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of the
Sons of Confederate Veterans*

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

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

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

Chaplain-in-Chief W. Herman White

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Quote from a Confederate Chaplain

Here is a snapshot of a chaplain in action: “Two days hard work and a whole night lifting wounded men, talking, praying, dressing wounds, writing letters, one after another, sometimes three or four things all needing to be done at once. Hungry, tired and sick for rest, the second night wore on. One poor fellow lay senseless, shot through the head. The doctors said nothing could be done for him. He lived about two weeks, never able to speak or eat, seemingly entirely unconscious, and finally died, I think from starvation.”

Chaplain Charles Holt Dobbs, Sr.

12th Mississippi Infantry



Editorial

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

Greetings to you as you begin reading this issue of the CCC. Please read it prayerfully. Also, be in prayer for a number of members of the Chaplains Corps who are going through some difficult health issues. I have in mind two special personal friends at the moment Brother Lloyd Sprinkle and Brother Charles Baker. Also, continue to remember our present Chaplain-in-Chief White who is continuing to adjust to the loss of his dear wife. “Pray ye one for another.”

Subversion

By H. Rondel Rumburg

What is happening when people deny the veracity of God’s Word? What is happening when human life, especially in the prenatal period of development, is being extinguished so lightly? What is happening when immorality is made the norm? What is happening when people destroy the Constitution? What is happening when history is being rewritten to fit the liberal narrative? What is happening when monuments built in a former generation are being destroyed? What is happening when authority figures are being accosted?

How do we answer those questions! There is subversion of “thus saith the Lord.” There is subversion of “thou shalt not kill” to support the convenience of death. There is the “calling of evil good and good evil.” There is the practice of anarchy to replace a

republic. There is an attempt to change what has been the acknowledgment of our forefathers to the active repudiation of the dead. There is an embracing of lawlessness as the new norm. There is a repudiation of God, the ultimate authority.

We are witnessing the subversion of right for wrong, subversion of truth for error, subversion of life for death, subversion of righteousness for wickedness, subversion of law and order for crime and chaos, subversion of reality for make believe, subversion of honor for dishonor, subversion of history for fantasy, subversion of liberty for bondage.

Webster, in his first edition, defines SUBVERT', v.t. [L. subverto; sub and verito, to turn.]

1. To overthrow from the foundation; to overturn; to ruin utterly. The northern nations of Europe subverted the Roman empire. He is the worst enemy of man, who endeavors to subvert the Christian religion. The elevation of corrupt men to office will slowly, but surely, subvert a republican government.

This would subvert the principles of all knowledge.

2. To corrupt; to confound; to pervert the mind, and turn it from the truth. 2 Tim. 2.

Subversion is nothing new! It was clearly visible in the Garden of Eden. It began with Satan, the father of lies and the daddy of depraved humanity. Jesus, knowing all things, exposed the pretention of the religious leaders of His day with this confrontation, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not" (John 8:44-45).

The first subversion was manifested verbally in the Garden of Eden by that old serpent the devil (Ez. 28:13-19; Rev. 12:9; 20:2). The serpent said unto Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). Here the character of the devil is on display when he used very subversive language to question the veracity of what God had said to Adam and Eve previously (Gen. 2:16-17). He must have been eavesdropping. Edward J. Young explained:

With the serpent's first utterance it becomes apparent that an enemy of God is speaking.... The first words uttered form a question, which seems designated to cast doubt upon God's goodness.... Perhaps we can to a certain extent bring out the force of the question if we render, 'Is it really a fact that God has prohibited you from eating of all the trees of the garden?'¹

¹ Anyone wanting to do a thorough study of Genesis 3 should read the book by that name written by Edward J. Young.

The subversive nature of this intervention in the garden was to plant a seed of doubt in the mind relative to the nature of God and the truthfulness of His words. Eve's reply to the serpent was to try and correct an error, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:2-3). Eve was correct up to the last part of verse 3 where she became guilty of adding to the Word of God when she said, "neither shall ye touch it, lest ye die." Now she was taking unlawful liberty with God's word by embellishing what God said; so the serpent recognizing her error replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4-5). So the serpent adds to God's word and accuses God of envy and provoking her to pride and curiosity. The serpent was saying, "God does not want you to become a god in knowledge."

The promise is, that they shall resemble the Supreme God, their Creator and Governor; and this is farther amplified or illustrated by the assurance of their being put in possession of the knowledge of good and evil, that is, being made to participate in the *fullness* of knowledge. This last suggestion was exceedingly insidious....

And yet, though every word of this statement was a lie, and every thought horrid blasphemy and rebellion against the Eternal Lawgiver and Judge, and might have been seen by the woman to be supported by no other evidence than the bold assertions of him who gave them utterance, the representations are believed, and the implied though not expressed counsel is followed. [Donald MacDonald, *The Biblical Doctrine of Creation and the Fall*]

What did Eve do? She "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). This disobedience brought immediate death spiritually as God had warned and physical death began its reign. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Thus mankind was subverted! This subversion was evident in Cain's murder of his brother Abel because God rejected the false worship of Cain but received the true worship of Abel. Cain became a wanderer trying to escape the presence of God. Cain's subversion was to be at cross purposes with God. Cain's wish was that there be no God, and the Cain-complex consisted of hatred of God. He had the same attitude as "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the

rocks of the mountains: And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb” (Rev. 6:15-16).

Being possessed of the Cainitic wish that there be no God, the sons of Cain, his spiritual heirs, seek to eliminate every trace of God from reality. Order, design, intelligence, purpose, and meaning are all denied in principle, because God is denied in principle. But man can only eliminate God, and all sign-posts pointing to God, by eliminating all reality, including himself, for all things witness to God, their Creator. The result is ... an “integration into the void.” Man dissolves himself whenever he seeks to dissolve God. [R. J. Rushdoony]

Why are the university students, the progressives and the drug dependent crowd seeking to destroy society as we know it? The old society has the vestiges of God and God’s people, law and order, which the new descendents of Cain want obliterated. Responsibility is renounced because it is too Biblical for responsibility shows there is an authority outside of self. The reason is it recognizes God’s authority. The primary demarcation between paganism and Biblical faith is its concept of responsibility. Thus these rebels feel hurt, oppressed, and cast off. What do they do? They agitate, demonstrate, aggravate, and remonstrate against people of law and order to maintain their sense of being persecuted. Remember Cain saying, “My punishment is greater than I can bear” (Gen. 4:13), even though he had murdered his brother. He considered his brother’s life of insignificance compared to the god of self. Cain was the offender, but claimed to be offended. The Cainites were vagabonds from God, from righteousness, from lawfulness, from civil society these were the elements they were working against. They avidly sought the destruction of the God ordained way of life and all monuments to it.

Satan, the father of fallen mankind and father of Cain, has put his subversive plan to work in every avenue of our culture in order to destroy morality, truth, righteousness, justice and honor. He is the enemy of God and man. “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8). Since this is the *modus operandi* of the devil, he is the number one subversive with millions of his children walking about seeking whom and what they may destroy. They leave destruction in their wake!

Clearly the stakes are very high in the contemporary culture war. It is a war for dominion over today and control over tomorrow. As Hunter succinctly puts it, “culture conflict is ultimately about the struggle for domination.” In shaping the culture both camps seek to shape this generation and influence (if not define) those that come after. The progressive camp is set on destroying cultural values that the

orthodox hold dear, and vice versa.... The outcome remains in the balance. [Dr. Robert D. Stacey]

In this light, what should a child of God do? “Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen” (1 Pet. 5:9-11). The first Adam was the representative of the lost world and the second Adam Christ is the representative of the redeemed world. “For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:8). And that He might save His people from their sins. That they might repent to the acknowledgement of the truth and be recovered out of the snare of the devil who now takes them captive whenever he so desires (2 Tim. 2:25-26).

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on *The Way Has Not Changed*. Your editor has provided a new installment on the biographical sketch of *Chaplain James B. Taylor, Jr., Part I*. Assistant editor, Mark Evans, has written an article entitled *To God be the Glory*. This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard, preached by Rev. Moses Drury Hoge, which is titled *The Death of Christ Shewn Forth*. Our [Book Review](#) by your editor is on *Genesis 3*, by Edward J. Young.

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]

“We wore ourselves out whipping them.”

“Not conquered, but wearied out with victory.”



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. I am still hurting so very much over the loss of my beautiful wife. Without a doubt Shirley was certainly a gift of God to me. And she was such an important part of my life and my ministry from the middle of January 1950 until the Lord called her home May 21, 2019. Again I want to thank Dr. Ron Rumburg for being a special friend to me during this special time in my life, also Pastor Mark Evans.

The Way Has Not Changed Nor Is It Going To Do So

John 14:6

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me.”

At the center of the great Confederate Southern American culture that was passed down to us is the worship of the true and the living God that created the heaven, and the earth, and all that is therein. They believed what it teaches when it says that all have sinned and have need of the Saviour, about life, death, judgment, heaven, hell, repentance, and faith in the finished work of Calvary. They believed that Jesus died for the sins of mankind, was buried, and arose from the dead on the third day as the first fruit of the resurrection. They simply believed the Bible plan of salvation, the good news of the gospel of Jesus Christ.

If our Confederate ancestors were to visit the vast majority of Southern church congregations of today they would be amazed and appalled at the awesome change. For they would find that the truth of God’s word is rarely preached, and that it has been replaced by a mixture of some Bible and man’s doctrines (isms), and psychological, feel

good about their sinning, don't offend any one, social gospel. The prophet Amos spoke of a famine of hearing God's word (Amos 8:11). The pastors will not reprove sin, but vomit out pious platitudes to make the people feel better about their sinful life. God, by Isaiah, said that "They are all dumb dogs, they cannot bark," (Isaiah 56:10). Jesus said, "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14). These blind leaders tell the sinner that God accepts them as they are. Our ancestors would know that was a lie. For God has never, and does not now, accept the sinful as they are. But the Lord commands in His word, "All men everywhere to repent" (Acts 17:30b). Jesus said in Luke 13:3b, "Except ye repent, ye shall all likewise perish." And Bible repentance demands a total renouncing or turning from the old life of sin. We read in II Corinthians 5:17, "If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." Jesus said in Matthew 7:20, "Wherefore by their fruits ye shall know them." He also said in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." His word in Romans 6:16 says, "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." The Holy Ghost moved Paul to warn the church of the consequences of sin, for dead people do not die, for they have never been made alive in Jesus Christ.

The truth is that God has not changed the plan of salvation and is not going to do so. Jesus Christ is still the only way to the Father. And what Peter preached almost thousand years ago is still true today: "Neither is there salvation in any other name under heaven given among men, whereby we must be saved" (Acts 4:12). And in Luke 24:47, "That repentance and remission of sins should be preached in His name among all nations." Many today want to argue times, and cultures have changed. But the word of God transcends time and cultural changes. Peter speaks about the shortness of man's life and then says, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Peter 1:25).

Do you have religion or have you in true repentance and faith been born again by the Spirit of God? Those that have done so are bringing forth good fruit. Those that have not His word say, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). And as the old hymn says, "Just as I am without one plea, But that thy blood was shed for me, And that thou bidst me come to thee, O Lamb of God! I come!"

In Christ, and
For Their Memory and Cause!
W. Herman White,



Chaplain James Barnett Taylor, Jr.

1837-1911

10th Virginia Cavalry

By Dr. H. Rondel Rumburg

Part I

[Here we have the life of the younger brother of Chaplain George Boardman Taylor (1832-1907). Their father, Chaplain James B. Taylor, Sr. (1804-1871), was Post Chaplain in Richmond, Virginia; he was 57 when the war began. The youngest son was Charles E. Taylor (1842-1915) who became a soldier in the CSA as well as working with the Signal and Secret Service Bureau. After the war he became a minister like his father and brothers.]

Parentage and Birth

There was born to the Taylor family in Richmond, Virginia on October 22, 1837, another son. He was named for his father who was a very prominent Virginia Baptist minister. His father, James Barnett Taylor, Sr., was born in the village of Barton-upon-Humber, Lincolnshire, England. James' parents were George and Chrisanna Barnett Taylor. James the elder's father was George Taylor. He was a man who worked with his hands as a cabinet maker, but he had an insatiable appetite for knowledge and was a lover of books; and this was perpetuated for at least four generations. It was said of him, "His delight [was] to walk out into the country at break of day, book in hand, and when the lark sprang up singing in its flight, he would throw himself upon his back watching and listening until song and songster were lost in 'the blue deep.'" Then he would take his adventure in a book.

James Barnett Taylor, Sr. was brought to this country in 1805 as an infant. It is said that the family was near being extinguished in the great waves of the Atlantic Ocean. The vessel on which the Taylors had embarked for America was overtaken by an English ship seeking to seize men for enlistment, and George B. Taylor's grandfather would have been carried back to serve, but his wife clung steadfastly to her husband. The king's men discovered that to take the man they would have to take the woman also, a bargain not immediately considered worthwhile. The story which passed down in the family stated that in the hand-to-hand struggle the baby, James B. Taylor, fell into the water, and by the time he was rescued the men seeking to press his father into king's service were glad to be rid of the now very troublesome Taylor family.

Once the Taylor family arrived in America they settled in New York City which at the time was ravaged with yellow fever. Here the family was introduced to the Saviour, the

Lord Jesus Christ. The family spent twelve years there before removing to Virginia in 1817. James B. Taylor, Sr. made a public profession of his faith in Christ and became a member of the First Baptist Church of New York City. At the age of sixteen he began publically speaking for his Saviour, and in 1824 was licensed to preach the gospel. His ordination took place on May 2, 1826. at Sandy Creek. He eventually became the pastor of Second Baptist Church of Richmond, Virginia, where he ministered the gospel for sixteen years. The Lord grew the assembly during those years of blessing. He was elected chaplain of the University of Virginia in 1839. After the chaplaincy he returned to Richmond to pastor. Later he became the first secretary of the Foreign Mission Board. Also, he was a Baptist writer producing the first two volumes in the series called *Virginia Baptist Ministers*, and his grandson, George Braxton Taylor, produced the last four volumes.

The mother of James B. Taylor, Jr. was Mary Williams Taylor of New England, who had a pious and learned ancestry of ministers and college professors. Mary's father was Rev. Elisha Scott Williams (1757-1845), who was president of Yale for thirteen years. Elisha's father was Rev. Eliphalet Scott Williams (1726-1803), who married Mary Williams, whose father was Rev. Seaborn Cotton (1633-1686), whose father was Rev. John Cotton (1584-1652). Elisha Scott Williams was a chaplain in George Washington's army. He was afterwards pastor of the Baptist Church of Beverly, Massachusetts. Mary Argyle Taylor, George B. Taylor's daughter, wrote, "It is the fashion of our day to satirize the stern theology and simple, unaesthetic lives of that New England theocracy, but they put iron into the blood which our commonwealth could ill spare."

James and Mary Taylor's home was blessed by the Lord with six children. At least three of the sons became Baptist ministers, and they were James B. Taylor, Jr., George Boardman Taylor, and Charles E. Taylor. This was a pastor's home where the Bible was read and studied, where Christ was honored, and where numerous hymns were committed to memory. The centrality of life there was the reigning Lord God omnipotent.

James B. Taylor, Jr. was like the family, a lover of good books. He even worked for a while in a bookstore, although very young. This place no doubt seemed to him a trove of great treasures.

God chose to be merciful to James through His Son the Lord Jesus Christ and worked His grace in the preacher's son. He professed faith in the Lord Jesus Christ at fifteen and was baptized by Rev. Jeremiah Jeter on December 19, 1852.

Education

James' nineteen year old brother, George B. Taylor, after graduating from Richmond College, taught for a year at an "old-field school" in Fluvanna County. James B. Taylor, Jr. was with his brother as one of his students. He had other training besides this which equipped him for college.

James was also educated at Richmond College (1852-56) as was his brother George. Then he attended the University of Virginia. His lodging in Charlottesville was at the Daniel Rooming House along with other young Baptist men who were occupants. The Daniel House was nicknamed Baptist Headquarters. Mrs. Daniel's home attracted young Baptist men, many of whom had graduated from Richmond College. The following young men lived there in the late 1850s: James B. Taylor, Jr., J. William Jones, John C. Hiden, John L. Johnson, L. J. Haley, Herbert H. Harris, Jerry M. Harris, Joseph N. Cullingsworth, Edward Bowie, Richard S. Booten, F. Pendleton Jones, Thomas Hume Jr., and some others. There were physical brothers there, such as Herbert and Jerry Harris and J. Wm. and Pendleton Jones.

The Daniel House became a home away from home for these young men who sought to be an encouragement to one another. Friendships formed among these young men in the rooming house and lasted through life. It was in this setting, just before the labors of evening study commenced, that the young men had some light-hearted enjoyment and song. They often participated in a brief frolic before their meal, but after the meal it was concentrated study.

Founding of the University of Virginia YMCA

James B. Taylor, Jr. and the other men from Mrs. Daniel's rooming house became an integral part of the establishment of the YMCA. They helped organize the first college YMCA in the world. This YMCA was organized, and then they adopted a constitution on October 12, 1858. H. H. Harris was one of the organizers² and John L. Johnson was as well.³ Officers were elected and Thomas Hume Jr. was its first secretary and second president;⁴ also, J. Wm. Jones became the treasurer.⁵ James B. Taylor Jr. became one of the "managers" of the new organization.⁶

The purpose of the Young Men's Christian Association at this time in its history was centered in the Christian faith; the organization aimed at sending out the gospel. Consider some of the activities of the organization in Charlottesville. This Association organized a prayer-meeting in every boarding house and in every section of the University, established Bible classes, kept up well-attended prayer-meetings on Sunday afternoons, sent out teachers and workers to Sunday schools, and conducted religious services in destitute sections within eight or ten miles of the University. They were under the superintendence of Professor John B. Minor,⁷ and they maintained a Negro Sunday school.

² George Braxton Taylor, *Virginia Baptist Ministers*, Fourth Series, 298

³ John Lipscomb Johnson, *Autobiographical Notes*, 109

⁴ George Braxton Taylor, *Virginia Baptist Ministers*, Fifth Series, 339

⁵ Taylor, Fifth Series, 219

⁶ Taylor, Fifth Series, 301

⁷ Professor John Barbee Minor was born in Louisa County, Virginia on June 2, 1813. He was the son of Launcelot and Elizabeth Minor. Not being robust in health it was hoped that introducing him to outdoor

During a protracted meeting held in the University, under the auspices of the Y.M.C.A., there were in James' dormitory eight students, four of whom were professors of Christ as their Lord and Saviour. They made special efforts and prayed for the other four, and before the meeting closed all eight were followers of Jesus.⁸ This "protracted meeting [was] held in the University." Thus the University of Virginia was a place that welcomed the saving gospel of the Lord Jesus Christ. Oh, how far they have strayed since!

Thomas Hume, Jr., one of these young men, attested to the Christian fellowship which developed during their college days at the University. Hume remarked that the men from the Daniel house were bound together by their love for the Lord.

After the university, James, with some of his fellow Baptists also graduating from the university, attended the new Southern Baptist Theological Seminary in Greenville, South Carolina. James attended the Seminary one session.⁹ There was an interesting gathering in Charlottesville on June 9 and 10, 1860. James B. Taylor, Jr. along with J. Wm. Jones, Crawford H. Toy, and John L. Johnson met at the Baptist Church for ordination. The Charlottesville and Mechanicsville Baptist Churches issued a joint call for the purpose of ordination. Elders J. B. Taylor Sr., A. M. Poindexter, Charles Quarles, T. G. Jones, John A. Broadus, James Fife, Wm. P. Farish, and A. B. Brown gathered on June 9th to examine the four young men with a view to ordination. The candidates were: John William Jones who was from the Mechanicsville Baptist Church, and Crawford H.

pursuits, at the age of sixteen, he would improve. He went to Ohio where he entered Kenyon College, and had for his classmates two young men who were afterward famous—David Davis, who became United States Senator, United States Judge, and who administered the estate of Abraham Lincoln; and Edwin M. Stanton, who became Secretary of War under Lincoln. Young Minor afterward walked through Ohio and New York, for health and recreation, and, having reached home, entered the University of Virginia in January, 1831. Here he was a student for three sessions and received the Bachelor of Laws degree in 1834, when he was twenty-one. His law professor was John A. G. Davis, in whose home he was a tutor while he was pursuing his own studies. It was here that he met the professor's daughter whom he married. His physical problems had been resolved by this time when he entered upon a life of almost unlimited labor and endurance. It was said that he had a commanding stature and impressive presence. Professor Minor began law practice at Buchanan, in Botetourt County, and after six years he moved to Charlottesville where he formed a partnership with his brother Lucian, who became Professor of Law in William and Mary College. In 1845, at thirty-two years, he was called to the Chair of Law in the University of Virginia, thereby succeeding Henry St. George Tucker. Professor Minor taught law at the University of Virginia for fifty years. During this time he influenced generations of men who became famous in their own right. He was a writer in his field. The last forty-two years of his life he was a communicant of the Protestant Episcopal Church and lived what was called "an ideal Christian life." His Christian faith "was the master chord in his life, the source of that rare union of sweetness and dignity, of gentleness with firmness, that helped to make up his charming personality." For many years he was superintendent of a Sunday school of slaves, and for a long period he also taught a Sunday morning Bible class composed of students, whose last meetings were in their revered teacher's study, after he was unable to walk to the lecture room. Professor Minor continued to inspire and impress until his death on July 29, 1895. He was buried at the University of Virginia cemetery.

⁸ George Braxton Taylor, *Virginia Baptist Ministers*, Fifth Series, 219, see also *History of Virginia*, Volume 4, 308

⁹ John A. Broadus' *Memoir of James P. Boyce*, 212.

Toy, John L. Johnson, and James B. Taylor, Jr. were from the Charlottesville Baptist Church.¹⁰

The presbytery organized itself by calling Elder James B. Taylor, Sr., to the chair, and appointing Elder A. B. Brown Secretary, and, after inviting to its aid a committee from the Mechanicsville Church, which was J. William Jones' home church, along with all the ministering and private brethren who were present. They proceeded to examine the candidates with respect to their conversion, call to the ministry, and doctrinal views. This must have been a wonderful occasion for Elder James B. Taylor, Sr. to have his name sake ordained to the gospel ministry. The result of the examination was highly satisfactory, and the presbytery resolved that the ordination of all the candidates proceed on the Lord's Day (June 10th) after the sermon.¹¹

Thus it was that at eleven o'clock on that Lord's Day morning a large congregation gathered for the public worship of the triune God and the ordination of four men to His service. Elder T. G. Jones preached to an attentive audience for one and one quarter hours on the text, "*Preach the Word.*" At the end of the sermon Elder J. B. Taylor, Sr. prayed very devoutly and earnestly for the young candidates of which his own son was one, and as he was praying the hands of the presbytery were being laid on the heads of the candidates. Dr. John A. Broadus delivered the charge to the candidates whom he had known in college and in seminary. By this time other churches in the area had let out and many gathered into the sanctuary standing around the walls and in the aisles in breathless silence. Broadus' address was filled with mature wisdom and was pervaded with compassion for the young men who had been some of his students in the first class of the seminary.¹²

Once the charge was complete Elder A. B. Cabaniss, missionary to China, presented a Bible to each of the newly ordained ministers. Dr. Charles Quarles gave them the right hand of fellowship. Dr. A. M. Poindexter commended the young brethren to the Lord.¹³ Thus James B. Taylor, Jr. and three of his from college and seminary days were set apart for the work of the Lord Jesus Christ.

Broadus, in a letter to Basil Manly at some point after the service, noted, "The ordination last Sunday (Toy, Jones, Johnson, Taylor, Jr.) passed off well, and I hope did much good."¹⁴ Likely Broadus was thinking of the ordination as not only personally fulfilling but as good publicity for the seminary. The reason being the former students of the seminary conducted themselves excellently under examination in the university town of Charlottesville. Oh, the sacredness and responsibility of such a high calling.

¹⁰ Dr. and Mrs. Wm. E. Hatcher, editors, *Sketch of the Life and Writings of A. B. Brown*, 134; Taylor, (Fifth Series), 219-220

¹¹ Hatcher, 134-135

¹² Hatcher, 136

¹³ Hatcher, 137

¹⁴ Robertson, 174



To God be the Glory

Mark W. Evans

Past Chaplain-in-Chief

General "Stonewall" Jackson attained victories that staggered the Northern invader. Chaplain W. W. Bennett wrote: "The campaign of Jackson in the Valley of Virginia was as brilliant and rapid as that of Napoleon in Italy. In little more than twenty days, he marched over two hundred miles through a mountainous region, fought four battles and a number of skirmishes, killed and wounded great numbers of the enemy, took 3,000 prisoners and millions of dollars' worth of stores of all kinds, besides destroying vast quantities, chased Gen. Banks out of Virginia and across the Potomac river; and all this with a loss of less than two hundred of his own army. When we add to this his subsequent march up the Valley, his strategy against Gen. Fremont, and his decisive victory over Gen. Shields, the severest military critics must admit that the game of war was never more successful in the hands of any of the great masters of that dreadful art." [Bennett, *The Great Revival in the Southern Armies*, p. 156]

The Christian general recognized God's hand of providence in his astounding victories. Following a Sunday's forced military action, he called for a day of worship. He spoke of his own duty and the duties of the victorious patriots. "But his chief duty today, and that of the army, is to recognize devoutly the hand of a protecting Providence in the brilliant successes of the last three days, which have given us the result of a great victory without great losses, and to make the oblation of our thanks to God for his mercies to us and our country in heartfelt acts of religious worship." [Bennett, p. 157]

Jackson's successes were linked to his fervent prayers. His biographer, Robert L. Dabney, recorded the testimony of the general's man-servant, Jim. Some gentlemen asked him if he could detect when a battle was imminent. Jim answered: "The General is a great man for praying; night and morning -- all times. But when I see him get up several times in the night besides, to go off and pray, then I know *there is going to be something to pay*; and I go straight and pack his haversack, because I know he will call for it in the morning." [Dabney, *Life and Campaigns of Lt. General T. J. (Stonewall) Jackson*, p. 494].

Rev. Dr. William Brown, editor of the *Central Presbyterian*, helped dispel a rumor that "old Jack is crazy." The charge was certified by a witness that saw the general in the woods, walking back and forth, muttering to himself, and gesturing with his arms. General Jackson cleared himself of the charge when he confided to Rev. Brown: "I find that it greatly helps me in fixing my mind and quickening my devotions to give articulate utterance to my prayers, and hence I am in the habit of going off into the woods, where I can be alone and speak audibly to myself the prayers I would pour out to my God. I was

at first annoyed that I was compelled to keep my eyes open to avoid running against the trees and stumps; but upon investigating the matter I do not find that the Scriptures require us to close our eyes in prayer, and the exercise has proven to me very delightful and profitable." [J. W. Jones, *Christ in the Camp*, p, 89]

Not only did Stonewall Jackson pray, he gave God the glory when his prayers were answered. Chaplain J. William Jones recorded the testimony of another writer: "General Jackson never enters battle without invoking God's blessing and protection. The dependence of this strange man upon the Deity seems never to be absent from his mind, and whatever he says or does, it is always prefaced, 'by God's blessing.' 'By God's blessing we have defeated the enemy,' is his laconic and pious announcement of a victory" [Jones, 92].

Stonewall Jackson's firm belief in the power of prayer and the glory of God came through his faith in Jesus Christ as his Redeemer. Knowing that his sins were forgiven and that he was at peace with God, he could rest in the promise, "If God be for us, who can be against us" (Rom. 8:32). Our land is rife with rebellion against the Almighty, His saving doctrines, His holy commandments, and His ordained institutions. The Prophet Isaiah warned: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah 5:20). The Apostle Peter gave the remedy that comes through faith in Christ: "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye are healed" (I Peter 2:24).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Rev. Moses Drury Hoge, D.D. (1818-1899), was a Virginian and a minister of the Gospel of Jesus Christ who served as Presbyterian pastor (54 years in Richmond, VA), Confederate Chaplain as well as long-time Editor and Writer defending the Christian Faith and its principles applied to life and society.

THE DEATH OF CHRIST SHEWN FORTH

For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26.

Between the natural and the spiritual world, there appears to be a beautiful and striking analogy. We must, by no means, imagine that the plan of the visible creation was instituted with an exclusive reference to so transitory a state, as that of innocence

proved to be. Known unto God are all his works and all the events of time from the beginning of the world. When the sun was brought into existence and suspended in the firmament of heaven, to give us the light of day, he was also intended to be an emblem of the sun of righteousness, the spiritual light of a benighted world. It was not merely to administer to our temporal necessities that water was made to spring from the earth in ten thousand refreshing and fertilizing streams. This salutary element was, we may assuredly conclude, intended to afford us a very interesting representation of the still more salutary influences of the Spirit of God upon the heart of man. Nor do the materials of bread rise from the ground, nor is the fruit of the vine impregnated with so rich a juice, only for the support and comfort of this mortal life. No, my brethren, bread and wine were intended to be emblems of the body and blood of our Saviour, or in the language of the text. To shew the Lord's death till he come. When invisible interests are thus embodied, as it were, and presented to us under sensible forms, it has a tendency to make a deeper impression upon the heart, at the same time that the mind is assisted in forming clearer conceptions of their sacred import. This is, we have reason to think, one reason why the children of men are so desirous to have every invisible object, of much interest, presented to the eye under some visible resemblance. And it was, no doubt, in conformity to this principle in our nature, that spiritual blessings have in every age of the world been exhibited by sensible signs. Even in a state of innocence, the tree of knowledge of good and evil and the tree of life, were appointed to be tokens and seals of the divine favor. And if such representations were necessary in that state, how much more so must they be now in our present state of deep apostasy. Let us then, with the most serious attention, consider the nature of the ordinance we are this day to celebrate, as it is presented to our view in the words of our text. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

As the death of Christ is an event of the last importance to the children of men, it is necessary that it should be shown forth, that it should be proclaimed and made known to all nations, to the end of time. It has been customary over all the earth to erect monuments, to institute festivals, and a variety of other memorials to perpetuate to succeeding generations the memory of illustrious deeds, and transactions of peculiar interest. And what, my brethren, are the battles that have been fought and the victories which have been obtained; what are the rise and fall of empires; what are all the exploits of the most illustrious heroes; what are all the most celebrated transactions of mortals, in comparison with the redemption of the world by Jesus Christ? Nothing has ever been done; nothing has ever taken place on earth of equal, of comparable importance, to our guilty race. It is, therefore, with the greatest propriety, that a solemn memorial of this great work has been instituted to perpetuate its memory to the latest ages.

We naturally wish to be remembered by the living, when we shall be numbered among the dead. The thoughts of having our memory forever blotted out from the

earth, is far from being agreeable to the mind of man. And a variety of vain, expensive and foolish measures have been resorted to, by short sighted mortals, with a view of preserving their names from oblivion. The proudest monuments, which have been reared for this purpose, have perished from the earth. And even where the monument is still to be seen, the name it was intended to eternize has for the most part been erased from it, as well as from the memory of man. But our Jesus had only to take bread and wine, as he was celebrating the last paschal supper with his disciples, and set them apart to be memorials of him in the character of a crucified Saviour, and these simple elements have testified of him — have shewn forth his death in the worshipping assemblies of his disciples, in every age and nation to the present day.

When a beloved friend or relation is about to be separated from us by death, how anxious are we to have some lender memorial of his friendship and affection, which it will be in our power to preserve while we live. And it was, when our Lord was about to be separated from his affectionate disciples, that he instituted this holy ordinance. What must have been their distress and apprehensions, upon finding that He was going to leave them without any visible Head or Protector, in the midst of their numerous, powerful and most inveterate enemies! Bur he did not leave them comfortless. No, he assured them, that he would not be unmindful of them after his departure; that he would still be with them in a spiritual sense; in a manner much more important and interesting than a man can be with his friend on earth: and as a memorial of his unchangeable love; as a medium of endeared communion with them after his ascension to heaven; and as a pledge of his coming again to receive them to the mansions he was going to prepare for his humble followers, he instituted the ordinance we are this day to observe in remembrance of him. We must not, however, imagine that it was exclusively for the sake of the beloved companions of his tribulation on earth, that this holy ordinance was appointed. No, my brethren, it was for us as well as for them. It was for the comfort, the edification and establishment of all his disciples to the end of the world, that he consecrated the elements of bread and wine to be the memorials of his dying love and grace.

But to be more particular: These elements are happily calculated to shew forth the sufferings and the death, which our Redeemer endured for sinners of our apostate race. The breaking of the bread and the pouring out of the wine constitute very expressive emblems of the agonies he endured, when his body was broken on the cross, and his blood was shed for us. What he endured, however, from the hands of his enemies, was, we have reason to believe, far from being the whole of his sufferings. And it has been supposed by many pious men, that the processes ordinarily observed in the preparation of these elements for our use, are intended to assist our conceptions of this solemn and inexpressibly awful mystery—the sufferings he endured from his Heavenly Father. It must, however, be observed that it was bread and wine, and not the materials of which

these elements are composed, that were appointed to be symbols in this ordinance. Besides, I am very doubtful whether such remote analogies, will accord with the divine simplicity of scriptural allusion. But, however this may be, I am persuaded that such allusions would afford us very little assistance upon this interesting subject. There are no resemblances in the universe, that can furnish us with adequate apprehensions of what our Redeemer endured from the justice of his Father, when the chastisement of our peace was laid upon him. But should any one enquire, Why did the innocent Redeemer submit to such incomprehensible distress?

This holy institution will furnish us with a very satisfactory reply. For his body was broken and his blood was shed for us. Not merely or chiefly to confirm the truth of the doctrines he taught, but also for the remission of our sin. The Lord was pleased to lay upon him the iniquities of us all. Much zeal has, I well know, been employed in opposition to this fundamental article of our holy religion—the justification of a sinner through the imputed righteousness of a suffering Redeemer. With a view of divesting the blood of Christ of all its meritorious and atoning virtues, arguments have been most adventurously drawn from sources which lie beyond the comprehension of man. With the same view, some of the plainest texts in the Bible have been tortured upon the rack of criticism. Nay, for the invidious purpose of reducing our blessed Saviour to a level with an ordinary martyr, a bold and impious blow has been aimed at the inspiration of the Holy Scriptures. But in vain. For as long as the pious and unsophisticated Christian shall sit down at a communion table, to eat consecrated bread, as an emblem of the body of Christ which has been broken for him, and to drink consecrated wine, as an emblem of the blood of Christ which has been shed for the remission of his sins, he must be so irresistibly led to consider the death of Christ as an expiatory sacrifice for human guilt, that no sophistry will ever be able to banish the impression from his heart.

And what sentiments, my brethren, ought we to entertain of that personage, who has been able to make an adequate satisfaction to the justice of God, for the transgressions of an apostate world? Shall we consider him nothing more than a mere creature? A careful attention to the nature of sin may be sufficient to convince us that such a sentiment is utterly inadmissible. What should we have thought had we been told that Stephen shed his blood for us, or that Paul died to expiate our transgressions? Could we rest our salvation upon such a foundation? We dare not. It is easy to see that a mere creature could render no higher obedience than the law of God requires of him, and consequently, that he could make no satisfaction for the sins of any other creature. No blood but that of a divine person could satisfy the justice of God for the sins of men. Christ, it is true, suffered only in his human nature, but his Divinity must be considered as imputing an inconceivable virtue to all that he did and suffered for us in that nature. I must be permitted to add, that while the doctrine of atonement maintains its ground, that of human depravity cannot consistently be given up. For were man by nature

innocent he would stand in no need of the interposition and death of an atoning high Priest, to satisfy for his sin. To preserve him from ruin, nothing in this case would be necessary, but the preservation of his innocence. And the providence of God Almighty would certainly be sufficient to do this without the interposition of a suffering Redeemer. Thus we may see that this holy institution is happily calculated to establish the belief at the same time that it perpetuates the memory of some of the most fundamental articles of the Christian Religion.

The emblems of bread and wine afford us a very interesting representation of the glory and fullness of the salvation of Jesus Christ. The nourishing and strengthening virtue of the bread is well calculated to assist our conceptions of the life-supporting and invigorating influences of his grace. We must not imagine that a sinner is raised to a state of independence upon his Saviour as soon as the image of God which had been lost by the fall is retraced upon his heart. No, my brethren, the most eminent saint on earth, has no more power to preserve from destruction the principle of divine life communicated to him in the day of regeneration than he has to preserve his mortal body from the grave. And it would be well for every disciple, were this important truth deeply impressed upon his heart. For it might preserve him from much fruitless toil and from many a severe disappointment. Our utmost exertions in the Christian life will be absolutely fruitless, or at least attended with little advantage, unless we labour and strive in reliance upon the grace that is in Christ. The most advanced Christian on earth is utterly incapable of doing anything acceptable to a holy God without the aid of his Saviour. But the weakest can do all things, through Christ strengthening him. Let not then the strongest presume, nor the weakest despond. Christ is the bread of life. He will do more for the soul that trusts in him than the bread we eat can do for our mortal bodies. Bread with all its nourishing virtues cannot always preserve from the grave. But he that lives a life of faith upon Jesus Christ shall never die. Nor is the reviving, the cheering and cordial influence of the wine less happily calculated to represent the comfort and peace, the joy and gladness of heart which spring from faith in a crucified Saviour. Are any of you, my brethren ready to sink into despondency on account of the number and the aggravations of your offences? Take this cup of salvation and give thanks to the name of the Lord for the efficacy of the blood of your Saviour, for the efficacy of the blood which cleanses the foulest stains of sin. Are any of you in heaviness by reason of manifold infirmities and imperfections? —Does the too frequent prevalence of guilty unsanctified affections disturb your peace and disquiet your minds? Are you distressed because you cannot love your God and Saviour more and serve him better? Here is a sovereign remedy for all your complaints. A balm for every malady and grace to help in every time of need. Jesus Christ is the great physician of souls. Apply to him in that character and you shall be made whole. —You shall be delivered from the guilt, and domination of sin.



Book Review

Genesis 3: A Devotional & Expository Study

Edward J. Young

The Banner of Truth Trust, 165 pages, paperback, 1966

Reviewed by H. Rondel Rumburg

Before discussing the extensive scholarly credentials of the writer of this little book I want to explain that this is an easy reading book that does not require the reader to be skilled in Hebrew or be able to do theological gymnastics. This book was written intentionally for the average Christian to read. It is a devotional and expository study!

The biblical passage of Genesis 3 is a supremely important chapter in the Bible. Without an understanding of this chapter one will not be able to grasp the nature of the fall, sin, spiritual death, and the relation it has to the work of Christ in salvation.

Dr. Edward Joseph Young (1907-1968) was without exaggeration a foremost Old Testament scholar. He was a professor of Old Testament at Westminster Theological Seminary from 1936 until his, humanly speaking, untimely death. He developed an interest in languages early in life. As a teenager he believed that the Lord was calling him to preach the gospel. He went to high school in San Francisco and while still in his teen years began to study Greek. In 1929 he graduated from Stanford University with an A.B., after which he spent a year in Palestine, where he taught school in the town of Bethlehem, where he began to study Syriac. He spent a month crossing the Sinai desert with another American. He also spent another year travelling through Europe, learning more and more languages, seeing the places where Paul preached, studying in Germany and Spain, and he cycled through England.

E. J. Young then attended Westminster Seminary, graduating in 1935 with a Th.B., and Th.M. He was ordained a minister in the Presbyterian Church (USA) from 1935-36 and then in the Orthodox Presbyterian Church from 1936 till his death. In 1943 he earned his Ph.D. at Dropsie College in Semitic languages. Dr. Young had a speaking and reading knowledge of some twenty-six languages and many of these were self-taught. He was a formidable Old Testament scholar who was faithful to the inspired Word of God.

Young's primary works include: *The Prophecy of Daniel* (1949), *An Introduction to the Old Testament* (1949), *Arabic for Beginners* (1949), *My Servants the Prophets* (1952), *Studies in Isaiah* (1954), *Thy Word is Truth* (1957), *The Study of Old Testament Theology Today* (1958) and *The Book of Isaiah* in three volumes (1965) in the series New International Commentary on the Old Testament. His life ended suddenly as the result of a heart attack in February 1968. John Murray, a seminary colleague, said he "adorned his Christian profession.... Unassuming and reluctant to make his own voice

heard he was always ready to speak out when the honour of Christ and the claims of truth demanded it. He burned with holy jealousy for the integrity of God's Word and for the maintenance of the whole counsel of God."

His very practical treatment of Genesis 3 is of great benefit to anyone who will read it. He also did a small book on Genesis 1-3 called *In the Beginning* which is also very useful and instructive. But the book on Genesis 3 speaks with seriousness and understanding of this formative passage from God's Word. The reader will find a clear exposition of this portion of God's Word. Another expressed: "The interpretation of the third chapter of Genesis is crucial for one's understanding of the Bible and the Christian Gospel." The reader will have many questions answered that have been imposed on the chapter by unbelieving religious people.

This reviewer will think he has done you a service if you get yourself a copy of this jewel of devotion as well as Biblical instruction. You should be able to find an inexpensive copy of the book on the internet.



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.