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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

**“My object is merely to point out the coming contest, and to warn the defenders of the faith of its certainty. My wish is to make all Christians face this plain question: Will you surrender the inspiration of the Scriptures to these assaults of a social science so-called.”**

**Chaplain Robert L. Dabney**

18th Virginia Infantry



### Editorial

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

We enter the month of November which has a day devoted to national thanksgiving. This is honorable if the Lord God almighty is properly honored for His goodness to us. The Confederacy did not fail in a national thanksgiving. President Davis “was in his official position always outspoken and decided on the side of evangelical religion, and his fast-day and thanksgiving-day proclamations were ... not perfunctory, but welled up from a sincere and honest heart” [J. Wm. Jones, *The Davis Memorial Volume*, 462]. We should “Enter into His gates with thanksgiving, and into his courts with praise: be thankful unto Him, and bless His name” (Ps. 100:4).

### Apologists for the Pharisees?

By Dr. H. Rondel Rumburg

*“Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind*

*leaders of the blind. And if the blind lead the blind, both shall fall into the ditch*" (Matt. 15:12-14).

Jesus' disciples in this passage were greatly concerned over His offense of the Pharisees. Actually they were more concerned about offending them than of their offense of their Lord. The Pharisees were Jesus' mortal enemies and they were trying to catch Him in His words so they could destroy Him. Jesus pulled their religious masks off, and this act was a great offense to them. Who would have thought that Jesus' own disciples would rise in their defence? This seems to be the same problem that is permeating evangelicalism today. There is a greater fear in our time of offending the politically correct crowd (or modern Pharisees) than of their offending the holy God of heaven and earth!

Jesus had called the Pharisees hypocrites and then quoted Isaiah to them, "*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men*" (Matt. 15:8-9; Isa. 29:13).

At issue today is the honoring of the holy triune God of the inspired Bible and obeying His doctrines revealed therein. The present attempt of evangelicals in joining the new social experiment of practicing a form of illicit accommodation while flirting with cultural Marxism goes further than Jesus' disciples in this passage. These practice a hyper-contextualization of the Bible and soon they will have the Bible endorsing every form of vile behavior. This opens the door to the embracing of every form of corruption floating on the cesspool of the religions of modern man. No one is to be offended today except those who would adhere to the teaching of God's Word in the form received from the Lord and practiced historically.

The religious tenor of evangelicals today seems to be that we must not offend evil doers, but rather endear ourselves to them in hope that they will like us and give us a hearing. What did the Lord Jesus do when His disciples were so upset about His offending the Pharisees? How did Jesus react when the disciples explained that He had offended them? Jesus, who had defied the Pharisees' false teaching and traditions, said, "*Every plant, which my heavenly Father hath not planted, shall be rooted up.*" Just as good farmers destroy the weeds, and the good gardener pulls up the weeds, Jesus said in essence, "My heavenly Father is going to root out every plant that He has not planted." Local churches that are genuine will eventually be purged by God as He roots out all false ideas, false morality, false sociology, and especially false doctrine. Another analogy used by the Lord elsewhere was the separating of the wheat from the tares.

There may have been a perplexing look in the eyes of the disciples. Jesus declared, "*Let them alone: they be blind leaders of the blind.*" The Lord Jesus did not apologize to the Pharisees! He did not accommodate the Pharisees! He did not personally acknowledge the Pharisees! He described them to His disciples as blind. When the guides are blind, and they are leading others who are blind, the end result is disastrous. When you follow the spiritually blind and seek to accommodate them, sheer disaster is

the fruit. David Dickson (1583-1663) reminded, “Where the teachers and people follow men’s tradition in religion, and not the rule of God’s Word, the leaders and they that are led are both blind.”

Blind people who follow blind people “*shall fall into the ditch [or pit].*” Herein the picture of spiritual blindness is one of falling into the ditch or pit of error with the ultimate destruction which accompanies it. Those today are headed to a sociological and philosophical unbelief or blindness of this age. “We cannot make either the blind leaders or their blind followers see the ditch before them; but it is there all the same, and their fall is certain. Thou alone [oh God] canst open the eyes of the blind, and we trust that this miracle of grace will be wrought by thee,” so wrote C. H. Spurgeon.

I feel compelled at this point to release Dr. Robert L. Dabney, and let him, with his far-seeing-eye, speak of what he saw of the coming contest. He warned the “defenders of the faith of its certainty,” and wrote, “My wish is to make all Christians face this plain question: Will you surrender the inspiration of the Scriptures to these assaults of a social science so-called.” Many of those who are accommodating the social mores of our day will, if they haven’t already, will begin to surrender the inspiration of the Scriptures just as all the compromisers before them. The principle of compromise is well defined by Dabney as he described its fruits. So I shall loose him and let him go:

It is from this point of view that I say it behooves the watchmen upon the walls of Zion to consider and estimate the extent of the danger now arising from this source. If they observe intelligently they will see that peril is portentous. They will detect this radical theory of human rights and equality, born of atheism, but masquerading in the garb of true Bible republicanism, everywhere teaching corollaries—which they teach inevitably because they follow necessarily from their first principles—which contradict the express teachings of Scripture. We see this theory passionately held by millions of nominal Christians in the most Protestant lands, perhaps by the great majority of such, with the blind and passionate devotion of partisanship. Every sensible man knows the power of political partisanship as one of the most difficult things in the world to overcome, by either truth or conscience. Hence, we have no right to be surprised that this collision between the popular political theory, so flattering to the self-will and pride of the human heart, and so clad in the raiment of pretended philanthropy on the one part, and the Holy Scriptures on the other part, requiring men, as they do, to bow their pride and self-will to a divine authority, has become the occasion of tens of thousands making themselves blatant infidels, and of millions becoming virtual unbelievers. Those who wish to hold both the contradictories have indeed been busy for two generations weaving veils of special pleadings and deceitful expositions of Scripture wherewith to conceal the inevitable contradiction. But these veils are continually wearing too thin to hide it, and the bolder minds rend them one after another and cast them away. The only permanent effect of these sophisms is to damage the

respectability of the Christian bodies and scholars who employ them, and to debauch their own intellectual honesty. *Meantime, the authority of Holy Scripture as an infallible rule of faith sinks lower and lower....* Is it not now a rarity to find a Christian of culture who reads his Bible with the full faith which his grandparents were wont to exercise; and when an educated man now-a-days avows that he still does so, does he not excite a stare from other Christians? The recent history of the church presents startling instances of this departure of her spiritual power and glory. When the fashion of the day betrayed the excellent Dr. Thomas Scott into the insertion of the wretched sophism exposed above in his commentary on the Epistles, the “Evangelical party” in the Anglican Church was powerful, respectable and useful. It stood in the forefront of English Christianity, boasting a galaxy of the greatest British divines, statesmen and scholars. Now who so poor as to do it reverence? Romanizers, Ritualists, Broad Churchmen, in the Anglican body, speak of it as a dead donkey, and glory over its impotency. So the great evangelical Baptist body was a glorious bulwark of the gospel in the days of Robert Hall, [John] Ryland, and Andrew Fuller. To-day we see it so honey-combed with rationalism that Mr. Spurgeon can no longer give the Baptist Union the countenance of his orthodoxy; and he testifies that attacks may be heard from its pulpits upon every distinctively evangelical point. What is it that has so woefully tainted these once excellent bodies? Is not a part of the answer to be found here: that the Quaker Clarkson, with his pretended inner light, his preferred guide rather than God’s written word, and his Socinianizing<sup>1</sup> theory...? British Christianity, awakened at last to tardy remorse for the bad eminence of their race as the leading slave catchers of the world, was seized with a colic-spasm of virtue on that subject, and very naturally sought to atone for its iniquities in the one extreme by rushing into the other. Thus it not only aimed to seize the glory of suppressors of the African slave trade—a glory which belonged to Virginia, first of all the commonwealths of the world, by a prior title of forty years—but became fanatically abolitionist. Then the problem for evangelical fanatics was how to reconcile their anti-scriptural dogma with the Scriptures. With this problem Exeter Hall Christianity has been wrestling for fifty years by the deplorable methods above described, and while they have not made the reconciliation, they have succeeded by those methods in making the world skeptical of their sincerity, and in sowing *broadcast the seeds of a licentious rationalism*. Their pupils, when taught to interpret the unpalatable political truth out of the declarations of Jesus, Moses and Paul, continue to use the same slippery methods to interpret the unpalatable theological truths also out of the Bible, as depravity, predestination, gratuitous justification, inability, eternal retribution.<sup>2</sup>

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<sup>1</sup> Socinus denied the deity of Christ, original sin, total inability, justification by faith and other doctrines. His views had an affinity with Arianism and Pelagianism.

<sup>2</sup> *Anti-Biblical Theories of Rights*

Dabney would likely look at the scene today and say here we go again. Jesus rejected His disciples' defense of Phariseism and declared that blind leaders of the blind are headed for the pit. Evangelicals have adopted a new socialist agenda and they are compromising the authority of the Word of God. Too many today are like the disciples protecting the offended Pharisees or being led to fall in the ditch with the blind!

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on *Thanksgiving*. Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part III*. Assistant editor, Mark Evans, has written an article entitled *Southern Thanksgiving*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard of Rev. Moses D. Hoge which is titled *Mysteries of Redemption*. Our *Book Review* is by your editor on *The Authority of God*.

Soli Deo Gloria,  
Editor H. Rondel Rumburg

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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. For my message this month I am going to share something related to Thanksgiving, and it may be short as I am preparing to leave for the funeral in Texas of Past Commander-in-Chief Denne Sweeney.

### **Our Ancestors Honored God At Thanksgiving And So Should We.**

When I was in school we had Bible reading and devotions each day before class work began. At Thanksgiving in the 4<sup>th</sup> grade Miss Steed had us memorize Psalm 100, which I now give:

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

Not only our Founders, for the most part, but our great Confederate ancestors took great care to give God glory for help that could come only from the Lord God Almighty. With that in mind I shall bring just part of George Washington's Thanksgiving Proclamation, and then Jefferson Davis.'

*By the President of the United States of America, a Proclamation.*

Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for the benefits, and humbly to implore his protection and favor, and whereas both Houses of Congress have by their joint Committee requested me to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday the 26<sup>th</sup> day of November next to be devoted by the People of these States to the service of the great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto him our sincere and humble thanks, for his kind care and protection of the People of this Country previous to their becoming a Nation, for the signal and manifold mercies, and the favorable interpositions of his Providence which we experienced in the course and conclusion of the late war, for the great degree of tranquility, union, and plenty, which we have since enjoyed, for the peaceful and

rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national One now lately instituted, for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer on us.

There is more to it, but he issued it from the City of New York, October 3, 1789.

*Now A portion of the Proclamation by President Davis on July 25, 1863, which is the first and last paragraphs.*

The Confederate States—Again do I call upon the people of the Confederacy—a people who believe that the Lord reigneth, and that His overruling Providence ordereth all things—to unite in prayer and humble submission under His chastening hand, and to beseech His favor on our suffering country.

Now, therefore, I, Jefferson Davis, President of these Confederate States, do issue this Proclamation, setting apart Friday, the 21<sup>st</sup> day of August ensuing, as a day of fasting, humiliation and prayer, and I do hereby invite the people of the Confederate States to repair, on that day, to their respective places of public worship, and to unite in supplication for the favor and protection of that God who has hitherto conducted us safely through all the dangers that environed us.

President Davis and Secretary of State Benjamin signed it.

Wouldn't it be great if we had leaders that truly knew the Lord Jesus Christ, as opposed to giving lip service? Thank God for the heritage that our Southern ancestors passed down to us. As the Psalmist David wrote in Psalm 61:5, "For thou, O God, hast heard my vows; thou hast given me the heritage of those that fear (reverence) thy name."

In Christ, and  
For Their Memory and Cause!

W. Herman White  
Chaplain-in-Chief







## Chaplain George Boardman Taylor

(1832-1907)

25<sup>th</sup> Virginia Regiment, Post Chaplain Staunton, VA

By H. Rondel Rumburg

### Part III

#### ***George B. Taylor enters the War***

The prospects of a chaplaincy seemed dim to Pastor Taylor. When war broke out he was a man who wanted to be in the field with the men from his pastorate. He was a strong Virginian, though he had relatives in the North. So what first met his attention was the formation of a company of Home Guards in Staunton. The time came when the company was electing its captain. To Pastor Taylor's surprise he was among those nominated. His first inclination was to decline. Some of those who knew him well encouraged him to let his name stand. A prominent judge was the other name for consideration so he believed he would not be elected anyway. He was surprised when he heard a shout, "The parson's a-getting 'em." After his election he began seeking uniforms for his men. Soon there were bolts of gray cloth and what seemed like bushels of brass buttons coming from Richmond. The ladies in town set to work making the uniforms. He began drilling his men and preparing them as best he understood military protocol. One of those who had urged him to let his name stand afterward said they should not have elected him captain for he knew nothing about military matters. One who was loyal to him declared, "Mr. Taylor may not know anything now about military tactics, but if there is a book on the subject in town, by to-morrow he will know all about it."

What was George B. Taylor's understanding of his situation? This was revealed in a letter to his brother,

My company is much reduced. We are still in service and detail daily a guard. I suppose it is now certain we shall not go, as our quota of volunteers is made up. I may go as chaplain, though there is plenty to do here. Last night I preached to the soldiers at the hospital. Tomorrow I have three services—expect to preach to the

troops in the A.M., and have a prayer-meeting for them at our church in the afternoon. We have rumor now of a battle near Rich Spring.... We had two soldiers here to dinner to-day.... I have married three couples lately—twenty-five dollars in all. Very well, as I have received no salary for ever so long. By the way, I would send you some money if I knew you would receive this letter—and will do it when I hear the pony express is reliable.

He shipped his brother a basket of goodies via the mail train and had made appropriate plans in writing to the quartermaster for it to be forwarded promptly. The basket contained biscuits, cakes, loaf, ham, dried beef, a flask of whiskey, a bottle of Jamaica ginger, a pair of shoes, a shirt, socks, paper and envelopes, books and tracts. The books he selected because he thought they would be of interest to his brother, but if they had to be discarded that would be ok. However, he explained to his brother if the books were bundled up they could be left at some home to be called for later. That very evening he met his home guard company relative to their rations.

His life was becoming very hectic with his duties to his family, his congregation, his soldiers and others like his more extended family. To all this responsibility he added school teaching. He took charge of the Staunton Academy. The main reason for this was to provide for his family since his salary was so unpredictable and small. How was he thinking? This found some expression in a letter to one of his brothers.

I am going to try and send you some salt, in a paper by pony express. We have not been able to buy it here at all. I have sixteen scholars, and several more coming. Last week I was quite discouraged, but now think I shall have as many as I want. It is a worrying life, but has its pleasures. With the discontent natural to man, I often regret not being with you or James in the army.... Last Friday I broke school at twelve and took the girls to Natural Bridge. Preached at Lexington Sabbath, and came home after preaching, getting home by 9 P.M. Fast line. This is in school—I must close.

Not only were the needs of his immediate family constantly on his mind, but he felt a responsibility to be serving in the army with his brothers. What is obvious is his constant ministry for the Lord. In the midst of all the turmoil and confusion of war Pastor Taylor seemed to keep life in its proper order.

Pastor Taylor's brother wrote, "Since we have been in service, our company has enjoyed some little experience in active warfare." He recounted one event saying, "We could not see the effects of our shots, but one of our pickets, who was stationed so as to see the enemy, told us that we exploded two or three shells right among them." The result of this was "the *Union Lovers* soon 'shut up shop.' My hopes of military renown have, however, found an early grave."

One fight his brother said that he had been engaged in "was one of the most complete, disastrous, 'bull-run' defeats of the war. I have been surprised and grieved

beyond expression to think that we had such incompetent generals and cowardly soldiers in our army.” Perhaps he was a bit harsh in his assessment. But he explained, “I cannot express to you my feelings when I was thus forced to turn my back upon my country’s foe. Men, white with terror, were seen panting as they ran, and every scene of the day tended to shake our faith in Southern chivalry or Yankee cowardice.”

His brothers wrote him often and he them. They kept each other up on their part in the war, their news of family and their personal concerns for each other.

Writing in early 1862 to one of his brothers he expresses the behavior of his son, George Braxton Taylor, who was born April 25, 1860:

B\_\_\_\_\_ has quite recovered. He is very hearty and eats three and one-half buckwheat cakes (with cream, not butter) for a meal; will not sleep during the day, but after supper gets his night gown and begins to undress. He gets into bed with a chuckle, and lies there while I sing “The Hebrew Children” to him, and generally before I get to “the weeping Mary” he is fast asleep.... On that pretty day last week I took Sue and B\_\_\_\_\_ to ride in the rockaway. It was glorious overhead, but a sea of mud beneath, till we got out of town on the macadamized road, where it was comparatively dry.... Yesterday was pleasant.... At night the house was crowded. I have tried recently to preach very practically and pointedly, principally to Christians.... I have lately been led to much heart-searching by *Pilgrim’s Progress*. I can truly say: “’Tis a point I long to know, etc.” For what will all present good avail me, if I am at last lost, and what difference will any earthly sorrows make, if I may at last gain the celestial city? ... By the way, there is no paper here, so if you either have a supply, or can get it at reasonable prices, please send me some in the bundle.... We were caught this morning nearly out of wood. I am going to haul a few sticks from my school house till we can get a load.

Since he was not yet in the army he tried to see to it that his brothers were supplied as best as his limited means would allow. He had recently sent his brother some good Christian literature and said, “read if you possibly can, and lend or give to others.” He had sent him some socks and told him if he did not need them to give them to a needy soldier or sell them.

What was Pastor Taylor’s understanding of his relation to the war before his appointment? His letter preserved in *Christ in the Camp* will fill us in on what he called his self-appointed place of service:

We have had a good many soldiers at this place, and I have found it very pleasant to visit them in capacity of minister and self-appointed colporter. By making a public request for small Bibles and Testaments I secured from the citizens generally some two or three bushels, which I distributed, getting from each soldier receiving one the promise that he would read it. I would suggest that brethren in the country and in towns, where there are more Bibles and Testaments than are actually

needed, collect as many as possible together and forward them to some point where they may be given to the soldiers; small hymnbooks are also acceptable. One brother introduced himself to me and begged for a hymn-book, saying that he would have daily worship with his company. I said that I would go home and get one, and hand it to him as the regiment passed out of town. They were then about starting. I stationed myself on the sidewalk to find my friend. There was no trouble in doing this, for a square before he reached me he held out his hand to attract my attention. I was more than repaid by his joy and gratitude when I gave him a prayer-meeting hymn-book. Nor could I help emptying my pockets to other soldiers, who seemed eager to take Testaments and hymn-books even as they were marching off. As I was talking to one soldier about the Testaments I was distributing, and referring to their small size, a comrade, partially overhearing my remarks, asked whether it was hooks I was speaking of. I told him, "Yes, hooks to catch men;" and asked him if he had been caught. He told me he was a Christian.

On May 25, 1862 he wrote his parents regarding a battle he had heard of near Richmond. He mentioned, "I cannot but feel the profoundest solicitude, mingled, however, with strong hope that God will preserve our loved Richmond." His father pastored in Richmond and had also become a Post Chaplain there. His younger brother James B. Taylor, Jr. was chaplain of the 10<sup>th</sup> Virginia Cavalry. In this letter to his parents he confided, "I try patiently to commit the issue to Him. This lovely morning I preached from the words: 'The Lord God is a sun and shield.' I enjoyed preaching and closed by a reference to Richmond." His attachment to Richmond can be ascertained from his words, "O! that God may prove a shield to the city of my first and second birth." In this letter he told his parent about not feeling well. George B. Taylor was to constantly battle health issues. He did not think his regular hospital ministry helped as the odor was very offensive to him. He had expected to preach twice on the day he was writing his parents but he took the day before as a day of rest which seemed to be of help.

Writing Susan his wife on May 29, 1862, from Winchester, his letter included her in his journey.

Tuesday morning I joined Brother Fry,<sup>3</sup> and we trudged along very leisurely, as I specially was heavily loaded. ... As we were dining, Tom Peyton and Johnnie Hoge passed in a two-horse buggy, bound for Winchester to buy goods. They took my saddle-bags, and I subsequently got part of my roll on a wagon. Yesterday we came over forty miles.... At Strasburg we saw the enemy's fortifications, where it had been supposed they would stand. From that point to this were strewn the evidences of their precipitate flight—haversacks, camp kettles, half-burnt wagons, hundreds of letters and newspapers.... We stayed last night at Cedar Creek, where began the running fight which lasted till this place.... This morning we came on with a Colonel

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<sup>3</sup> Chaplain Cyrus Franklin Fry, a Baptist who ministered in the hospital in Staunton.

who took us ... over the battle-field of Kernstown.... Went to a store, where I bought you two dresses and one for B\_\_\_ or Sally, with all necessary trimmings.... The running foe tried to fire the town, and burnt some buildings, but we certainly got large stores, ammunition, guns, wagons, horses, etc., besides all sorts of knickknacks from the sutlers' establishments.

The many letters that George B. Taylor was to write during the war gave evidence of where his heart for the Lord was; where his sympathy lay; where his love for the Lord was directed; where his energies were expended; and how his mind worked.



## Southern Thanksgiving

Mark W. Evans  
Past Chaplain-in-Chief

The first Thanksgiving in our country was in the Southland. Two years before the pilgrims feasted in Massachusetts, a weary, sea-tossed gathering of 36 knelt to offer thanks to God at the site of what is now Berkeley Plantation, thirty six miles from Richmond, Virginia. Their leader, Dr. John Woodlief, read the mandate given by the Berkeley Company of London: "We ordaine that this day of our ships arrival, at the place assigned for plantacon, in the land of Virginia, shall be yearly and perpetually kept holy as a day of Thanksgiving to Almighty God."

It was not until President John F. Kennedy was challenged for the incorrectness of his 1962 Thanksgiving Proclamation that the nation learned the truth. Senator John J. Wicker notified President Kennedy that he was mistaken concerning his claim that the pilgrim's Thanksgiving was the first. The President's representative, historian Arthur Schlesinger, Jr., answered the Senator: "The President has asked me to reply to your telegram... . You are quite right and I can only plead an unconquerable New England bias on the part of the White House staff... I can assure you the error will not be repeated in the future." The following year, President Kennedy declared: "Over three centuries ago, our forefathers in Virginia and in Massachusetts, far from home in a lonely wilderness, set aside a time of thanksgiving."

Thanksgiving to God was the practice of the Lord's people in both the Old and New Testaments (Lev. 7:11-15; 22:29; Ps. 107:22; Heb. 13:15; and II Cor. 9:11, 12; Phlip. 4:6, 7). The small band of adventurers that stood on appointed ground on December 4, 1619, lifted their hearts to God with praise for safety through treacherous storms and for their arrival in the New World. The pilgrims also engaged in the Scriptural and heartfelt privilege of rejoicing in the Lord's blessing.

Our Christian, Southern relatives were accustomed to praying and offering thanksgiving. So important was this act of worship that President Jefferson Davis and the Confederate Congress frequently called for days of thanksgiving and also days of

humiliation and fasting. For example, following the victory of Second Manassas, the President proclaimed: "Once more upon the plains of Manassas have our armies been blessed by the Lord of Hosts with a triumph over our enemies. It is my privilege to invite you once more to His footstool; not now in the garb of fasting and sorrow, but with joy and gladness, to render thanks for the great mercies received at His hands [*Christ in the Camp*, p. 44].

Rev. Dr. E. H Myers, writing in the *Southern Christian Advocate* in July, 1863, gave timely instruction for all Christians: "God is trying us in a fiery furnace of war; and for the present, the battle seems to go against us. The high hopes for our country and of a speedy peace, which we entertained a few weeks since, have been in a measure disappointed, and we may be doomed to yet greater disappointment. But there is a refuge for the soul in every storm. God's peace and love, the joys and hopes of salvation, the sanctifying and comforting influences of the Holy Ghost, are not subject to human circumstances; and they may be ours amid every variety of calamity. But those are the fruits of the cultivation of personal religion; and, independent of every other consideration, the uncertainty of all other sources of comfort alone should be an inducement to us to betake ourselves to that refuge, to watch closely, pray much, believe with all our heart, and to cleave the closer to God, the louder the storm swells, and the more furiously the billows dash upon the wreck of earthly hopes" [*Christ in the Camp*, p. 607].

Spiritual fortitude and thanksgiving was a characteristic of many of our relatives. Confederate Chaplain J. William Jones recorded a minister's testimony concerning an older, wounded warrior: "My friend, you are an old man. Do you enjoy the comforts of religion?' 'Oh, yes!' he exclaimed. 'I have been a member of the Church for twenty-five years. Often in our little church at home our minister told us that religion was good under all circumstances, and now I have found it true; for even here in this old stable, with my leg amputated, and surrounded by the dead and dying, I am just as happy as I can be. It is good even here. I want you to tell the people so when you preach to them'" [*Christ in the Camp*, p. 418]. Thanksgiving for the Southern Christian is part of his life. He knows the meaning of the Apostle Paul's words: "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).



## A CONFEDERATE SERMON

**Submitted by Chaplain Kenneth Studdard**

**Rev. Moses Drury Hoge, D.D.** (1818-1899), Virginian, was 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.

## "Mysteries of Redemption"

*"Which things the angels desire to look into."* 1 Peter 1:12

Great objections have been made against the gospel of Christ by men of perverse minds, ever since its first publication to the world. To the greater part of the Jewish nation it has been, and still continues to be, a stumbling block; and even in our age of boasted light, there are no inconsiderable numbers of men, wise in their own esteem, who venture to pronounce it foolishness. But whatever unbelievers may imagine, the gospel must certainly be worthy of all acceptation; otherwise it would not attract the notice and regard of the holy angels. Which things the angels desire to look into.

That we may with the greater ease enter into the meaning of these words, their connection should be observed. "That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory, at the appearing of Jesus Christ. Whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves but unto us, they did minister the things reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Thus it evidently appears that the things which the Apostle Peter assures us that the angels desire to look into, are the things pertaining to the salvation of sinners, as foretold by the Prophets, and fulfilled by our Lord and Saviour in the fullness of time.

Nor is it a hasty view of these things, such as curiosity, if it has a place in innocent minds, might occasion, that these pure intelligences are represented as taking. The terms the apostle uses are very significant, intimating that these celestial spirits stoop down, that with prying attention they may investigate the Mysteries of Redemption. In this form of expression, there seems to be an allusion to the bending posture of the cherubim over the mercy seat. This attitude points out in a very beautiful manner the affectionate desire with which their antitype, the holy angels, would search into the astonishing dispensations of mercy to the children of men. And it may also be intended to indicate the temper of mind with which they are disposed to contemplate the deep things of God which neither men nor angels can fathom. Not with a haughty mein and airs of self-sufficiency, like the supercilious Infidel who scorns to believe what he cannot comprehend; but with lowly reverence as it becomes creatures of the most

exalted order, when employed in contemplating mysteries at once so holy and profound. Let us then with correspondent reverence proceed to enquire, what in the dispensations of mercy to sinners, is calculated thus to engage the devout attention of these celestial Spirits.

The first intimations of mercy to fallen man, would, we have reason to believe, strike these benevolent spirits with pleasing astonishment, and afford them much delight. The angels do, no doubt, excel in benevolence as well as in strength. And for man, they seem to have an affection, as for a younger brother. When the foundations of the earth were laid for our accommodation, these morning stars sang together, and even shouted for joy. Upon a sinner's return to God there is joy in heaven. They are ministering spirits sent forth to minister to them who shall be heirs of salvation, and seem to keep a constant watch around the tabernacles of the people of God. There is, therefore, abundant reason to conclude that the first intimations of mercy to our guilty race, would afford them inexpressible delight. Of an event apparently so improbable, there is no reason to suppose that they could have entertained the smallest hopes. Their own apostate brethren they had seen cast down from heaven and consigned to hopeless ruin. How then would they rejoice to find that man was not consigned to the same inexorable doom!—that their Creator and ours can be just and the justifier of a sinner!

The wisdom of God in affording to the children of men in former ages such discoveries of his mercy and grace, as were most happily adapted to their peculiar situation, and best calculated to introduce the glorious dispensation we enjoy, is no doubt one of the things which the angels desire to look into.—Should the full splendours of perfect day burst upon our world in an instant, would it not be both unnatural and inconvenient! And might not such a dispensation in the moral world have been equally unnatural and inconvenient, when the whole plan of gospel salvation is taken into view? To reform the rude manners of savage nations and bring them to a state of civilization, is commonly a work of ages. Is it then reasonable to expect the Church of God to arrive at a state of full perfection in a day? Had the Jews under the old dispensation enjoyed our light, it might have defeated the whole scheme of Salvation through a crucified Saviour. For had they known it they would not have crucified the Lord of Glory. One thing is certain, that the plan adopted by infinite wisdom is wisest and best, and it is probable that the angels might know it to be so.

The exact accomplishment of all the predictions which respect the Redeemer, the angels, no doubt, desire to look into.

Very early was the promise of a future Messiah to bruise the Serpent's head, given to the world.—And often was this gracious promise repeated and confirmed. In the pages of prophecy, the person, the offices, the life and the death, the resurrection and ascension of the Redeemer are very circumstantially described. Nay, even the very time of his appearance was designated with great precision. And most circumstantially were all these predictions accomplished. The wisdom of God in making the general course of



nature, the rise and fall of empires, and the wrath of men and devils conspire in the accomplishment of the predictions of the prophets, and the counsels of eternity is, no doubt, to the angels a subject of delightful contemplation.

Nor could the wisdom of God in preparing the world for the gospel dispensation escape the attention of angelic minds. When Cyrus overturns the Babylonian empire; when Alexander the Great is spreading general havoc through the world; and

Rome's unconquered legions urged their way  
Unhurt through every toil and every clime.

his hand unseen was constantly directing the mysterious evolutions, and forming a conspicuous Theatre, on which his Son was to make his soul an offering for sin, and display the wonders of redeeming love to all the nations of the world. The vast extent of the Roman empire opened an easy communication for the joyful tidings of salvation to remote regions; their government and arts softened the savage minds of barbarous nations, and rendered them more susceptible of the benign influences of Christianity: and the peaceful state of the world under the supremacy of one unrivalled empire afforded a blessed season for the works of righteousness and peace, and the promulgation of the religion of Christ throughout the earth. Which things the angels desire to look into.

But, it is, we have reason to think, the glorious and unexpected device for counteracting the destructive consequences of sin by the interposition of a Redeemer, that would, in a peculiar manner, interest the attention of angels. That innocence should suffer for the guilty, and thus open the door of mercy for the transgressor, and at the same time afforded an occasion to display the wisdom, the justice, the holiness, and the love of God in their highest glory, is what could not, we may venture to conclude, enter into the heart of an angel to imagine; and what cannot fail to arrest their attention and to furnish them with themes of exalted contemplation. These exalted intelligences can be in no danger of contracting prejudices against this glorious display of divine munificence by vain and foolish allusions to the administration of justice, in criminal cases among men, as has been the case with some arrogant mortals who are not afraid to speak evil of what they do not understand. The angels of God know very well that the circumstances which would render it absurd, and a miserable perversion of justice, for an earthly judge to consign to death, an innocent person instead of the guilty, have no place at all in the vicarious sufferings of Jesus Christ for sinners. No man on earth has a right to dispose of his life at his own pleasure; no man on earth has power to lay down his life and to take it up again; nor is there among the sons of men any who could in this instance reform the guilty criminal, and give him a right to that life which he had forfeited by his crime. But Jesus Christ had a just right and full power to do all these things. How puerile then, and how contemptible must all the cavils of self-sufficient

men against this godlike miracle of mercy appear to the angels of God! These happy spirits see, that, the life which the dying Jesus gave for the redemption of the world is not lost; that he lives again; and from his throne of supreme dominion is continually dispensing the richest blessings upon the children of men. They also see that the guilty whom he has rescued from the grasp of justice by his precious blood, instead of being the worst, are the best members of society on earth, while they live; and that at death they become good citizens of the new Jerusalem. Which things the angels desire to look into.

The glorious display of the Perfections of the great God which this dispensation of mercy affords, will, we may be sure, fill these Celestial Spirits with adoring wonder. For here mercy and truth, righteousness and peace, meet together; and here all the moral perfections of God shine forth in all their luster, at the same time that they harmonize to accomplish man's salvation. No longer does unrelenting justice lift the iron rod, and demand, upon the penalty of eternal death, an adequate satisfaction for the insult offered to the Majesty of Heaven, and disorder introduced into the moral world by sin. For our Surety hath paid our debt to the last farthing, and made a complete atonement for our offences. No longer does inviolable truth require that the threatened penalty should be inflicted upon a penitent, believing sinner; for his Redeemer has endured it himself to the very uttermost. No longer does mercy seem to advocate the wretched sinner's escape in vain. For a way is opened for the richest exercise of unbounded mercy to the most unworthy of our race. Nor does unerring wisdom seem any longer involved in clouds of thick darkness. No: Man was not made in vain. The insidious tempter's infernal arts are not only defeated but made subservient to important purposes in the moral world. Now, to know God and to enjoy him is the highest happiness of the most exalted creature. And I think we may venture to affirm that by contemplating the glorious displays of the divine Perfections which the gospel dispensation affords, angels may learn more of God than it would have been possible to learn in any other way. Which things the angels desire to look into.

The moral influence of the gospel way of salvation upon the world, must also, without doubt, fill their pure minds with wonder and delight. No sooner does a sinner get a just view of sin as it appears in the cross of his Redeemer than he bursts the fetters of iniquity, pants for God and begins to feel the transforming efficacy of the love of Christ upon his heart. Under the purifying influences of redeeming love, the libertine becomes a new man; ferocious passions are softened into humanity and gentleness; the rod of oppression crumbles to pieces; animosities, even among such as had been implacable enemies, die; and cordial love unites the heart of man to man. Nor have I any doubt but even these holy intelligences feel the happy influence of redeeming love upon themselves, strengthening every resolution of persevering obedience, and inspiring livelier sensations of gratitude for their happy state. But we have a sure promise of happier days in the church when the benign influences of our holy religion shall be more

sensibly felt and evidently seen. When the glory of the Lord shall cover the earth as the waters do the channels of the sea. And to these days the angels are, we have reason to believe, looking forward with pleasing expectation.

When Peter wrote this Epistle, the glorious efficacy of the love of Christ was indeed very evident in the holy and devout lives of many thousands of his disciples. But a dismal night of anti-Christian darkness was hastening on. Through the gloom, however, these prying intelligences would, it is probable, perceive the dawn of that day of gospel light which arose upon our world at the ever memorable era of the Protestant reformation. And may we not suppose, that these benevolent spirits are still looking forward through the thick cloud that now rests upon our wretched world, to the glorious scenes which the approaching millennium will introduce? Watchman what of the night?—Watchman what of the night? is now the anxious enquiry of the friends of Zion among the sons of men. And shall we suppose that the angels who first proclaimed the joyful tidings of our Saviour's birth to the astonished Shepherds, can be inattentive to the signs of the present time? The present state of the world and the great revolutions taking place in our day are, no doubt, highly interesting to them; and it is highly probable that they may perceive what will be the final issue of the various commotions and bloody wars which now embroil the peace, and stain the soil of Europe. And may we not hope that the holy angels who once beheld with pleasure the profligacy and insufferable extortions of Antichrist, combined with the caprice and licentiousness of mighty Kings to introduce our happy reformation, are now rejoicing to observe, how the present disorders and commotions of the world will terminate in the advancement of the kingdom of Jesus Christ on earth?

In the last place, we may suppose the angels realizing with inexpressible delight the happy consequences resulting from the dispensations of mercy through a Redeemer to our guilty race in the eternal state.

When the Mystery of God shall be finished; when the last enemy shall be destroyed, and the ransomed of the Lord shall take their seats in glory everlasting, then and not till then, the gospel scheme of salvation shall shine forth into its full splendour. And the holy angels who are admitted to approach the throne of Jehovah, can, we have reason to believe, form juster conceptions of that happy state than we who dwell in tabernacles of clay. These pure spirits were, no doubt, filled with unspeakable pleasure when they beheld the bright emanations of divinity which shone around our blessed Redeemer in a state of deep abasement on earth.—How must they then rejoice to behold him upon the throne of universal empire in heaven. The most illustrious image of the invisible God and the brightness of his glory, the angels which excel in wisdom may evidently perceive that vast advantage will be derived to the universe from this method of rendering the Divine perfections, visible as it were to a creature's view. They may also perceive the happy influence of the gospel history on all other worlds now in existence if such there be, and all worlds which shall arise in existence in all the future periods of eternity. From the awful and glorious transactions of our world, the inhabitants of every

system in the universe to everlasting ages may obtain views of the vile nature of sin, and of the wisdom, and all the moral perfections of God, which innocent creatures could not otherwise have obtained, and which may be of infinite advantage forever. Which things the angels desire to look into.



## Book Review

### *The Authority of God*

**Sprinkle Publications, 2008 (1851), 305 pages, hardback**

**by Rev. J. H. Merle D'Aubigne**

**Review by H. Rondel Rumburg**

I have given the book another title, which is somewhat presumptive I'm sure. My reason for doing so is because I believe it gives a more accurate understanding of the subject matter contained therein. The title I have given is, *The Divine Authority of the Bible*.

The book is actually made up of four discourses given by D'Aubigne (by the way, the Americanized form of this name was carried by a descendent who was Confederate Chaplain R. L. *Dabney*). D'Aubigne was president of the Theological Institute in Geneva. He was a great historian of the Reformation.

In the "Introduction," the author pointed out that there was one barrier. We have to defend truth against its enemies; and that barrier wastes the strength of its enemies: "it is the Authority of the Holy Scriptures." He noted that "the most efficacious means of resistance is to make a right use of this Word." D'Aubigne said that his friend, Dr. Gausson, often told him: "God will not be mocked. You will see that judgment will fall upon this company of pastors [referring to those who had embraced heresy and forsaken the Word]." He said that the true body of believers are marked as those who have Jesus Christ for their head, His Word for their rule, His Spirit for the principle of life.

D'Aubigne rebuts the many forms of religious heresy of his day, and most of these are still poking up their heads from time to time in our day. Toward the conclusion of his introduction he wrote, "the author desires to fulfil a duty in making known his sentiments on what he considers a cardinal point of the discussion,—the Divine Authority of Scripture...." My serious Christian reader, we must realize the importance of God's holy Word!

In "Discourse I" he deals with *The Testimony of God*. This is always the correct starting point. God began His Word to us, "In the beginning God." He reminds us that this is the tactic Jesus used when tempted of the devil. He quoted *the Scriptures*. He makes the following definitive remark:

The Divine authority of the Scriptures, and their inspiration, are two distinct, but inseparable truths. The authority of the Scriptures proceeds from their inspiration, and their inspiration establishes their authority; just as the tempering of

the metal produces the steel, and the steel results from the tempering. If the authority of the Scriptures falls, their inspiration falls; if, on the contrary, it be the inspiration that is taken from us, the authority likewise vanishes away. The Scriptures without inspiration, is a cannon from which the charge has been removed.

He presented a twofold testimony: [1] the testimony of the Son of God and [2] the testimony of the Holy Spirit. He reminded his readers that we lose Christ if we lose the purity, the infallibility of the testimony that revealed Him to us. “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son,” 1 John 5:9. “It is this witness of God which is now attacked.” Without this witness there is no message of Salvation.

“It was in the Scriptures that the Lord caused His disciples to read His own history, ‘beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself,’ Luke 24:27.” You cannot know the Lord without His Word.

“Discourse II” gives *The Testimony of Men*. “In spite of all theological subtleties, you *know* that the Scriptures are of God,” said D’Aubigne. He pointed out that there were two wisdoms; one was evil because it is cultivated on the earth and the other comes from above, which is the true wisdom. In this discourse he begins by dealing with primitive Christianity as he calls it. There is the testimony of the Lord Jesus’ disciples. So he begins with the commencement of Christianity and proceeds to the Reformation.

He starts by giving the testimony to Scripture with each time frame, though necessarily in succinct bits due to space. In the first century he deals with Clement who was identified by Paul. Then he goes to the second century and Ignatius the disciple of John. Then he deals with Polycarp, another of John’s disciples. He mentions Justin and Tatian, who were regenerated while reading the Holy Scriptures. During the various eras he also briefly deals with the heresies they faced. He presented Irenaeus, the disciple of Polycarp, who was a martyr for Christ. He deals with Clement of Alexandria, Origin, Cyprian, Jerome, Augustine, and then he goes to Pierre Valdo of the Alps, Wickliffe, and Huss.

In the second category of men, the men of the Reformation, he gives the most coverage to Luther and Calvin.

Then he deals in “Discourse III” with *The Testimony of History*. Herein he deals with the difficulties in the doctrine of Inspiration. He asserts that every evangelical Christian believes “All Scripture is given by inspiration of God, “*πασα γραφη θεοπνευστος*, 2 Tim. 3:16. He sets for that the essential point for man is to know the Salvation of God and without an inspired Word of God that will not be. He noted that there are two essential principles of Evangelical Christianity: 1. Justification by a living faith in Christ; and 2. Submission to the sovereign authority of the Scriptures.”

He lastly deals in “Discourse IV” with *The Testimony of Theology; or, The Biblicism of Neander*. In the last discourse and in this one, he deals with German rationalistic heresy which is so opposed to the inspiration and authority of God’s Word. Out of the numerous German heterodox theologians, he comes to deal with a rare flower of orthodoxy in Neander, who was an exception. He said:

Neander, the friend of the Bible, taking a lively interest in the Bible Society, pronouncing in the general assemblies at Berlin, discourses which will remain as monuments of his love and respect for the Scriptures,—consecrating one of his most important books to defend the Holy Scriptures from the most violent attack, that of Strauss, and employing the large sums which his works procured him, to send to the ends of the earth, numerous copies of the Bible.... Neander, extending to many branches of theological science his researches and his instructions....

We are told that “We cannot follow Neander in all his developments.” So there is this warning that is given in spite of the benefits of Neander.

D’Aubigne recorded, “The Word of God must speak by us, and we ourselves must not speak.”

I conclude where D’Aubigne concludes with a warning:

Yes ... do not be satisfied with receiving ready-made, from the hands of others, what you yourselves ought to find in Scripture. You *must* search it; you *must* find it; you *must* apply it; you *must* assimilate yourselves unto it. He who seeks well, finds well.

I bid you good reading, compatriots.



**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.*

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**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](http://biblicallandsouthernstudies.com) for a copy.