest of his life in Italy. However, when the opportunity presented itself to see family, children and grandchild back in America, he was persuaded. This return visit was intended to be short. The return began the summer of 1895 as he and Mary headed out to sea.

Travel went well on this trip until he visited his son in Appomattox, Virginia. Here Dr. Taylor was thrown from a buggy and received serious head wounds which precluded his quick return to Italy. His wounds had scarcely healed when he attended the Baptist General Association in Petersburg. Here, Dr. W. H. Whitsitt, the president of Southern Baptist Theological Seminary, invited him to come to Louisville and address the theological students. Dr. Taylor used his scared up appearance and feebleness to cast an

aura of humor over the student body. There was a specific place he wanted to visit in Louisville, and that was Cave Hill Cemetery where his friend Dr. John A. Broadus had been buried. President Whitsitt drove him out to visit his friend's grave. Whitsitt, upon referring to this incident, later related that while standing beside the grave Dr. Taylor, who looked as if he was not far from his own grave, remarked with alacrity and hope, "Well, I am not thinking about dying, but about living and working." His oldest son said this was characteristic for "his spirit was brave and young in all his many bodily ailments, and to the very end of his life."

Spotswood Taylor, M.D., his youngest son, was a physician and wrote of the injury sustained in Appomattox. His comments related to how his father respected physicians and the science connected with medicine. He said that his father had a deep interest in physiology and always had an appetite for the new findings in science. Dr. Spotswood Taylor wrote of his father:

He insisted on my learning to look at each case from the standpoint of the patient. He early impressed upon me the importance of hygiene and dietetics, and urged me to keep in sight the idiosyncrasies of the individual, rightly putting them ahead of drugs and stereotyped rules in healing the sick.

During these days travelling in the South Dr. Taylor wrote the following words on October 23, 1895,

Hardly was it begun [his journey] when I met two old friends, [James] Murray, formerly pastor of the Presbyterian Church in Greenville, Va., and [Richard] McIlwaine, with whom I was at the University of Virginia, and who was converted during a revival there....¹ He was Corresponding Secretary of their Foreign Mission Board, and is now president of Hampden-Sidney. Murray is pastor of the College Church, and is a singularly genial and catholic-spirited fellow—at least that is the impression he has always made on me. McIlwaine invited me to Hampden-Sidney.... The table fare is delicious, and my appetite fine with equivalent digestion.... Yesterday Brethren [D. B.] Strouse and [George Jonadab] Hobday called, and in the P.M. the latter sent his carriage, and I went to the Orphanage [Baptist Orphanage in

¹ Richard M'Ilwaine described this in *Memories of Three Score Years and Ten*, "The truth was presented in simplicity and fullness. Much good was accomplished in the upbuilding of Christians and the salvation of sinners. My recollection is that about sixty students [of the University of Virginia] made a confession of faith and united with their several churches, of whom a dozen or more afterwards became ministers of the gospel, and that one of the older professors not long afterwards came out and took his place among Christ's people. Among the students of the institution who were specially active and useful at this time were A. E. Dickenson, for many years connected with *The Religious Herald*, Richmond; George B. Taylor, the veteran missionary in Rome, Italy; John B. Shearer, professor of Bible Studies and Emeritus President of Davidson College, N. C.; James W. Bones, in business in Atlanta, Ga.; and the late William Dinwiddie, pastor in Alexandria, Va. There were many more whom I cannot recall." 92

Salem] and spoke three or four minutes on “Hands” to the children who seem of a higher order than are generally found in such institutions.... I expect to visit the College [Roanoke College] to-day or to-morrow.... At this point a long visit from Professor [Charles L.] Cocke of Hollins [College].... I was glad to meet him, as he is an old friend. He gave me a cordial invitation.

Writing to his brother James, from Appomattox County, he described his visit to Hebron Baptist Church. He was picked up in an open carriage and was driven eight miles through what Dr. Taylor called, “lovely forests ... really refreshing after the heat of the train.” He preached there on Saturday in the morning and a short sermon in the evening. Then on the Lord’s Day he addressed the Sunday School on “Boys and Girls in Italy,” and next he spoke for an hour on “Italy and the Italian Mission.” He described those in attendance as an attentive and crowded congregation. He made a request in his letter, “I hope, Brother James, you will pray for me that my every spiritual need may be supplied, and that I may have all needed endowment for the work to which God has called me.”

Next he was off to Richmond where he stayed in the home of his brother-in-law Dr. A. E. Dickinson. Here he was stricken with severe illness. He wrote his daughter Susy on November 24, 1895, that he was feeling very weak and poorly after his attack. Some brother from the Baptist Foreign Mission Board called on him and he went down to meet them and he said that he “enjoyed their somewhat prolonged call.” Then he was visited by Dr. R. J. Willingham and Dr. W. W. Landrum and they were very jolly visitors. That evening Dr. Taylor had a lengthy conversation with Professor Alvah Hovey. He was sorry that he had missed President F. W. Boatwright and William Thomas who came to visit during the time he was in a feverish sleep.

Once his health returned enough to travel, Dr. Taylor and Mary headed to New York where they boarded the *Kaiser Wilhelm II* and sailed for Naples.

Return to the Italian Baptist Mission

After their return, Dr. Taylor was again occupied with the Lord’s work in Italy, though he was not back to Rome as yet. He and Mary were in Naples which they among others considered a beautiful place. He wrote his brother Charles E. Taylor, who was a fellow minister of the gospel and President of Wake Forest College, on May 16, 1896, from Naples relating that he was away from home though “busy with books and pen, am at times a bit lonely.” “A bit lonely,” surely this was because he was not now surrounded by family and friends as he was in the South. Now his time was taken up with reading, writing and in the afternoon climbing the hills. His health was improving as he spent some time lingering by the seaside, hiking or sitting outside a café with a cup of black coffee and the morning paper. This was a time of rest as well as work. The past three nights he had attended services and spoke in their new mission *locale* which just opened.

In this letter to Charles he encouraged his brother to prepare the biography on the missionary Rev. Matthew Tyson Yates. One argument was that there are too few good Christian biographies. Yates spent thirty–seven years as a missionary in China. Their father, Dr. James B. Taylor, was the Secretary of the Foreign Mission Board when Yates was sent out. George told Charles, “I like the plan of letting a man tell his own story. *Per contra*, I like as well, many cases, biographies done in the style of the *English Men of Letters*. Life is short.” The book was written and published in 1898 by the Sunday School Board of the Southern Baptist Convention. It bore this title, *The Story of Yates the Missionary, as told in his Letters and Reminiscences*. Dr. Charles E. Taylor in setting the scene of the 1830s in the book made a very important time distinction:

The prevalent type of religion in Baptist churches [then] ... was in some respects, widely different from that which prevails now. There have been great gains. There have also been serious losses. There was then comparatively little aggressiveness. But there were deep convictions. More stress was laid upon experimental religion. This was conceived by many to be possible only to an adult believer. While children were instructed in Bible truth, their conversion was usually not expected. The piety of those times was tinged with asceticism. Not only dancing, but all games, sports, and amusements were frowned upon. The tendency now is to overmuch frivolity.

The fathers were steadfast in the faith, and laid great stress on soundness in doctrine. Their piety, however, made but slight demands on their time, their purses, or their activities. There is now more of knowledge and refinement in the pulpit. Then there was more of unction and pathos. Stronger emphasis than at present was laid on “the five points” of Calvinism. It was freely urged that if God called a man to preach, there was no need for human interference in interpreting or insisting upon the call. Hence little encouragement was given to the younger members by the older as to the exercise of their gifts in public....

Mission work was a major part of the Taylor family. Carrying the good news of the atonement of Christ for the salvation of His people was the work of the ministry and especially their ministry.

The Taylor’s were “book hounds” and knew what made for good biographies. George Boardman Taylor’s life was as an ambassador of Christ. He was a habitual student of the Bible and good books that were exegetical, theological, historical, philosophical, scientific and especially biographical. He read hundreds of biographies.

After having taken a long trip for the mission he wrote to his daughter Mary from Messina, May 22, 1896, and referred to the Berti family, and the members whom he had baptized and the sad fact that there was no local church in Messina. To Mary he observed, “I believe this Berti family makes a continual propaganda of the gospel.” Dr.

Taylor had been reluctant to press for the baptism of Anita Berti, but she seemed to press the point. So he spoke to her more thoroughly about her faith and stated that if she still desired it and her mother and Teresa approved, to come to him at 10:00 o'clock A.M. The three came and he immersed Anita and conducted a short service in the parlor. In describing this trip in general he reminisced:

I have seldom taken so long a trip, at once so pleasant, with so unbroken health and so full of work and of encouragement in regard to our churches. The country was lovely, the weather (generally) fine, and many were the interviews and conversations, interesting at the time, and destined, I trust with God's blessing, to bear precious fruit. I seemed to get into the spirit of travel, the world seemed beautiful; it was a sort of relaxation from the desk and the pen, and altogether, though glad to get back to sweet home, and my dear Mary, I feel that the trip did me good, and it is remembered with pleasure.... I was fifteen hours on steamer, second class, to Messina. It was a big thing bound for Bombay, and many of the sailors and others were dark skinned, and dressed in white clothes, scanty and thin, so as to reveal their lithe figures. On board was a clerical party of several nationalities bound for the scene of war in Abyssinia, and great was the *reclaim* in the R. C. papers, and great the demonstration on their departure from Naples. One of them, a Capuchin [Franciscan friar], tried to convert me, and professed to be horror struck at my state, but I routed him with a single text: "He that believeth on the Son hath eternal life."

Many were the trips to various places in Italy where the gospel had been effectual in planting local churches. Such work went on and on for Dr. Taylor. Sometimes the elements were difficult as he described on another occasion, "we footed it over a rough mountain way, through mud and water regardless, for some three-quarters of an hour to Castellato, our destination." At the end of this climb he met with a small congregation but "impressive" as he described them. There was a similar trip to Venice. Referring to the food there he wrote to his son George that he was reminded of his recent visit to Appomattox, "The old Virginia food of the inn was so delicious—its waffles and fried chicken and milk, and so many other toothsome things." He referenced the great kindness of his son's congregation that touched his heart.

Some of the missionary journeys in Italy were not as fruitful and some were not as encouraging, but Dr. Taylor seemed to be able to enjoy the beauty in spite of his suffering. He so disciplined himself as to get the most out of the least. He said, "I have learned to maintain a certain tranquility of spirit, which is restful, or at least in the minimum degree exhaustive, even to the body." Writing on November 12, 1896, from Genoa:

Waiting here half sick for my train it is a pleasure to pen you a poor line.... Yesterday from ten in the morning to dusk, I rode through an enchanted region—the Western Riviera—from Cannes, in France, to this place, the sea on one side, mountains, terraced vineyards, gardens with olives, palms, pines and cedars and flowers everywhere on the other side, and, above, the loveliest sky. But for the first part of the way I was nauseated and later weak in consequence.... Last night I suffered, and feel little refreshed this morning, and poorly fitted for a long journey. But I have learned to maintain a certain tranquility of spirit, which is restful, or at least in the minimum degree exhaustive, even to the body.... Two days ago I was in fine spirits, and being in France, I concocted a French postal to Mary for her amusement. I read that language with sufficient ease to read aught that interests me. The landlord at Cannes lent me a French book in which I became so much interested that I am taking it along, with his permission, to finish, and return by post....

It would not be possible to give coverage of the massive amount of letters from his pen or to enumerate his many thousands of miles of missionary journeys in Italy. There is enough to sample that have already been referenced. Also, it should be noted that there was opposition to the Baptist work in Italy from the state church to other denominational missions. Though there was opposition to Baptists, Dr. Taylor tried to be a good representative and maintain a good relationship with the later group and for the most part it worked. After a few years he became highly respected.

A common scenario found in the letters was such things as, “I was not in the best trim for preaching Sunday, and yesterday succumbed and went to bed, and this morning they have brought me quinine, honey, etc.” “Sunday I baptized” and he would include the number of persons. On one occasion a promising work was started when a change came over the people because clerical preachers exhorted them, “Say with me, O people, Death to the Protestants!” Opposition, ill health, overwork and many other things could not keep him down for long.

Dr. Taylor also kept up with the issues touching the cause of Christ at home. He discussed with his brother Charles, via mail *The Whitsitt Controversy*. Dr. William H. Whitsitt, the longtime professor of church history at Southern Baptist Theological Seminary and its third president, after years of research in The British Museum in London concluded that certain English Anabaptists adopted immersion for baptism and thus became Baptists around the year 1641. He began formulating arguments from primary sources to support his view. He had, in essence, identified the Baptist origin with the recovery of immersion by believers in England in the seventeenth century. Baptist brothers who held to the Landmark view contended that there is an unbroken succession of Baptists that can be traced back through the centuries to the New

Testament Age. The two views on the origin of Baptists were in conflict, and this became known as the Whitsitt Controversy. Whitsitt was blamed with betraying Baptist's into the hands of their pedobaptist enemies. A denominational civil war broke out in the Baptist Associations, Baptist papers and conventions. The result was Whitsitt's resignation from the presidency and professorship of the seminary in 1899. Thus, Dr. Taylor wrote his brother Charles, president of Wake Forest College, on April 20, 1899. Here is a portion of that letter:

There is a matter in our mission which has been, and still is, causing me constant solicitude, and calling forth my best thinking and planning, and driving me to the throne of grace. As there are always such matters in this work, does it not seem strange that I should bother myself with affairs at home? Yet, so it is, for the mind of man has a wide sweep and the Christian heart must be interested in all that relates to the cause of Christ the world over, and I have pondered no little over the state of our Southern Zion, it seeming to me that a grave crisis is at hand, and that there is danger, no matter how the Whitsitt case may be decided.

Dr. Taylor's mission correspondence has been mentioned. Also, included in this was his handling of the mission's finances which included sending the support funds for seventeen evangelists in various parts of Italy. He was continuously supplying articles for magazines such as *Foreign Mission Journal*, *Seminary Magazine* and other periodicals. He meticulously prepared annual reports to the Baptist Foreign Mission Board and the Southern Baptist Convention. His responsibilities increased in 1899 when the work of the English Baptist Missionary Society in southern Italy was put in his care, as they concentrated on northern Italy. He wrote:

I dare not refuse what God in His Providence laid upon us, and I dare not cast off on account of expense. He will provide for it through you, my brethren, who, led of Him, originated this mission and sent me out as your representative. No doubt this work will yet go forward and extend itself; it must, or else contract and recede. Do you ask for greater results? The results achieved are perhaps more important than might at first seem.

This consolidation of mission work brought with it problems that needed to be overcome by the grace of God. For example, the three congregations in Naples needed to be gathered into one congregation which brought issues because of the different understandings. By this time the Italian Mission had been operating for around thirty years. Under the blessings of God using Dr. George Boardman Taylor there were now twenty-four churches, with a membership of six-hundred-twenty-four baptized believers living at that time, many others during the years had gone to be with the Lord. Some of those converted under the mission had emigrated bearing the precious seed to North

Africa, Austria, Switzerland, France and both Americas received the evangelical and Baptist influences from the mission. Dr. Taylor had made a Biblical stand for immersion and restricted communion until there was respect among other denominations.

Dr. Taylor had suggested to the Southern Baptist Foreign Mission Board the need for and the advisability of establishing a Baptist Theological School in Rome. The resolution for such a school was presented to the Southern Baptist Convention at Hot Springs in 1900 by Dr. G. A. Lofton. A committee was appointed to report to the convention the following year regarding the feasibility of the founding of such an institution in Rome. The committee report was in favor of the establishment of such a school. The plan was approved by Dr. Taylor as the head of the Italian Mission.

The success of the plan was evident when two ministers of Christ were sent. There was a description given of two brethren, who had been appointed by the Foreign Mission Board, arriving. The two men were Dr. Dexter G. Wittingham and Rev. C. J. F. Anderson. Dr. Taylor explained:

We have now in our home Dr. Whittinghill, the new missionary. I like him and trust he will do an excellent work. He has come out specially with reference to the Baptist Theological School which we hope in a year or so to establish in Rome. The thing will not be absolutely decided until the meeting of the Southern Baptist Convention in New Orleans next May, but is already morally certain. Yesterday we had to dine with him, Mr. and Mrs. Anderson, and Signor Paschetto. We seemed quite a Baptist family.

Dr. Taylor, seeing this as a prospective boon to the work of Christ in Italy, took intense interest in this project. He wrote one of his sons that they hoped to open the new Theological School in Rome the first of November, although there were difficulties to be negotiated ahead.

His interest in family was a constant concern. He wrote to his grandson, George Cabell Taylor, on June 16, 1901. Perhaps we may learn more about his grandfatherly heart when we consider it.

It is a great pleasure to receive to-day your letter of the 5th instant, telling that you had received a medal for improvement in writing. You certainly have improved wonderfully.... I trust, my dear boy, you will one day be a *writer* in another and higher sense. I am very proud of your medal and of you, and I thank God for all your gifts and advantages. I have some more books for you, but will wait till you can read well. It is a good thing that the school is over now, and that you can spend many hours out of doors, walking, riding, working. But you ought to study a little every day. I want you to learn by heart some of the best hymns—your father will select

them for you—and some of the great chapters and passages in the Bible, e.g., learn the first Psalm, the nineteenth and the twenty-third; also the twenty-fifth chapter of Matthew, and the nineteenth chapter of John....

His youngest son Spotswood was engaged to be married. The marriage ceremony was scheduled to take place in Yokohama, Japan. The reason for the unusual wedding destination was that Spotswood was a surgeon in the United States Navy and he was presently stationed in Japan. The bride to be was Miss Louise Draper of Holyoke, MA. Dr. Taylor also was encouraged to think that after 1902 he would be relieved of his administrative work, which was something he enjoyed. His usefulness would be extended, he thought, to increase other tasks: “I believe I would be useful in teaching, preaching and preparing needed books and tracts, were my life spared.” Thinking ahead about this change he also noted that he would be willing to go home if the Foreign Mission Board so desired. Dr. Taylor had become deaf by this time in his life.

In August of 1902, Susy, his youngest daughter, was visiting relatives. It was the family of J. Appleton Wilson, Esq. at their summer home in the Blue Ridge Mountains of Virginia. She became severely ill. She was attended by a young physician by the name of Buckner of Baltimore. The condition of his child so far from him bore heavily on the heart of Dr. Taylor, “The thought of that dear child ill and suffering, and so far away, would be unbearable but for being able to commit her to the hands of our almighty and all merciful Father.” He reflected on aging during this time and how his life was touched by such events. He said, “I am conscious ... through the increasing sense of old age, and through so many pains and sicknesses, showing that little by little my Father is taking down the tabernacle in which I, my true self, have been dwelling now nearly seventy years, and I would fain believe that these experiences have been somewhat blessed to my soul.” He was grateful for his Virginia cousins Mary, Adelaide and Appleton for their loving kindness to his sweet Susy, the baby of the family.

Dr. Taylor and Dr. Whittinghill set out on a visit to Trieste, which in duration was forty days. They were visiting numerous churches in the area. As with so many of these journeys Dr. Taylor became quite ill. Finally reaching home, it was not anytime before he was on another journey with his new companion in the ministry. Whittinghill was a blessing to him in many regards.

He also had an enjoyable visit from Dr. E. C. Dargan, former professor of homiletics and ecclesiological history at the Southern Baptist Theological Seminary in Louisville, but now pastor First Baptist Church in Macon, Georgia. Dr. Dargan’s wife and two sons were also there. Dr. Dargan was a prolific author and a very gifted scholar.

Dr. Taylor took a very active part in the new Theological School. He was busy writing and teaching a course in Systematic Theology. One session he wrote about 170 pages on the being and attributes of God, the Bible, the Trinity, Creation, Providence, human nature, the fall of man, sin in relation to Adam. The next session he began with

the person of Christ. His desire was to then deal with the Atonement and Last Things. His theological writing was described as:

... a modest but clear and concise manual in Italian on Systematic Theology. The chapter on baptism was considered particularly good, and was republished separately by the ministers of the Southern branch of the Italian evangelists as the best possible statement of the question. In the early years of his life in Italy Dr. Taylor edited, with an Italian minister, an Italian monthly called *Il Semiatore* (*The Sower*), and later he united with the English Baptists to produce a weekly organ called *Il Testimonio* (*The Witness*), which is still published. He wrote frequently for both papers, as well as in English for *The Watchman*, *The Examiner*, *The Religious Herald*, *The Foreign Mission Journal*, and other publications. While striving to make each article a work of art, he tried no less to make them a true picture, and did much to arouse interest in the Italian work for which he had the affection consequent on personal sacrifice and devotion.

He taught at the theological school until his death. While teaching theology he confided that most of his reading had been theological. He stated, "I have now Hodge's three big volumes and the *De Civitate Dei* of St. Augustine." Writing Susy on December 10, 1902, he mentioned his health and teaching.

What a blessed thing it is that every morning we may begin life afresh. It is hard to keep well, specially when one is old, ... and yesterday was to me a day of deep discouragement, for I broke down in writing my lecture, and it seemed so poor I felt half ashamed to read it when the four students came, and it looked as if my brain meant to strike work once for all. But I mention this only to illustrate the blessedness of beginning a new life with each new day, for this morning I looked from my bed out upon the fair world and the bright sky, and decided not to give up, or, God helping me, retreat, till my work be done and the long resting time be reached.

Though at times wearied with suffering it appears that he responded with a new found optimism in the mornings. On January 9, 1903, he confided in his son George Braxton that he had met his class and was teaching them on Christ's Intercessory Work. At this point he said, "I have now completed over 200 pages ... but more closely written, on Systematic Theology." He explained that in dealing with the work of Jesus Christ, "I am more and more leaving aside other books and going to that one which is the source of all theology worth the name."

In 1903 there was still travel, letter writing and other tasks that fit his usual mission work. His traveling companion for a while now had been Dexter Whittinghill, and thus his travels were not alone. He revised and rewrote for the press an address he had

previously given on “Religion in Families.” Dr. Taylor continued his study of French. Word came from the Baptist Foreign Mission Board that Dr. Taylor could come home at his own pleasure. He felt, however, that there were some issues relative to the mission work that precluded his leaving the field at that time. His theological lectures had reached the subject of Eschatology, and he believed that the course on theology would be completed by May 1, 1903. After this he wanted to leave as soon as possible, but thought it would be more probable that he would get away in June.

In April he was again laid aside in bed for eight days. He found it hard to keep up his courage with debilitating sickness. However, he was in the bed when he finished writing his last lecture of the theological course he had been teaching. He noted that there remained a need for a satisfactory Systematic Theology to be written. He referred to his course on theology:

If my labor ever makes a *book*, I trust it will be readable and read outside the small Italian theological student body.... Since I began this I have delivered my last lecture as above, with some farewell words, speaking continuously for about two and one-half hours.

The important course of theology was finished, and the proper time had arrived for his return home.



“If God Be for Us”

Mark W. Evans

Past Chaplain-in-Chief

John L. Girardeau served as chaplain of the 23rd Regiment, South Carolina Volunteers. He entered into the struggle with a clear conscience and endured hardships and dangers with his military congregation. His service began in the summer of 1861 and continued until he was captured a few months before the end of war. Contrary to civilized rules of war, the Northern invader imprisoned the non-combatant preacher and waited until well after the surrender to release him.

In June of 1862, the chaplain revealed his Christian character following the Battle of Secessionville, James Island, SC. A participant in the battle, R. E. Seabrook, wrote: "As we approached the rear of the work, the first thing that attracted my attention was a large number -- fifty or more -- of mortally wounded and dying Federal soldiers, who had been collected and placed in the excavation behind the magazine. In the midst of these, on his knees, was Dr. Girardeau offering up an earnest and eloquent prayer for those dying soldiers, so lately the enemies of all he loved. I was so moved I forgot war and the dangers incident thereto. In view of the fact that Dr. Girardeau was an ardent, if

not bitter, advocate of Southern rights, this triumph of Christian virtue over human nature, this absolute forgiveness accorded to dying and no longer active enemies emphasized his God-like soul and brings out in radiant light the benediction of this true disciple of the Master." [George Blackburn, ed., *The Life and Work of John L. Girardeau*, 109.]

As the war approached an end, General Grant began his massive strangulation of the tattered defenders of Southern rights. Chaplain Girardeau lost no zeal. A soldier under his pastoral care, D. W. McLaurin, reported: "In the trenches for days, weeks, and months, Dr. Girardeau was always with the soldiers, bearing their privations and undergoing the same hardships with them, always lending cheer to all with whom he came in contact. He held regular prayer meetings even under these trying conditions, and many times he came into the trenches and, gathering a little crowd around him, expounded the Scriptures and prayed with them. On these occasions, so close were the lines together, that our singing would attract the attention of the Union gunners and cause them to open fire on us." [Ibid., 118.]

On the retreat from Richmond, Chaplain Girardeau was captured and sent to Johnson's Island. The illegal invader ignored the civilized rules of war and incarcerated a chaplain strictly performing his ministerial duties. Yet, the harsh treatment only opened another door for Christ's servant. Instead of languishing in forced misery, he conducted seminary classes for ministerial students. Years later, when a vacancy arose at Columbia Theological Seminary, Columbia, SC, Girardeau was called to fill the chair of theology previously occupied by James H. Thornwell. Thomas H. Law, a contemporary, explained why the Southern Presbyterian Church relentlessly pursued Girardeau's acceptance: "Dr. Girardeau while held a prisoner on Johnson's Island so long, had taught a class of ministers and theological students with such marked ability and success that the report of this work had gone abroad throughout the Church, and the conviction that he had, in an eminent degree, the qualifications of mind and heart and person and culture to fill this chair and take up the work laid down by the illustrious Dr. Thornwell at his premature decease." [Ibid., 158.] The chaplain was not satisfied with teaching seminary courses, he must also preach the Gospel. D. W. McLaurin reported the impact of his preaching: "He preached very often in the prison. His platform was the center of a great circle from which the streets radiated to the various sections of the barracks. My cousin told me that when Dr. Girardeau preached, not only the circle, but the streets as far as he could be heard, were crowded with eager listeners. Confederates and Federal guards all mingled together, held by a common interest. He said many men dated their conversion from these services." [Ibid., p. 126.]

After his release from prison, Girardeau continued his pulpit ministry until he was called to be a seminary professor. While teaching, he entered a fierce battle against encroaching Darwinism arising within the faculty. By God's grace, he attained the

victory. On the occasion of the passing of Jefferson Davis, the spiritual warrior said: "All hail, undying King; enthroned on Zion's hill, conqueror of Herod and Pilate, of Jew and Gentile, of sin and satan, death and hell, triumphant recipient of the praises of angelic hosts, of the plaudits of the universe! We roll our interests for time and eternity upon Thy everlasting, almighty, invincible arms. None who confide in Thee are ever confounded. Blessed O Lord of armies, is the people, blessed is the man that trusteth in Thee!" [Ibid., 131.] "If God be for us, who can be against us" (Romans 8:31)



God Makes No Mistakes: Mary Anna Jackson

[From July of 2019 edition of *Mighty Men Herald – Virtuous Women Edition*]

John and Katie Huffman

The name of “Stonewall” Jackson is famous far and wide. Not as well known is the name of his wife, Mary Anna Jackson. In the years following the War Between the States, she and her daughter Julia were as famous and beloved as the military commander himself. But before the days of fame and publicity, Mary Anna was simply a dutiful daughter, a submissive wife, and a loving mother, though her life was marked with sorrow and loss.

Anna grew up on a plantation in North Carolina with her many brothers and sisters. Her father, Robert Morrison, was a pastor and a highly respected gentleman in the area, and her mother was a Godly and gracious woman. Their home, called “Cottage Home,” was a happy one, where the Bible was taught and lived. As respected as the Morrisons were in society, they considered themselves simple country people. They sought to be a blessing and encouragement to those in their community. Anna’s childhood was bright, and she spent many happy days at “Cottage Home.”

As Anna grew older, her responsibilities at home increased, her circle of friends widened, and her education was completed. Being the third daughter, she watched her two older sisters, Isabella and Harriet, get married. Then her younger sister, to whom she was very close, got married and moved away. To Anna, the loss of Eugenia’s companionship was a trial – they had been like twins, though two years apart in age.

Anna herself was still unmarried, and she had no prospects before her. Since three of her sisters were now gone, a greater load of responsibility in the household fell upon her. Anna did not complain, but wisely did what she knew to be God’s will – doing her duty. For the next three years, she busied herself in serving her family at “Cottage Home.”

One year before Eugenia’s marriage, Anna and Eugenia had gone to visit their older sister Isabella in Lexington, Virginia. Here she met Major Thomas Jackson for the first

time. He was a professor at Virginia Military Institute, and she already knew that he was engaged to be married. However, after fourteen months of marriage, Jackson's young wife died suddenly in childbirth. His kind friends grieved with him. As his heart healed, Jackson determined to seek the Lord's will for His life.

It was a great surprise when Jackson showed up at the Morrison's home with the intent of courting Anna. Her father and mother approved fully of Jackson, and his relationship with Anna ripened into engagement. They were married on July 16, 1857.

Thomas and Anna were happy and satisfied in their marriage. After their honeymoon in the Northern States, they settled into home life in Lexington. Their home was productive and orderly, as Thomas kept a consistent routine of family prayers, teaching at the Institute, gardening, and time with Anna. Anna would look back on her years in Lexington and write, "Here were spent my happiest days; and it is still to me the most sacred of all places, as here the mountains keep watch and guard around the home and the tombs of those who were dearest to me on earth."

During her marriage, Anna endured her first bitter sorrows. A baby girl, whom Anna called a "little bud of promise," entered the Jackson home, but only for a few short weeks before being "transplanted into heaven." The Jacksons mourned the loss of their little one, but cherished the hope of being reunited with her in Heaven. Thomas firmly believed in his favorite verse, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). From her husband, Anna was learning the valuable lesson of God's Providence.

Shortly after the loss of her baby, Anna's beloved sister Eugenia, who had been such a close companion to her, fell ill of typhoid fever. She died before Anna was able to be with her. Eugenia had left a grieving husband and two young children behind. Already touched by bereavement, this second loss was a heavy blow to Anna. Yet as she watched her husband's cheerful resignation, she was again exhorted to be patient in her sorrow.

The following months were healing ones for Anna. Another trip North was planned to restore Anna's health, and by the time they returned to Virginia, Anna's spirits were restored, and their home coming was a joyful one. Anna leaned heavily on her husband, encouraged by his loving and Godly character.

The next two and a half years would be the last that Thomas and Anna would spend together in Lexington, as the War loomed nearer and nearer. Anna was a faithful helper to her husband. She made sure things in the household ran smoothly while he was at work. She spent many evenings reading to Thomas, as he did not read by lamplight. She assisted him in his Sunday School class for black slaves, though many people were against this effort. In every way, she was his companion. Living under the influence of her husband, her own walk with the Lord was strengthened as he sought to guide her in God's Word.

The clouds of war were now threatening to break. It was a Sunday in April, 1861,

when Major Jackson was ordered to bring troops to Richmond to defend Virginia against invasion. For the last time, Thomas and Anna read the Bible together in their Lexington home. Thomas read 2 Corinthians 5: “For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” Kneeling in prayer, he committed himself and Anna to the care of their Heavenly Father.

The story of “Stonewall” Jackson during the War Between the States is well known: his bravery, his Godly character, his brilliant campaigns, and his death after being wounded by his own men. He had kept a steady correspondence with Anna, and she was enabled to visit him several times during the war. Anna had given birth to another daughter, Julia, during the war. Anna was at her husband’s bedside as he passed peacefully into the Lord’s presence.

Anna’s loss and sorrow at her husband’s death was great. He, on whom she depended so much for comfort and love, was no longer there to comfort her. She now faced the loneliness of widowhood, and her little baby was without a father. She was comforted by kind relatives, friends, and ministers, yet in the dark hours of the night she worked through her grief alone. She found refuge in her Heavenly Father. Even in this painful loss, she learned to patiently bear her affliction as sent by the Lord for her good, as her husband so often had done while he lived.

Joys and sorrows were mixed for Anna as the years rolled on. She lived on for more than fifty years after Jackson’s death, and saw many honors bestowed upon her late husband. She saw her daughter’s children and grandchildren. She saw her parents grow feeble and pass away, and all but one of her siblings died before her. Harder than all was her daughter Julia’s death at only twenty-six years old, which she described as her “crown of sorrows.”

Her trust in God’s will was simple and unchanging, as is seen in Anna’s own words: “My home and heart are very desolate, with my precious child gone, but God permitted all this overwhelming sorrow to come upon me, and I pray for submission and strength to bear it. If I ever reach heaven, I shall then know why so much chastening was portioned out to me; we can never understand on earth, but God makes no mistakes.”

During the final years of Anna’s life, she took great joy in her grandchildren. Her granddaughter, also named Julia, was very dear to her. When Julia bore her first daughter, Anna affectionately called her great-grandchild “our baby.”

Anna suffered with many health troubles, and for the last four months of her life, she could not leave her bed. Her granddaughter wrote of her, “During that time I never knew her to lose her brave spirit or to be impatient.” On the morning of March 24, 1915, a look of amazement spread across her face as she gazed upward, as if the glories of Heaven were being opened to her. Quietly, peacefully, she passed into the presence of her Lord. She has left for us an example of faithfulness and patience, and of trust in our

Lord who “makes no mistakes.”

Drawn from “Stonewall” Jackson’s Wife and Daughter by H. Rondel Rumburg and Life and Letters of “Stonewall” Jackson by Mary Anna Jackson



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 preached in the First Presbyterian Church, Columbia, S. C, on Sabbath night, January 29, 1882. It was prepared at the request of the Ladies' Benevolent Society, and was delivered in the interest of its work. This was the only occasion on which it was preached in exactly this form.

THE OFFICE OF WORKS OF CHARITY IN THE LAST JUDGMENT

Matt. XXV. 40. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

These words were spoken by Him who is the Prophet of the church and the light of the world. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high." But not only is information in regard to the judicial process of the last day communicated to us by one who is the accredited revealer of God's will, with the extraordinary credentials of His divine commission suspended around His person, but it is extended by one who is also constituted the final judge of the human race. "For the Father judgeth no man, but hath committed all judgment to the Son"; "and hath given Him authority to execute judgment also, because He is the son of man."

He will discharge the judicial function, who is a partaker of the nature which will be arraigned at the bar; who, having suffered humiliation, disgrace and death in the prosecution of His work as the Savior of men, will have His claims vindicated and His glory illustrated by presiding at the last assize; who, having, in accordance with the eternal counsels of the Godhead, conducted all of the previous stages of redemption, will perform the last, decisive act by which the economy of grace will be closed.

He, who promulgated the law on Mount Sinai, who expounded the law on the Mount of Beatitudes, who fulfilled the law on Mount Calvary, who administers the law on Mount Zion, and who will execute the law on the Mount of final judgment,—He it is, who lifts the awful curtain hanging between us and the everlasting future, and lets in light upon the throne of justice and the procedures of the day of doom. The Judge himself ascertains us beforehand of what we are to expect. It is a striking consideration, that the passage, from which the text is extracted, furnishes a particular account of the order and the steps which will obtain in the final trial that is to stamp the complexion of our destiny—the most minute description of the judicial process which is contained in the Bible. It deserves the most careful scrutiny, for it meets and satisfies the strong craving of our minds for knowledge of the future, and at the same time renders inexcusable our ignorance, of the manner in which we will be dealt with in the great judicial day.

Nor can it fail at once to arrest our attention, that the order which, as we are informed, will be pursued, is the inverse of that adopted in human courts; so far as their decisions are not merely grounded in the arbitrary will of an aristocratic despot. In them, in consequence of human ignorance, the testimony is first taken, in order that the innocence or guilt of the party at the bar may be collected from the investigation of the facts in the case, and then the sentence is pronounced. But in that final court, the Judge

will first pronounce the sentences, "Come, ye blessed," or "Depart, ye cursed," and then will Himself adduce the testimony which will manifest the justice of His decisions.

From the nature of the case, no one can be tried by his peers, for all will be equally impleaded before the bar—all will be on trial. Nor can it be requisite that a preliminary investigation of facts should be instituted, for, the Judge is alike omniscient and infinitely righteous. All the facts are perfectly known to Him, and the justice of the findings will be admitted and enforced by the consciousness of every individual at the bar. What there may be of momentary dissent or protest will instantly be dissipated by the incontrovertible testimony which the Judge Himself will proceed to adduce.

The passage before us, and concurrent utterances of the Word of God, assure us that men will be judged according to their works. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." It is of the very last consequence that just here we should make no mistake. Reason would convince us, and the Scriptures definitely declare, that no Transgressor of the divine law can be justified on the ground of his own works. "By the deeds of the law shall no flesh be justified." There has been but one doer of the law, in order to justification, Christ, as the divinely appointed substitute of sinners, has completely obeyed it both as to its precept and its penalty; and his vicarious righteousness, received by faith, constitutes the only ground of acceptance with God, either in this world or at the judgment-bar. When, therefore, the Bible asserts that men shall be judged according to their works the meaning is, not that they will be pronounced in the great day to be justified and acquitted on the ground of, or on account of, their works. The meaning is, that the works of the righteous will furnish the evidence that they are justified on the ground of, or on account of, Christ's merits; and that they possess a character, which makes them meet for the enjoyment of God's presence and the fellowship of heaven. The case of the unbelieving wicked is different. They will be condemned on the ground of their works, as not only intrinsically blameworthy, but as furnishing the evidence that they had rejected the merits of Christ as the ground of their acceptance, and that they possess a character which makes them deserving of banishment from the presence of God and from the glory of His power. They will be judged not only according to, but on account of, their works. I beseech you, brethren, to commit no blunder in this matter, for it must entail disastrous consequences upon your eternal interests.

The question now springs up and challenges attention. What sort of works are those which Christ tells us will afford the evidence of the justice of the judicial

sentences? The answer is, works of charity; and it is an answer which merits our maturest consideration.

Let us, first, notice the singularly conspicuous place which will be assigned to offices of charity in the inquisition of the last, great day. Turning to those on His right hand, the King will utter the thrilling words, "Come, ye blessed!" But why? What title have they to such a welcome? Does the King say, Ye were just, ye were true, ye were faithful, ye were temperate, ye were orthodox, ye adhered to my church in life, and ye died in its communion? No. All that may be involved in the character of those whom He will approve and receive amidst the solemnities of that day. But He does not say that He will signalize those traits. What will the King say to the righteous? Ye fed the hungry, ye gave drink to the thirsty, ye entertained the stranger, ye clothed the naked, ye visited the sick and those who were in prison. What a marvelous preeminence will be accorded to charity in the last day! Surely it cannot be that the other Christian graces are not worthy to be mentioned on that day, but it is that charity is more worthy of distinction than they. "And now," says the apostle Paul, "abideth faith, hope, charity, these three, but the greatest of these is charity." Great is faith. Is it not the grace which unites us to Christ as a Savior? Is it not the victory that overcometh the world? Did not the ancient heroes of Christ's cause on earth triumph by faith over every difficulty, and vanquish every foe? Did they not live by faith, and was it not by faith they died? Great is hope. Does it not sustain us under life's burdens, animate us for its conflicts, cheer us amidst its afflictions, comfort us as we walk through the valley of the death-shade, and make the darkness of the dying hour blush with the morning-light of heaven? Yea. Great is faith, and great is hope, but the distinction of charity is that it is greater even than they. Noble grace! It is the chief feature in that image of God which the divine Spirit stamps upon the regenerated soul. The very expression of unselfishness, it asks nothing and gives everything. The most useful of all the virtues, it leads its possessor to live for the good of others. It is emphatically the grace which contemplates the duties relating us to this present world of sin and wretchedness, while faith and hope are aspiring to the rewards of the future. It is content to hang upon a cross, while they are looking for a crown. Itself destined to chief honor in the day when the fire of an impartial judgment will try all pretensions to virtue, and calcine to ashes all the gauds and pomps of merely human and civil works, it is unconscious of its own value, and will be surprised at its recognition by the final judge. Entitled to the palm in the sisterhood of divine graces, it will modestly disown all claim to it, and shrink from its bestowal. Heavenly charity! its hand, which was opened to every plea of human want, will put back the amaranth of eternal honor which will be placed upon its head with the sanction of the Godhead, and amidst the thunders of angelic acclamations; while its human beneficiaries—the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned, now relieved from every earthly woe, stand ready to escort it to the gates of glory and welcome it to the abodes of

bliss. Such is the distinction that will be conferred upon this grace of Charity, which in itself gentle, humble, self-renouncing, will ultimately be crowned as the impersonation in human form of the genius of Christianity! Such the honor that will be, amidst the solemnities of the last judgment, bestowed upon this self-denying but sublime virtue, which brings our poor, imperfect nature into closest likeness to Him, who dwelt among men and shared their sorrows, who healed the sick and the crippled, the deaf, the dumb and the blind, who groaned in sympathy with the bereaved and wept with them over their dead, and who at last, although entitled to universal homage, laid down His life in agony and shame to redeem His enemies from sin and death and hell!

But we have only touched the skirts of this subject. We must, in the next place, inquire what is the nature of this charity, and what the character of these works which will receive mention so conspicuous in the day of final accounts. Let us not deceive ourselves. Men are cheated by the merely superficial and phenomenal circumstances of actions—their tinsel and paint and varnish, but the divine Judge, with his omniscient eye, looks down into the profound recesses of the soul in which lurk hidden from human inspection those springs of thought and feeling, those intentions, motives and governing principles, that impart a real and permanent value to our deeds. Many are the acts emblazoned with the beautiful name of charity which can lay but a hollow claim to the illustrious title; many the deeds of splendid beneficence that extort the encomiums of the world, but which will be reduced to nothing by the solvent of the last fire.

Here, however, we are obliged to distinguish. There is the distinction between an act as it appears to man, and as it appears to God; and there is the distinction between an act materially considered—that is, as to the thing itself which is done, and the same act formally considered—that is, as to the motive which led to its performance. Generally, that which alone appears to the eye of the human observer is the outward act itself. When we witness the performance of an act of charity, we see the material benefit which is conferred, the pecuniary alms, the food, the drink, the raiment, the visit to the sick and the imprisoned, the entertainment of the strangers; and we may be able to notice the joy of the beneficiary and the material relief he experiences. And with this we should ordinarily be satisfied. It is not our province to hunt for the latent motive, which lies back of the external act and veiled from our perception. It may be a good one, it may be a bad one, but we are neither qualified nor authorized to discharge the function of judges. In most cases, we ought to infer from the material goodness of the deed the worthiness of the motive which prompted it. But there may be cases, in which the informing motive emerges from latency, and is so obtrusively thrust upon our observation, that it is impossible that it should elude our knowledge. In such cases we are compelled to take the seat of the judge, and pronounce upon the formal value of the acts. If, for example, we see alms extended to the poor, manifestly for the purpose of

securing votes for office, or of eliciting applause from spectators, while we approve the material results of the benefaction, we are obliged to regard the act as possessed of no formal value as a fruit of principle and a test of character. On the contrary, contemplating it from the point of view of its internal relations, we are under the necessity of disapproving it. We feel that the outward and material benefit conferred, although it be good and deserving of applause, furnishes no evidence that the principle of charity exists as an element of character, and a spring of action.

Now, those instances, in which our knowledge is limited to the merely material and outward features of acts, afford no analogy whatever to the mode in which they are estimated by the divine judgment. "For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." He cannot be deceived as to the subtle relation which subsists between the outward action and the inward principle. To him there is no distinction, as with us, between the apparent and the real—the visible and the invisible. All is phenomenal and visible to his omniscient eye. The soul is more intimately known by Him than by its own consciousness. Its fundamental laws, its most secret thoughts, its most fugitive phases of feeling, are intuitively apprehended by Him whose knowledge has no limitations, but like His being is infinite. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." The morning sun does not as clearly reveal the features of a landscape which had been veiled by the darkness of night, as does the blazing light of God's face the obscurest emotions and purposes of the human heart.

But those cases, in which we at once possess a knowledge of outward acts and of the motives which inspired them, are a shadow—an imperfect illustration, of the mode in which the moral qualities of actions are weighed in the unerring balances of the divine judgment. It should, however, not be forgotten that, as to degree, God's knowledge is infinitely clearer than ours can be, and that as to mode, he is never dependent upon inference, as we often are, for insight into the secret condition of the creature. He gazes in one undivided intuition upon the material and the formal qualities of actions, upon the outward deed itself and the intention which impresses its moral type.

Let us now apply these distinctions to the office which, Christ tells us, will be discharged by works of charity in the Day of Judgment. Their material and outward qualities will be, as we have already seen, recognized and mentioned by the Judge—feeding the hungry, giving drink to the thirsty, lodging the stranger, clothing the naked, visiting the sick and prisoners. But this is by no means all. He will uncover and bring out into light and distinctly state the principle from which these acts proceeded, the motive which dictated them and fixed their moral value. Addressing the righteous He will say: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I

was in prison, and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Wonderful words! Let us pause and mark their significance. There are at least two things which they enforce upon our attention

In the first place, they shed the light of the last judgment upon the nature of that charity which the Judge himself will approve, and the kind of charitable offices which he will adduce as evidences of a justified state and a holy character. The charity which will pass inspection, and will play so distinguished a part in that judicial day, is not one which was a mere complement—a mechanically united bundle of outward acts of beneficence. It is a deep-seated principle of the soul, a permanent habitude, which expressed itself in benefactions to the poor. But what sort of principle? What kind of habitude? The answer is—and it is furnished by the Judge himself—love for Christ. It was for my sake ye did your charitable works; they sprang from the love ye bore for me. And, therefore, I cite them from my book of remembrance, to evidence and prove your possession of the principle of love to me. This, then, is the nature of that charity which will retain its name and read its title in the revealing light of the judgment-day: it is love for Christ, a principle, a grace, an all-informing motive, which originated, characterized and transfigured mere outward and material benefactions to the poor. But love to Christ will prove the existence of faith in Christ, for "faith worketh by love"; and faith in Christ will prove the possession of his righteousness, which is the sole ground of justification and acceptance with God. Still more, love to Christ proves the existence of love to God, and love to God is "the fulfilling of the law," and the fulfilling of the law proves the possession of the temper of universal obedience to all the divine requirements—a condition of the soul which renders it meet for the society of the Trinity, the fellowship of angels and "the inheritance of the saints in light." Grand sorities! beginning with offices of charity to the poor, and running back by an irrefragable chain of evidence, on the one hand, to a justified relation of the person to God, and, on the other, to a character of holiness which qualifies its possessors for endless communion with God and the blissful enjoyment of His presence.

It ought not to be supposed, that the words of the Judge impose the obligation of relieving only those who are followers of Christ and members of His body. We cannot know whether one who now makes no profession of faith in the Savior will not do it before he dies; nor can we be sure that all who bear the Christian name are really brethren of Christ. The great matter is, that we help them from the motive of love to Him. There is indeed a peculiar tie which binds us to the members of the family of God into which we trust we have been adopted by the love of the Father, the grace of the Son and the supernatural operation of the Holy Ghost. They are emphatically our brethren, our Father's children, to whom we are linked by a closer and a tenderer bond than that of blood. But while we are required by divine command and by the instinctive affections

of the renewed nature to do good, especially to them who are of the household of faith, we are also enjoined to communicate to the necessities of all men. That unhappily large community, whose name is the Poor, whose bill of rights is their wants, whose appeals are not to justice but to mercy, and whose ensigns are the famished body and the extended palm, belong peculiarly to no church or religion, no nation, tribe or tongue, but represent all shades of character, all forms of creed, all types of race. They are human. That validates their plea before a humanity whose kinship is stamped by a relation to one God, and the nexus of one bond of hope—the mediation of the man, Christ Jesus. The fact of need is what appeals to our sympathies; and in relieving it, whether found in the Christian or the infidel, the wicked or the good, we tread in the footsteps of Him who throughout a life of wondrous beneficence rejected no petition for help, and at the first keen accession of the pangs of crucifixion and the shame of a felon's death, poured our alike His prayers and blood for the inflictors of His woes. What is insisted on is, that it is the motive of love for Christ, which will impart real value to our works of charity in the day of final reckoning.

How do these words of Jesus, the appointed judge of mankind, fall like thunderbolts upon many of those pretending and ostentatious offices, which pass current in this sophisticated world under the charming guise of charity! God forbid, that we should disparage any beneficent deed by which a single human want is supplied, a single human ache is cured, a single human tear is wiped away! Let it be that its only value is the material relief it affords. The importance of that in a world of suffering like this cannot be exaggerated. The hungry, the thirsty, the stranger, the sick, the dying, are around us on every hand. The mournful procession has never gone by; its tread is ever in our ear. Were society to resolve itself into a vast eleemosynary institute in the effort to extinguish human woe, its united energies would not avail to make the poor man an unwonted spectacle, the sick bed a curiosity, and the grave a wonder. Poverty, disease and death are the inheritance of the race, and whatever may be the motive as it appears to omniscience, philanthropy hails every legitimate attempt to diminish the mass of wretchedness which rolls like a sea over the world. Let the generous and compassionate gratify the instincts of nature by extending material relief to the suffering and the needy. The more of this the better.

But let us not make the tremendous blunder of mistaking an ephemeral impulse for the heaven-born and undying principle of love; and by calling it charity, magnify its offices into a preparative for the trial of the last, great day. No act of charity, however laudable and splendid in the eyes of men, will have any significance in the final reckoning, if it sprang not from love to Christ. Nor can acts of beneficence which were incited by the motive of pride, or vain-glory, or the love of applause, constitute, in the Day of Judgment, evidences of a justified state or of meetness for the companionship of heaven. "Inasmuch"—the eternal judge will thunder—"inasmuch as ye did it not to one

of the least of these my brethren, ye did it not to me. And these shall go away into everlasting punishment."

One cannot forbear, in connection with this subject, to remark upon the folly of those philosophical writers on morals, who although they live under the conditioning influence of Christianity, yet, in their analyses of the great principle of benevolence, throw out of account the love of Christ as a controlling motive to action, and expel His name from their works. They seem to forget the gigantic fact of sin, and the consequent need of redemption; and perpetuate the stupendous fallacy of treating the case of man as though he were still standing in innocence. These philosophers appear to think that the dignity of their utterances would be lowered, and the classic polish of their pages be sullied, by an allusion to the crucified Nazarene. They forget that the mediation of Christ has impressed an all-pervading type upon the divine government of the world, which nothing but utter perversity of the heart can fail to recognize, or stark blindness of the intellect can refuse to see.

It has been said, with equal truth and beauty, that the great "name of God is very close to us." It is written as with the divine finger itself upon the nature within us and the nature without us. But, in itself, it is not a name which is a representative of hope, or an object of delightful contemplation, to a race which is conscious of sin and crime. As it stands indelibly recorded upon the foundation laws and beliefs of our souls, and proclaims itself in the penalties of conscience—fear, shame, remorse, despair; as it is spelled in the flaming characters of the heavens, or darkly frowns in their appalling omens; utters itself in the ghastly terrors of famine, pestilence and death which afflict the earth, and is heard in the crash of the thunder, the rumble of the earthquake and the roar of the storm, it is the symbol of retribution and the prophecy of doom. In our natural condition what are we, but a collection of criminals, marching under guard to the judgment-bar and the prison of hell? It is one of the most astounding facts in the history of our unhappy race, that the question of God's existence has ever been raised; and still more astounding is it, that, having been raised, it has given birth to a controversy scarcely surpassed in bulk by any other which has been waged upon a single subject. If sin had never occurred, Atheism would have been an impossibility. And could even now the idea of retributive justice be abstracted from the conception of God, the likelihood is that it would vanish from the field of speculation. It is a God of retributive justice, the registry of whose name the conscious transgressor would expunge from his own works, and whom he would thrust out, if he could, from his own habitation. As long as justice is recognized, the inseparable connection between guilt and punishment must be felt. And as long as that terror is experienced which drives the sinner from the presence of a divine Judge, all successful endeavors after obedience to God are hopelessly excluded. There can be no love to a Being whose justice is armed for our destruction, and without love to him there can be no worship which would be accepted,

no obedience which would be approved. Under such circumstances, of what avail are philosophical analyses of the principles or morals, or ethical digests of the rules of duty? They are prelections uttered in the lecture-room of the sepulchre, and addressed to the ears of the dead. Or if the intellectual and moral existence of the auditors be insisted on, they are arguments to the culprit why he should love the judge who sentences him, exhortations to him to obey the law which hangs him.

But the awful name of God is translated and interpreted to sinners by another name, which is the emblem of reconciliation and the pledge of love. Need it be mentioned? Is it not Jesus Christ? This is the name which indeed comes very close to the sinner, and close to him in ineffable tenderness and power. The mediation, the sufferings and death of Christ, have revolutionized our relations to God. The wonder is, that the name of the sinner's Savior is not seen to be inscribed on the heavens above, on the earth beneath, and on the profoundest principles of the human soul. The wonder is, that the man of science does not read it ciphered in starry letters upon the nocturnal sky, and chronicled in every element and force of the physical globe; and that the philosopher, bending the ear of consciousness to the phenomena of inward experience, does not hear it cried out from the lowest depths of his moral being. The wonder is, that he does not think as in the shadow of the Cross, and write as if his pen were dipped in atoning blood. The love of Christ is the expression of God's love to the guilty, and the responsive love which it evokes from the heart of the sinner, as it completes our reconciliation to God, and renders possible an acceptable obedience to His law. It becomes along with faith a root, and by itself, peculiar and distinguished in this regard, the very complement of all holy acts. The philosopher, who had contemptuously banished it from the category of moral virtues, will be dismayed to see it signally emphasized and magnificently crowned in that day when all human speculations, principles and actions will pass under searching and final review.

In the second place, these wonderful words of the Lord Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," enforce upon our attention His identification of himself with His poor and needy members on earth. This is almost incredible to us circumstanced as we now are. Even though we may have reason to feel that we have renounced every other ground of dependence, and have heartily embraced Christ, freely offered to us in the Gospel, as the only hope of our souls, it is a tax upon our faith to admit the oneness of so glorious a Savior with ourselves. It requires the assuming witness of His Spirit to scatter our doubts and convince us that He acknowledges us as His brethren, the adopted children of His Father, and joint-heirs with Him to all the riches of His Father's house, the boundless inheritance of God. Conscious of sin, of backsliding, of treachery, as we are, we are often ashamed to lift up our faces before Him, and would fain, like Peter under the remembrance of His fall, bow our heads and weep in the bitterness of our souls. We

feel that we are unworthy of a look of recognition, of a single token of His love, and are surprised, like the dejected and penitent apostle, when we receive some reassuring message from our risen Lord, which lifts us from dust and ashes and thrills us with gratitude and joy.

We limit the merits of Jesus' righteousness, we apply the poor measure of our sympathies to those which throb in a Savior's heart, we bound the fullness, and circumscribe the out-goings, of infinite love. Exalted as He now is, far above all principality and power and might and dominion, and every name that is named not only in this world, but in that which is to come. He identifies himself with the meanest of His people, and makes common cause with them as they wrestle with the world, the flesh and the Devil. From the throne of glory, as once He did from the mount of transfiguration. He comes down to the low plane of their conflicts, difficulties and woes, and takes their part and bears a hand with them in their hopeless struggle against odds. As old John Owen in effect says, He appears upon the scene, plants himself on their side, and challenges their adversaries with the demand, "What question ye with them?" Hands off! These are my brethren, these are my Father's children. I am their Savior and their Advocate. If ye have anything against them, deal with me; I am here to answer for them. What is done to them is done to me.

Nor is this all. He declares the wants of His brethren, of the least of His brethren, to be His wants. It is not only that He, the compassionate minister to the necessities of afflicted human beings during His sojourn with them in this vale of tears, still remembers and commiserates them, although He sits on the right hand of the Majesty on high and listens to the chorus of heaven as it rolls its billows of praise to His feet. We need not be surprised that the great heart which beat on earth with sympathy for human sufferers and broke at length in a sacrificial death for their redemption, is not alienated from them by the possession of heavenly glory and universal dominion, but unchanged and unchangeable pours out upon them its wealth of love and pity from the mediatorial throne. This does not put our faith to the strain; but this is not the whole case. The ascended and glorified Redeemer identifies himself with His poor brethren on earth. In all their affliction He is afflicted. "They fill up that which is behind of the afflictions of Christ" in their flesh. They are His exponents and representatives, in whom He still, so to speak, lingers in this world and walks among men, not now imparting blessings to the needy, but asking succor in His need. The hand which gave mercy is now extended to receive it; the mouth which spoke healing to soul and body now asks for bread and water; He who clothes us with the wedding-garment of righteousness now solicits raiment to cover His nakedness; and the great Physician who cured all manner of sickness now lies stretched on the pallet of suffering and the bed of death. Is this hard to believe? Hear, how He will, in the great day, prove the meetness of His people for His welcome of them to everlasting joy: when, in yonder scene of suffering, ye fed the

hungry, it was me ye gave meat to; when ye gave drink to the thirsty, it was me whose thirst ye slaked; when ye lodged the stranger, it was me ye entertained; when ye clothed the naked, it was me to whom ye furnished raiment; when ye visited the sick, it was me ye nursed; when ye came to the prisoner, it was me of whose chain ye were not ashamed. Lord, they will exclaim, when was that? We never saw thee in the body on earth. Yea, the King will answer, yea, ye did. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. "These, my brethren," he affectionately calls them, as with the royal sceptre in His grasp and the royal diadem upon His head, he effects the irreparable division of the human race and pronounces the changeless sentences of doom.

There is but one other thought which I shall notice as suggested by these wonderful words of Jesus. It is that no office of charity, however slight it may be, which springs from the motive of love to Christ, will ever be forgotten or overlooked by Him. It may have been lost sight of by him who did it, but it will be sure to reappear in the last day, and will not fail of meeting a gracious and everlasting reward. There are many reasons which tend to produce forgetfulness of these acts of charity by those who performed them. In a world so full as this is of suffering and want appeals for help follow each other in rapid succession, and one benefaction coming close upon another obliterates its trace from memory, as tracks imprinted upon the ocean beach are washed out by every bursting wave. Moreover, the same sense of sinfulness and unworthiness which renders His people slow to apprehend the intimate union between their exalted Savior and themselves, blunts their perception of His fellowship in want with their poor and needy neighbors, and of the fact that they minister to His necessities when they communicate to theirs. And further, the fear of inflaming spiritual pride prevents that determinate attention to the acts which is necessary to fix their impression upon the memory. They are felt not to be worthy of registration or even of mention, no account is kept of them by their performers, and so, for one reason or another, the recollection of these deeds of beneficence fades away into what seems an irrecoverable past.

But vanished though they be from the records of our memory, these acts of charity are not forgotten, not one of them. Oh, no! That loaf of bread given to the hungry, that cup of cold water handed to the thirsty, that garment thrown around the emaciated form to protect it from the wintry blast, that dose of medicine administered to the parched lips of the sufferer on his couch of sickness, that cooling of the fevered brow, that gentle smoothing of the dying pillow,—lo! they appear again. The tattered pauper whose timid knock once brought us to the door, the poor needle-woman who worked her fingers sore to get bread for herself and her children, and whose eyes glistened at the sight of the plate of food, the friendless stranger who lay on a cot under our roof, the widow who would have shivered over a cheerless hearth but for the fuel sent to her desolate home,—behold, they appear again. When? Where? In that great day

of doom, before yon flaming bar, in the presence of angels, men and devils, assembled to hear the sentences of destiny, as they fall from the lips of the eternal Judge. Summoned by Him who forgets nothing done for His sake, they will appear as witnesses, to prove that the love of Christ was a moving and operative principle in sinful men, which made them meet for the plaudits of the Judge, and the rewards of the blest.

Where is our faith? Where is our love to Jesus? Who of us, in view of results so transcendent, would not share His earthly means with the suffering, the sick, the poor? I say not, let us give that we may receive; but, let us give, and we will receive—good measure, pressed down and shaken together, and running over, poured into our bosoms by a hand which has the bliss of immortality at its disposal. The sacrifices of earth forever past, the welcome of the King extended to us, the rapture of acceptance thrilling our hearts, with what transports of joy shall we look upon the happy objects of our earthly charities, and with them join the procession of the glorified, which will move with triumphal anthems to the pearly gates and the golden streets of that city of God, where no poor shall be found, no inhabitant shall say, I am sick, no sufferer press the bed of death. O mammon of unrighteousness, we will make of thee friends in this scene of want, that when we fail they may receive us to everlasting habitations!

Go on, my friends of the Benevolent Society, go on in the fulfilment of your Christ-like mission. You reach a class of cases which are not touched by State provision, and are only met by such delicate offices as those which you discharge. You may seek no other reward than the privilege of expressing your love for your Savior, and the intrinsic gratification—the sweet satisfaction, which flows from abating human want; but for every pang you assuage on earth there may await you a joy in heaven, for every tear you wipe from the cheek of suffering, a smile from the face of your Lord.



Book Review

From Grace to Glory: A Present Day Journey Trough John Bunyan's Pilgrim's Progress

Carolyn Staley

Solid Ground Christian Books, 659 pages, paperback, 2019

Reviewed by H. Rondel Rumburg

The author of this impressive tome is Carolyn Staley; she is a gifted Christian writer who understands true Christianity and the doctrinal beliefs of John Bunyan. She is the wife of Pastor Ron Staley of the New Hope Baptist Church in Mechanicsville, VA. Pastor Staley is also the editor of *The Sovereign Grace Messenger* which is a publication of the Sovereign Grace Baptist Fellowship. Carolyn's great grandfather on her mother's side

was wounded at Malvern Hill fighting for a NC regiment. She possesses Virgil Francis James' tattered discharge from the Confederate Army due to injuries received.

The Pilgrim's Progress was a favorite among the Confederate soldiers. They read it avidly. We had a book review in the February 2019 Issue #158 of *Grace Abounding to the Chief of Sinners* by Bunyan. These books were in loan libraries made available to the soldiers. *The Pilgrim's Progress* would be a good book for the descendents of Confederate soldiers to read avidly as well.

This book is a masterful modern version of *The Pilgrim's Progress*. Bunyan's book is very biographical, even so in a sense Carolyn Staley's biography is interwoven in these pages though she kept her own experience to a minimum [482 ff.]. This makes the book very personal. For example: in the Preface the author began, "My journey to the Celestial City began at the age of nineteen when the Lord opened my heart, brought me to the Lord Jesus Christ, and saved me by his grace. In those early days as a young Christian, my tendency toward morbid introspection caused great mental anguish concerning the assurance of my salvation. During that dark period, I first became acquainted with John Bunyan when I was given two of his books, *Grace Abounding to the Chief of Sinners* and *The Pilgrim's Progress*. At first I was actually afraid to read them, afraid that they would confirm my worst fears." However, Carolyn Staley began reading these classic pieces of Christian literature. She found she understood the Slough of Despond, Doubting Castle and Giant Despair. Thus her love for Bunyan was born of personal encouragement from the profound tinker.

As a teacher of teenagers in Sunday school she took up the challenge to begin a thorough study of *The Pilgrim's Progress*. The result of these lessons became the framework of this book. The author has maintained the integrity of Mr. Bunyan's book and is faithful to the Word of God.

From Grace to Glory has fifty-four chapters divided into seventeen parts.

Part one: The Journey Commences

Part two: Encounter with a Stranger

Part three: With the Force of a Lodestone

Part four: The Journey Contemplated

Part five: A Vast Treasure House

Part six: Deliverance and Release

Part seven: Wayfaring Strangers but not True Pilgrims

Part eight: When Troubles Seem Like Mountains

Part nine: A Table in the Wilderness

Part ten: Out of the Depths

Part eleven: Chance Encounters Along the Way

Part twelve: "No Man Can Serve Two Masters"

Part thirteen: Beside the Still Waters

Part fourteen: Beware the “Way that Seemeth Right”

Part fifteen: The Heart of Emmanuel’s Land

Part sixteen: Through Many a Danger, Toil, and Snare

Part seventeen: In the Presence of the King!

In a section called “The deep, dark night of the soul” the point was made that trouble always seems to be worse at night, no matter what sort it is. An earthly sense was presented of this truth and then there was a treatment of the “spiritual sense.” “When our souls are filled with the light of the knowledge of Christ, peace reigns within no matter what our outward circumstances happen to be. However, when darkness overtakes our mind, that peace is shattered and mental anguish takes its place. This truth reminds us that since the lions roaming near the summit of the hill Difficulty were figurative, so must also the darkness be that descended upon Christian there.” Then the writer explains, “That particular darkness was indeed of an uncommon kind that had nothing to do with the actual time of day. It was indicative of Christian’s state of mind after he had succumbed to spiritual weariness when under affliction. The fall of this unearthly darkness signaled the onset of spiritual depression, which some have termed the deep, dark night of the soul. Its rapid descent had an isolating effect upon Christian. Moreover, it weakened him substantially and exposed him to direct attack by the rumored lions.” [189 f.]

“The divine remedy for spiritual depression is found in Psalm 42:11: *Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.* Our Lord Jesus Christ is sovereign over all things, including our most difficult and painful circumstances. The refreshing spring and peaceful arbor on the hill Difficulty depict the provision of his sustaining grace and are readily available for our use. As our very present help in trouble, he is with us in every trial. Moreover, he who neither slumbers nor sleeps has fatherly pity upon us when we do. (Psalm 103:13-14)” [190 f.]

“Like By-ends of Fair-speech, many suppose that they can serve Christ and have the world, also. However, no one can rightly claim the blessings of salvation without embracing the life of faith, obedience, and self-denial that goes with it. So the crime of By-ends was far worse than covetousness alone. While having no heart for the Lord he professed his name for the sole purpose of furthering his worldly ambitions.” [397]

Hopefully these previous quotes will give a brief flavor of the clear style of writing which is biblical and experiential.

From Grace to Glory is very practical and will be of great spiritual benefit to the reader. The chapters are short and can be read as a devotional. Each chapter in the book is concluded with “Study Questions.” Not only will the book will be a boon to the reader, but it can also be used for 54 group studies.

Consider what another has said, “Pastor Mack Tomlinson of Texas has written the following: ‘I am so glad this wonderful commentary on John Bunyan’s *The Pilgrim’s Progress* will soon be available! I have been looking forward to it for a long time. When I first read through the manuscript, some of my first thoughts were, ‘This is wonderful! Here is insightful interpretation, rich exposition, and wonderful practical application for the Christian life—this is truly quality, insightful, and excellent in every way! Carolyn Staley has truly captured Bunyan’s heart in understanding his classic work.’”

“This book possibly breaks brand new ground in expounding on Bunyan’s character of Christian as he journeys to the celestial city.”

A word of thanks is extended to this Southern Lady Carolyn Staley for a formidable book. You will be blessed who read it.

I should like to conclude with the final paragraph in the Prologue, “For the poor sufferer, this night must seem endless; but soon now, faint shades of grey will begin to lighten the horizon. Perhaps the terrors that plague him so cruelly in the night will be banished by the breaking of day.” [xiii]



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

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

Chaplain's Handbook

Sesquicentennial Edition

Sons of Confederate Veterans

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

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

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