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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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Quote from a Confederate Chaplain

[Speaking of the Revival in the ANV in 1863] -- *"There were as many evidences of genuine penitence as I ever noticed at home—yes, more. Almost every day there would be a dozen conversions, and there were in the six weeks in the brigade, not less than five hundred who professed conversion."*

Chaplain J. J. D. Renfroe

10th Alabama Infantry Regiment

Editorial

Fellow Compatriots in the Chaplains' Corps and Friends:

One hundred fifty years ago a great awakening took place in the Army of Northern Virginia and in the Army of the Tennessee. Yes, 1863 was a wonderful time of ingathering. Revival had come! Revival is a sovereign act of God manifesting His work through His Word and by His Spirit. Richard Owen Roberts asserted, "In using the term *revival,* I am speaking of *an extraordinary movement of the Holy Spirit producing extraordinary results*" [*Revival*, 16-17]. We live in an age in great need of this blessing of the Lord.

Remember what J. William Jones said in describing this extraordinary event, "Jesus was in our camps with wonderful power, and that no army in all history—not even Cromwell's 'Roundheads'—had in it as much of real, evangelical religion and devout piety as the Army of Northern Virginia" [*Christ in the Camp,* 20]. Genuine revivals are the fruit of God the Holy Spirit's work. One said, "The effective cause in all true revivals is the life-giving, light-imparting, quickening, regenerating and sanctifying energy of the Holy Spirit … reclaiming the backslidden and dormant believer." When believers are in a right relation with the Lord then there is often a manifestation of the presence of the Spirit in a saving work among the unbelievers. Revival does not come because men do certain things in which God is bound or obliged to grant His blessings!

The preaching services during this time were variously described. One such description was—"By the time the preacher reached the point of announcing his subject he would find himself standing in the midst of a congregation of thousands—as many behind him as in front, and on every side the men were some sitting, some reclining, some standing, some on the seats, some on the ground, and ready to give sober attention to the sounding out of the Word of God" [Renfroe]. The chaplains were overwhelmed with intense hearers.

Outside of Fredericksburg, Virginia, and Dalton, Georgia, a great movement of God commenced that fall after Gettysburg and Vicksburg. Chaplain J. J. D. Renfroe of the 10th Alabama was outside of Fredericksburg when the wind from heaven began to blow. He left in his personal handwriting an article called "The Great Revival" wherein he disclosed, "In camps near Orange Court House our best work was done after our return from the Pennsylvania Campaign." Chaplain Jones noticed, "(W)hen we came back to rest for a season along the Rapidan, the 'Great Revival' began with all of its power and made well nigh every camp vocal with the praises of our God" [*Christ in the Camp*, 312].

There was no great revival in the Army of the Potomac as there was in the Confederate Army. Why? William W. Bennett helps us understand:

> **There is a strongly marked difference between armies of invasion and armies of defence. The former are often mere bands of butchers following at the heels of some ambitious leader. But when men fight for country, kindred, and home, they bear a moral character that lifts them above mercenary motives [*The Great Revival in the Southern Armies*, 17].**

A bit later this author explained:

> **In our war the Northern people fought, as they declared, to maintain the Union as it came from the hands of the fathers; the Southern people fought for the right of self-government. The war was brought to our doors, and was waged against us with the most determined and relentless spirit. Our people were thoroughly aroused, and rushed into the army from all ranks of society. They bore with them the convictions, thoughts, and habits they had been accustomed to in peaceful life. They were citizen soldiers; and though they shook off to some extent, in the early part of the war, the influences of education and religion; yet, when dangers thickened, and disease and death thinned their ranks, these returned upon them with increasing power.**
>
> **The feelings of true patriotism lie next to the higher sentiments of religion in the heart, and the man that cheerfully bears the yoke for the sake of his oppressed country will not stubbornly refuse to bear the yoke of Christ [17].**

This is a view from one chaplain. Certainly revival is in the hands of God to dispense as He sees fit, but there are aspects of human motive toward the Lord and disobedience to Him that is not blessed. Just war and unjust war is another way of either being obedient or disobedient. Just war is on the national scale what self defense is on the personal. The South was invaded and forced into defending itself against an enemy seeking to destroy it. The South had the Biblical high ground for they were following divine precedent.

An accurate assessment of the fruits of the 1863 revivals will be given in eternity, but the men who were the objects of grace and survived the war and returned home had a fine record and few proved to be false. There are

churches all over the South that were started by some of these men. Numbers entered the ministry. Many became instruments of the Lord and served Him in every facet of life.

Please find in this issue our Chaplain-in-Chief's message to the reader. Then our Chaplain-in-Chief gives us a very excellent article entitled *Liberty*. Your editor has provided a biographical sketch of *Chaplain J. J. D. Renfroe,* Part I. This issue as usual includes A Confederate Sermon, submitted by Chaplain Kenneth Studdard. This sermon is by Rev. John Lafayette Girardeau. This is the first of a series of five sermons on Prayer; this one is on *The Nature of Prayer.* Our Book Review is on the *Trinitarian Bible Society* which is an organization dedicated to the preservation of God's Word and the Textus Receptus or Received Text. *They are the defenders of the KJV which was the Confederate Bible.*

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:

We are grateful for the Christian heritage the Lord has given us. In these times of moral and civil turmoil, we have an anchor that keeps us from going adrift. The Bible, with its doctrines and practices, directs our steps. What a blessing to have ancestors who knew and honored God's Word.

I benefitted from a sermon by Confederate Chaplain John Lafayette Girardeau (23rd Regiment, South Carolina Volunteers), preached at Magnolia Cemetery, Charleston, SC, May 10, 1871. The occasion was a Memorial Service conducted for eight Confederate soldiers killed at the Battle of Gettysburg and finally returned to their beloved State for re-interment. Our editor, Past Chaplain-in-Chief Ron Rumburg has preserved the sermon in pamphlet form, available at biblicalandsouthernstudies.com. Chaplain Girardeau lived with his regiment and endured the soldier's hardships while ministering to souls. He was captured during the retreat from Richmond and imprisoned at Johnson Island -- but "the Word of God is not bound" (II Timothy 2:9). The faithful parson conducted seminary classes and frequently preached to Southern prisoners, while the Yankee guards listened in rapt attention. In his message at Magnolia Cemetery, he asked a stirring question, "Did these men die in vain?" The chaplain answered his own question, "[O]ur brethren will not have died in vain, if we cherish in our hearts, and as far as in us lies, practically maintain, the principles for which they gave their lives." He explained that they fought not only for their "firesides and their political franchises," but also for their "altars." Chaplain Girardeau said, "The spirit of the Christian Religion pervaded the armies of the Confederacy. The vast majority of our soldiers were its nominal adherents, and thousands of them were professors of the faith. Its influence was felt in almost every regiment. In the quiet of camp, during the march and on the eve of battle its sacred services imparted fortitude under hardship and heroic courage for the day of conflict. From the Commander-in-Chief to the humblest private in the ranks a reverent respect was paid to its ministers and its ordinances."

Such were the men in gray who drew the sword to defend their fundamental liberties. Today, we have the privilege of carrying on the struggle. As chaplains, we enjoy the opportunity of declaring the same truths that enabled our ancestors to withstand the fiery trial. Chaplain Girardeau, in a poem entitled "Sons of the South, Arise, Arise," gave a significant exhortation:

"Southrons, the right is on your side,
The truth shall stem this stormy tide.
The living God shall be your tower
And fortress in this trying hour.
Trust Him, and through the clouds of war
Shall glitter freedom's morning star;
Trust Him and His great name shall be
The oriflamme [banner] of victory."

Thank you for your prayers and faithfulness.

Deo Vindice!
Mark W. Evans
Chaplain-in-Chief

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Chaplain-in-Chief's Article

Liberty

Mark W. Evans

Our relatives were not fighting to preserve liberty that fuels unrestrained immorality and seeks the usurpation of the authority of God. In 1642, John Winthrop, a founding father of Massachusetts, gave a timeless explanation of liberty:

> *There is a two-fold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. But this, as man stands in relation to man simply, he hath liberty to do what he lists. It is liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority and cannot endure the least restraint of the most just authority. The exercise and maintaining this liberty makes men grow more evil and in time to be worse than brute beasts. … This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral in reference to the covenant between God and man, in the moral law, and the political covenants and constitutions among men themselves. This liberty is the proper end and object of authority and cannot subsist without it; and it is a liberty to that only which is good and just, and honest…. This liberty is maintained and exercised in a way of subjection to authority; it is the same kind of liberty wherewith Christ has made us free… Even so, Brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties and will to do what is good in your own eyes you will not endure the least weight of authority, but will murmur and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy the civil and lawful liberties such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all*

administrations of it, for your good [quoted by C. Gregg Singer, *A Theological Interpretation of American History,* 17, 18).

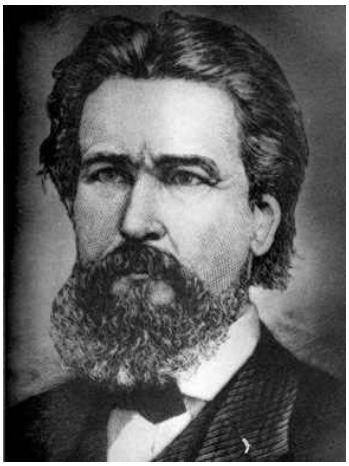
Our relatives fought to preserve this true, civil liberty. It was the same liberty for which their Revolutionary fathers had fought. Benjamin Morgan Palmer, renowned Confederate preacher, summarized well the South's position when he addressed the Washington Artillery of New Orleans:

> *At the sound of the bugle you are here, within one short hour to bid adieu to cherished homes, and soon to encounter the perils of battle on a distant field. It is fitting that here, in the heart of this great city – here, beneath the shadow of this Hall, over which floats the flag of Louisiana's sovereignty and independence, you should receive a public and a tender farewell. It is fitting that religion herself should with gentle voice whisper her benediction upon your flag and your cause. Soldiers, history reads to us of wars which have been baptized as holy; but she enters upon her records none that is holier than this in which you have embarked. It is a war of defense against wicked and cruel aggression – a war of civilization against a ruthless barbarism which would dishonor the dark ages – a war of religion against a blind and bloody fanaticism. It is a war for your homes and your firesides – for your wives and children – for the land which the Lord has given us for a heritage. It is a war for the maintenance of the broadest principle for which a free people can contend – the right of self-government. Eighty-five years ago our fathers fought in defence of the chartered rights of Englishmen, that taxation and representation are correlative. We, their sons, contend today for the great American principle that all just government derives its power from the will of the governed. It is the corner stone of the great temple which, on this continent, has been reared to civil freedom; and its denial leads, as the events of the past two months have clearly shown, to despotism, the most absolute and intolerable – a despotism more grinding than that of the Turk or Russian, because it is the despotism of the mob, unregulated by principle or precedent, drifting at the will of an unscrupulous and irresponsible majority.*

The North's view of liberty prevailed upon the country through the force of arms. Today we are reaping the sad results. Inseparable from our heritage are eternal principles of liberty. Many Confederate soldiers not only knew the blessing of civil liberty, but also rejoiced in the eternal liberty given through faith in Jesus Christ as Lord and Savior. Tens of thousands of Confederate soldiers and sailors professed faith in Jesus Christ. No tyrant or despot can destroy that liberty. The King of kings said, "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8:36).

At Magnolia Cemetery, Charleston, South Carolina, May 10, 1871, a crowd of mourning Southerners gathered to give final tribute to men in gray being re-interred from the battlefield of Gettysburg. Former Confederate Chaplain, John L. Girardeau, addressed the assembly and gave words that also speak to us as Sons of Confederate Veterans:

> *When Stonewall Jackson had, on that fearful night at Chancellorsville, received his fatal wound, and the ground was swept by a storm of grapeshot, he was informed by an officer that it was thought necessary to retire. Faint from the loss of blood, and suffering from excruciating pain, he partly raised himself from his prostrate posture and in a tone of authority said: 'Hold your ground, Sir!' The bleeding form of Liberty rises from the earth before us and utters the same command. We must, by God's help, hold our ground, or consent to be traitors to our ancestry, our dead, our trusts for posterity, to our firesides, our social order, and our civil and religious liberties* [quoted from Rumburg's edition, *A Heritage of Resisting Tyranny*, p. 28].



Chaplain J. J. D. Renfroe

(1830-1888)

10th Alabama Infantry Regiment

By Dr. H. Rondel Rumburg

Part I

Confederate chaplains had their difficulties and sorrows, as did the men with rifles in the trenches. Some of them were wounded and a few were killed doing the

work of the Lord in the Confederate army. Other chaplains were plagued with disease, fighting for their lives from that front. There were few who escaped some grievous issue. They were subject to the same sorrows as others when their loved ones were ill, wounded or killed. The chaplain who has our attention now was such a man with a deeply wounded heart.

Rev. J. J. D. Renfroe was greatly impacted by the death of his younger brother, the Rev. Nathaniel D. Renfroe, who had joined the 5th Alabama Battalion which was in Gen. A. P. Hill's Division. The two brothers were exceptionally close. The death of Nathaniel in the Battle of Fredericksburg on December 13th, 1862, occasioned J. J. D. Renfroe's writing of a commemoration to his brother. He titled it, *Model Confederate Soldier*. This was printed in the *South Western Baptist* magazine and was also put into tract form in which it was distributed to Confederate soldiers. Renfroe commented to the editors: "I have passed the saddest Christmas of my life, and how lonely and sorrowful the new year finds me! I have to perform the painful task of communicating to you the intelligence of the death of my only dear brother, N. D. Renfroe…."

J. J. D. Renfroe had previously received what was to be the last letter from his brother, and in that letter Nathaniel wrote:

> We have just completed another march of one-hundred and seventy miles, crossing two awful mountains in the time. We were twelve days on the march. I had no wagon, or horse, or any other means of transportation, except my feet for myself and baggage; we rested only at night—rising at 4 ½ in the morning and marching until sunset. I suffered much—frequently thinking that I would fall out and rest, but when I would look through the company and see several men barefooted and still keeping up, it would stimulate me, and I would press on. The tramp finished my boots, and both my feet are on the ground, and but little prospect of getting any shoes soon. But it is my duty to bear a little hardness as a good soldier of Jesus Christ; and I submit to it cheerfully and without a murmur in view of my country's freedom and the honor of my religion. We are certainly on the eve of a great battle here—it will be a grand affair—I may not survive the conflict; but, brother, if I die, I shall fall at my post and I am ready to go.

Perhaps young Nathaniel Renfroe had a premonition, but one thing is certain—he was committed to the Lord and his country. He stressed his readiness for the eternal. The past spring Nathaniel had declared to his brother his weariness and excitement, but he said he desired to look beyond such scenes.

This premonition of death is also evident in a previous letter to J. J. D. Renfroe to prepare him for what might be in the providence of God.

> And now, my brother, I have some reason to fear that you have not prepared yourself to meet the news of such a fate as may befall me. I know you feel lonely without me. It seems to me that if you should die first the world would be without interest to me. But I have entered the army to fight for you, and, if need be, to die for you and yours. Let us be

> prepared for the worst—nay, rather for the best, for though life is sweet, *Heaven is infinitely sweeter!* I am willing to go when God calls, and I am willing he shall call me in any way that he pleases.

Such was the resolve of the young Baptist minister of Christ from Alabama who chose the army instead of the Chaplains Corps, as was the practice of many young Baptist ministers. Such was the desire to comfort his brother in the event of his death.

This author's paraphrase of the last moments of Pastor/Soldier Nathaniel Renfroe is based on the account left in the *Religious Herald*. Above the heights of the ravaged and beleaguered City of Fredericksburg, Virginia, a young soldier lies in the shadow of trees as his life's blood slowly seeps into the Lord's earth. There was a great dying thirst, but no friend or foe was near to satisfy it with water. Here lay a young pastor, a preacher of the grace of God, whose congregation in Alabama often prayed for him to return to them and minister the eternal verities of the Redeemer-God. While the stars of the night sky sparkle and his guardian angel prepares to bear his soul to glory this child of God, and preacher of grace, a defender of hearth and home in his final earthly moments remembers his Lord, his family and the congregation to which he had ministered as his soul takes flight to the realms of eternal day. "Blessed are the dead that die in the Lord."

J. J. D. Renfroe in his sermon, "Heaven," preached on January 11th, 1863, wherein he confessed, "One of my strongest ties to earth has been dissolved, and heaven has gained for me an additional attraction." These words and this sermon had reference to his brother. In the next paragraph he said, "I … devote this sacred day to the contemplation of 'The Saint's Everlasting Rest.'"

The Beginning

The genesis of the life of John Jefferson DeYambert Renfroe occurred in Montgomery County, Alabama, on August 30th, 1830. His parents were Nathan W. and Mahala Lee Renfroe. They came to Alabama from Washington County, Georgia. There are some children who do not have a role model in perhaps one or both parents. As a lad J. J. D. Renfroe was faced with an earthly father who sought to keep his children shut off from the Christian faith. Nathan Renfroe was very irreligious. He was a farmer and trader. One writer described this father as "thriftless." That same writer noted that the father was "A most godless man" who "never attended on preaching, nor did his family." A visiting preacher to the home on Chunnenuggee Ridge described finding mother Mahala cooking under a shed. In the course of his visit he sought to point her to Christ and found her responsive. Mahala related to the preacher that she had not heard a sermon in twenty years [B. F. Riley, *A Memorial History of the Baptists of Alabama*, 135-136].

The eldest daughter in the family had two children, and she lived in the same area. She confided that she had only heard two sermons in her life; and it seems that her siblings had never heard any preaching. This oldest daughter arranged for a worship service in her home since her father would not allow one in his home. Rev. A. N. Worthy held the first service and thereafter there was an interest in the community for Baptist missionaries to come and preach in the little community school building. J. J. D. Renfroe's mother and oldest sister professed faith in Christ publicly when Rev. Joel Sims baptized them upon profession of faith. The little school building came into use as a place for the founding of Elizabeth Baptist Church. Here the fledgling assembly meet and the building doubled as a school and place of worship. This was quite normal during that era.

J. J. D. Renfroe's conversion took place under a sermon preached by Rev. Worthy. The sermon was titled, "The Wise and Foolish Virgins." B. Dwain Waldrep wrote, "Despite his irreligious father's attempts to shield him from Christianity, Renfroe was converted and baptized in 1848." Dr. A. N. Worthy baptized him August 30th, 1848 [William Cathcart, *The Baptist Encyclopedia*, 969]. The little community school was where he began his elementary learning on two fronts. As a result of his conversion and the manifestation of an interest in the things of God, Renfroe was taken to the home of Rev. J. M. Newman. Newman was a Baptist preacher of means who provided Renfroe an opportunity of valuable learning. "Rev. J. M. Newman … afforded young Renfroe the first slim advantages of an education" [Riley, 136].

Calling to the Ministry

Not long after his conversion, Renfroe believed he was called to the gospel ministry. His desire was to preach and exalt his wonderful Savior the Lord Jesus Christ. Like most things in his life, there were many difficulties to overcome.

> Unprepossessing in personal appearance, he was ridiculed by some when he proposed to become a minister, but undismayed, he mastered one difficulty after another, acquired information where he could, and gradually became second to no other in influence in the Baptist denomination in Alabama [Riley, 136].

This young man began by swimming against the current of opposition and contrary circumstances which only seemed to make him stronger. This would be almost a norm in his life. Riley described that he was very useful in the work of the Lord regardless of his "unfavorable background … and his career was a romance of success." Before he was ordained to the ministry he began preaching. Also, during this time he married Elsie Lee and the Lord blessed their marriage with eight children. He was ordained as a minister of the gospel at Cedar Bluff, Alabama in 1852.

> Entering the ministry when young, with great difficulties in his pathway, he has by persistent and faithful effort made his way to the front rank of preachers in the South [Cathcart].

Theologically, Renfroe was a Calvinist like most of the Baptists, Presbyterians and Episcopal men of God in the South. "While diligently engaged in leading sinners to Christ, he was earnest and aggressive in his defense of 'the faith once delivered to the saints'" [Cathcart]. Because of his strong convictions regarding God's revealed truth, Renfroe found himself in some very heated controversies with other preachers and other denominations. He became recognized by many of his peers as a defender of their cause. In his own denominational conflicts, he did not practice a hand-off approach. This was evident when J. B. Hawthorne wrote an article which was a direct attack on Landmarkism. This attack appeared in the *South Western Baptist* periodical and Renfroe marshaled his pen and gave a defense for the Landmarkers [Riley, 130].

Renfroe became a pastor of a local flock of his Lord. He was described as being unusual in his native ability, a dedicated student of the things of God and quickly gained the attention of his denomination. From 1852 to 1857 he pastored several churches in Calhoun and Cherokee counties. But in the fall of 1857 he was extended a call from one of Alabama's most influential pulpits which eventually became known as the First Baptist Church of Talladega, Alabama. He entered this pastorate on January 1st, 1858.

Pastor Renfroe was busy ministering the Word of God, distributing tracts and literature. However, there was a storm of conflict about to break out in these United States that would end the Founding Fathers' interpretation of the Constitution. The Southern States came under an attack set forth by the agnostic New England transcendentalists who sponsored John Brown in the killing of citizens in their homes until he was executed for his crimes. This group from New England perpetuated their final solution which would entail the death of hundreds of thousands of people either in the military or civilian life; even infants and the elderly would fall prey to tactics unlike civilized warfare. This was due to Lincolns "total war" concept.

The end result would be the coercion of a centralized government essentially robbing the individual states of their rights and the Constitution of its original intentions. Perhaps Renfroe should speak to this issue which he did in his sermon, "The Battle is God's," preached to Wilcox's Brigade on a fast day:

> Yes, we are in the midst of war, not of choice but necessity. No other alternative was left us at the beginning, and we have no choice now, but to realize, the fact that a great war is upon us, and confront it like freemen, unless we can tamely submit to the yoke of slavery, and surrender every indefeasible right guaranteed to us by the God of our being, and sell our

posterity into a state of vassalage more cruel and merciless than that suffered by the Hebrews in the land of Egypt, or the subjugated parties under the reign of terror. Surely there is no man—I know there is no patriot in all our land, who has watched the developments of Yankee character for the past two years, but will rejoice in the idea of national and social separation from that people. Certainly, all men have seen that separation from them was necessary and inevitable. It was necessary for the preservation of our institutions and social systems; it was necessary for the maintenance of that form of government transmitted to us by the patriots of the first American Revolution; it was necessary for the defence of our own Constitutional liberty, and the liberty and happiness of our posterity for generations to come. Our enemies were fast fixing the manacles of despotism upon us, and some of us knew it not. We were astonished when aroused to a sense of our danger. And when we attempted to leave them, we asked to be allowed to go in peace. As Abraham said to Lot when they separated, so said we to them;—"Let there be no strife between us." But they replied, you shall not go in peace, you shall not go at all. We will enforce our laws; we intend that your States shall remain obedient and true to our government. The very act of refusing us peaceable separation shows that they had already learned to regard us as *subject to them*, and bound to obey their laws and submit to their rule, however prejudicial to our rights and liberties *those laws* and *that rule* might be. And when they denied us peaceable separation, Liberty called for her Sons in the South to come to her rescue and defence; and those sons rose up in every town and city, in every hill and valley, and came forth from almost every hearthstone and sacred altar throughout the land;—leaving their peaceable avocations, forsaking for the time—and many of them forever—the unspeakable joys of domestic life, they rushed with heroic enthusiasm to their country's standard, and *there* they pledged their lives, their fortunes and their sacred honor, to the defence of the heritage handed down to them by the fathers of American independence! Nobly have they kept that pledge! With almost superhuman energy, endurance and courage, have they toiled and suffered and battled, at the altar of liberty. And prominent among this mighty host of gallant men, stands Wilcox's Brigade. Sirs, do you regret that you obeyed your country's call? Are you ashamed of what you have done? Is there a single man here who would retrace the honored steps he has taken for the defence of his native land? No, there are none of that class here. Your proud record vindicates your unrelenting courage. I feel that I am not talking to one of those faint-hearted whiners, who cry peace, peace, when there is no peace, and who would sell his country or desert his country's flag. We have to fight on! We cannot make peace. We cannot even propose peace. Our government has done all that could be done in that line. A proposition for peace going from us, now would be the essence of cowardice, and could but have the effect of causing our enemies to believe that we were about ready to yield everything. Propositions for peace must emanate from them; and until then, we must stand by our arms, and be ready to strike at all times for our country and our country's honor.

This quote is extensive, but very succinct, considering the ponderous nature of the subject. Renfroe was superb in his reply!

A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

John Lafayette Girardeau (1825-98) was a Presbyterian pastor and theologian of great ability. His life was devoted to the preaching of the gospel. His heart was deeply moved to work among the slaves of his native South Carolina. Prior to the outbreak of the War Between the States, he served as pastor of a predominantly black church.

Girardeau was once called the "Spurgeon of America," and many were moved by his powerful Christ-centered preaching. In *Preachers with Power*, Douglas Kelly describes Girardeau as one who "had a profound grasp of the reformed faith and was skilled in preaching it with unusual power, clarity and unction to the men and women of his own culture…not a few observers expressed surprise at the theological nature of his preaching to the black slaves."

Girardeau served the Confederate Army as a chaplain of the Twenty-third Regiment of the South Carolina Volunteers. Following the war Girardeau continued in the pastorate until he was called to the chair of Didactic and Polemic Theology of Columbia Theological Seminary. He would continue in that position until retiring due to poor health.

The following sermon on prayer was the first in a series of five sermons delivered late in 1865, in Zion Presbyterian Church, Glebe Street, Charleston. A note by Dr. Girardeau says: "Daily prayer was offered by crowds of worshippers for the success of the Confederate struggle In consequence of its disastrous result, many of God's people were, by Satanic influence, tempted to slack their confidence in prayer. These sermons were an humble attempt to help them under this trial." We will publish all five sermons in this series in the CCC over the next five months.

THE NATURE OF PRAYER

Luke xviii, 1. "Men ought always to pray."

In these words our Savior inculcates the habitual and unremitting discharge of the duty of prayer. He obviously contemplates it as of importance so indispensable as that it admits of no suspension or serious interruption of its discharge. The reason of this is sufficiently evident. Prayer is a duty of universal significance. There can be no religion without it, and the degree of practical piety must always correspond with the extent to which it is performed. It may be said to be the prime duty of all religion, whether that of nature or of the Gospel of Christ. Not only does it possess an intrinsic value of its own which is absolutely immeasurable, but it is the essential concomitant, the necessary stimulus and support of all other religious duties. It goes hand in hand with the cultivation of Christian graces, and the performance of legal obligations. As it is passive, it is the grand recipient of that divine grace and strength which energize the soul, and as it is active, it re-acts most salutarily upon the fervor of religious emotions, is positively influential in the production of the most important results, and power- fully propels the suppliant in the path of spiritual obedience.

A just and scriptural consideration of this vitally important subject can at no time be inappropriate, or suited to promote other than beneficial ends, but there are certain exigencies in the experience of God's people when it claims more than ordinary attention. Especially when confidence in its efficacy has been weakened if not impaired by the occurrence of afflictive and disastrous events against which its aid had been invoked, and the sneer of the skeptic is, "Where

is now thy God who professes to be the hearer of prayer," it becomes us to re-examine its nature and its grounds, and to settle afresh our faith in its divinely-appointed force. It has probably struck us all, my brethren, that under just such circumstances we now find ourselves actually placed; and anxious as I am to accommodate the ministrations of the pulpit to your present necessities, I have thought it not inappropriate to take up, in several discourses, this great duty of prayer, and to endeavor, with God's blessing, to indicate its nature, its grounds, its spirit, and its efficacy, and then to answer, if possible, the objections which skepticism or a flagging faith may urge against its continued discharge. And I am impelled to this course by the profound conviction that we need all our religion to sustain us now, and that without the active exercise of prayer, though the principle of religion may not cease to exist, it will be practically dormant and inoperative either as to the performance of duty or the supply of consolation.

Your attention will first be directed to the question. What is the nature of prayer? It need scarcely be observed that prayer has a wider and a narrower signification. In its wider sense, it comprehends the elements of adoration of God, confession of sin, and a thankful acknowledgment of the mercies which we may receive. In its narrower acceptation, it is simply petitionary or supplicatory in its character. In this point of view it is the preferment of our request to God for the blessings which He, and He alone, is competent to bestow. It is to this latter aspect of it that these remarks will be mainly devoted.

I would here take occasion to remind you, my friends, that there are certain great and fundamental truths which, at the outset of the discussion, will be taken for granted. It is assumed that God is, and that He is the rewarder of such as diligently seek Him. I shall not for the present, at least, pause to discuss with the Atheist the question of the divine existence, or with the Pantheist that of the divine personality, supposing God to exist, nor with the professed believer in the sole reign of naked, abstract law, that of the possibility of prayer as addressed to an intelligent Being who is capable of communing with us and who invites us to hold communion with Him. These things, which it is admitted lie at the very bottom of the subject, must for the present be assumed as truths which are conceded. Nor can any fair objection be urged against this course, since the utterances of the pulpit are simply the reflections of the deliverances of Scripture. The Bible does not elaborately expound, in formal shape, the great doctrines of God's existence and personality. It enounces them authoritatively as entitled to immediate reception, and ever proceeds on the supposition that their bare enouncement is sufficient to call forth an affirmative response to them from man's essential structure, or is itself an adequate revelation of their truth. The pulpit, therefore, is entitled to assume what the Scriptures — its sole authority — always take for granted. This, however, will not debar us, at a future stage in the treatment of the subject, from comparing the objections of the skeptic with those principles of our nature, or those convictions of reason which are themselves sanctioned and supported by the Divine Word. Conceding, then, that God exists, that He is possessed of personal attributes which render communion with Him possible, and that He is both willing and competent to answer our petitions for His blessing, the question which now solicits our consideration is. What is prayer?

I. In the first place it is clear that true prayer must include, as its first great element, the offering up of our real desires unto God. There may be the form of prayer without the desires of the heart, but there cannot be true prayer without them. All petition supposes a condition of want which requires to be relieved. It is the experimental sense, or the intellectual conviction, of need, which originates desire. The hungry man prays for bread, and the thirsty man prays for drink, because they desire them to supply their wants. He who is not hungry may ask for bread, and he who is not thirsty may beg for drink, but as the petitions they offer are not prompted by desire

springing from a real want they are destitute of sincerity and are not worthy of being answered. In like manner the wretched man desires happiness, the guilty pardon, the impure holiness, and the lost salvation, when they experience in their souls a want of these invaluable blessings. But it is conceivable that formal petitions may be offered to God for these benefits without that desire for them which is grounded in a sense of need. In these cases the professed suppliant tampers with the majesty of God, which is offended by his insincerity; or trifles with the omniscience of God, which he must all the while be conscious is able to detect the hypocrisy and to unmask the pretense. It is not sufficient, then, that the attitude and gesture, the look and tone of supplication be assumed; it is not sufficient that a certain formula of devotion be employed in accordance with the demands of custom or in obedience to motives which are simply mercenary or selfish; it is not sufficient that a clamorous repetition of empty words be used under the impression that the Deity must needs be affected with such a quantity of entreaty; it is absolutely essential that the real desires of the heart should urge the prayers which we offer to the Giver of every good and perfect gift, or all our petitions, arrayed though they be in language ever so sublime, are offensive to God and barren of beneficial results. They are nothing but sounding brass and a tinkling cymbal. It is then only we "draw near" to God when we come with the conviction of want and the language of sincere desire. The heart must speak or the ear of God is deaf to the voice of the petition.

II. It deserves, also, to be considered that the desires which we experience and the prayers which they prompt should be for things that are agreeable to the will of God. Otherwise no true prayer is presented. It is hypocrisy to ask for blessings which we do not desire; it is presumption to pray for those which are contrary to the divine will. If the objects of prayer be unlawful, the prayer itself is illegitimate. The will of God is the expression of His holy nature and perfections, and wherever it is made known to us it becomes the standard of reference and the rule of action. It is evidently possible that we may transgress this will in our prayers, both in regard to the things which we seek and the motives which suggest our petitions. If either the reasons in which prayer is conceived or the ends it desires to secure are contrary to the will of God the prayer itself is intrinsically wrong.

The objects which we seek in prayer are of two kinds. They may be either spiritual or temporal, and the rule which has been indicated will apply with equal force to both of these classes. It will hardly require discussion to show that in those cases in which the revealed will of God, as contained in His Word, is transcended by our petitions, they are not conceived in the spirit of true and legitimate prayer. It is always lawful to ask those blessings for which the Scriptures authorize us to pray, always wrong to seek those things which they forbid us to desire, or the supplications for which are prompted by motives which they will not justify. The Word as the expression of the will of God specifies the things for which we may properly pray and indicates the motives which will meet the divine approbation. To ask other things than these, or to pray from other motives than these, is to be guilty of impiety in our professed homage to God, and to make worship itself the vehicle of sin. To seek from God those things which He has plainly told us we ought not to desire is to treat Him as wayward and exacting children would a father whom they regard as too weak to adhere to his own will, or to abide by those rules which he has laid down for the government of his house. Thus far all is clear. There can be no dispute as to the position that it is wrong to pray for those things which the Scriptures, as the revealed or preceptive will of God, forbid us to seek, and that those petitions in which this is done do not partake of the nature of true and legitimate prayer. Nor, on the other hand, will any question exist as to the propriety of those supplications which the Scriptures authorize us to present.

There is, however, another aspect of the will of God in reference to which the case may not be equally free from perplexity. A distinction has been drawn, and, it strikes me, validly drawn, between the revealed or preceptive will of God, contained in the written word, and the secret or decretive will of God which He has not thought proper to disclose in the same formal manner. It sometimes pleases Him to indicate this latter aspect of His supreme will, with greater or less distinctness, in the procedures of His providence; and whenever in this mode it becomes definitely known to us we are bound to pay it the same deference and render it the same obedience as we yield to the dicta of His written word. But there are numerous cases in which this secret will of God is not distinctly made known to us. He reserves to Himself that prerogative of sovereignty the glory of which it sometimes is to conceal a thing. He is not under obligation to give account of His matters unto any. As the ruler of the universe, and the supreme arbiter of events, He disposes of all things in accordance with His own secret purposes. Now, we are bound to submit to the decisions of God's will, whether they are revealed or not. It cannot, it is true, become to us a rule of action when it is not revealed, but even then it claims our profoundest homage and our most implicit submission. It exists, though it be not made known; and as it is eternally the rule of the divine government, we are under obligation to refer to it all our states of mind, all our acts, and all our circumstances in life. In all cases about which our prayers may be concerned it behooves us to refer the final decision — the ultimate result — to the supreme though secret will of God. Let me endeavor to illustrate this truth, for it appears to me to be one of great importance. In those cases, for example, in which we are clearly authorized by the written word to offer prayer for blessing, we are not discharged from the obligation to submit the matter to the decision of God's secret will. This is true, I conceive, even in reference to prayer for spiritual benefits. For even in those cases He has reserved to Himself the right to answer or not, and the disposal of the time, circumstances and mode in which He will bestow blessings when He sees fit to grant a favorable response. We pray for an increase of a certain grace within us. We are right. But it is for God to decide whether He will comply with our request as to the thing sought or as to the mode and measure in which the request shall be met. We pray to be delivered from a certain temptation. We are right. So the Apostle Paul prayed against the thorn in the flesh. But it is for God to decide whether we shall be delivered or not. It is sometimes the case, to go still farther, that God calls us to do what He does not mean us to do and authorizes us to pray for blessings which He does not intend to confer. He called Abraham to sacrifice his son Isaac, but He did not mean to permit him to perform the act itself. He tests our obedience, and at the same time fulfills His own wise and secret purposes. Paul was authorized to pray for exemption from a certain form of temptation, but God did not intend to grant him that exemption. He gave him, it is true, what was better — His sufficient grace, which enabled him successfully to resist it. He accomplishes, thus, our discipline in holiness, and works out concurrently the behests of His sovereign will. It will be perceived, then, my brethren, that even in those cases in which we do not disobey the revealed will of God in offering our prayers, they must still be presented in profound submission to His secret will. Our blessed Savior Himself prayed that He might be delivered from drinking the cup of His last dreadful sufferings, but meekly referred the decision of the matter to the sovereign will of God. "Nevertheless, not my will, but Thine be done"!

This principle will go far to solve the apparent difficulty arising frequently from the non-fulfillment of promises which on their face are limited by no qualification. It must always be assumed, as a tacit condition, that God has reserved to Himself the right of acting in regard to them in accordance with His sovereign will. In some instances the limiting circumstances may be

plainly gathered either from the Scriptures themselves, or from the course of God's providence. If, for example, one should now pray for the faith which enabled the believer to perform miracles, he would fail to secure it, though the promises concerning it appear to be unqualified. God has withdrawn this particular gift from His church. This was one of Edward Irving's great mistakes, which tended to cripple a ministry of extraordinary power.

The same principle ought always to be applied to prayers in which benefits of a temporal nature are sought. In the general those blessings which come under this class are promised to believers, so far as they may be needful to them. The Divine Word guarantees them, and authorizes us to pray for them. In these cases where the motives which lead us to ask them are unlawful, or where the things desired are themselves forbidden to us in the Scriptures, we clearly have no right to pray. In the other instances in which we are authorized to seek them, we should never lose sight of the great fact that God bestows, or does not bestow, them in accordance with His holy and sovereign will; and in the event of their not being attained in answer to prayer, it is our duty to lay our hands upon our mouths, to refrain from charging God foolishly, and to render implicit and unquestioning submission to that will.

And let it never be forgotten that there are many specific forms of temporal blessings for which we are often led to pray which God has never pledged Himself to confer. He gives us promises, in the general, and has reserved to Himself the particular application of them. In such cases it is manifestly our duty to yield the most perfect deference to His decisions. He promises that the prayer of faith shall save the sick, but He has not promised that this or that particular individual who is sick shall, through prayer, be restored. We are authorized to pray for the recovery of the sick, and to believe that our prayer will be answered, until the providence of God decides adversely, when our duty is to submit. God promises to deliver His people who call upon Him in the day of trouble, but He has not pledged Himself to deliver a certain individual from what he conceives to be evil. The martyr is authorized to pray for deliverance from the fire and the stake, so long as the final event is uncertain, but God may call him to testify to His truth and to prove his own faith and love by dying in His cause; and in that case he is bound to acquiesce and to go obediently to his tragic end. God has promised to uphold truth and to support right, but He has not pledged Himself in every particular conflict in which truth grapples with error and right with wrong to render truth and right for the present triumphant. He may suffer them, for wise purposes, to undergo apparent defeat, and to be exposed to a tempest of opprobrium, oppression and scorn. In these cases it is our duty to sustain ourselves by the consideration that God does His will, and that the Judge of all the earth will do right. And to him who thus in disappointment and suffering, baffled in his hopes, and tempted to skepticism, yet honors God by a meek and uncomplaining submission due from a sinful, short-sighted creature, to infinite wisdom and absolute sovereignty, it will in time be made conspicuously to appear — as clearly as the flash of a sunbeam through the fissures of a dissolving cloud — that benefits were withheld for the bestowal of greater, that temporary suffering is but the prelude to everlasting blessing, short-lived disappointment to the dawn of unfading honor, and that truth and right go down beneath a horizon of darkness, and an ocean of storms, only to reappear in the morning glory of an eternal triumph. Jesus as an infirm, dying human being, staggering under the curse of a world, prayed that He might be delivered from suffering the second death. His prayer was unanswered and He died; but His grave was the scene of death's dethronement and the birth-place of unnumbered millions of deathless souls redeemed from Satan, sin and hell. Hold, Christian brother! Do not despair because your prayers for certain blessing, however apparently great, have for a time been unanswered. Where is your faith? Where is your allegiance to your

almighty, all-wise, all- merciful Sovereign? Collect yourself. Put on the panoply of God. Stand against these troops of fiends that would dislodge you from the citadel of your faith. Look up. God, your redeemer and deliverer, reigns. See, He sits on yonder throne, and suns and systems of light are but the sparkling dust beneath His feet. Thousands of thousands of shining seraphs minister before Him. Infinite empire is in His grasp. The sceptre of universal dominion is borne aloft in His almighty hand. His eye is upon His afflicted people. See, see, He comes, He comes, riding upon the wings of the whirlwind, wielding His glittering sword bathed in the radiance of heaven, driving His foes like chaff before His face, and hastening to the succor of His saints with resources of boundless power, and illimitable grace.

III. Let us pass on briefly to consider the third essential element in true prayer — a thoroughgoing reliance upon the atoning merits and advocacy of the Lord Jesus Christ. Prayer is a duty of universal obligation. We are bound by the very conditions of our being, as the creatures of God's power, the subjects of His government, and the pensioners of His bounty, to render worship to Him and to express our dependence upon Him in the form of supplication. But, on the supposition of sin, it is impossible to see on what natural grounds we would have a right to approach Him with entreaties for His favor. Exiles from His presence, condemned by His law, and doomed by His justice to perpetual exclusion from His fellowship, we might indeed roar out our petitions for relief from our misery, but could be consoled by not the most distant hope of audience and acceptance. It has, however, pleased God to bridge this gulf which separated us from Him, and which would otherwise have been forever impassable by us. In the mediation of His dear Son, who, being God and man in one person, was competent to reconcile us to His Father, we have a way of access opened to us through which we are again privileged to approach the divine throne with our supplications and our prayers. The atoning blood of Jesus removes the guilt of the believer and pleads for his acceptance with melting accents and resistless power. To offer prayer without a reliance upon the person and the work of the great Mediator is to bar the door of audience against ourselves. Reliance upon His atoning merits is absolutely necessary, therefore, to the existence of true and effectual prayer. Having, therefore, brethren, says the Apostle Paul, boldness to enter into the holiest of all by the blood of Jesus, let us draw near. And let it be also borne in mind that had we not in the person of the Lord Jesus a righteous advocate on high, a merciful and faithful high-priest who, having passed through the heavens, appears for us in His Father's presence, no prayers that we could offer would rise into those holy courts. Polluted as we are in our persons and defiled as we are in our best services, it is out of the question for us to approach directly to the throne of the majesty on high. It is the province of the great Intercessor to offer His blood as the reason of the sinner's accepted approach, to take into His own priestly hands the prayers of the suppliant, and perfuming them with the incense of His glorious sacrifice to present them before His Father's throne. True prayer, then, my friends, involves a heartfelt recognition of the advocacy of the great Redeemer, and an humble dependence for acceptance upon His availing intercession.

IV. The last element which I shall mention as necessary to the existence of true prayer is the gracious assistance of the Holy Spirit. Blinded by sin as we are, we would, in ourselves, be ignorant of the objects for which we should pray, and be unable, did we know them, to pray in an acceptable manner. The apostle teaches us that it is one part of the condescending and merciful office of God's blessed Spirit to supply these wants. "Likewise," says he, "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered." From this consoling passage we learn that coming into our hearts as the promised "Spirit of grace and of supplication," the

Holy Ghost graciously helps us while struggling under our infirmities, while conscious of our unworthiness and ashamed to appear before God, while vainly endeavoring to collect our scattered thoughts and wandering affections, and almost hopeless in the effort to school our stammering tongues to utter the language of sincere petition. He illuminates our souls with knowledge of our real wants, and stimulates our desires for that grace which alone is able to relieve them. And then remaining in us, — what wondrous mercy that such dullness and reluctance to pray and proneness to sin as we constantly oppose to His heavenly offices do not drive Him from us in unappeasable anger! — remaining with us, He responds from the depths of our poor, sinful hearts to the pleas that Jesus pours out for us in the heavens and makes intercessions for us with unutterable groanings.

Book Review

Trinitarian Bible Society

This editor brings the *Trinitarian Bible Society* to the reader's attention because of its faithfulness to the integrity of the Word of God and its preservation of the KJV which is our Confederate Bible. This society is worthy of support. They make quality Bibles and make them available at excellent prices. They provide Bibles as mission projects.

The Trinitarian Bible Society (TBS) was formed in 1831 from a conflict within the British and Foreign Bible Society (BFBS) over the doctrine of the Trinity and the deity of Jesus Christ. The BFBS refused to take a stand against Unitarianism, and those men who were concerned for doctrinal purity left to form the Trinitarian Bible Society (TBS). In the early years of the TBS, the matter of different Bible texts and versions was not a serious issue in the sense it was to become at the end of the nineteenth century. Though there were textual critics in the first half of that century, they did not exercise wide influence in ordinary Christian circles. The battles faced by Trinitarian in its earlier years were in other directions.

The TBS did make public statements from the very beginning that they believed in the divine preservation of the Scriptures. For example, J. Lockhart said, "Let it be our zealous care, in our day and generation, to guard inviolate the precious treasure, and our delight to acknowledge with thanksgiving our infinite obligation to the special providence of the Lord, Who hath conveyed it down to us in its original purity" (TBS, Holding Fast the Faithful Word, p. 6). From the beginning, the TBS made a commitment to circulate only the Authorized Version in English. "They did not accept the so-called 'Improved Version' or the 'most correct text' upon which it was based, and they did not allow the Committee any latitude to circulate along with the Authorised Version such other English versions as the Committee might approve from time to time" (Holding Fast the Faithful Word, p. 6).

With the publication of the English Revised Version (ERV) and the Westcott-Hort Greek text of 1881, the TBS began to take a more active position on texts and versions. A number of articles

were published in the TBS Quarterly Record at the turn of the century critiquing the ERV and supporting the Received Text. Some of these drew heavily upon John Burgon's Revision Revised, as well as the research of F.C. Cook and F.H.A. Scrivener. From that time to this, Trinitarian has stood solidly behind the Received Text and the King James Bible. Though the TBS has never claimed absolute perfection for either, their published writings have promoted all of the major points commonly given in defense of the KJV.

In 1904 the British & Foreign Bible Society issued an edition of the critical Greek text prepared by Eberhard Nestle and based upon the work of Tischendorf, Westcott and Hort, and Weiss. That same year the Annual Report of the Trinitarian Bible Society made this plain statement in contradiction to the confusion being promoted by their liberal counterparts:

"There is a great shaking going on all around us; the foundations are being displaced; ancient landmarks are being removed; institutions are being assailed; confusion is written on all things ecclesiastical and political. There is only one thing that can sustain us in times like these, and that is living faith in the living God.

"It is the design of the enemy to quench the lamp of Inspiration, to get rid of the supernatural and miraculous in the Word of God; to break down its authority and integrity by minimising differences of translations; for, IF THE BIBLE IS NOT THE WORD OF GOD, BUT ONLY 'CONTAINS' IT, THEN ONE VERSION CAN CONTAIN IT, OR AS MUCH OF IT, AS ANOTHER. IF THERE IS NO SUCH THING AS 'THE BIBLE,' THEN 'A BIBLE' OR ANY BIBLE WILL DO.

"The enemy cares not by what agency he gains his great end of making the Word of God of none effect. The enemy will use any instrument to accomplish his purposes; and the greater and the better the agent, the more effectually will he obtain his ends" (Holding Fast the Faithful Word, p. 15).

Of particular note in the defense of the Authorized Bible within the TBS is TERENCE HARVEY BROWN, TBS Secretary from 1958 to 1990. Brown authored many of the publications produced by TBS during these years, publications that influenced great numbers of people around the world. This is described in the official history of the TBS as follows: "From 1958 onwards the TBS waged war on all these fronts with considerable vigour. Successive modern English translations were reviewed by the secretary in the Quarterly Record, and their defects analysed" (Andrew J. Brown, The Word of God Among All Nations: A Brief History of the Trinitarian Bible Society 1831-1981, p. 118).

Titles of TBS articles leave no doubt about this society's position on Bible versions. The following are a few of these:

"The Divine Original: Doctrinal Deficiencies of the Modern Versions Traced to their Source"
"Notes on the Vindication of 1 John 5:7"
"A Textual Key to the N.T.: A List of Omissions and Changes in the Modern Versions"
"The Bible and Textual Criticism"
"The Deity of Christ: Modern Versions and Romans 9:5"

"The New International Version: A Critique"
"God Was Manifest in the Flesh: A Defense of 'God' in 1 Timothy 3:16"
"Rome and the R.S.V."
"The Excellence of the Authorised Version"
"The Authenticity of the Last Twelve Verses of the Gospel According to Mark"

The following excerpts from TBS publications illustrate the position of this organization in regard to the KJV:

"Since 1881 modern versions have had a number of common features, the most important of which has been the adoption of emendations of the Greek text based upon the unreliable testimony of a comparatively small group of ancient manuscripts entirely unrepresentative of the great mass of documentary evidence that has come to light in the last one hundred and fifty years" (The Excellence of the Authorised Version, TBS article No. 24).

"Those who are favourable or tolerant towards the modern versions are apt to react very sensitively to any suggestion that any changes have been made in the interests of 'a lower Christology', but it can be very clearly shown that the modern versions and their underlying Greek text eliminate or considerably diminish the force of many passages relating to the deity and Sonship of the Lord Jesus Christ. ... The Bible testifies to the eternal deity of the Lord Jesus Christ, the Eternal Son of the Eternal God. The modern versions, and the defective manuscripts upon which they rely, obscure this vital testimony, which the Authorised Version faithfully preserves" (The Divine Original, TBS Article No. 13).

"The architects and advocates of the modern English translations of the Holy Scriptures often assure us that their numerous alterations, omissions and additions do not affect any vital doctrine. While this may be true of hundreds of minute variations there is nevertheless a substantial number of important doctrinal passages which the modern versions present in an altered and invariably weakened form" (God Was Manifest in the Flesh, TBS Article No. 10, 1965).

"A comparison of the modern versions with the older ones reveals that the former all have something in common with the Rheims-Douay Roman Catholic Version which was translated from the Latin Vulgate. This was influenced by the Old Latin copies, which have some affinity with a small group of ancient Greek copies often at variance with the majority" ("Good Will Toward Men," TBS Quarterly Record).

"For too long the 'science' of Textual Criticism has been in bondage to the authority of a small class of ancient manuscripts, with the Sinai and Vatican copies at their head, which are in thousands of instances at variance with the Greek Text preserved in the great majority of the documents now available for ascertaining the true text. ... The result has been that even in the 'evangelical' seminaries generations of theological students have been encouraged to accept without question theories which involve the rejection of the historical text and the adoption of an abbreviated and defective text cast in the mold of the Vatican and Sinai copies" (Many Things, TBS Article No. 33).

"No evangelical Christian, learned or unlearned, would wish to follow [modernistic] writers

along the perilous paths of infidelity in which they strode with such presumption. There is another danger, no less serious, in that Textual Criticism, the evaluation of the actual manuscripts in the ancient languages, the preparation of printed editions of the Hebrew and Greek Text, and the modern translations now being made in English and many other languages, are very largely conducted under the direction or influence of scholars who by their adoption of these erroneous theories have betrayed the unreliability of their judgment in these vital matters. WE MUST NOT PERMIT OUR JUDGMENT TO BE OVERAWED BY GREAT NAMES IN THE REALM OF BIBLICAL 'SCHOLARSHIP' WHEN IT IS SO CLEARLY EVIDENT THAT THE DISTINGUISHED SCHOLARS OF THE PRESENT CENTURY ARE MERELY REPRODUCING THE CASE PRESENTED BY RATIONALISTS DURING THE LAST TWO HUNDRED YEARS. Nor should we fail to recognise that scholarship of this kind has degenerated into a skeptical crusade against the Bible, tending to lower it to the level of an ordinary book of merely human composition" (If the Foundations Be Destroyed, TBS Article No. 14).

The TBS publishes an edition of the Received Text Greek New Testament that it considers to be the preserved Word of God: "The Society uses the form of the Greek text of the New Testament known as the Textus Receptus or Received Text. This is the text which underlies the New Testament of the Authorised Version and the other Reformation translations. It is a faithful representation of the text which the church in different parts of the world has used for centuries. It is the result of the textual studies of conservative scholars during the years both before and after the Reformation, and represents for the most part over 5,000 available Greek manuscripts. The Society believes this text is superior to the texts used by the United Bible Societies and other Bible publishers, which texts have as their basis a relatively few seriously defective manuscripts from the fourth century and which have been compiled using twentieth-century rationalistic principles of scholarship" (The Trinitarian Bible Society: An Introduction to the Society's Principles, TBS, London, copyright 1992).

The heartbeat of the Trinitarian Bible Society for pure copies and translations of the Word of God is seen in the following excerpt from the 1904 Annual Report referred to earlier:

"How infinitely important, then, is it, that the Bibles we send out should contain (as far as we can assure it) only and exactly what He has said, and what He can speak of and acknowledge as 'My Words' ... We ought to leave nothing undone in order to secure that every translation shall be as near to human perfection as human capability can make it. Satan's first words were, 'Yea, hath God said?' and the answer was given in a false version of what God had said. In that answer there was an omission from, and an addition to, and an alteration of what God had said. These are the only three ways in which the Word of God can be adulterated, and these are the three marks which have characterised all false versions from that day to this...

"It is impossible to overstate the importance of these two things—unfeigned faith, and the Word of God. This is the Divine provision for all the errors, and all the evils, and all the hostile influences of the present day."

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http://biz.ukonline.co.uk/trinitarian.bible.society/contents.htm (web site), trinitarian.bible.society@ukonline.co.uk (e-mail).]

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 biblicalandsouthernstudies.com for a copy.