

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

Anno Domini 2019

November

Issue No. 167



"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

“My appreciation of Southern manhood and true chivalry and consistent Christianity was increased and intensified by my army acquaintance and association. Christ was in the Camp of the Southern States’ Army; to me there is no doubt on that point. All Christian virtues had a full test in army life. Thousands of boys, young men, and men in middle life stood the test and they were more than conquerors over all the temptations, trials, and troubles of the camp and conflict through Christ the great Captain of their salvation.”

Chaplain S. M. Cherry
37th Georgia Infantry



Editorial

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

This month there is a national thanksgiving which is usually minus the thanks due unto to God. Please consider with me Paul’s words, *“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him”* (Col. 3:17).

An essential element in honoring God and living happily is being thankful. Thanks are a necessity and not an option in the human life. Harvests were celebrated by times of thanksgiving. Deliverances were celebrated by times of thanksgiving. Just think of the multitudes of times that President Jefferson Davis, General Robert E. Lee, General Stonewall Jackson, and many other Confederate leaders and chaplains gave thanks for the blessings of the Lord. President Davis often reminded the Confederate nation to be thankful. By way of example, General Lee, in his dispatch announcing his great victory at Fredericksburg, wrote a brief but significant sentence—“Thanks be to God.” This is very reminiscent of Paul’s words, “But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57).

Paul, whom the Lord chose to write our text, was familiar with giving thanks to God. Thanksgiving is not something which is automatic in a fallen world. It must be *given!* Thanksgiving is an attitude of a grateful heart.

Paul, in different places in the inspired writings, gave reasons for giving thanks to God in a vast array of areas. **First**, he was thankful for his daily bread (Acts 27:35).

Second, he gave thanks for the faith of other saints (Rom. 1:8). **Third**, he gave thanks for being caused to triumph in Christ (2 Cor. 2:14). **Fourth**, he gave thanks for deliverance from temptation (Rom. 7:25). **Fifth**, he gave thanks for the memory of friends (Phil. 1:3). **Sixth**, he gave thanks for kindnesses in the day of trouble (Acts 28:15). And **seventh**, he gave thanks for the "*unspeakable gift*" of God (2 Cor. 9:15).

The latter part of verse 17 concerns us with three things: [1] the meaning of thanks; [2] the method of thanks; and [3] the mediator of thanks.

FIRST, THE MEANING OF THANKS.

A. The Meaning of the Word "Thanks." [1] "*Thanks*" (*eucharistountes*) means to be grateful or to express gratitude to God as an act of worship. The root word expresses the feelings of joy or that which causes rejoicing. It expressed an attitude of great joy culminating in thanksgiving. This is the Greek word primarily used to express thanksgiving to God. [2] Thanksgiving to God is a necessary and permanent element in the Christian life (Eph. 5:20), and it is God's will (1 Thess. 5:18). There is no way to pray without it (Col. 4:2; Phil. 4:6; 1 Tim. 2:1). We should be thankful for "*all things*" and "*always*." The one to whom thanks is to be given is not creation, but the Lord, as the text points out. [3] This is the word which is the key to our enjoyment, for "*thanks*" is a necessity to joy "otherwise we are inferior to the brute animals" (John Davenant). "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 4:4-5).

B. The Word Manifested — How is it Manifested? [1] Thanksgiving must be done in spirit or with the heart. Words are not sufficient. Gratitude must well up in the heart for thanks to be properly given. N. Byfield noted, "When we give thanks we should do it with such tenderness, that our praises should awake the graces of God's Spirit to make them get life and grow. Our praises should stir up faith in God's promise, love to God's glory, fear of God's presence, hatred of our sins, joy in the Holy Ghost." [2] Thanksgiving must be given with the deep sense of our personal unworthiness as the twenty-four elders demonstrated it when they cast down their crowns and fell on their faces (Rev. 4:9-11; 7:12). [3] Thanksgiving must be a perpetual duty. If we must pray without ceasing and thanks is a necessary part of prayer it stands to reason we must give thanks without ceasing (Eph. 5:20; Rev. 7:12). Byfield expressed it, "Nay, when prayer shall cease, because all mortal infirmities and wants shall cease, yet thanksgiving must go with us within the vale, and live with us forever in heaven."

SECOND, THE WAY OF THANKS.

We shall see that thanks [1] must be given, and [2] must be given to God the Father.

A. Thanks Must be Given — "*giving thanks*." [1] The text made this clear, for Paul spoke of "*giving*" thanks. You cannot "*take*" thanks any more than you can take

love. Thanks should be cheerfully given in order to mean anything, just as God loves a cheerful giver, even so He loves a cheerful giver of thanks. [2] “*Giving*” thanks is the mode God reveals. Only this way can we have “*thanksgiving*.” Psalm 136 presses this point quite well.

B. Thanks Must be Objective – “*to God and the Father.*” [1] The aim of thanks is our “*God and Father.*” Our gratitude must be bestowed on the proper person. Not only must there be proper motive in giving thanks, but there must be the proper objective of giving thanks. Thanksgiving is not aimless and nameless. It is imperative that the right person be thanked. God the Father is eternally the Father of Christ by nature and of all His people in Christ eternally by adoption. The Father is the fountain of Deity and the head of the family. He is the Author of all good that we receive by His Son’s mediation and the Holy Spirit’s action. [2] The words, “*to God and the Father,*” are not to be taken separately, but together, in order to declare who is our God. Our God is He who has proved Himself a Father in Christ, loving us in Christ, and accepting us in the beloved. God is the Father of our souls, our mercies, and our Saviour. N. Byfield said in the 1600’s, “He is a God, there is His majesty: He is a Father, there is His love, and therefore great encouragement is given to go to Him with all suits and praises. With all suits, He is God, and therefore able to help; and Father, and therefore willing to help. With all praises, He is God, and therefore meet to be worshipped, He is a Father, and therefore will accept the calves of our lips, not according to what we bring....”

THIRD, THE MEDIATOR OF THANKS

A. Christ Is the Mediator of Thanks – “*by him.*” “*We are accepted in the Beloved.*” Look at the first part of verse 17. [1] It is through Christ alone that thanks can be given or is acceptable. Thankfulness is a sign that one has rightly received Christ and is rooted in Him (Col. 2:6-7). Thankfulness is a sign that the peace of God that passes understanding has come through Christ (Phil. 4:6-7). Thankfulness is a sign that one has a contented mind in Christ and always rejoices (1 Thess. 5:18; Phil. 4:6). [2] Everything done in word or deed is to be done “*in the name of the Lord Jesus.*” And if it is “*in*” our Lord’s name it will also be “*by*” Him. John Davenant commented, “Moreover in every success and issue of things, and every action of ours, thanks are to be given; because all things co-operate for good to those, who undertake lawful and honest things by invoking the name of Christ.” [3] Thanksgiving is a paramount element in the Christian life and without Christ it is nonexistent as acceptable behavior before God the Father. The only channel by which we may pour forth the elixir of thanks is through Jesus Christ, the channel by which we were reconciled to God. Jean Daille remarked, “our thanks themselves cannot be grateful to the Father, nor come into His presence before the throne of His grace, except they are addressed and presented by Jesus Christ, who alone is able to perfume both our persons and our poor performances with that

odour which is necessary for all that would appear without confusion before this Supreme Majesty.”

B. Christ Must Be the Mediator of Thanks. [1] There is no salvation in any other. It is through Christ that we have access to God the Father. He had to remove the middle wall of partition. He had to remove the bondage of sin and death. He had to remove the wages of sin. We may come boldly to the throne of grace in prayer, and if thanksgiving is a necessity to prayer, and it is, we must come with thanksgiving (4:2). [2] Without Christ all is vain. How can one sing praises with a heart empty of Christ (v.16)? How can one give thanks with a heart empty of Christ? How can one have peace with a heart empty of Christ — the Prince of peace (v.15)? “*Christ is all, and in all*” (v.11). God’s mercies, which come through Christ, breeds thanks. Since Christ brings down God’s mercies, He also carries up our thanks and praise to God. We must pray in Christ’s name and we must give thanks in His name. [3] Our thanks will not have a pleasing sound to them before our God unless mediated “*by Him.*” We have no merit or acceptance before heaven without our Lord, our King, our Redeemer, our Mercy Seat, our Advocate, our Intercessor or our Daysman, Jesus Christ. We are accepted only in the Beloved. All our righteousnesses are as filthy rags and thus we have no standing without that righteousness of Christ imputed to us by grace.

CONCLUSION:

Paul’s constant urging to give thanks reflects on our nature to be neglectful of giving thanks. There are many ways to give thanks to God: [1] we give thanks when from the heart we worship with thanksgiving in spirit and in truth; [2] we give thanks when we are obedient in the Lord’s Supper, for we receive the “*cup of blessing;*” and [3] we give thanks when our lives are ordered according to the revealed will of God, and we offer the praise of thanksgiving.

The giving of thanks in public worship gives as it were the people an opportunity to say “*Amen*” (1 Cor. 14:16). The precious providences of God along with His promises and provisions must not be received without thanks. All of us have been taught to say “thank you” to persons giving us gifts. This being true, what should we offer to our awesome God? The supplying of the saints with necessities and all else should cause much thanksgiving to God (2 Cor. 9:11-13).

[1] Paul sought to incite the Colossians, as well as us, to the holy practice of daily thanksgiving. We cannot be pleasing to God without it.

[2] Paul sought to humble us if we are unthankful or neglectful in our giving of thanks. A person, for example, who eats unto the Lord, is one who gives thanks (Rom. 14:6).

[3] Paul reminds us that not glorifying God as God, and our unthankfulness to God, engenders a vain imagination and a darkened heart which is foolish (Rom. 1:21).

Our Confederate ancestors are on record as a thankful people. The ANV Chaplains Corps meeting at Round Oak Baptist Church, for example, on March 24, 1863 recorded, “Here the body [of chaplains] spent some time in singing and prayer, in thanking God for His goodness to us, and beseeching His blessings on our future labors.”

LET US GIVE THANKS TO THE LORD GOD ALMIGHTY!

Please consider *ConfederateChaplain.com*



This issue contains our Chaplain-in-Chief’s message on being *Thankful*. Your editor has provided his editorial on *Giving Thanks to God* and a final installment on the biographical sketch of *Chaplain James B. Taylor, Jr., Part III*. Assistant editor, Mark Evans, has written an article entitled *Confederate Thankfulness*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Randolph H. McKim, which is titled *The Light of the Holy Trinity*. Our *Book Review* is by your editor on the *Christian Handbook*.

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]

“Not conquered, but wearied out with victory.”



Contents

- *The Chaplain-in-Chief's Message: Thankful, *Dr. W. Herman White*
- *Chaplain James B. Taylor, Jr., Part III, *Dr. H. Rondel Rumburg*
- *Confederate Thankfulness, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. Randolph H. McKim*
- *Book Review: *Christian Handbook*



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. We lost a great worker for the Cause when Pastor Lloyd Sprinkle went to be with the Lord. Please remember Jackie in prayer for without a doubt she is hurting so very much. Besides the loss of her loving husband, she, too, has health issues she is dealing with.

Thankful

Psalm 100

“Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord he is God: it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into his courts with praise: be thankful unto Him, and bless His name. For the Lord is good: His mercy is everlasting; and His truth endureth to all generations.”

Since we are in the Thanksgiving season I thought it would be a good time for reflection. I thank God for the school teachers that encouraged my desire to learn and helped mold and nurture me and excited the desire to succeed in the endeavors of life. They taught us the importance of good character, to be truthful, and honest, etc. (This was what we were being taught at home as well). One example of how this was done involved Miss Maeola Steed, my 4th grade teacher. Miss Steed read Bible stories to us, had prayer, and even had us memorize Psalm 100 for Thanksgiving. Our teachers had to be morally on a par with the pastors of the area churches. There was never such a thing as a teacher being involved in immorality.

My 11th grade home room teacher, Mrs. Sarah Moss, always closed the door when the bell rang starting time, and no one was allowed to open it until she had finished her devotion.

But in the godless schools of today they will have a “hissy fit” if a teacher even dared to mention the Lord Jesus, and in most cases they would be fired. I say again, thank God for the teachers that I had from grade one through my high school graduation.

There were no scandals because of sexual escapades with students, no involvement with drugs, no rioting, no walking out of classes to protest some perceived wrong, no protesting over so-called climate change, etc. There were no promotions by teachers against God’s plan for the structure of the family. They did not promote sexual promiscuity through classes on so-called safe sex, or that homosexuality was just

another lifestyle instead of an abomination to God. My teachers taught honesty, truthfulness always, chastity, and morality. These teachers were also proud of their Southern heritage and the mores passed down to us by our Confederate ancestors.

The scene today is totally different and is the result of the godless occupying Federal government being in control of the schools. They control them through the dollars they pour into them as well as the unconstitutional rulings by their courts. Thus people that are moved and motivated by the spirit of anti-Christ control the content to such an extent that they have become mere godless government indoctrination centers. The result has been the sorry mess of these dumbed down institutions that try to make every student equal, when that is absolutely an impossibility. And this sorry lot of the schools today, including many private ones, is a direct result of their banning God from them.

In spite of all this, and what is going on politically with the God-hating crowd there is still so very much to be thankful for. Not the least of which is our great Confederate heritage. The bedrock of the great Southern American culture passed down to us was that the Bible indeed was the infallible word of the God who created the heavens, the earth, and all that is therein; and that Jesus Christ is the only means of redemption. Many of those we regard as political and military heroes were Christians. Therefore, in the spirit of Thanksgiving to God I submit the following:

Thanksgiving Proclamation, November 15th 1861

“Whereas, it has pleased Almighty God, the Sovereign Disposer of events, to protect and defend us hitherto in our conflicts with our enemies as to be unto them a shield.

“And whereas, with grateful thanks we recognize His hand and acknowledge that not unto us, but unto Him, belongeth the victory, and in humble dependence upon His almighty strength, and trusting in the justness of our purpose, we appeal to Him that He may set at naught the efforts of our enemies, and humble them to confusion and shame.

“Now therefore, I, Jefferson Davis, President of the Confederate States, in view of impending conflict, do hereby set apart Friday the 15th day of November, as a day of national humiliation and prayer, and do hereby invite the reverend clergy and people of these Confederate States to repair on that day to their homes and usual places of public worship, and to implore blessing of Almighty God upon our people, that He may give us victory over our enemies, preserve our homes and altars from pollution, and secure to us the restoration of peace and prosperity.

“Given under hand and seal of the Confederate States at Richmond, this 31st day of October, year of our Lord, one thousand eight hundred and sixty one.” By the President,
JEFFERSON DAVIS

In Christ, and

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



Chaplain James Barnett Taylor, Jr.

1837-1911

10th Virginia Cavalry

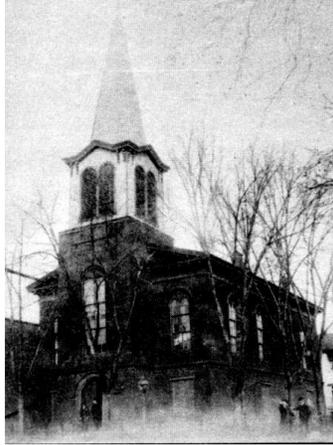
By Dr. H. Rondel Rumburg

Part III

Post War Life

There was some adjustment after the war to civilian life, and preaching that was not comparable to that experienced during the great revivals in the ANV. After the war James B. Taylor, Jr. was called to the pastorate of the Baptist church at Culpeper Court House.¹ Culpeper had been the crossroads of the war and had seen more armies passing through than anywhere else. The South had been ravaged, and Virginia was the battleground for more than it share.

¹ The roots of Culpeper Baptist Church go back to Colonial times. The congregation was originally known as Mt. Poney Baptist Church because of a small mountain near town. This church was founded in 1774 by Elder David Thomas and Elder Nathaniel Saunders. Another early influence was the Elder James Ireland who came to Virginia during the Great Awakening to further the fledgling Baptist cause. Ireland was seized by the authorities while preaching as he stood on a table. He was imprisoned and tortured for five months in the Culpeper County jail around 1770. Elder Saunders was Mt. Poney's first pastor. He was also imprisoned in 1773 for preaching in the Colony of Virginia without a license. Elder John Leland became Mt. Poney's second pastor in 1777 with Saunders returning to Mountain Run Baptist Church. Elder Leland moved to Orange, he was one of the Baptists that pressured James Madison to see that the new nation would have religious liberty. This Madison insured in the United States Constitution. These efforts contributed to the First Amendment. A new church building was erected on the Old Brandy Road near Mountain Run in 1833. A third structure was built on the northwest corner of Davis and East streets in 1959. The second church building was torn down in 1974 while the third building burned in 1892. A fourth sanctuary, which still stands, was built on the site of the third church in 1894 and served the congregation until the present facility on West Street was built in 1961. Dr. Elisha Winfrey was pastor of Culpeper Baptist Church from 1889 until 1931 and died in the pulpit while preaching.



This building that housed the congregation of Culpeper Baptist Church was built in 1859 and burned in 1892. This was the house of worship that Pastor James B. Taylor refurbished after the war.

After the devastation everyone was just trying to survive, but they sought to get on with their lives as best they could with the help of the Lord. James wrote his mother from Culpeper Court House telling about his new home life as a married man with his wife Fannie R. Poindexter, who was the daughter of Dr. A. M. Poindexter. The building that housed the church was in ruins at war's end due to the attrition of war. Pastor Taylor set to work ministering the eternal Word of God and in the repair of the facility which became a beautiful edifice by the time he left. The church at Culpeper had only twenty-eight people upon his arrival and when his ministry ended there were three-hundred-twenty. He held protracted meetings in other places during that time and there were said to have been around five-hundred professions of faith under his preaching.

Dr. John A. Broadus, addressing his class at the Southern Baptist Theological Seminary on one occasion, used the example of Pastor James B. Taylor, Jr. and his work at Culpeper. He pointed out what a blessing a wise, consecrated and tactful pastor could have in a town and even in an entire Association of Baptist Churches.



First Baptist Church of Wilmington, NC

There was a call extended to Pastor Taylor in October of 1875 to the First Baptist Church of Wilmington, North Carolina.² Again the Lord was pleased to bless his ministry. His ministry in Wilmington was fruitful and during this time the church was able to eliminate the debt on its building. The congregation was greatly blessed. However, the ministry there came to an end due to a serious physical illness. After resigning, James rested and spent some time traveling in Europe.

After regaining his health and strength he was called to the Lexington Baptist Church in Lexington, Virginia.³ Dr. J. Wm. Jones had pastored there after the war and up to Pastor Taylor's commencement as pastor. West of the Blue Ridge was historically a stronghold of Scottish Presbyterians as well as the Lutherans who were strong there because of the German population, as the Presbyterians were because of the Scottish population. There was an old saying that "Baptists and sweet potatoes will not grow west of the Blue Ridge." Pastor Taylor was in a difficult field as was his brother George B. Taylor when he pastored Staunton Baptist Church, beginning in May of 1858. The opposition to Baptists had mellowed to some degree because of the war and his immediate predecessor, Pastor Jones, who was the biographer of General R. E. Lee. A biographer of Taylor noted:

While the Baptists are not strong in Lexington, the fact that the Virginia Military Institute and Washington and Lee University are located in this town adds importance to this pastorate. Besides a faithful ministry to his own flock, Dr. Taylor won the esteem and confidence of the faculties of the two institutions of learning and of the community, and did good work among the students.

² The First Baptist Church of Wilmington was a place where God was worshipped since early 1690, when Baptist work began in Wilmington. Then the congregation was known as Front Street Baptist Church because the meeting place was located in a house at Front and Ann Streets on Baptist Hill. This historic home is still in existence. The congregation has been worshipping in its present location since 1870 at 411 Market Street. The property for the present church building was purchased in 1858. Construction of the new sanctuary began in 1860, but the invasion from north of the Mason Dixon Line delayed completion. The congregation struggled after the war, and the building was finally finished and dedicated in May 1870.

The building is an example of early English Gothic architecture, with pointed arches and two narrow spires. The spires, originally made of heart pine, were joined with wooden dowels; the taller spire rises 197 feet. The sanctuary foundation holds tons of ship ballast discarded from sailing vessels that once crowded the Cape Fear River. A portion of the exposed ballast rock foundation can be seen in the basement of the Education wing.

³ The Lexington Baptist Church, now known as the Manly Memorial Baptist Church, is presently located at 202 S. Main Street. This congregation was founded with 16 members on May 9, 1841. At that time it was called the Lexington Baptist Church. The founding pastor was Cornelius Tyree who had been doing mission work in Rockbridge County. Elder Tyree saw the first facility constructed; it was a brick building located on Nelson Street between Main and Randolph Streets. The present sanctuary, at the corner of Main and Preston Street was dedicated on May 9, 1920. The church changed its name in March of 1925 to honor a former pastor, Dr. Charles Manly, the son of Dr. Basil Manly, Sr. the Chaplain of the Confederacy. Dr. Manly served the congregation for eleven years, and when he left he was known as the "most universally beloved man in Lexington." James B. Taylor, Jr. wrote an excellent biographical sketch of Elder Cornelius Tyree.

Like his brothers and father, James B. Taylor, Jr. was a writer. He produced pamphlets, a child's catechism, and biographical sketches. He also became professor of Moral Philosophy and Belles Lettres at Washington & Lee University. His professorship was due to the death of Dr. John P. Strider⁴ on January 23, 1886. During part of his ministry in Lexington he lived in Thomas J. "Stonewall" Jackson's old house on East Washington Street.

Pastor James B. Taylor, Jr. received a call to the Baptist church in Salem, Virginia in June of 1895. Calls from various other places were rejected. So he moved and began a ministry in Salem, Virginia.⁵ While in Salem he helped found the Baptist Orphanage. His ministry was conducted during a time of financial depression. This impacted Salem and the rest of Virginia. Pastor Taylor spent five years in the town that lived up to its name -- "salem" or "peace." Pastor Taylor was the field representative for the orphanage for a while. He endeared this institution to the hearts of many who heard his pleas and opened their purses to help with the care of orphans. The Bible's teaching regarding widows and orphans had impacted Pastor Taylor. This was especially true of the ministry to orphans which he entered. This was endorsed by the fact that when he moved from Salem it was to become a part of the ministry of the Georgia Baptist Orphanage. His home was in Atlanta, and this was his final regular ministry in his life. As with the other work for the Lord, he was greatly used by the Lord. He received a place of affection in the hearts of Georgia Baptists.

Sunset

He was described by others as a man of natural humor with the gift of mimicry. His fondness for singing was evident. Often in the morning his voice would be heard singing

⁴ John Philip Strider was born at Harpers Ferry, Virginia on May 17, 1849. He received a MA from Washington and Lee University in 1869 and then went to Free Church College, Edinburgh, Scotland, then to University of Berlin, Germany and the University of Leipzig, Germany (1872-1875). Then he attended the Union Theological Seminary (1875-1877) in Virginia. He was ordained by the Winchester Presbytery on Nov. 27, 1877. He pastored a number of Presbyterian churches before becoming professor at Washington and Lee. He died in Staunton, Virginia, Jan. 23, 1886.

⁵ The *Salem Sentinel*, Vol. 3, Num. 11, 12 May 1896 had the following: "A clipping from the Chattanooga Times, of May 10th, has the following to say of our friend, Dr. J. B. Taylor; who is attending the Southern Baptist Convention: 'Rev. Dr. James B. Taylor, who is attending the convention, is pastor of the Baptist church at Salem, Va., and belongs to a family eminent for its culture and ability. His father, for whom he was named, was the first corresponding secretary of the Foreign Mission Board. One of his brothers, Dr. Geo. B. Taylor, is missionary to Italy; the other, Dr. C. E. Taylor, is president of Wake Forest College, N. C. Before entering on his field at Salem, Dr. Taylor had been pastor at Culpeper, Va., Wilmington, N. C. and Lexington, Va. While at Lexington he acted for one year as professor of moral philosophy at Washington and Lee University. He is president of the Virginia Baptist Historical Society, and has just been elected a trustee of the Southern Baptist Theological Seminary, in place of Dr. H. H. Harris, who became a professor in that institution. Besides having been actively engaged in pastoral and evangelistic work, he has been a frequent contributor to the religious press. Dr. Taylor has lectured on the platforms of several Chautauqua assemblies.'"

out some hymn of devotion and praise. "When he led family worship in his own home or elsewhere he was apt to start a hymn which was so familiar that all could share in its strains." He was like a good dose of medicine bringing out the joy of serving the Lord.

As was previously noted, the Taylors were lovers of good books for generations. James was widely read in religious literature: such as books of devotion and biography that were highly esteemed by his father and brothers. The books which he had read were at his command for useful reference. It was said of him that "He had the historian's instinct."

His preaching was clear as well as earnest, and directed at the conscience. His hearers, whether they were learned or ignorant, were apt to leave with their hearts infused with the purpose of being obedient to the Lord. His sermons were not long and had appropriate illustrations to bring truth home to the head and heart. His father had mirrored the qualities of a good pastor. Those who sat under his ministry held deep regard for him as their pastor. His ministry was long remembered by his parishioners. His cheerful spirit was catching.

James B. Taylor, Jr. was by conviction a Baptist and his convictions were solid and lovingly lived and proclaimed. His life was devoted to the cause of Christ as represented in the denomination to which he belonged. He contributed to the State Baptist paper, the *Religious Herald*, and other Baptist papers.

His sunset was described the following way: "From the movement of an active life he passed into the years of his physical decline, preserving his sunny spirit, his faith in God, and his interest in his fellow-men. Of him it was true that at eventime it was light." As his ministry began to close he returned to Virginia. He did pulpit supply at Freemason Street Baptist Church in Norfolk, and also supplied in Suffolk. The town of his birth, Richmond, was his home during his final days as it was in the days of childhood. He continued to preach as long as his abilities allowed in the general area of Richmond. As his body gave in to time his heart continued to find its joy in the Lord who saved him and whom he served through his life. However, he was promoted to regions beyond on Thursday morning, June 29, 1911, in the Barton Heights suburb of Richmond. And now his true beginning had started.

His home-going service took place in Grove Avenue Baptist Church. The pastor of the church, Dr. W. C. James, was assisted by Dr. Charles H. Ryland, Dr. R. J. Willingham, and Dr. R. H. Pitt. He was buried in Hollywood Cemetery. His father, James Barnett Taylor, Sr., was buried in the same lot. Dr. W. E. Hatcher came from his summer home at Fork Union in time to offer the burial prayer.

He was survived at the time by his wife and five children. He had been married twice; his first wife died in Culpeper. She was Miss Fannie R. Poindexter, a lovely lady in person and character. His second wife was Miss Fannie E. Callendine of Morgantown, West Virginia, who was considered a gracious and charming Christian lady.

His surviving children were Dr. Boyce Taylor, Dr. H. M. Taylor, Mrs. W. R. Whitman, and Mrs. W. J. Armstrong. Now his body awaits the shout of the resurrection announcement.



Confederate Thankfulness

Mark W. Evans
Past Chaplain-in-Chief

Thanksgiving must have a recipient. For our relatives, their thanksgiving was directed to God -- "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). President Jefferson Davis sent this proclamation following the Second Battle of Manassas: "To the people of the Confederate States: Once more upon the plains of Manassas have our armies been blessed by the Lord of Hosts with a triumph over our enemies. It is my privilege to invite you once more to His footstool; not now in the garb of fasting and sorrow, but with joy and gladness to render thanks for the great mercies received at His hands. A few months since and our enemies poured forth their invading legions upon our soil. They laid waste our fields, polluted our altars and violated the sanctity of our homes. Around our capital they gathered their forces, and, with boasting threats, claimed it as already their prize. The brave troops which rallied to its defence have extinguished these vain hopes, and under the guidance of the same Almighty hand, have scattered our enemies and driven them back in dismay" [J. William Jones, *Christ in the Camp*, p. 44]. The President of the Confederacy expressed the united conviction of the Southland -- God governs the nations and is ever with His people, in victory and in defeat.

At a later time, President Davis wrote this communication: "It is meet that, as a people who acknowledge the supremacy of the living God, we should be ever mindful of our dependence on Him; should remember that to Him alone can we trust for our deliverance; that to Him is due devout thankfulness for the signal mercies bestowed on us, and that by prayer alone can we hope to secure the continued manifestation of that protecting care which has hitherto shielded us in the midst of trials and dangers. In obedience to His precepts, we have from time to time been gathered together with prayers and thanksgiving, and He has been graciously pleased to hear our supplications, and to grant abundant exhibitions of His favor to our armies and our people" [Jones, 45].

As the war continued its gruesome and death-dealing devastations, many found reasons for thanksgiving to "the God and Father of our Lord Jesus Christ." Their dependence upon Jesus Christ as Savior in life and death brought heaven down to their souls. A correspondent recorded the following concerning General Johnston's army: "It

is wonderful to see with what patience our soldiers bear up under trials and hardships. I attribute this in part to the great religious change in our army. Twelve months after this revolution commenced a more ungodly set of men could scarcely be found than the Confederate army. Now the utterance of oaths is seldom, and religious songs and expressions of gratitude to God are heard from every quarter. Our army seems to be impressed with a high sense of an overruling Providence. They have become Christian patriots and have a sacred object to accomplish -- an object dearer to them than life" [W. W. Bennett, *The Great Revival in the Southern Armies*, p. 377].

Non-combatant citizens also endured the Yankees' brutality with thankfulness to God. In Charleston, SC, during the Northern invader's unrelenting shelling, citizens gathered for worship. Confederate Chaplain W. W. Bennett wrote: "The Southern people strove to maintain a calm trust in God in presence of their great danger. Even in beleaguered Charleston, while shells were screaming in the air and falling in the streets and houses, the people met in the churches and devoutly worshiped. They had encouragement to pray. For it really seemed that the shield of God's protection was over the city. An eye-witness says: 'Probably five thousand howling missiles of death have fallen with dreadful crash in and near the city, and all that at a cost immediately of about five lives. And amid it all the people of God, Sabbath after Sabbath, have assembled at their places of worship, and thus, rising above all the commotion of war, hold communion with Him who rides on the whirlwind, who tempers the winds to the shorn lamb, the infinite God reconciled through Christ to a sinful world'" [p. 364].

On March 30, 1864, General Robert E. Lee included these words in his General Order, No. 21: "Soldiers, let us humble ourselves before the Lord our God, asking through Christ the forgiveness of our sins, beseeching the aid of the God of our forefathers in the defence of our homes and our liberties, thanking him for his past blessings and imploring their continuance upon our cause and our people" [Bennett, p. 271].

As we enter this season of Thanksgiving, we have the privilege of continuing the sacred practice of our relatives. The Bible teaches: "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Dr. Randolph McKim (1842–1920) served as a soldier and later as a chaplain in the Confederate States army. He served as an Episcopal pastor for over fifty years.

Dr. McKim was born in Baltimore on April 16, 1842, the son of John S. and Catherine Harrison McKim. Shortly after his graduation from the University of Virginia in 1861, he enlisted in the Southern army, serving first as a private in the corps commanded by Gen. Joseph E. Johnston and later by Stonewall Jackson. He was afterwards commissioned first lieutenant and assigned as aide-de-camp on the staff of Gen. George H. Steuart. Near the close of the war, he served as chaplain of the 2nd Virginia Cavalry.

In 1866 Dr. McKim was ordained a minister of the Episcopal Church and held pastorates in Virginia, New York, New Orleans, and then in Washington, serving as pastor of the Church of the Epiphany in Washington for thirty-two years, from 1888 until his death. He was the author of a number of theological books as well as several volumes defending the Southern cause, among which were *A Soldier's Recollections*, *Numerical Strength of the Confederate Armies*, and *The Soul of Lee*.

THE LIGHT OF THE HOLY TRINITY

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. II. Cor. xiii. 14.

We celebrate to-day the feast of the Holy Trinity. After the great cycle of festivals which commemorate the evangelic facts and events that encircle the Incarnation as the planets do the sun, came the "day of the Holy Spirit," Whitsunday, commemorating the descent of the Holy Ghost and the baptism of the infant Church with power from on high.

And now, after Whitsunday, comes Trinity Sunday, the day which celebrates the wondrous and blessed revelation of the triune nature of God, when we are called upon to "acknowledge the glory of the Eternal Trinity, and in the power of the divine majesty to worship the Unity".

It is a natural, a logical sequence. The contemplation of the great facts of Redemption, the Incarnation, the Atonement, the Resurrection, the Ascension, and the Descent of the Holy Ghost, leads the mind to reflect upon the nature of the divine Being who has thus revealed Himself to man.

It is natural to turn from beholding the rainbow to look at the sun whence all its wondrous beauty proceeds. The eye is ravished with the spectacle of the prismatic bow spanning the sky, and then the mind almost by necessity begins to reflect upon the nature of that sunlight which can paint such an arc across the horizon.

As naturally, I think, the mind of the Church has turned from the glorious revelation of the divine attributes in redemption that rainbow of hope and peace to man to contemplate the divine nature itself. Who and what is the God who has spoken to us in Jesus Christ, who has entered into the very minds and hearts of men through the Holy

Ghost? How are we to think of Him whom Jesus came (so He tells us) to reveal? How far can we form any true conception of Him?

The doctrine of the Holy Trinity is the answer which Christian thought has given to this question. Ages of devout and intense reflection have been given to its formulation. The Church has travailed to bring to birth its thought on this profound theme. And not in vain -- for the ancient symbol of Nicaea has been not only the banner of the faith of the Christian world during sixteen centuries, but it has been, and is today, a very fountain of life and truth to myriads of earnest thinkers striving after harmony of thought concerning this greatest of all themes, the Being of God.

It is of this sublime doctrine that I want to talk with you a little to-day, my friends. Before we open the subject, however, let me try to brush away an obstacle which stands in the way of any useful discussion.

People are apt to think that the Trinity is a thorny and difficult doctrine, very well for theologians to dispute about, but quite out of place in the pulpit, if the purpose of the pulpit is to help men and women to bear the burdens, to fulfil the duties, and to overcome the temptations of life. It is a doctrine, in fact, which we are inclined to look upon as a theological puzzle, which plain people really need not bother their heads about, or, at any rate, can get no practical help or comfort out of. Once a year, it may be, we try to listen to a sermon on the subject on Trinity Sunday, as in duty bound, but we are glad when it is over gladder than usual and quickly dismiss the subject from our minds. Indeed, many Christians believe the doctrine in a blind, unintelligent fashion, take it, as it were, with their eyes shut, as something they have to believe, if they would be orthodox and of course they want to be orthodox instead of believing it, as they might, with all their mind and with all their heart, as a truth full of comfort and inspiration and peace to the devout soul.

Now, I grant that there is a way of writing and preaching about the doctrine of the Trinity which justifies the feeling I have described. As you listen to such sermons you must feel as Ezekiel did when he found himself in the midst of the valley of dry bones. "Behold," he said, "there were very many, and, lo, they were very dry."

But I think it is possible -- I know it is for some men; I wish it might be for me this morning to so speak of this sublime doctrine that men shall have a very different feeling about it, shall recognize that it is the expression of a truth full of light and inspiration for our everyday life, a truth not only to wonder at but to rejoice in and to be thankful for. Yes, the thought of the triune God Father, Son, and Holy Ghost is ineffably sweet, when we realize that it brings into our lives and our homes the strength of a divine Fatherhood, the redeeming help of a divine Mediator, and the sympathy of a divine Comforter.

We are told by his biographer that Phillips Brooks rejoiced in the theme of the Holy Trinity. "As Trinity Sunday came it found him ready and eager to speak." It was to him

"the high intellectual festival of the Christian Church, and he came up to it bringing the richest tribute he could offer." He gloried in the doctrine because of the richness of the idea of God which it involved. To him it "palpitated with life."

In some such spirit, by God's help, let us try to approach the subject to-day.

Out of many passages in the New Testament embodying the truth of the Trinity I select the words of St. Paul, so familiar to us in the apostolic grace: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

Look at these words and ponder for a moment their meaning. Here is no string of metaphysical distinctions, but an aspiration for divine benediction upon his Corinthian disciples. They had all been baptized "into the name of the Father, and of the Son, and of the Holy Ghost." Now the apostle prays that they may realize the love of their Father God, the grace of the Son, the Lord Jesus Christ, and the communion, that is, the fellowship, of the Holy Ghost."

The love of God! "What was that, and in what, above all, did it find expression? We cannot hesitate a moment for the answer. "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." "The grace of Christ!" What was that? Again the answer comes quickly: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." Yes, He was "in the form of God," yet "emptied Himself and took upon Him the form of a servant," and "was made in the likeness of men," and "became obedient unto death, even the death of the Cross." And "the communion of the Holy Ghost"! What was that? It was the fulfillment of the promise of Jesus: "I will pray the Father and He will give you another Comforter, that He may abide with you forever, even the Spirit of Truth." "He will guide you into all truth."

You see, then, that we have here in our text St. Paul's aspiration or prayer that his Corinthian disciples may enter into and enjoy the full significance of the Name into which they had been baptized. It was the name of God. It was a triune name Father, Son, and Holy Ghost. And the great apostle prays that they may realize its meaning, and have in their hearts and lives the benediction of the love of the Father, the grace of the Son, and the fellowship of the Holy Ghost.

You see also that the doctrine of a God, who is Father, Son, and Holy Ghost, that is, a triune God, is not an appendage to the Christian faith, something separate and apart from essential Christianity, a truth that Christians may believe or not believe, as they please; neither is it a subsidiary element in the Christian creed; no, it is of the very essence of the faith, it lies at the heart of Christianity, so that we cannot preach Christianity as the New Testament holds it up to us without preaching the Trinity.

The Christian conception of God necessarily involves the Trinity, because it represents Him as a divine Father who loves His children, and as a divine Redeemer who gives His life for their salvation, and as a divine Spirit who dwells in the human soul to enlighten and to purify it. So that when we preach the gospel we are preaching some aspect of the Trinity all the while, though we may not formally mention it or even make it a definite subject of thought at the time.

The greatest distinctive peculiarity of the Christian religion is its teaching concerning God. It presents a higher and more developed conception of God than had ever been known in the world before. And it may be said that it is the culmination of a process of development in this respect. Careful study of the Old Testament shows a very marked progress in the apprehension of the idea of God. There is a nobler conception of the divine nature in the Psalms than in the Pentateuch. There is perhaps a still higher conception in the prophets. But in the New Testament there is a very marked development. And what is its representation of God? Well, first, we have God held up to our thought as a loving, compassionate Father, giving His Son to be the Redeemer of the world. Then we have this Redeemer, Jesus Christ, held up to us as a being to be worshipped and adored with equal honor as the Father indeed all the attributes of Deity ascribed to Him. Then we have the teaching that there is a Holy Spirit who comes to the human spirit to enlighten and to cleanse it, and this Spirit is also represented as divine. Yet at the same time we are taught that there is but one eternal Almighty God, and that it is idolatry to offer worship to any other but to Him alone.

Thus Christianity wonderfully enriched and glorified the idea of God. It presented such a thought of God as the world had never known before, as far more sublime than the greatest philosophers had ever conceived, as the modern conception of the universe unveiled to us by Kepler and Newton is than that which was known to the ancient Ptolemaic astronomers.

It was a conception of God full of comfort and help and inspiration to men. It brought Him very close to men's hearts. It lifted them up and told them of His love, of His compassion, of His redemption of them, of His readiness to come into their very hearts and take up His abode with them, that each Christian soul might be an habitation of God through the Spirit.

But you see that this thought of God is of a triune God. The God of redemption is a triune God, so that the doctrine of the Trinity is in fact "the expression of our faith in redemption." Now, at first men simply accepted these several representations of God as Father, as Redeemer, as indwelling Sanctifier, without reflection upon the doctrine of the divine nature which they involved. The Trinity was to them just the threefold manifestation of God. God had revealed Himself as the Father. God had revealed Himself as the Redeemer. God had revealed Himself as the Sanctifier.

But as the mind of the Church reflected upon these aspects of the revelation which the New Testament contained it was inevitable that a synthesis should be attempted, an effort to bring together these several representations into one consistent view. And then it was perceived that these three manifestations of God must have a ground in the essential nature of the Deity. There must be a triunity in the being of God of which these manifestations were the reflection and expression. God could not be triune in His revelation of Himself unless He was also triune in His nature.

So necessarily was developed the doctrine of the Trinity, by which the Church, now for nearly two millenniums, has declared her belief that in the unity of the divine nature there is a threefoldness which has been expressed in His threefold manifestation.

To quote the Athanasian Creed: "The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance [Essence].

"For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal.

"Such as the Father is, such is the Son, and such is the Holy Ghost.

"The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. . .

"The Father eternal; the Son eternal; the Holy Ghost eternal.

"And yet there are not three eternal, but one eternal. . . .

"The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

"And yet there are not three Almighties, but one Almighty.

"So the Father is God, the Son is God, and the Holy Ghost is God.

"And yet there are not three Gods, but one God.

"In these words, and such as these, the mind of the Church has sought to define its belief in the Trinity. Now, it is very easy to scoff at this doctrine as involving a contradiction in terms and to ask, "How can the part be equal to the whole? How can one be equal to three?"

Such an objection seeks to settle a profound metaphysical and religious problem by an appeal to the multiplication table. If the matter were so simple as this it would be strange indeed to find that many of the profoundest intellects of the ages; from St. Augustine to Leibnitz and Hegel, have not only believed in and defended the doctrine of the Trinity, but have rejoiced in its belief; strange, too, that "recent philosophy should find in this very doctrine the expression of its profoundest ideas."

But, no. There is no semblance of contradiction in the statement of the doctrine of the Trinity, if we only observe that the Church does not, in this definition, use the word "person" in its modern, but in its ancient meaning. Then it "corresponded more nearly to the word 'character' as it is used in the drama. In early Christian discussions it was never meant that there were three modernly conceived persons in God, nor can it now

be maintained." Strictly speaking, in the meaning now attached to the word, God is one Person, and what the doctrine of Trinity declares is this: "God is a Person on whose nature there is a threeness that has been expressed in His threefold self-manifestation."

That this doctrine is a profound mystery we admit. That the mind of man can only dimly and partially apprehend it, never comprehend it, we admit. But that it presents a contradiction to the laws of thought we utterly deny. Nay, it is a mystery which is full of light and comfort to the soul of man.

Who can sound all the depths of the sea or bring to light all the wonders of its secret recesses? Yet our little children may play in its surf and find health and joy in its briny waves. Even so, though we cannot sound the depths of this doctrine or comprehend the infinite nature of God, yet the humblest and least-learned Christian may find joy and refreshment in the thought that in the unity of the divine nature there is this threefold mode of being, so that we can look up to God as our Father, as our Redeemer, and as our Sanctifier.

Now, my friends, let me in a few concluding words seek to illustrate the reasonableness of this great doctrine of our faith.

See in the Trinity an illustration of the law which seems to rule among the forms of life on this globe of ours, whereby as we rise along the scale of living things we find a greater and greater complexity of organization combined with a complete unity. The higher animals are more complex than the lower. Man is the most complex of them all, both in his bodily functions and in his whole wondrous organism of body, soul, and spirit. Yet in no creature does oneness, individuality, stand out so strongly developed as in him.

The Trinity affirms this same law in relation to God, indicating that in the unity of the Godhead there is multiplicity trinity in unity.

Again, we are told that man was made in the image of God, so that we may rightly expect to find in the constitution of our human nature a reflex of the divine. Thus in the moral nature of man we see reflected as in a mirror the moral attributes of God justice, mercy, purity, goodness, truth.

But is there not a trinity in the constitution of man? Is he not a threefold being body, soul, and spirit without for a moment losing his unity, his individual oneness?

And further, is there not in the constitution of the spirit of man another example of triunity in the threefold division of his powers, viz., the intellect, the affections, and the will? These three powers are clearly distinct. The intellect is one thing; the affections the heart another; the will yet another. Yet all coexist in the unity of the human person.

To use the language of Phillips Brooks: "If it be so that in the constitution of humanity we have the fairest ... picture of the divine existence, then shall we not say that Christ gave us, ... in His social thought of man, an insight into the essentialness and

value of that social thought of God which we call the doctrine of the Trinity? May it not be that only by multiplicity and interior self-relationship can divinity have the completest self-consciousness and energy? "

Yet once more see how this truth of the Trinity harmonizes with the sublimest and dearest definition of the Deity, I mean that which Christianity first gave to man, "God is love" Only the doctrine of the triunity of God "affords a social conception of God," or satisfies this wonderful definition of His nature. "If God is love, eternally, not only, it would seem, must the impulse of love be in Him eternal; it would seem also that there must eternally be an object fully worthy of His affection. But such an object must be as great as Himself and as good. He must have such an object in Himself, if He has it at all." And (reverently we say it) He has it in the eternal Son whom we call the Second in the adorable Trinity. "The perfect Father eternally loves the Son, in whom His perfections become effective for gracious activity; and the perfect Son eternally loves the Father in whom His perfections have their spring."

I am deeply conscious, my dear brethren, how poor and weak the words are in which I seek to convey to you my thought upon this sublime doctrine. But, still, may I not hope that I may make you feel how reasonable it is that the Being of the Infinite God, in whose image we are made, should be like our human being, in that it should not be a bare solitary unity, without any inner self-distinctions, without any inner mutually related modes of existence, but, on the contrary, that there should be in the divine nature something analogous to that multiplicity or complexity which we perceive in our human nature; something dimly corresponding to those diverse powers the intellect, the affections, the will which we are conscious of possessing, and which, though distinct, are held together in the unity of every man's personality? If I may hope as much, then I have not labored in vain to commend the doctrine of the Holy Trinity to your understanding.

And may I not also hope that in the light of our study of this doctrine today you may further perceive that the God who has planted the social instinct so deep in the heart of man, the God whose name and nature is love, from all eternity, could not be a solitary unit, a bare monad, so to speak, with no interior self-relationship, nothing corresponding to that wondrous and blessed name of Father, Son, and Holy Ghost? Such a Being might be infinite and eternal Power, or infinite and eternal Wisdom; He could not be infinite and eternal Love.

A distinguished astronomer of our generation concludes a profound and learned volume, in which he has sought to tell the story of the heavens in the light of the most advanced science with these words: "How little can we see with even our greatest telescopes, when compared with the whole extent of infinite space! No matter how vast may be the depth which our instruments have sounded; there is yet a beyond of infinite extent."

These words of this learned scientist but feebly express what must be the feelings of him who, even if tenfold better equipped than he who speaks to you today, attempts to discourse upon the doctrine of the Trinity. The Being of God is a theme of far vaster extent than even the boundless extent of infinite space. It is but a very little distance that even the greatest intellects can penetrate into such a field. The limit of human powers is soon reached, and even an Augustine or a Leibnitz must confess that there is in the nature of God "a beyond of infinite extent" which their philosophizing has not even approached.

Yet as even the smallest telescope reveals much that is wonderful in the mechanism of the universe, so even so modest a study as ours today may give us a larger conception of the glory of the eternal Trinity, and make clear the meaning of the apostolic benediction, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."



Book Review

Christian Handbook

by Peter Jeffery

Evangelical Press of Wales, 192 pages, hardback, 1988, with a comprehensive Index

Reviewed by H. Rondel Rumburg

The subtitle of Pastor Jeffery's book is *A Straight forward Guide to the Bible, Church History & Christian Doctrine*. There are over 90 illustrations which include maps, charts, drawing, and photographs. This is indeed a handbook for quick reference in the areas mentioned in the subtitle.

This book was written by Pastor Peter Jeffery who has pastored in Neath, South Wales, Pontnewydd and Rugby. His book presents a very helpful introduction to the foundations and teachings of Biblical Christianity. The book is written in a plain and concise style which gives precise reference.

Christian Handbook begins with a basic examination of the Bible. He begins by examining how the Bible was written and compiled and then moves to a short overview of each of the Testaments with their settings and teachings. Almost every page contains a quote by a great Christian teacher of the past.

The second section of the book examines church history, dedicating a chapter to the first 450 years, the Middle Ages, the Reformation, the Eighteenth-century revivals, and finally the nineteenth and twentieth-century revivals.

The bulk of the book is contained in the third section which examines the root doctrines of the Christian faith. It is a layman's introduction to systematic theology,

beginning with who God is and ending with the end times. There is a presentation of historic Christianity throughout. The author quotes heavily from many of Christianity's well-known and scholarly pastors and theologians.

The book is succinct with 192 pages and written in laymen's terms. The *Christian Handbook* is an easy read and serves as an excellent introduction to Christianity. This is a very reliable quick reference book. This reviewer keeps the book on the shelf in reach from his desk. It is always in reach.



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

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

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

in Public has been added; and a chapter on *Prayer Suggestions for Public Use*. All the other chapters remain the same.

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

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