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

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

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

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Quote from a Confederate Chaplain

After a baptismal service “I opened service in our usual way by singing and prayer. Such music I never before heard. It sounded as though the heavenly host had come down to take part in our earthly worship.”

Chaplain J. J. Hyman
49th Georgia Regiment



Editorial

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

Greetings and salutations to each of you who are reading this CCC. I have added a brief treatment in this editorial of the need to study for the purpose of receiving God’s “well done, good and faithful servant.”

The Need to Study for God’s Approval

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15

The one whose approval we should seek is He whose name is above every name, the Lord. Many people want approval from their fellow travelers, but the children of God need the approval their Father-in-heaven. One way of receiving such approval is to study “the word of truth.” Here the context is the Word of God, which is to be studied, but in conjunction with that Word we need to think upon God’s providential acts in time, in fulfilling that Word. There is a sense then that we should study true history which reveals God’s ways with men.

Modern education has destroyed the desire in many to “study” in general and to “read” in particular. “Study” should be an adventure leading one to the knowledge of the truth -- biblically, historically, and doctrinally. Paul, in an imperative statement, told Timothy to “study,” which refers to personal application in order to discover the real truth God has revealed. The meaning of the Greek word for “study” literally refers to the exertion and diligence which is a zealotry to reach the goal of properly handling the truth revealed by God. About what is Timothy to be diligent? Gaining God’s approval and rightly interpreting the Word of God! He is “to show himself approved unto God.” This means to present yourself for God’s approval. Our Lord Jesus came into the world as a servant, and when Satan accosted Him, He directly applied the Word to His own circumstances during the temptation (Matt. 4:1-11). This is what we should do. Knowing

the Word is good, however, its benefit comes when we apply it to our circumstances. Our circumstances may not compare to others as Isaiah or Hezekiah or Jeremiah or Zedekiah, but if we know the Lord's revealed will we are able to know what to do. This is what Christians should do -- use the Word as a guide under the various circumstances of life. Our motive should be to receive the Lord's "well done!" The applause of men is short lived, but eternity is unending. Timothy, you need to be "a workman that needeth not to be ashamed," Paul asserted! The gospel ministry, as Timothy knew, is a good work (1 Tim. 3:1) and the labor intensive. Every man's work will be tested as to what sort it really is (1 Cor. 3:9-15; 4:3-5). Our desire should be that "in nothing I shall be ashamed" (Phil. 1:20). Unashamed workmen are the opposite of those who build on wood, hay, and stubble. This work is the opposite of the one that brings ruin or catastrophic results (2 Cor. 11:13-15). An unashamed workman is the one "rightly dividing the word of truth." The word for "rightly dividing" means to cut along a straight line or to plow a straight furrow. This is also used with reference to a stone cutter who goes to the quarry and cuts the stones according to specifications so that when they are transported to the building site they all fit exactly according to plan. "Paul is telling Timothy that the Word of God is so perfect in its authorship that when each passage is exegeted properly it fits into the total picture. Thus the inner consistency of the Word of God is set forth. The careless exegete, like the careless stone mason, will find that his interpretations ... are inconsistent with others.... There are no contradictions in the divine message--only careless stone masons" [Randolph O. Yeager]. "Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough to call for careful cutting to set it straight" [A. T. Robertson]. The meaning in this context is referring to one who rightly handles the word of truth or God's revelation, the Bible--"to treat truthfully without falsifying" [Dean Alford]. We are responsible for our handling of God's Word, history, and providence. We should not be bullied by modern shysters with their evil agenda to twist them. Peter, by the inspiration of the Holy Spirit, wrote, "As also in all his epistles ... in which are some things hard to be understood, which they that are unlearned and unstable wrest [twist], as they [distort and misinterpret] ... the other Scriptures, unto their own destruction" (2 Pet. 3:16).

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on *A Lively Hope*. Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part VII*. Assistant editor, Mark Evans, has written an article entitled *Contraband of War*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Charles Minnigerode, which is titled

The Disciples Were Called Christians First at Antioch. Included is also George B. Taylor's tract, *In the Hospital*. Our [Book Review](#) by your editor is on the book, *Evangelical Repentance*.

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, Traditions, *Dr. W. Herman White*
- *Chaplain George Boardman Taylor, Part VII, *Dr. H. Rondel Rumburg*
- *Contraband of War, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. Charles Minnigerode*
- *In the Hospital, *A Confederate Tract by George B. Taylor*
- *Book Review: *Evangelical Repentance*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Chaplains and Friends of the Corps:

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

Traditions

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” (II Thessalonians 2:15).

To begin with I want to give a definition of the word *culture* as I intend to use it as related to the culture passed down to us by our Confederate ancestors as a heritage from

them. And this is the definition of culture from my *Merriam Webster's Deluxe Dictionary 10th Collegiate Edition*.

Culture_N_(Middle English from Middle French, from Latin *cultra*, from *cultus*, past participle_15th Century). 1. Cultivation; tillage. 2. The act of developing the intellectual and moral faculties especially by education. 3. (a)_The integrated pattern of human knowledge, belief, and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generation, (b)_the customary beliefs, social forms, and material traits of a racial, religious, or social group: the set of shared attitudes, values, goals, and practices that characterize a company or corporation. Cultural Anthropology_N_1. Anthropology that deals with human culture, especially with respect to social structure, language, law, politics, religion, magic, art, and technology.

The reason I have given the detailed definitions is because there are those that are trying to separate our Southern culture from the heritage that they bequeathed to us because of an issue with slavery.

"Confederate Veteran" editor Frank Powell asked me a year or so ago to write the forward for a booklet printed for the Confederate soldiers Female Bible, Prayer Book and Tract Society in Charleston, S. C. The title is *Prayers and Other Devotions For The Use Of The Army Of The Confederate States*, and in the forward I stated the following: "As a college student in world history, I learned cultures from antiquity have centered in the worship of a god. Although they might have a pantheon of false gods there was always the primary deity which was the bedrock of their culture. The bedrock of the Confederate Southern culture was the Bible was indeed the infallible word of God which created the heavens, the earth, and all that is therein; and Jesus Christ is the only means of redemption." I went on to say, "Therefore, it should not be surprising to any one, that at the beginning of the War of Northern Aggression many of the political, military officers, and soldiers were Christians. As a result they knew the great need for those going into battle to possess the Bible, New Testaments, tracts, hymn books, especially for those who were unsaved."

One dictionary defined tradition as "the passing down of elements of a culture from generation to generation; any time honored practices." As we see from Paul's exhortation to those in the church at Thessalonica, they were told to hold to the traditions they had been taught. The traditions he referred to were certainly those that would be in harmony with God's word, and not the vain traditions of men.

The greatest tradition passed down to us descendants of the Confederate Southern Americans was stated above. The practices they passed on to us are in keeping with God's word. Therefore they are not just time honored, they are God honored. So we know that most Southerners were well schooled in that which produced people of great character and principles. The typical Southerner was taught from childhood to be truthful, to be industrious, and to resist and refrain from evil.

In January we paid tribute to two of the more well known Christian gentleman. Yes, they were great military leaders, but what really made them so great was their love of God and the word of God. As an example of Lee's love of the Bible I will give an excerpt from the book, *The Soul of Lee*, by Randolph H. McKim: "When, after the surrender, Gen. Lee received through the Hon. Beresford Hope a handsome copy of the Bible from some English admirers, he wrote a letter of acknowledgement in which he refers to the Bible as "a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities has never failed to give me light and strength."

And Gen. Fitzhugh Lee in his book *A Biography of Robert E. Lee* page 418 quotes President Jefferson Davis speaking at a memorial for his uncle: "this day we unite our words of sorrow with those of the good and great throughout Christendom, for his fame has gone over the water; and when the monument we build shall have crumbled into dust, his virtues will still live, a high model for the imitations of generations yet unborn." And on the same page Benjamin Hill of Georgia is quoted in beautiful phrase, saying of Lee: "He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guilt. He was Caesar without his ambition, Frederick without his tyranny, Napoleon without his selfishness, and Washington without his reward. He was as obedient to authority as a servant and royal in his authority as a king. He was as gentle as a woman in life, pure and modest as a virgin in thought, watchful as a Roman vestal, submissive to law as Socrates, and grand in battle as Achilles."

There are so very much more that could be said, but I simply say that with such leaders in the Confederacy it is no wonder that revivals swept through the Southern armies. And revival continued in the Southern States during the terrible ordeal put on them by the occupying heathen from the north which they called reconstruction.

May we hold on to the same word of God that they did in the awful time of the revived reconstruction we face. Although it never really has ended it had not reached the fervent level of hatred experienced by Southerners before the occupying armies were removed until recent history. But may we hold on to God and the word of God as they did, and thus emulate their virtues. For that is the most important of the traditions passed down to us.

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 VII

After Appomattox Court House

Chaplain of the University of Virginia

Speaking of the difficulty of leaving the pastorate in Staunton, Pastor Taylor gave an insight into that time frame when he delivered a memorial sermon there. This sermon mentioned the call and even the black members of the congregation.

This was really my first invitation to another field. More than once I had been wanted elsewhere, but influential brethren said: ‘Oh, do not call him; he is in his proper place, and ought not to leave Staunton.’ This was wrong on their part, though well meant and true as to fact. Dr. James W. Alexander well said: ‘A call should never be crushed in the egg. It is a tribute and an encouragement to a minister; and it may help him where he is for the people to know he is wanted elsewhere.’ ... After the war the colored people came into politics in our Southland. I was once at the courthouse when whites and blacks addressed the mixed crowd. Ah, what is that I hear! Two of the colored deacons of our church were speaking, and their speeches gave me a pleasant surprise. There was no bitterness in their hearts or on their lips. Their words were those of respect and kindness. They had no complaints to make as to the past. As to their religious privileges they said that they and others had had all that could be desired in our church, and had been lovingly cared for by its pastor. Brethren, those words were music in my ears and a solace to my heart.

The Rev. George Boardman Taylor family was received very cordially as had been his father and his family. Their stay there was a pleasant interlude of congenial society and profitable work for both him and his wife Susan. There was an opportunity to renew old ties and made many new and valued friends.

George and wife Susan both dealt with periodic health issues but seemed to continue to persevere in life. Chaplain George Taylor wrote on September 26, 1869,

Yesterday, though half sick from sleeplessness, cold and morphine, I ... went to Charlottesville on cars to attend to some business.... Called on Drs. Maupin and McGuffey, and chatted a few moments with Professors Smith, Venable, Mallet, Holmes and Minor. I had purposed going to hear Long to-day ... but it has been a close, rainy day, and the air, though warm, very damp. So I have kept very close. Susan thinks it a good thing I could not go out. I read the Epistle of St James in Greek, George accompanying me with King James, who was by no means a saint.... Aunt Aire [the colored cook] came to-day, and we have a load of wood, so that things are fairly going; though not so fairly as when I get my cow and some butter. I say with the Frenchman, 'A butterless world is no world for me.' ... I do hope soon to get better. For two or three days have found it pleasant to lie down every moment I was not going about.

He set to work for the spiritual benefit of the faculty and student body. Chaplain Taylor held protracted meetings for the spiritual benefit of those under his ministry. The professors were in "hearty cooperation in these series of meetings, attending the services and using their influence to have students and others come." The results were very beneficial and Christians were greatly revived. One account stated that during those two years he "did the best preaching of his life; certainly many of his written sermons were requested for a quiet reading at home or for some 'shut-in' one...." It was during the days in Charlottesville that his son George professed faith in Christ.

There was a reticence voiced by Chaplain Taylor relative to his approach to preaching at the University. He was troubled over whether to use a manuscript whereby he would sacrifice power and involve himself in the drudgery of writing. He then said, "Yet, on the other hand, I tremble at venturing before such an audience trusting to the inspiration of the moment for my words and sentences."

In March of 1869 Pastor J. William Jones spent the night with them. Jones had arranged to deliver a pay lecture on "Religion in the Army of Northern Virginia" for the support of the congregation he pastored.

There were some more sad events that entered the Taylor family. Pastor Taylor's wife Susan's sister Elizabeth Carter "Lizzie" Braxton Hume became very ill. She was the second wife of Rev. Thomas Hume, Sr. (1812-1875) of Portsmouth. She was renowned for her beauty, charm and piety. "Lizzie" died on June 29, 1869 at her home in Portsmouth under the care of Susan Taylor her sister. She was thirty. George and Susan's little son Carter Braxton died while Susan was in Portsmouth and was buried in Hollywood Cemetery in Richmond beside his little sister.

In 1870 Chaplain Taylor received two doctorates. They were both conferred simultaneously by Richmond College and Chicago University. During the summer of

1870 two of the Taylor brothers (George and youngest Charles) took a sudden trip to Europe. As usual Dr. George Taylor was financially strapped but he did not know when the opportunity would again present itself. His intense thirst for knowledge and perhaps the desire for renewed health by a climate change were factors in his decision. He was supposed to catch up with his brother Charles in New York, but he was very sick. The travel on the train seemed to help him so he did not return home. Perhaps it was his sheer indomitable spirit that made the journey possible. They sailed from Brooklyn on the Inman Line. Sailing seemed to agree with Dr. George Taylor and he was able to write extensive letters home; he enjoyed reading the Word of God, and had opportunity to preach during the voyage as well. Upon their arrival they spent a day sightseeing. Then they sped to London late on Saturday night and the first thing they did was to worship at Spurgeon's Tabernacle. The first words they heard from Charles H. Spurgeon were, "O Lord, we have been tossed about all the week on the ocean of care and worry; may we this day rest in Thee!" How appropriate. Because of his wide reading every place he visited was full of insightful observance.

They sought out their English cousins and visited the little village of Barton-on-Humber, which was his father's place of birth. After sightseeing in England they set out for the continent. They substituted France for Germany because of the Franco-Prussian War. Paris was enjoyed. They went to Switzerland. As usual for George Taylor, he was very conscious of expenditures. So he was very frugal eating bread, cheese, sardines and supplementing with fruit which was cheap. At Pontarlier the French authorities kept examining their passports. These authorities then followed them to the hotel. Not being able to speak French George pointed out the eagle on the passport and in pantomime told the man he was under the wings of its protection. The man grew angry and George said that he thought to himself "the eagle has pecked me long enough [referring to the war], she must protect me now," thus reasoned the former Confederate. This part of the trip was not enjoyable. They went to a Protestant cathedral on Sunday, and they enjoyed a peaceful Lord's Day. They attended the English service which was acceptable.

Then on August 12th they crossed the Alps and when he had his first view of Italy not realizing that he would spend a great part of his life in the country. They took in Rome before they returned to England and then home. When they returned to England George left Charles and took a little journey to Nottingham where he found a number of their relatives. Writing a letter home he said, "I write this on the Bible of our great-grandfather, George Taylor."

He returned from his trip and set to work in his chaplain position. He noted that on the first Sunday of each month many of the University people traveled to attend their several churches for communion which made his chapel congregation at the University smaller. Dr. George Taylor was stunned when he heard of the death of General Robert E. Lee. He noted, "His character is a reproof and I stand awed and subdued. I mean to preach (probably from 2 Samuel 3:38) in reference to the event." During this time as chaplain he started running into throat trouble. There were Sundays he could not

preach. Even when he preached his throat was weak and the power of his voice was limited.

George and Susan were blessed with the birth of another son, Spotswood Taylor, in December of 1870. The neighbors were very kind to Susan. The birth of their child was difficult and she was confined to her room. Her condition concerned George: "I often tremble at the thought of losing her, but though we live in a world of death, it is not well morbidly to dwell on what may come."

In 1871 Chaplain Taylor arranged for Dr. Moses D. Hoge, who at that time had pastored Second Presbyterian Church in Richmond for over fifty years, to come and preach a week at the University. This was the second year he had someone to come and preach for the purpose of glorifying God, reaching the lost, and edifying the saints. Professor William H. McGuffey hosted a sort of theological club that met once a week, and Chaplain Taylor greatly enjoyed these meetings. On February 19 he wrote that "Next Sunday John William Jones delivers here his lecture on 'Religion in the Army of Northern Virginia.'" This of course was something that Chaplain Taylor had been a part of when he was chaplain of the 25th Virginia and Post Chaplain in Staunton. He had been a part of the Lord's great revival in the Southern Armies.

At the end of the two year term as University of Virginia chaplain he was called back to his former pastorate at the Staunton Baptist Church. This was after a brief consideration of a call to the Lexington Baptist Church and becoming an adjunct professor in Washington and Lee. He was cordially welcomed back. His house was refurnished by the church, his salary put on a more stable basis, and it seemed as if an easier period was beginning. Everyone thought that a long pastorate was in prospect.

Shortly after returning to Staunton, he was given a leave of absence from the church so he could help in the Memorial Movement. This movement by the Baptists of Virginia sought to raise three hundred thousand dollars for Richmond College. This was in spite of the financial crash that occurred in the midst of the campaign. The winter was one of the most bitterly cold and snowy ones on record. Dr. Taylor visited the North and through private interviews succeeded in raising some large gifts. As usual he sought to economize with regard to his accommodations and meals. So he braved some cold rooms at night. He would suffer in his older years for such neglect.

A while after his return to Staunton the family was visited by another grief in the death of the family patriarch. His father, James B. Taylor, died December 22, 1871. His father's departure was "marked by calm reliance on Jesus, and a strong, abiding peace." This was a great and sorrowful time for the Taylors of Virginia. His father had been a pastor, denominational leader, and the secretary of the Foreign Mission Board for twenty-five years. Dr. George Taylor wrote of the death of his father years later to a friend whose father had died. He declared that his life "had never been the same to him after his father's death." He began writing the biography of his father with a great deal of determination. He planned to preach old sermons until he finished the book, but he was unable to stick to this plan. He wrote, "Last Sunday I preached one new one, which I

thought fresh, on Enoch. This week also I have made a new one.” Outside of necessary pastoral visitation he dedicated his efforts to finishing the biography. He stated, “I have lately felt much stimulated by contemplating my father’s example, to try to abound more and more in labors of usefulness at the expense of personal inconvenience and sacrifice.” In May he had finished the manuscript in spite of bouts of sickness that disabled him from preaching. Then he began praying more earnestly regarding a publisher for the *Life and Times of James B. Taylor*. This was finally resolved by the Bible and Publication Society of Philadelphia; they published the book in 1872. He wrote his mother from Philadelphia while overseeing the book’s publication: “I sat in the printing office and wept this morning, reading his [his father] last entries and letters, and the account of his last days.” On December 7, 1872, his brother Charles wrote George Taylor about the book: “The best and fullest, and most eulogistic notice of Father and the Memoir is in last week’s *Western Recorder*, from the pen of J. P. Boyce.”

On October 24, 1872, a little daughter was born. She was named Susy Braxton. His youngest son, Spotswood, was in delicate health, but “bright and smart,” said his father.

Dr. Taylor noted the first of December, 1872: “Every day I am more and more a Baptist, yet I trust more and more disposed to love all Christians, and rejoice in the conversions of souls by any and all instrumentalities.” Dr. Taylor prepared a series of sermons on Virginia Baptists, and these he first preached in Staunton. They were later published by the American Baptist Publication Society.

Shortly after completing the biography he was called to add to his labors the responsibility of hosting the Baptist General Association of Virginia, which was its annual secession. During this time, in addition to his pastoral ministry, he taught three classes at the Staunton Baptist Female Institute. Dr. Taylor had a saying which he often quoted with a grin, “The Christian man is never long at ease.” God, in His providence, was working behind the scenes to radically change the ministry of Dr. Taylor. Just eighteen months after his return to the Staunton pulpit he received a telegram from H. A. Tupper, the secretary of the Foreign Mission Board. This period of his life had been filled with incessant work in preaching, writing, and travelling. There had been sickness, suffering, and death in the family. Susan’s health began to fail. Their baby son, Spotswood, was convalescing from pneumonia and had the whooping cough. His mother was ill.



Contraband of War

Mark W. Evans

Past Chaplain-in-Chief

At the beginning of the war, Dixie needed printing facilities. Chaplain J. William Jones wrote: “[N]early all of the great publishing houses were located at the North, our people generally did their Bible and tract work in connection with societies whose

headquarters were in Northern cities, and our facilities for publishing were very scant. The great societies at the North generally declared Bibles and Testaments 'contraband of war,' and we had at once to face the problem of securing supplies through the blockade, or manufacturing them with our poor facilities" [*Christ in the Camp*, p. 148].

Appeals were made to foreign lands for assistance. For example, Dr. M. D. Hoge of Virginia, journeyed to England and succeeded in securing 10,000 Bibles, 50,000 New Testaments, and 250,000 portions of Scripture. Jones wrote: "[O]nly a part of the Bibles and other supplies secured by Dr. Hoge succeeded in 'running the blockade,' and many copies of God's Word intended for our suffering soldiers were captured and scattered through the North as 'souvenirs'" [*Ibid.*, pp. 150, 151].

Many warriors were longing for God's truth. A Southern Baptist paper reported that a chaplain had reached Staunton, Virginia, with "large packages of Testaments and tracts." However, the weight of the material prevented him from carrying them to their destination. The paper stated, "a party of several soldiers volunteered to lug them the whole distance -- ninety-two miles -- so anxious were they that their comrades should have the precious messengers of salvation" [*Ibid.*, p. 153].

The "Soldier's Visitor" reported: "[A] chaplain, at the close of a public service, announced that he had a prospect of being able to get a supply of Testaments for the portion of the men still destitute, and that those who wished a copy could give him their names after the benediction was pronounced. Scarcely had the 'Amen' died on the minister's lips before the war-worn heroes charged on the chaplain almost as furiously as if storming the enemy's breastworks" [*Ibid.*, p. 153].

It was not just the possession of a Bible, but the reading of the Bible that satisfied the fighting patriots. Chaplain Jones wrote: "During a skirmish some of our men were ordered to the front as sharp-shooters, and directed to lie on the ground and load and fire as rapidly as possible. After a short time the ammunition of one of these men was expended, and though his position was very dangerous as it was, it would have been certain death to procure a fresh supply. 'In this condition,' says an eyewitness, 'this soldier drew from his pocket his Bible, and while the balls were whizzing about him and cutting the grass at his side, quietly read its precious pages for a few minutes, and then closed his eyes as if engaged in prayer'" [*Ibid.*, p. 154].

Chaplain Jones remembered his practice of loading large saddlebags "with tracts and religious newspapers, and with Bibles and Testaments." Wherever else he could, he strapped on additional Christian literature. He said, "Thus equipped I would sally forth, and as I drew near the camp someone would raise the cry, 'Yonder comes the Bible and tract man,' and such crowds would rush out to meet me, that frequently I would sit on my horse and distribute my supply before I could even get into the camp. But if I had Bibles or Testaments to distribute, the poor fellows would crowd around and beg for them as earnestly as if they were golden guineas for free distribution. Yes, the word of God seemed to these brave men 'more precious than gold -- yea, than much fine gold.'" [*Ibid.*, p. 155]

Not only did the public preaching of God's Word bring tens of thousands to saving faith in the Lord Jesus Christ, but also personal, individual reading of the Scriptures, tracts and papers led many others to the Redeemer of sinners. After the war, Chaplain W. W. Bennett reported: "The presses in every commercial center were busy in throwing off religious reading of every description, and yet so great was the demand that the supply was unequal to it during the whole of the war. At Richmond, Raleigh, Columbia, Charleston, Augusta, Mobile, Macon, Atlanta, and other cities, good men labored day and night to give our gallant soldiers the bread of life; and still the cry from the army was, 'Send us more good books.' At one period of the war the Baptist Board alone circulated 200,000 pages of tracts weekly, besides Testaments and hymn books; and with the joint labors of other societies, we may estimate that when the work was at its height not less than 1,000,000 pages a week were put into the hands of our soldiers" [*The Great Revival in the Southern Armies*, pp. 76, 77].

God's Word does not change. It is as profitable today as it was in the time of our relatives and their fight for Constitutional liberty. Jesus Christ said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

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

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

The Disciples were called Christians first in Antioch.

Acts. xi. 26.

As a historical fact, this passage of the sacred narrative marks an epoch of the greatest importance. It records the second birthday of the Christian Church; the inauguration of St. Paul's work, who was commissioned to carry the Gospel from the narrow bounds of Palestine to the Gentiles, out of Judea into the world! In the very name Christian we recognize the hand of Paul. It set the young Church free from its Jewish bondage, and declared it to be the religion of the

world, universal, catholic — "where there is neither Jew nor Greek; neither bond nor free, but all are in Christ Jesus." It gave a distinct form to the new religious element, and united all believers, irrespective of nationalities, under the sole name of Christ, and bound them together in that compact body which the world could not resist. From that moment the Church was emancipated from Jewish thralldom; from that moment she started to conquer the world.

In its practical bearings, the text is still more important. "The disciples were called Christians." That name which, though despised by the world, and hunted down by cruelty and persecution, soon became the greatest glory of those who believed in Jesus. Before the tribunals of the Roman magistrates, in the face of the infuriated mobs of the Jews, amidst the torments of their persecutors, and the flames of the stake, the universal shout of the faithful was: "I am a Christian!"

Can we say the same of ourselves? In the days of trials and persecutions men gloried in it; can we glory in it in the days of our prosperity, and when Christianity is a passport to respectability? Here, I say, are the practical bearings of the text upon ourselves. They were called Christians because they were distinguished from the world; the very name designated their coming out of the world into the Church.

Are we Christians, brothers?

It is truly astonishing that, with all the light which the Bible gives us, and which we may gather from the services and Collects of the Prayer-Book, embodying the known confessions of the most enlightened and advancing Christians of all ages and countries, that, with all this, there should be such a want of clearness and definiteness in most minds, to such a degree that it appears to many as "without form and void," and that the whole subject of personal Christianity assumes a mysteriousness, and is invested with a superstitious awe, as it were, which makes people shrink from the very contemplation of it, and which they know not how to consider in reference to themselves. And yet, brethren, the idea embraced in that glorious name, "a Christian," is something definite, tangible. All admit that there is a difference between Christians and those who are not; something which is peculiar to them as the children of God. What is it?

Of course it does not merely refer to outward profession, to outward church membership. The world is so ready to underrate these that we have to insist most strenuously upon their importance as "generally necessary" and incumbent on every true Christian; faith demands the confession of Christ in His ordinances. But, God forbid that we should ever present the name as the thing, the shadow as the substance. Nor does it mean an approval of the doctrines and practices of Christianity; for how often do we find a man's convictions and his practice at variance. Nor, finally, if, instead of taking the perverted notions and self-righteous conceptions of the natural men for our guide, we follow the teachings of the Scriptures, and the confessions and experience of intelligent professors, and the ripest Christians, does it mean that the Christian is one who pretends to be good and worthy of God's favour; who claims that name because he can boast of any attainments of his own, and stays his hope on any strength he possesses, any progress he can point to, the certainty that he has overcome every sin, the triumphs which he has obtained? Far from it, brethren! The very name indicates the reverse of this position: that in the sense of his own unworthiness, and knowing that there is no health in him, he does not plead himself, but Christ! relies not on his own right, but that of Christ; makes mention of nothing but Him and His merits. He owes all to Christ; and confessing this, trusts in Him, and not in himself; he refuses to be called after himself, but after Christ. He professes not to be standing in his own strength and power, or rising by his own efforts and goodness, but to be one pardoned, saved, made righteous, and accepted in Christ, and sheer honesty compels him to confess this in his very name. He owes all to Christ, and owns himself as His. Purchased by His blood, rescued by His love, upheld by His grace, he does not owe his position and his hopes to himself, but to

Christ; and therefore says, humbly, meekly indeed, in the sense of unworthiness and unprofitableness even in this character, and the feeble hold his faith has on him, yet all the more earnestly and anxiously and prayerfully: I am a Christian.

It does not exhaust it, for it has its farther bearings; but it is the true ground on which he stands. And it is this which makes the Gospel glad tidings to fallen man, and enables us to bring its invitation to all.

No goodness, no righteousness of our own, no attainments, no certain amount of strength, no security in our own steadfastness, can make us Christians; the very name excludes anything of our own. For all, we rest on Christ and acknowledge it in the confession that we trust to Him and not to ourselves, and therefore are called Christians.

But it is true, this is only one aspect. Taking it as the starting point, the only ground on which we can stand as the children of God — we must carry out the idea embraced in it legitimately: We are Christians, i.e., Christ's, and therefore must live as those who are His; our life must be by His power, will and law. Ruled by Him, and trusting in Him, we must do as He has done: resist sin and live unto God. Christ is not only our security from guilt and our plea before the Father, but also our great and glorious example, whom we must follow in our life; whom we must represent in our walk and conversation. We are Christians not only because we put our trust in Him for justification, but also for that grace in which we profess henceforth to endeavour to live as His soldiers and servants, enlisted in His warfare against sin, the world, and the devil; bound to His service in all holy and Godly obedience! This is the mind, with which we call ourselves after Christ, the high and holy calling we choose as those who are saved by Him!

And now we are prepared to say: who is a Christian? where do we find him, but in the man who, acknowledging his own unworthiness and helplessness, puts all his trust and confidence in Christ, and who, thus trusting his soul to Him, now strives to live the life of which Christ has given us the example, renounces sin, and lives to the glory of God in obedience to His holy will and commandments? And he is the best Christian who trusts most in Christ and least in himself, and counts his own attainments least; and, in the knowledge that he has not yet attained, neither is already perfect, strives most earnestly and constantly, by God's help, to live up more and more to the holy standard put up for us by Christ!

Now, if this is the true definition of a Christian, what evidence can we have that we are such?

Can we gather it from some such attainments gifts and works, the impossibility of pointing to which keeps back so many; but which, as we have just seen, we renounce as giving us a title to this name? Why, that would be contradictory with our position! Or, can we go back into the past, and rest ourselves upon some sweet moment of assurance, some brilliant experience weeks or years ago, the absence of which distresses so many? My brethren, the evidences we need are present evidences; we must be Christ's now, or it will be of no avail to us that we fancied ourselves to be His years ago! We must be striving now to serve and obey Him; no past service can ensure us our position. For, at best, we are unprofitable servants, and never can lay up a claim or merit on which we could draw to comfort us in our present state! Whether we believed, repented, prayed, worshipped, worked five years ago, or a year ago, is nothing to the purpose unless we believe and pray and repent and work now! And if we never did so before, and do so now we have all the evidence we need and can have, that we are Christians, Christians now, for no title is good except the present one!

People examine their faith, their repentance, their conversion, their prayers. That is all very well; and it is a sweet comfort to believe that God's grace has been with us; very encouraging to go on, and from the tokens of God's love in the past to continue to trust Him, to work on in hope! But to look to these as our title, as sources of comfort, and evidences of our

eminent satisfactory Christianity? On the contrary, the true effect of self-examination will always be to humble us, to lead us anew to the foot of the cross, to seek for present help, to strive for greater attainments, greater evidences, to prove to us God's grace, manifesting itself in a life all aglow with the spirit of Christ. Why, brethren, it is not our faith which we pay as a price for our salvation! Salvation is free! The best we can say of our faith is, that it would be a miserable price; the best of us would have cause to doubt their character as Christians if it rested for its meritorious cause on strong and sufficient faith. "Lord, increase our faith!" is the cry of the sincere Christian; "Lord, I believe; help thou mine unbelief" is the prayer with which we approach Him. That is no faith at all which makes a man satisfied with himself as a Christian, which makes him think he possesses a quality now which is his own. That, in fact, would rather separate us from Christ! Faith excludes all such boasting; it leads the soul out of itself to Christ; all it has, all it glories in, is Christ! That alone is saving faith, which now, at the present moment, and forever leads us anew to Christ, and makes us cling to Him as if we had never had hold of Him before: "Lord! save, or I perish!"

It is so with all Christian graces, with everything we hope for in Christ.

Take the highest point that can be made — and oh! that is made so superstitiously by many: Conversion! What — if you think you were converted years ago — what is that to you, unless you live as a converted person now; unless you now believe in Christ, now turn from sin, now turn to God in a holy, righteous and sober life? I should like to know what other proof of conversion we can have but this; and unless we have it now and hence forth, what use is it to us to believe that we had it in former days? "Turn us, good Lord, and so shall we be turned," is a Christian prayer. Do not wonder at the urgency with which we press this word "now," upon you. "Now is the accepted time," we must say to those who have never yet acknowledged Christ, and either fear that their day is passed, or vainly trust in a future season of repentance. "Now is the accepted time," we must say to those who have made a profession and humbly hope that the grace of God is with them. It is of no avail to have heard and obeyed once, if we are not now, "henceforth," as the Prayer-Book has it, walking in His holy commandments. "Grant, Oh! most merciful Father, for His sake, that we may hereafter live a godly, righteous and sober life to the glory of Thy holy name!" "The Christian's evidences always are prospective. But he who rests on his attainments, and grows careless because he has enough — brethren, he may fancy to have received but he has only deceived himself, and has no lot or part in His salvation.

Again: "Believe in the Lord Jesus Christ!" What does it mean but believe now — for now you need a Saviour, and need him to the end! Suppose a man had believed for twenty years, and he should now cease to believe. Whether such cases are actually possible or not, we need not discuss; we merely use it as an illustration. We must take people's faith upon their profession; that may be a false one, or they may have been mistaken: its lasting character, its growing nature, its perseverance to the end, alone can prove it saving faith. Suppose he should cease now to believe, would he not be lost? He is now without that Saviour, with whom faith alone connects him, now without that blood which alone cleanses him from sin, now without that righteousness which alone can shield him, and all his former faith could only heighten the heinousness of his present unbelief. And if we never had believed before — if we believe now, all our sins are pardoned, and we are accepted in Christ. Oh, what comfort in that thought! What an appeal to all! It is a present faith we want, to bear us out in the present moment; we must have it now and ever or we are lost. And the only evidence that we are Christians, is that we believe now! The only evidence when we die that we are Christians, that we believe then! The only power to enter the gates of Heaven, that we can pronounce the name of Christ.

So with repentance: God's word saith "repent" — it is an ever new, ever present appeal. He is no Christian who does not repent now, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit" — that is repentance!

So with prayer! No reliance on some sweet moments of former intercourse. "Lord, teach us how to pray," forever remains the true prayer of every God-aspiring soul.

So with works! No rest in what we have done! "Work out your own salvation" is the law for all Christians. "Strive to enter in," stay in, advance in, is the warning to every soul.

So with attainments! Not as though I had already attained, either were already perfect; but forgetting the things that are behind, I press towards the mark! "Only he that endureth to the end shall be blessed!" "Be thou faithful unto death, and I will give thee a crown of life!"

Ah, brethren, here is the practical part, man's part of a final perseverance, which all can understand. Not that because we fancy ourselves once to have believed and been converted, that therefore we are elected and safe, no matter what lives we are leading now; but that, by the grace of God, we hold on! And only that title is good which, whenever we plead it, is verified by active, present faith, and love and obedience.

"The Disciples were called Christians first in Antioch." Antioch, the largest, but the most corrupt city of Asia; where wealth and power had their seat; where the world kept its carnival, and every luxury, and every licentious amusement of the degenerate Greeks of the East had their home; where all the frivolities and all the sins of a corrupt age, an unnatural civilization, and a luxurious climate were found together. Yet, here it was where the Gospel was to gain its first victories over the Heathen world, and the Church establish her power for centuries. Here the great apostle took the field, and from here he began his great missionary journeys, which eventually resulted in the triumph of Christianity over the world. Here was Satan's stronghold; here the world was in its fullest force, and ruled in its most attractive form; here the apostle attacked the adversary, and the pomps and vanities of the world, with its covetous desires; here sin reigned and slew its thousands; here the power of the Gospel brought salvation to its tens of thousands. God be thanked, it is so still! Christianity shows its power most gloriously where sin and the world and the devil seem strongest. In our largest cities, where the shadows fall darkest, the light of the Gospel is brightest! It was in Corinth that Christ assured the apostles that he had many souls. Oh, brethren, is it not so here? And can we not preach the Gospel boldly, must we not preach it faithfully here, amidst all the evil around us? Yes, and are we not encouraged to preach the Gospel to the most forlorn, the farthest gone, the least hopeful, the most hardened? Just as we must still and ever preach it to the best, the most experienced and promising. The best need the warnings and threatenings of God's word; the worst we invite to Him, whose blood cleanseth from all sin. To the most advanced we hold up their high and holy calling; to the most hardened we bring the promise of that power which quickens to a new and better life. To the foremost we say, "be not high-minded, but fear; "to the humblest we say, "despair not; arise, and wash away thy sins; call upon God; commit thyself to Jesus — He casts out none that come. Come thou with us and be a Christian!"

"The Disciples were called Christians first in Antioch." What has become of this first strong- hold of the Gentile Church, this great Eastern metropolis? Earthquakes, fires, famine and the sword have laid it low; and the cross has fled before the crescent! Its splendid temples are crumbled in the dust, its lofty palaces fallen to the ground, its magnificent streets with their stately colonnades destroyed, its lovely groves and gardens desolated, its hundreds of thousands dwindled to barely six thousand inhabitants. Antakia, the modern Antioch, with its mud and straw houses, and miserable streets; with no Christian church, and fourteen insignificant mosques, is a living, but lingering proof that its candlestick has been removed, and its light quenched, because the living breath of Christianity died out! Oh, what a warning to us, the

living, that no present prosperity, and no outward show of religion, no spiritual privileges and loud professions, no apostolic beginnings of a Church, are a security against the decay of true faith and earnest Christian life! And what a thought, that the absence of life and growth may be a judgment — "the candlestick removed" — and the sadness which fills us as we travel through the land and see the evidences of weakness and decay, made sadder still by the fear, the possibility, that it is because the living breath died out: people fallen from their first love, and seeking first the things of earth and time, and not the kingdom of God, His truth and righteousness!

My brethren, what an appeal to us all, to avoid a similar retribution upon our country, our community, our congregations, ourselves — by making our Christianity more than a name, a reality! by coming out from the world — that heathen Antioch — and being separate unto the Church of the living God; by making our calling and election sure in a holy walk and conversation, and handing down to our children, and children's children, the mercies and blessings of the Gospel, the heritage of the Church!

Let us all remember, our course as Christians is still before us; we must grow in grace, or we cease to verify our character as the disciples of Christ; we must persevere to the end, or we falsify our Christian name, and are lost.

Oh, by all the warnings of God's word and God's providence, by all the sweet promises which He gives us, by all the tokens of His love and care and faithfulness; brethren, by all the issues involved and the glory to be revealed, by the love of your own selves, your children and your country, by the love of Jesus, which speaks to you so touchingly in the sacred emblem of His death and passion, We call you to a truly Christian life! Call for your faith, that it may grow stronger and stronger, and overcome the world; call for your repentance, that it may be deeper and more sincere, as you cry unto God, "make me a clean heart, Oh God, and renew a right spirit within me;" for your prayers, that they may be more fervent and constant to prevail with God. We call upon you to use every means of grace offered, and every power and faculty given you to glorify God; to strive to enter in at the straight gate, to walk worthy of your vocation, to approve yourselves in the sight of God and man. We call upon you to cultivate every Christian grace, the mind which was in Christ Jesus, the temper and moderation, the meekness, the purity and holiness of His life, the law-abiding patience and faithfulness in duty, the never-wearying, self-denying zeal and love which shall show what spirit you are of; and, in the sight of God, in your own consciences, in the sight of your enemies and before an opposing world, prove in your life and to your dying day that you are Christians!

Yes, my Christian brethren, my prayer to God is that you may so live that others, beholding your life and conversation, may know you as those who have "been with Jesus," and as they watch you, exclaim: "Behold a Christian!" May you so live, that when God shall send His holy angels to gather in His elect, and bring them to their blessed rest, to His kingdom and glory; they may read Christ's name upon your foreheads, and open to you the joys of Heaven; and that the hosts of the Church triumphant shall glorify God as they see you ascend and say: Behold a Christian!



Dr. George B. Taylor's Confederate Tract *In the Hospital*

BY REV. G. B. TAYLOR, POST CHAPLAIN, STAUNTON, VA.

My dear friend, I wish, in the following pages, to offer you some suggestions for your good. Let me, in the outset, assure you of my friendly sympathy. I am, indeed, personally, a stranger to you. Yet I am a Southerner, and, I trust, a patriot and a Christian; and as such, I cannot be uninterested in one who has voluntarily left all the comforts and delights of home, to endure all the hardships and dangers of a soldier's life. Specially do I appreciate your present position, as an inmate of a hospital. Your bodily sufferings, your lack of the ministrations of loving friends, your loneliness and weariness, as day after day, for weeks it may be, you languish upon a sick bed, surrounded by strangers, and by scenes and sounds of suffering, might well touch a heart of stone. They certainly touch my heart, and have induced me to try to offer some thoughts for your good.

It may be you are sometimes tempted to feel a disgust with the work which you have undertaken—to regret it,

Page 2

and to wish you could leave it. If so, let me beg you to recall the feelings which animated you when first you enlisted. Doubtless you then were persuaded of the justice of the cause, and freely offered yourself, aware of its dangers, and willing to run all the fearful risks of wounds, disease and death itself. If then, you thus entered the service, and if the cause is still the same, I appeal to you to bear with cheerful fortitude your present sufferings and privations.

The North, and perhaps the world, thought at the outset, that the Southern soldiery might indeed be brave, but were not possessed of endurance. They have begun to see their mistake, and to realize that our men, with a courage superior, have also a fortitude at least equal to that of our enemies.

In this view, your cheerful suffering, your heroic endurance are seen to be no less valuable qualities than the courage that would charge a battery. "They also serve, who only stand and wait." Do not, then, I beseech you, yield to a feeling of discontent, because you are laid aside from active duty. Yours is now the more difficult, and the no less useful part. Every right thinking person regards the sick or wounded soldier, who patiently and cheerfully suffers his appointed time, as no less heroic than when marching or fighting; and doubtless, the historian of this war will refer to our hospitals as being not less glorious to our people than our bloody and victorious battle fields.

Nor may it be amiss to remind you that, painful as is your condition, it might have been far worse. Many of your fellow soldiers have been less kindly dealt with.—How many have perished? Yet you are still spared.—How many have been suddenly cut off, some unprepared,

Page 3

and without opportunity even to breathe a prayer formerly for mercy! Yet you are still on praying ground. How many have languished and died for want of the very attentions you now receive! How many have died without one friend to close their dying eyes, and have found not only nameless, but unknown graves! You, on the other hand, may hope yet to recover; and resume your wonted duties, morally benefitted by your affliction. Or, if you are to die, you have opportunity to communicate with absent friends—perhaps summon them to your bedside--and, what is more important, if you are still unprepared to die, secure that "Friend that sticketh closer than a brother," to accompany you through the dark "valley of the shadow of death." Dear impenitent friend, think what would now be your condition, had you been cut off, as many have been?

But I urge upon you still stronger motives. The foregoing might be felt by a heathen, and might lead him to a stoical endurance of ills which could not be avoided, and which might be worse. I would have you cherish a Christian resignation under your trials, and seek to improve them to your everlasting good.

Consider, then, that you are where you are, and as you are, by the will of God. It was no chance bullet which made that fearful wound. That fever which now consumes your blood—that rheumatism which racks your limbs—that cough which wastes your frame, came not by accident.—Nor was the second cause which brought it an accident, but an appointment of God. He had a plan of your life, formed in eternity, and when you hung, a helpless babe, on your mother's breast, he distinctly foresaw and willed all this through which you are now passing. You are then bound, as a creature and subject, to submit cheerfully to the will of your Creator and Sovereign—to lie passive in the hands of Him who has a perfect right to dispose of you as He pleases. Specially strong is this obligation in view of the fact that you are a sinner against this Sovereign, and that your life has been far more happy than you could rightly have expected it to be.

This argument equally applies to all the circumstances of discomfort which surround you. However minute they may be, however annoying, and no matter to what extent they may be the result of carelessness or crime on the part of men, they are all none the less a part of the great plan of God for your life. Accepting them as such, they may appropriately be endured with a quiet spirit.

But I rise to a yet higher—a more blessed thought. Not only is God your Sovereign, but He is infinitely wise and gracious in His control. He has done all that He has done for your own highest good. He has done for you just what you would have done for yourself, if you had possessed the knowledge which He possesses. His very judgments are mercies; and this none the less because men often pervert these judgments, as they do all His mercies, to their hurt. Whatever your character may be, the present sufferings are necessary for you; "for the Lord doth not afflict willingly the children of men,"—Lam. iii: 33; and if you are a child of God, they are true blessings, "for all things work together for good, to them that love God,"—Rom. viii: 28.

It becomes you to receive these chastenings in the right spirit. Ponder, then, the advice of the Apostle to the afflicted "My son, despise not thou the chastening of the

Lord, nor faint when thou art rebuked of him." Beware on the one hand, of despising your chastening; that is, bearing it with a sullen indifference, and remaining unaffected

Page 5

by it. But, on the contrary, accept it as an affliction with a heart anxious to turn it to spiritual good. On the other hand, do not faint under it, giving way to desponding thoughts, but recognize the smiting as from a Father's hand. If you feel sad and lonely, and cast down, let me invite you, in the precious language of the Bible, to "cast your burden on the Lord and he shall sustain you." It is alike your privilege and your duty to be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, to make your requests known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds by Christ Jesus. Commit, then, your body, your soul, your absent friends--yea all that gives you concern, to God, as a faithful Creator, and all will indeed be well.

It is certainly possible for you to be peaceful, in every condition in which you can be placed. I have recently seen two striking illustrations of this in one of the hospitals which I daily visit. A soldier from Mississippi, suffering with a dreadful and offensive wound, and rapidly wasting away with disease, said to me in substance, "All is well, and I would not exchange my hope in Christ for a thousand worlds." Soon afterwards, having exhorted the occupant of the next cot to seek the Saviour, he calmly "fell asleep," giving one more proof not only that religion can cheer in every other trial, but that

"Jesus can make a dying bed
Feel soft as downy pillows are."

I now see almost daily a noble youth—a mere boy—from North Carolina, who lost both of his legs in the battle of Sharpsburg! He is recovering his health slowly, and always

Page 6

meets me with a cheerful smile upon his sweet, girlish face. He is a Christian, and can cheerfully suffer his great deprivation, and calmly look forward to the life of a helpless cripple.

My dear impenitent friend, consider the certainty and depth of your doom, if you are not affected by all these dealings of God with you. If these do not make you thoughtful and tender, what means shall He employ?—And, at the last day, how without excuse will you be when He shall say, "I not only gave you Sabbaths, and sermons, and the Bible, but I came near to you in my Providence. Having tried blessings in vain, I brought my judgments upon you, and solemnly addressed you, as an individual, warning you to turn from your evil way, but you would none of my reproof."

But, if you will now hear God's voice, and turn to Him, how adapted is the Gospel to your case! In a peculiar sense, you are now miserable and helpless, but Jesus will be your all sufficient and loving Saviour.

Doubtless this will fall into the hands of some convalescent. To such an one I would say, that, in addition to all the motives urged, two should peculiarly affect your mind. Gratitude for recovery should lead you to repentance and consecration; while a remembrance of the vows you uttered while in trouble should lead you to serve that God whose mercy you then invoked, and whom you then so faithfully promised to serve. I now remind you of those vows. I exhort you to "pay that which thou hast vowed." I warn and entreat you not to add to other guilt that of broken resolutions.

Page 7

HYMN.

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pain,
And long to fly away;—

Sweet to look inward, and attend
The whispers of his love;
Sweet to look upward, to the place
Where Jesus pleads above;—

Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward, and behold
Eternal joys my own;—

Sweet on his faithfulness to rest,
Whose love can never end;
Sweet on the promise of his grace
For all things to depend;

Sweet, in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his.

If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Directly, Lord, from thee!

My God, thy service well demands
The remnant of my days;
Why was this fleeting breath renewed,
But to renew thy praise?

Thine arms of everlasting love
Did this weak frame sustain,
When life was hovering o'er the grave,
And nature sunk with pain.

I calmly bowed my fainting head
On thy dear, faithful breast,
And waited for my Father's call
To his eternal rest.

Into thy hands, my Saviour God,
Did I my soul resign,
In firm dependence on that truth
Which made salvation mine.

Back from the borders of the grave,
At thy command, I come:
Nor will I ask a speedier flight
To my celestial home.

Where thou appointest mine abode,
There would I choose to be;
For in thy presence death is life,
And earth is heaven with thee.



Book Review

Evangelical Repentance

John Colquhoun

Mt. Zion Publications, 1993 [1826], paperback, 127 pages

Reviewed by **H. Rondel Rumburg**

When was the last time you heard a sermon on repentance? This companion doctrine to faith unto salvation is seldom preached today. Conversion comes as a result of the regenerating work of the Holy Spirit; the Holy Spirit gives spiritual life in the new birth, and then gives the gifts of faith and repentance. Conversion is another name for repentance and faith, which follows regeneration. When did you last read a book on repentance?

John Colquhoun (1748-1827) was a minister in the Church of Scotland at Leith. He was born at Luss in Dunbartonshire on January 1, 1748 to a farmer. As a child he traced his conversion to Christ as the result of an explanation and application of the *Shorter Catechism* question, "What is effectual calling?" Shortly after his conversion he walked all the way from Luss to Glasgow, about fifty miles, to buy a copy of Thomas Boston's *Human Nature in Its Fourfold State*. This book had a great impact on his life. His preaching was so valued that some of his hearers were willing to walk about a hundred miles each weekend to hear him preach and then they would return home in time to go to work at six o'clock on Monday morning. The original title of the book that I am reviewing was first published as *A View of Evangelical Repentance from the Sacred Records*. He also wrote a book called *Saving Faith*.

The contents of the book *Evangelical Repentance*

1. The Sources of True Repentance
2. The Nature and Import of True Repentance
3. The Necessity of True Repentance
4. The Difference Between True and Counterfeit Repentance
5. The Fruits and Evidences of True Repentance
6. The Priority of the Acting of Saving Faith to the Exercise of True Repentance
7. The Priority of Justification to the First Exercise of True Repentance
8. Objections Answered

Colquhoun stated, "True repentance, accordingly, forms a part of the religion, not of an innocent person, but of a sinner. It is produced by the Spirit of Christ in the regeneration and sanctification of a sinner, and is absolutely essential to the character of a true Christian." Repentance deals with a person taking God's position against his own sin because of the awful nature of sin against the holy God of heaven and earth. Repentance has to do with a change of heart, mind, and will regarding God, self, sin, and righteousness.

The author explained, "True repentance is not a transient act, as if a sigh or a pang of sorrow for sin amounted to it. No, these may indeed be acts of true repentance, while they issue from a heart sincerely penitent: but repentance itself, instead of being a passing act, is an abiding principle, a lasting disposition of soul, a gracious principle lying deep in the heart, disposing a man at all times to mourn for and turn from sin. The waters of godly sorrow for sin in the renewed heart will continue to spring up there while sin is there, though they may, through remaining hardness of heart, be much obstructed for a time. After the heart has, at the sinner's first conversion, been smitten

with evangelical repentance, the wound still bleeds, and will continue more or less to bleed until the band of glory be put about it in the holy place on high.” As is true of all the genuine doctrines of the Bible there are the devil’s attempts to counterfeit them with a false form, such as superficial sorrow and remorse being passed off as repentance.

Colquhoun also noted, “The grief of the legal penitent is like a summer-flood, which is soon over, but the sorrow of the evangelical penitent is like a living spring, which, in a greater or lesser measure, always sends forth water.”

“Since the genuine fruits of evangelical repentance are at the same time works of faith and labours of love, it will be necessary that you exercise faith and love in order to produce them.” When did you last read a book on repentance?



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.