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



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

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“That the Southern people literally were put to the torture is vaguely understood, but even historians have shrunk from the unhappy task of showing us the torture chambers.” Claude G. Bowers

The Sesquicentennial of Reconstruction

1865 - 1876

“Reconstruction was ... an artificial fog, behind which the ‘master minds’ staged a revolution that changed America from a democracy to a plutocracy of ever-growing magnitude.” Rep. B. Carroll Reece (R-TN) 1960

Quote from a Confederate Chaplain

“A very interesting meeting is in progress here conducted by the chaplains of the different regiments in this brigade. Oh that there may be an abundant outpouring of the Holy Spirit! I find the men very anxious for something to read, and there is a prospect of effecting good among them.”

Chaplain John H. Taylor

35th Georgia Regiment



Editorial

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

Would you consider with me the *Necessity of the New Birth*? “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). Here Jesus deals with the vital doctrine of regeneration or the new birth. [Read John 3 and consider the need that all people have of the new birth.] Have you had this kind of birth?

The extreme necessity of the new birth is without parallel. Why? Without a spiritual birth there is nothing but a physical death leading into an eternal death in hell. This is seen in a number of ways. To begin with, it is profoundly significant that the new birth was the first subject of the Savior's teaching in this Gospel. The first two chapters reveal a number of things Jesus did, but in John 3 is the first discourse of Christ recorded by the apostle John. The Lord Christ's first recorded instruction to anyone in John is not on the subject of how men should live, but it is on how men are given spiritual life. You cannot live before you are born; neither can a dead man regulate his life. No man can

live Godwards until he has been born again or born from above. “A man can receive nothing, except it be given him from heaven” (John 3:27).

First, consider the *extreme importance of the new birth* as shown by the Savior’s instruction to an unconverted religious leader. Jesus’ early teaching in this Gospel of John reveals the critical need of salvation by faith. Jesus in verse 3 answers a question that Nicodemus had in his mind but had not asked Jesus. We don’t know if he were too timid or if he were too long getting around to asking it. Verse 3 begins, “*Jesus answered and said unto him....*” Also, reflect upon the fact of verse 7, Jesus would not have said “*Ye must be born again*” unless “*ye must....*”

In the *second* place, the necessity of the new birth is declared by *the way Christ spoke of it*. And that is especially true in the way in which He prefaced His teaching upon it. The Lord began by saying, “*Verily, verily,*” which means “*of a truth, of a truth*” or “*certainly, certainly.*” This kind of expression is only used by the Lord Jesus when He was about to mention something of an extraordinarily important nature. The double “*truly or verily*” denoted that what He was about to say was of solemn and weighty significance to you. We must learn to pay special attention to what follows the use of the “*verily, verily*” of the Savior, and by the way they are only found in John’s Gospel.

In the *third* place, Christ here plainly intimated *the utter necessity of the new birth* by affirming that “*Except a man be born again, he cannot see the kingdom of God*” (verse 3). If then the kingdom of God cannot be seen until a person is born again, the new birth is shown to be a matter of vital moment for every descendant of Adam. Without the new birth a person will never enter the presence of God in eternity!

“*Except a man be born again, he cannot see the kingdom of God*” (John 3:3). What is meant by “*the kingdom of God?*”

In the *first* place, this expression occurs nowhere else in this Gospel except here in John 3:3, 5.

In the *second* place, this fourth Gospel is dealing with spiritual things, but especially the new birth. For this reason we think “the kingdom of God” in this passage has a spiritual sense. Perhaps Romans 14:17 would help us to understand the significance of the term we are here studying. “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.” Paul wrote, “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through His blood, even the forgiveness of sins” (Col. 1:12-14).

In the *third place*, the kingdom of God could not be “*seen*” by Nicodemus except by the new birth. Thus it appears that the “*kingdom of God*” in John 3 refers to the things of God, spiritual things, which are understood and enjoyed by the regenerate here upon earth (cf. 1 Corinthians 2:10, 14). The word for “*see*” in the Greek means “to know or become acquainted with.” The full force, then, of this first word of Christ to Nicodemus appears to be this: “Except a man be born again he cannot come to know the things of God.” This being true, the new birth is of profound importance.

“Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?” (John 3:4). That remark is a verification of what the Lord had just told Nicodemus. Here was proof positive that this ruler of the Jews was altogether lacking in spiritual discernment, and quite unable to know the things of God. The Savior had expressed Himself in simple terms, and yet this master of Israel altogether missed His meaning. How true it is that “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14), and in order to have spiritual discernment a man must be born anew. Till then he is blind, unable to *see* the things of God.

Conclusion: Without the new birth no one can see or know the kingdom of God, much less go to heaven. How then can we be saved? With men it is impossible but with God all things are possible. “Believe on the Lord Jesus Christ and thou shalt be saved!”

The following testimony of a dying Confederate soldier who saw the kingdom of God is taken from *Christ in the Camp*. Major Hugh Mortimer Nelson of Clark County, Virginia, a faithful friend who was with him wrote thus, immediately after his death: “Truly, I felt it a privilege to listen to him, to hear his testimony to the glorious salvation of which he was assured. ‘Saved by grace,’ he repeated again and again. ‘I am safe, safe in the Lord Jesus.’ All his views were bright; no cloud obscured his hope of heaven.”

Another, who joined him soon after, wrote of his wonderful serenity and his triumphant trust in his Saviour. “I am in sweet hands—safe in the arms of the Lord Jesus,” were his words. A little after, he exclaimed, “Glorious brightness!” One who sat close by, asked, “Where does it come from?” “Straight from my Saviour’s countenance,” he replied immediately. His message to his wife and children was “to stand still and wait on the Lord for salvation.”

On the 8th day of August, 1862, his brave spirit winged its way to the bosom of its God. And we add, reverently and trustfully, “Let me die the death the righteous, and let my last end be like his.”

This is an introduction to an essay on the subject. Anyone wanting a complete copy may request it from the editor.

Please consider *ConfederateChaplain.com* & *Chaplain-in-Chief.com*



This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's fine article titled *Dreams, Destruction, and Destiny*. Your editor has provided Part I of a biographical sketch of *Chaplain John Henry Taylor*, which deals with his life from birth to the war. Assistant editor, Mark Evans, has written an article entitled *The Unsheathed Sword*. **This issue, as usual, includes A Confederate Sermon submitted by Kenneth Studdard and preached by Rev. Charles Minnigerode, which is titled Satisfied. Our Book Review is of Glorifying in the Cross** by John Maclaurin (1693-1754).

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]



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

In February it was my honor to join with Divisional Commander Scott Gilbert, Divisional Chaplain Jack Wray, and the good Chaplains of the Georgia Division for their first Divisional Chaplains' Conference. This event was well planned and well attended. I commend Chaplain Wray for his outstanding efforts and for the motivational and inspirational results. I am already looking forward to next year's Conference.

March 4 it will be my privilege to join with Florida Divisional Commander Don Young, Mike Herring from the Gen. Jubal A. Early Camp # 556, and other Confederate Americans for Confederate Flag Day at the "Big" Confederate Flag in Tampa. The celebration begins at 2 PM; the address is Confederate Memorial Park, 10481 East Hwy 92, Tampa, FL. Plan to be in attendance if you can.

March 11 is the date for the Spring GEC Meeting in Columbia, Tennessee. I know that you will be in prayer for our leaders at this crucial time in the work of the Confederation.

May 18 and 19 are the dates for the National SCV Chaplains' Conference at the Providence Baptist Church, 1441 Erickson Avenue, Harrisonburg, Virginia. We express our sincere appreciation to Pastor Andy Rice and our good friend Lloyd Sprinkle for the opportunity to use the excellent facilities of the Providence Church for this meeting. Note the schedule below and make your plans now to attend -- remember, no registration is necessary; just come and enjoy good Southern preaching and fellowship.

Worship Leaders for Chaplains' Conference

Pastor Andy Rice and Chaplain Lloyd Sprinkle, Hosting
Dr. Ray L. Parker, Chaplain-in-Chief, MC
Jacqueline Sprinkle and Miriam Clark, Pianist / Organist

Special Music

Jacqueline Sprinkle
Miriam Clark

The schedule (Eastern Time Zone) for the Conference is:

Thursday, May 18

7:00 PM WORSHIP CELEBRATION

8:15 PM Fellowship and Browsing

Friday, May 19

9:00 AM WORSHIP CELEBRATION

10:15 AM Fellowship and Browsing

10:45 AM WORSHIP CELEBRATION

11:45 AM Lunch (no charge) and Browsing

1:00 PM WORSHIP CELEBRATION

2:15 PM Fellowship and Browsing

2:30 PM WORSHIP CELEBRATION

3:30 PM Fellowship and Browsing

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

Dreams, Destruction, and Destiny

Ray L. Parker

The Dream of Independence

The Southern States in the early to mid-1800s sought resolution to the many differences that existed between them and their Northern neighbors. The differences, of course, were many -- religious differences, political differences, cultural differences, economic differences, social differences -- and the list goes on. For decades, debate, discussion, legal and political maneuvering, and praying were applied to the tenuous situation that existed between North and South. The Southern desire was to perpetuate the Constitutional style of government established by the country's founding Fathers in the 1700s; a style of Constitutionalism from which the Federal Government seemed to be drifting. The Federal Government moved from the united States of America to the United States of America. "United" moved from an adjective describing the States to part of the official name of the country. In this view, States were subservient to the Federal Government; a view foreign to the Constitution.

With the election of Abraham Lincoln, the country had a regional president. Lincoln won no Southern States and only 40% of the popular vote. He did sweep the North along with the Pacific Coast states of California and Oregon thus earning 180 electoral votes, enough to give him the White House. With this turn of events, the South feared the growth of a totalitarian Federal Government which would threaten the Constitutional independence so important to the Founding Fathers. Jefferson Davis wrote of this time, "The announcement of these results caused the smoldering fire in a majority of the southern States to burst into flame" (Davis, p. 36).

Thus, after years of seeking some form of reconciliation with their Northern neighbors, the South felt the need to protect Constitutional liberty. Led by South Carolina, Southern States began to declare their independence. Jefferson Davis expressed the dream of the Southern people when he said, "The hope of our people may be stated in a sentence: it was to escape from injury and strife within the Union; to find prosperity and peace out of it" (Davis, p. 47). The Southern States saw themselves as "defenders of the original principles on which the fathers founded our system of government" (Davis, p. 48).

Lincoln's response to Southern independence is well documented. Mr. Lincoln called for the States to provide 75,000 volunteers to put down the rebellion in the South. Lincoln never recognized the right of the South to live in independence or peace. Lincoln referred to the Southern movement as a "combination too powerful to be suppressed by the ordinary course of judicial proceedings" and he called for "the persons composing the combinations to disperse." It is interesting to note that "the persons composing" this combination were States acting in compliance with the vote of the people. "Under any view of constitutional law the calling for an army to invade the Southern States ... was a palpable violation of the Constitution, and the usurpation of undelegated powers which had been sacredly 'reserved to the States or to the people'" (Davis. pp. 72-73). Upon hearing of Mr. Lincoln's call for Southern invasion, other Southern States seceded and joined the Confederate States of America.

Even under the threat of armed invasion, the people of the South continued to dream of independence under Constitutional government. The Confederate government was formed. The Confederate Constitution was adopted. The Confederate Army was recruited. The people gathered in their churches to pray for the new government and to pray for an honorable peace. One Southern minister offered this prayer: "Give unto the officers of the Army and of the Navy of the Confederate States, enterprise, fortitude and undaunted courage; teach them the ways of war and the winning of victory. Guard and preserve, O Lord, the President of the Confederate States and all officers, who have the welfare of the country truly at heart. Bless all my fellow-citizens, and guard them against sickness and famine! May they prosper and increase!" The dream of independence was strong.

The Destruction of the Dream

The Southern States, of course, were outgunned and outmanned by the Federal Forces that would eventually march through the South practicing total war. Southern military leaders and soldiers fought with courage, duty, and determination. Federal Forces believed that the War would end quickly. It did not. Southerners did not take kindly to being invaded and forced to give up their independence. They fought with the totality of their strength and ability. They fought against overwhelming odds. They utilized every resource at their disposal. They applied every military tactic available. However, the destruction of the dream would eventually come. The South could not replenish the men and material lost in battle. The North could. The North fought without the destruction of their cities, the dispersal of their populations, and the blockade of their sea ports. Life in the North continued in a normal fashion because they were not invaded and fighting everyday for survival.

Eventually, General Robert E. Lee, greatly outnumbered and out supplied, came to Appomattox Courthouse, Virginia. Federal General Stewart L. Woodford wrote of the Confederate Army, "Tattered and hungry, worn by ceaseless marching and fighting with no hope of victory, with little possibility of escape, they closed their lines with fidelity of discipline and soldierly resolution, to which words can do little justice, but which each soldier's heart must recognize and honor" (Bennett, p. 424). Truly, the Confederate Army is the greatest army to ever take the field of battle. These good men deserve our honor and respect.

General Lee met General Grant and surrendered the Army of Northern Virginia. Eventually the Army of Tennessee and the Army of Trans-Mississippi would also surrender. President Jefferson Davis was captured at Irwinville, Georgia. The dream of Southern independence was destroyed by force of Federal bayonet.

Historic Destiny

During the War there was a great revival that swept through the Southern Army. Thousands of men were converted and baptized. This salvation experience produced historic destiny for these good men. Their faith sustained them in the years of conflict. Many moved from fields of battle to the eternal presence of their Savior. When the conflict ended, those who survived returned to their communities with their Christian faith. Churches were spiritually strengthened. The gospel of Christ was proclaimed. The Southern culture was Christianized. The South became known as the Bible-belt and the bed-rock of conservative values.

W. W. Bennett wrote, "Strange as it may seem to many readers, the call to preach the gospel came to the hearts of the men of war on the tented field; and no sooner were their carnal weapons laid aside than they buckled on the Divine armor, and, seizing the sword of the Spirit, entered the battle against the powers of darkness. In this we find one of the strongest proofs of the genuineness of the Army Revival. Truly, its fruits are still enduring" (Bennett, p. 427).

References

W. W. Bennett. *The Great Revival in the Southern Armies*, (Harrisonburg, VA: Sprinkle Publications, 1989).

Jefferson Davis. *A Short History of the Confederate States of America*, (Harrisonburg, VA: Sprinkle Publications, 2002).



Chaplain John Henry Taylor
(1839-1916)

35th Georgia Infantry

By Dr. H. Rondel Rumburg

Part I

The unique purpose of the chaplain under God was to prepare soldiers for eternity so that these soldiers might be prepared for war in time. HRR

Birth and Early Years

The Lord blessed the union of Simpson and Virginia Taylor of Augusta County, Virginia, with their only son on June 12, 1839. He was given the name of John Henry Taylor.

This young Virginian had godly parents to give guidance to his early formative years. Pastor George Boardman Taylor wrote of Simpson F. (1802-1870) and Virginia Daniel Taylor (1798-1871) whom he pastored the following way,

[A] hard working, simple-hearted man, who had accumulated a modest estate by managing farms in Albemarle county. He loved the gospel, this church, and its minister with an affection that held nothing back, and made me feel from the first that he would share equally with me all that he had, according to my need. He made little figure in the community, a humble, unobtrusive man, but he was a devoted Christian and a pillar in the church. What he and his wife were is best told by the fine character and excellent work of their son, John H. Taylor, who, an exception to the proverb, has been for two-score years 'a prophet in his own country,' serving, among others, the Laurel Hill Baptist Church, in which he was converted.

Their pastor gave high marks for their quality and character. Young John was blessed in both parents. This should give some understanding of their devotion to Christ and their unselfish care of their pastor.

The Taylors were members of the Laurel Hill Baptist Church although they lived in Staunton. Their reason was this was the closest Baptist assembly of believers at that time. This is the fellowship that John grew up in along with his three sisters: Mary, Julia and Lucy. Eventually the Staunton Baptist Church was established of which George Boardman Taylor became pastor and there the Taylors came under his ministry.

Laurel Hill Baptist Church had a faithful minister of the gospel of the Lord Jesus Christ. The Lord used his preaching and the godly instruction of John's parents to introduce him to his need to be saved from his sins. Here he made his profession of faith in Christ joining this local church through believer's baptism.

Calling and Education

After coming to Christ as Saviour and Lord, John received a call from the Lord to become a gospel minister. This became a reality and he ministered God's message of

salvation and the principles of His Word for fifty-two years. His entire ministry except while a Confederate chaplain was spent in the Augusta Baptist Association.

John H. Taylor's education was begun in Staunton. His college education was at Alleghany College in Blue Sulphur Springs, Greenbrier County now in West Virginia. This college was founded for preparing Baptist ministers. It began in 1859 and was destroyed with the coming of the war in 1861. The Union Army burned the facility in 1864.

His home church licensed him to preach in 1857. However, his ordination to the gospel ministry came in his home church in 1864 during his chaplaincy in the Confederate Army. His ordination council consisted of an array of distinguished Virginia Baptist ministers: J. B. Jeter (Post Chaplain in Richmond), William F. Broaddus (Post Chaplain in Charlottesville), A. E. Dickinson (Superintendent of the Virginia Baptist Colportage Board) and George Broadman Taylor (Chaplain of 25th Virginia Infantry).

Rev. John H. Taylor preached his first sermon to the Laurel Hill congregation on October 13, 1861. He eventually became pastor of this church and would, through the years, do something very unique, which was to pastor this same church three different times.

Invasion by the Northern Aggressors

War reared its ugly head in 1861 as the Constitution of the United States was defiled by the Lincoln administration. Patrick Henry's famous warning of this very event came to pass. John H. Taylor was destined to carry the good news of salvation by grace alone to the soldiers for the defense of the Southern people.

What should characterize a Confederate Chaplain? A Confederate soldier identified his view by the following description which is quite sound!

Presuming his orthodoxy, he should be a man whose life is the incarnation of his theology, his creed should be no mere mortal elaboration, he should be taught of the things of God by the Spirit of God that is in him. He should be largely possessed of that cardinal virtue charity.... He should have strong convictions of the righteousness of the war that he might add to the ordinary suggestions of patriotism, new incentive to fight courageously and endure with fortitude. You see we want no ordinary man of Christian experience; nor yet any of these extraordinary orators who are more applauded for the exclusive character of the congregations than beloved for the number of their children in Christ.

The need of the Confederate soldiers without Christ was the same as all men lost in sin. One Confederate soldier, Joseph Cowan, who was not highly educated, pronounced his need to his cousin the following way,

I am a pore harted sinner and got no chance to be no other way, for I ain't got no Bible. Yankees want us to lose our soles, same as our lifes. It is aggravashun for brexfus, dinner and supper.



The Unsheathed Sword

Mark W. Evans
Past Chaplain-in-Chief

John Lafayette Girardeau, theologian and pastor to slaves, organized a unique church in Charleston, South Carolina. Beginning in 1854 with a membership of 36 slaves, the rolls grew to 600 by 1860. Attendance far exceeded the number of members. Both blacks and whites joined in the services to form a congregation of 1,500. A contemporary, Joseph B. Mack, wrote of Girardeau's preaching: "The pulpit was his throne -- its prayers, a golden scepter -- its sermon, a jeweled crown. To preach Jesus Christ and Him crucified was the 'one thing' of his life, his chiefest joy..." [George A. Blackburn, ed., *The Life Work and Sermons of John L. Girardeau*, 52]. The sword of God's Word was unsheathed and souls received eternal blessings. Even the infamous Yankee tyrant, General Benjamin F. Butler, was deeply affected. While attending the 1860 Democratic Convention in Charleston, Butler desired to observe the white preacher ministering to slaves. After hearing the sermon, the General, his "face bathed in tears," dropped two handfuls of silver coins into the offering plate. He audibly said: "Well, I have never heard such a man and have never heard such a sermon" [*Ibid.*, 58].

In 1857, revival came to Girardeau's congregation. George A. Blackburn wrote: "The meeting went on night and day for eight weeks. Large numbers of both white and black were converted and joined the various churches of the city. His own was wonderfully built up, not only in numbers, but also in an experience that remained in the church. He was accustomed to say that he could always count on those who were converted in that meeting" [*Ibid.*, p. 100].

When the North invaded the South, Girardeau became a chaplain of the 23rd Regiment, South Carolina Volunteers. He saw war for the first time at the battle of Secessionville, James Island, South Carolina. R. E. Seabrook wrote: "As we approached the rear of the work, the first thing that attracted my attention was a large number -- fifty or more -- of mortally wounded and dying Federal soldiers, who had been collected and placed in the excavation behind the magazine. In the midst of these, on his knees was Dr. Girardeau offering up an earnest and eloquent prayer for those dying soldiers, so lately the enemies of all he loved. I was so moved I forgot war and the dangers incident thereto. In view of the fact that Dr. Girardeau was an ardent, if not bitter, advocate of Southern rights, this triumph of Christian virtue over human nature, this absolute forgiveness accorded to dying and no longer active enemies, emphasized his

God-like soul and brings out in radiant light the benediction of this true disciple of the Master" [*Ibid.*,109].

Chaplain Girardeau was diligent in his ministerial duties. One soldier said: "[T]hroughout the varying vicissitudes, the hardships of the march, the bloody carnage of the battlefield, or the quiet and less dramatic routine of the camp, he was ever with us, inspiring confidence by his presence, inculcating a just conception of our duty to our country and to our God" [*Ibid.* 107]. He never sheathed his spiritual sword. Even in the last days of the defense of Petersburg, he devised ways to spiritually benefit the struggling soldiers. D. W. McLaurin wrote: "In the trenches for days, weeks and months, Dr. Girardeau was always undergoing the same hardships with them, always lending cheer to all with whom he came in contact. He held regular prayer meetings even under these trying conditions, and many times he came into the trenches and, gathering a little crowd around him, expounded the Scriptures and prayed with them [*Ibid.*, 118].

During the retreat from Richmond, Yankee forces captured the non-combatant chaplain and imprisoned him on Johnson's Island. Dr. J. H. McNeilly, who served as chaplain of the Forty-ninth Tennessee Infantry, wrote: "[T]his was told me by my cousin, a major of artillery, who was a prisoner at Johnson's Island. Dr. Girardeau was taken prisoner and carried to the island. He preached very often in the prison. His platform was the center of a great circle from which the streets radiated to the various sections of the barracks. My cousin told me that when Dr. Girardeau preached, not only the circle, but the streets as far as he could be heard, were crowded with eager listeners. Confederates and Federal guards all mingled together, held by a common interest. He said many men dated their conversion from these services" [*Ibid.*, 126].

The chaplain was finally released from prison in the last days of June, 1865. He returned to the Charleston area and preached in churches devastated by war. He attempted to minister to his former slave congregation, but many had departed and others were deceived by Yankee lies. Eventually he became pastor of the Glebe Presbyterian Church of Charleston and saw the Lord rebuild its congregation. In 1875 the General Assembly of the Southern Presbyterian Church appointed Girardeau to the position of Professor of Didactic and Polemic Theology at Columbia Theological Seminary, Columbia, SC. The slaves' preacher continued to wield the sword of God's Word as he trained future ministers and dispelled false teachings threatening the seminary.

According to seminary rules, professors were to resign at the age of 70. After his resignation, Girardeau became ill. The Lord took the faithful chaplain, preacher, and theologian home on June 23rd, 1898. His sword remained unsheathed and ministered to his own soul as he entered eternity. His presbytery recorded that while "surrounded by his heart-broken family and friends, he gently and quietly fell asleep in Jesus, in the full hope of a blessed entrance into his Lord's presence, and of a glorious resurrection" [*Ibid.*, 382].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

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

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

Satisfied

I shall be satisfied when I awake with Thy likeness. Psalm xvii. 15

“I shall be satisfied?” And is this the language of the Christian? Is not his a present satisfaction? A state of peace and joy in the Holy Ghost, of joy and peace in believing, even here on earth? How many sweet texts have we treasured in our hearts, how many sermons have been preached to us, how many books, perhaps, or tracts have we read which turned on this very point, and contrasted the unhappy, the changeful and unsatisfactory state of the worldling with that of the Christian—happy amidst all the trials and troubles of this life, enduring through all the changes and chances of our pilgrimage on earth, satisfying all his wants and meeting all the demands he can make on time or on eternity—as he knows and rejoices in the knowledge, that mercy has come to him, unchangeable like the love of God that makes all things his. “All things are yours,” for above life and death and the world “God is yours;” not shall be, but is yours now, and “Christ is yours,” your ever-present help, your ever-living Saviour.

And yet here is one of a truly Christian mind, a man after God’s own heart, the inspired Psalmist, who still feels a want, still gives witness to his longing for more by consoling his aspiring soul with the hope, “I shall be satisfied when I awake with Thy likeness.”

Let us understand this.

There is a satisfaction which belongs to the Christian here on earth, which is perfect and complete; the satisfaction which flows from the gift of pardon and adoption into God’s family in Christ. I know Christians may not have this actual sense of pardon alike, nor any realize it at all times. But I do say that it is the right and privilege, aye more, the

duty of all. The moment we believe in Christ that moment we are justified, pardon now is ours, God is reconciled. We are His children by adoption and grace, and we have no right to doubt the faithfulness of His promises. If you have really trusted your soul to Christ, if you really cling to Him as your only help and Saviour, rely upon His merits and love and grace, then know that pardon is yours, is yours now; that you are a member of Christ, are so now; not that you may become one hereafter; know that you have already entered the kingdom of heaven and eternal life. "He that hath the Son hath life;" not shall have it hereafter. "There is now no more condemnation for them that are in Christ Jesus." You are the members of a household, against which the gates of hell shall not prevail. You are God's and He is yours, who will never leave you nor forsake you, under whose gracious government you can be perfectly happy; yours "His grace all-sufficient," yours "His strength according to your days." And know that for you death has lost its sting and the grave been robbed of its victory. Your very tears and trials of earth are but the child's portion of discipline, testimonials of your heavenly Father's faithfulness and love for you; and "neither life nor death, nor angels nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate you from the love of God which is in Christ Jesus our Lord." These are exceedingly precious and important truths. They are the present blessings which God has bestowed upon you. They are deeded to you in His holy Word, and you have no right to say that you believe in Christ and have no other hope but Him, but still doubt that He has pardoned you and that God has actually accepted you. The same faith by which you call upon Christ for salvation and give up all to Him, the same faith demands of you to assume these blessings for you on the strength of God's Word. The grace of pardon and justification are ours, they cannot be made more perfect, not even in heaven; our guilt is washed away, God's justice is appeased, we are admitted into His presence—not yet while the veil of this earthly life hangs over us, face to face, but as really, as savingly, as presently, by faith! It is not with regard to these that we may say, "I shall be satisfied."

But pardon and justification are not the only graces which are bestowed on the believer in Christ. Besides guilt and condemnation we are bearing the load of corruption and our sinful nature, and to overcome this we need the grace of holiness and sanctification. We must stand not only in the righteousness of Christ, but also in His will. Without this there could be no heaven for us, we would not be meet for its blessed life, not in the condition to enjoy its glories. "Without holiness no man shall see the Lord!"—But here, too, the Gospel, and the Gospel only, gives us the required satisfaction; the victory over sin is just, the "victory of our faith."

The difference is this: our justification is complete the moment we give up contending with God in our own name, and approach Him as sinners, who trust themselves to Christ. But sanctification is of a gradual development, it is the growth of the Christian on earth. Freed from the guilt that drove us from the presence of God, we unlearn our former sinfulness and are in the school of Christ, to be made holy and meet for the kingdom of heaven. We have entered that kingdom actually by faith, but we

enter it as those who are under the teaching of Christ, to be governed only by His law, to adopt His will as ours, surrender our will to Him, and strive to be like Christ. And fully satisfied can we only be, when we have learned this lesson, when we have reached this perfection of our regenerate nature.

And now we may understand how the Psalmist, whose life was emphatically one of faith and entire dependence on Christ; who, through faith, could rise (as we learn from his hymns) from all his sorrows and trials, and was enabled even to glory in tribulation and sing songs in the darkest night; how he who never doubted the pardoning and helping grace of his Saviour, who was perfectly satisfied when thinking of God's willingness to pardon and Christ's ability to save to the uttermost; who in his deepest distresses could look up to Him with confidence, and after his worst falls, cry "Lord, I am thine, save me!" how he—when struggling after the bright example of Christ's holiness, and feeling the fearful throes of the enemy in his own carnal nature, as arrayed against the desires and resolves and energies of his better self, which had been born in him of God—how he could feel how much he yet lacked to be complete in sanctification; and from a heart overflowing with love for the Saviour and hanging on Him as his all in all, would long for the time when self should be entirely conquered, sin overcome, the old Adam left behind, and Satan deprived of his prey; and his will, freed from all ungodly influences, be entirely identified with the will of Christ, his whole nature not only regenerated by faith, but perfected through holiness into the likeness of Christ.

Now we may understand, too, the blessedness even of the struggling and agonized believer, who is so often cast down in his heavenward course and suffers from his spiritual foes and the sin which so easily besets him, yet who even then believes, and by faith knows, that he shall get the victory and come off more than conqueror through Him that loved him, and that when awakening from the fitful and the sadly chequered dream of life he shall "awake in the likeness of his Master."

Oh! my brethren, we cannot think too seriously of this. We cannot put up too high the standard of purity and love and godliness which we must pursue. It is nothing less than to be like Christ! To reflect His image as He when He was on earth, clothed in the rags of humanity, reflected the image of God. Thank God, we are not saved for our righteousness, but for Christ's! In our helpless state of sin and condemnation we must flee to Him for help, lay hold of His gift of pardon for all our sins, trust in His blood which cleanseth from every sin. But then, out of this very love for Him, though approaching Him in deepest humility and with the prayer of the publican, yet like the Apostle, we must press on towards the mark, "the mark which is the full stature of the measure of Christ." He who does not seek for it, he who does not strive to be like Christ, has none of His spirit, is no true believer. Oh! the longings of the true Christian for more grace! Who that has looked back over his life has not cause to mourn that he has advanced so little, made so little progress, whilst heaven and earth appealed to him by all that is dear and sacred, and whilst his own heart was urging him on, to follow Christ and be like Him? Oh! the tenderness of the true and loving Christian, whose conscience

smites him for every short-coming and every failure in thought, emotion, word, and deed! All these are sorrows of the true Christian, brethren, and accompany us through life as we gain a further knowledge of Christ; but they cannot, cannot cast us down from our hopes which are placed, not upon our righteousness and our attainments, but upon Christ, and Him alone. Oh! if we can go to Him, even after years of struggles and labours, with the humbling confession of our unprofitableness, go to Him with the prayer, "Lord, I believe; help Thou mine unbelief," He will not cast us out, He will strengthen our hopes that rest on Him; and after all our struggles and conflicts with an evil heart and a sinful world and a deadly foe, after all our failures and all our partial successes, still keep alive in us both the desire and the certain hope of final success, and enable us to take comfort in the thought, "I shall be satisfied when I awake with Thy likeness."

But can we, dare we cherish this hope? Can we hope to awake in the likeness of Christ; that is, wholly sanctified, holy as He is holy? If there is a heaven for us, it can be only on this condition.—There is no presumption in this assertion. We go to our graves reconciled and pardoned in the blood of Christ. But we must be holy as Christ is holy; that is, our whole will must be His, and His only; our whole spiritual life identified with Him—or heaven cannot be for us! And now here we are so imperfect, and our thoughts and words and actions so unworthy of the complete Christian's name, and even our best works, if sifted either in the motive or their extent, tainted or insufficient. How can we hope to pass at once from this state of imperfection into one of glory; for to be with Christ and to be like Him is glory.

The solution is not difficult. Justice is appeased, that we can understand. Christ has borne our sins and intercedes availingly for His own, and no purgatorial fire is to cleanse the soul from guilt. — But how is it with holiness? Beloved, there is in this life a conflict going on in the Christian; the new man created in him by the Spirit of God, is indeed created in righteousness and after the image of God. This is its very essence. This new-born spirit is set upon Christ, and in its true nature living to Him and following after Him. But he is opposed by the old man, the carnal nature, with which here he is united and surrounded by the evil and tempting influences of sin and a sinful world. A strife, a deadly battle goes on between them, and at times the better spirit seems to fall before the powerful assailants. And as long as he thus divides the dominion of the soul with the carnal nature, and is exposed to all that abets this, he may often be forced to exclaim, "Oh! wretched man that I am!" Often he may complain that he suffers from the law of the flesh that is in him; yet he struggles on, and Christ enables him to stand in the evil day, and having done all, to stand.

I appeal to every Christian if in his heart of hearts, if in the deepest depths of his soul, there is not Christ set up as his Saviour and King—if the most earnest desire of his whole being is not turned to Him, and how he knows no greater glory than to live to Christ, and how he is determined, with every imperfection upon him, and every difficulty around him, rather to die than not be a Christian; rather to lose all than his

hold on Christ and the hope of being like Him, and glorifying Him in life or death. I appeal to every Christian for the truth of this; for where this spirit is not found there is no Christian spirit. But where it is found, the struggle may indeed be hard, and the issue at times apparently doubtful; the battle is raging, the conflict may be fierce, and many a weak moment may surprise him and many a fault be committed; but the new heart is there, the new man, the Christ-born man is there, hampered and distressed by what is really foreign to him, but true to his Master in his bias, his resolves, his aspirations, his prayers, his aims, his hopes, his fears! Then death steps in! And that moment which buries the impenitent sinner with all the curses of guilt and corruption upon him, comes as a deliverer to the believer.—You all believe that with death our sorrows are ended, our cares finished, our tears wiped away; a great change, brethren, and a real one. But it is as true that the reign of imperfection then is over, the old man perishes with all his sins; the carnal nature drops off with the temptations and helps of a world, partially in the grasp of Satan; and freed from the body of death, the new man soars aloft and finds his true centre of gravitation unchangeably, and forever and ever, in the heart and holiness of Christ! All that the new man was on earth he is now. It is not a new life, but life, begun on earth, is continued in heaven; but what was begun in weakness and mixed with sin, now rises in strength, as an atmosphere encloses him which has not known sin; and what we might call the natural propensities and functions of the new man, born of the Spirit, now develop in perfect harmony, as sin and temptation and imperfections are forever gone. The new man starts from the evil dream of life while in a world that lieth in evil, and is satisfied as he wakes in the likeness of Christ!

Ah! here is the great characteristic of the Christian! his true aspiration: Christ in him the hope of glory! the glory: not of being seated among thrones and dominions, of wearing a crown and receiving the honours of heaven—the glory of being like Christ, holy and pure, perfect as God is perfect!

Here is perhaps the highest test of the Christian! When will he be satisfied? What is his highest hope? Not, beloved, that he escapes hell and gets to heaven; not that he shall be rewarded there for his labours and self-denials here, that he shall be compensated for forgoing the pleasures of earth and time by the glory and bliss of eternity; not that angels welcome him with songs of rejoicing and the arches of heaven ring with triumphal shouts; that he shall see the glorious city of God, and the tree of life, and the sea of crystal, and the golden streets of the new Jerusalem.

No! all this was his already, while on earth—his by faith! all this and more than this! all these and greater things: even repentance and love and godly aspirations, the presence and communion with the Father and the Son, and the glory of purifying himself even as Christ is pure; the happiness of loving poor, sinful, fallen men for Christ's sake, and perhaps bringing to them, as Christ did, the truth and comfort of the Gospel, and relieving aching hearts and soothing wounded spirits and winning souls for heaven; all was his here below!

One thing he lacked, one thing only which made earth imperfect for the Christian and his happiness incomplete. For as long as it is God's will, he is content to walk by faith and not by sight; and apart from his indwelling sin, has no right to choose between serving God on earth, or serving Him in heaven. One thing alone was missing; perfect holiness—and oh! he lives on earth in the hope, and he descends into the grave with the assurance, and he rises to heaven with the shout:

“I shall be satisfied when I awake in Thy likeness!”



Book Review

Glorying in the Cross

By John Maclaurin

STRAIT GATE PUBLICATIONS, Charlotte, North Carolina

89 pages, Digital version

Strait Gate Publications of Charlotte, North Carolina, announces their newest reprint title, *Glorying in the Cross*, by Rev. John Maclaurin (1693-1754). This modernized and annotated digital version (including a Glossary of terms for the modern reader, links to the full text where only Scripture references appear and an exhaustive Scripture Index with links within the book) is taken from the 89-page, 1864 American edition.

This work by Presbyterian pastor John Maclaurin (1693-1754), has been highly prized since the mid 1700's. — Scottish Baptist Archibald McLean, who as a young man often sat under the ministry of Maclaurin, highly recommended the author's writings and said that, “Every sentence of his Sermon on glorying in the cross of Christ, might serve as a text to preach from!”

In his Preface to the American edition, J. W. Alexander wrote: “There is probably no single sermon in the English language which has required a higher place in the esteem of sound theologians and evangelical Christians, than that which is here.... The discourse is no less valuable for the instruction and edification of private members of the Church, than admirable as an exemplar for young preachers. Not only is it happy in style, but its subject is the very heart and life of the Gospel system. — Seldom has the most common of all pulpit topics been handled with such novelty of thought and impressiveness of representation; never, we suppose, was a more varied abundance of truth compressed within the same compass. Without an approach to undue amplification, the argument is perspicuous to common minds, while at the same time it kindles into a high and absorbing eloquence. The discourse may be cited as an example of the rule, that the greatest effects on the heart are to be produced, not by pictures, flowers, or declamatory bursts, but by pure doctrinal truth, uttered with a heavenly

glow. If, after several perusals — and the sermon deserves many — the young reader find his heart warmed with love, and lifted in admiration of the adorable Redeemer, who is its grand subject, he will not err in ascribing this to the peculiarly scriptural and evangelical quality of the matter, and the corresponding ardor and tenderness of the manner. From first to last, the tendency of the performance is to exalt the Lord Jesus Christ.”

This title is available in 2 formats: Kindle, \$1.79 and PDF, \$1.25.

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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

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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.

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