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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

Chaplain-in-Chief Ray Parker
2961 Gaffney Avenue SE
Palm Bay, Florida 32909
E-mail: drparker@mdivs.edu

Editor: Past Chaplain-in-Chief H. Rondel Rumburg
PO Box 472
Spout Spring, Virginia 24593
E-mail: hrrumburg41@gmail.com
ConfederateChaplain.com

Assistant Editor: Past Chaplain-in-Chief Mark Evans
20 Sharon Drive,
Greenville, SC 29607
E-mail: markwevans@bellsouth.net

“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

“And therefore, as you look to-day into the *new year*, with the duties, the responsibilities, the opportunities which you know must be faced, and with those other experiences of trial, or of sorrow, or of suffering, or of loss, or of temptation, that you cannot foresee, but which reflection tells you may come, your heart ought to cry out with Moses, in a sense of want and of weakness, ‘If Thy presence go not with me, carry me not up hence.’”

Chaplain Randolph Harrison McKim

2nd Virginia Cavalry



Editorial

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

Do you remember the words uttered in the Book of Joshua—“Ye have not passed this way heretofore” (Joshua 3:4)? This is certainly true regarding the year we now have briefly entered. We have never experienced 2017 before. Perhaps we should take Joshua’s advice since we have not passed this way before—“Sanctify yourselves: for tomorrow the LORD will do wonders among you” (Joshua 3:5). Here he speaks of sanctification as a readying process so as to devote undivided attention to Jehovah because of His expected appearance to do extraordinary things. Keil and Delitzsch in their *Biblical Commentary on the Old Testament* explained:

It consisted in spiritual purification also, i.e., in turning the heart to God, in faith and trust in His promise, and in willing obedience to His commandments, that they should lay to heart in a proper way the miracle of grace which the Lord was about to work in the midst of them and on their behalf on the following day.

“*Wonders:*” those miraculous displays of the omnipotence of God for the realization of His covenant of grace, which He had already promised in connection with the conquest of Canaan (Ex. 34:10).

Perhaps if we desire the Lord’s blessings we need to prepare our hearts and minds through repentance and confession of our sins to Him. Do we anticipate the Lord will work this year? Do we desire to be prepared to serve the Lord and have Him use us in this New Year?

Perhaps we need to sanctify our thoughts as well as our behavior. I think of the words of the Confederate pastor, Henry H. Tucker (1819-1889), whose sermon is found in this issue:

At the beginning of a New Year, it is well to look over the past, and take an account of our losses, in order that in the future we may make them up if possible; and if not, that we may at least meet increased obligations with increased zeal. In the year that has past, each one of us has lost many precious opportunities; no two of us perhaps are exactly alike in the number and kind of opportunities lost; some have lost in one way, and some in another; some more, and some less; but I doubt not that all have been heavy losers, and that all are therefore under weighty obligations to renewed effort in the divine life.

Some have lost the great opportunity. They might long ago have come to enjoy peace with God, and they have not done it. This loss includes all other losses; for *what is anything worth to anybody, so long as his heart is in a state of alienation from God?* Money is one of our most common measures of value, but how much money would it take to compensate a man for loss of peace with God? Our loves and our friendships are very precious to us, but what good will all these do us in the great day of accounts, when God will either separate us from our friends and loved ones, or will send us and them all together to a world of woe? Our sensuous enjoyments are valuable to us, for God gave them to us as sources of pleasure, but of what avail will these be, when sickness or old age deprive them of their zest, or when death shall put an end to them forever? *What is anything worth, what is everything worth, to a man who is alienated from God?* Those who have lost the opportunity to secure peace with him have lost all. Those who have not the true riches have no riches. The depth of their poverty is immeasurable. No language can describe the forlornness and desolateness and utter and infinite ruin of their condition. Many such are within the sound of my voice. *They appear to be prosperous and happy, but they know that their hearts are estranged from God; and so long as this condition continues, they are standing as it were on a projecting ledge—projecting over eternity, and from under which the sands of time are shifting away, and the coming of the fall, and of the crash is matter of certainty.* They have had opportunity to stand upon a rock, upon the Rock of Ages—a rock whose foundations

are laid in the eternal purposes of God's mercy, and which will stand forever. They have had a thousand opportunities, indeed they have had one every moment; but up to this time, they have missed them all. Let the saints look upon them with intensest solicitude and with profoundest commiseration.

What profound words from one who dedicated his life to the Lord and the cause of the South during those dark days in which an enemy came to impose the bondage of humanistic rule in the name of freedom to destroy a people who just desired to be free. An untrodden path is before us as we continue our journey toward the Promised Land. How will we handle ourselves before our God and before others? Are we prepared for the great God to do wonders among us? Are we set apart unto His purpose and will?

Happy New Year!

Those interested in the *God in History Conference* presentations may go to SermonAudio.com Dominion Baptist Church, God in History Conference.

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



This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's article titled *Christian Commitment in the Confederacy*. Your editor has provided Part I of a biographical sketch of *Chaplain Littleberry James Haley*, which deals with his life from birth through marriage. Assistant editor, Mark Evans, has written an article entitled *Warriors for Truth*. **This issue, as usual, includes A Confederate Sermon submitted by Kenneth Studdard, preached by Rev. H. H. Tucker – a New Year's Sermon. Our Book Review by the editor is of Tyndale's New Testament.**

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

FAITH FOCUSES ON THE FUTURE

READ: GENESIS. 19:17, 26; LUKE 17:32; PHILIPPIANS 3:13-14

As in many homes on New Year's Day, Janet and Nigel, a happily married couple, faced the annual conflict of which was more important: the football match on television, or the lunch itself.

Hoping to keep the peace Nigel ate lunch with the rest of the family, and even lingered for some pleasant after-lunch chat before retiring to the lounge to turn on the television.

Some minutes later, Janet looked in to see how he was and graciously even brought a soda for Nigel. She smiled, kissed him on the cheek and asked what the score was. Nigel told her it was half time and that the score was still 0-0. "See?" Janet said happily, "You didn't miss a thing."

I am not sure if you had such a conversation in your house or not this past Sunday, but the reality is we have once again passed the threshold into a new year. What might be some good advice to take with us into this uncharted territory? We find, I believe, some valid principles in our Scripture text mentioned above. First,

I. JESUS TELLS US TO REMEMBER LOT'S WIFE (LUKE 17:32)

The story of Lot's wife is perhaps one of those stories we remember from Sunday school days as children.

Lot and his family were living in the area of the Old Testament cities of Sodom and Gomorrah. These were wicked cities, cities beyond redemption, and thus cities with which God would deal in His cleansing power.

The Lord sent angels to warn Lot of the pending judgment and commanded that he and his family "get out of Dodge" (so-to-speak). They were to leave the area.

As they departed, the Lord extended a very interesting command: "*Look not behind thee*" (Genesis 19:17). In other words, when you leave, do not look back!

They had just barely passed the city limit when God sent the fire and brimstone. The cities were overthrown in God's wrath (Genesis 19:24-25).

It was then that Lot's wife decided to look back (Genesis 19:26). At that moment the Scripture states that she turned into a pillar of salt.

A little boy in Sunday school heard this story on one occasion and made an interesting comment. He said, "My mom did that the other day. She was driving us home from school and she looked back to tell my sister to behave; but when she looked back she did not turn into a pillar of salt. She turned into a phone pole." Well, at any rate, Lot's wife did look back with dire consequences.

Now why did she look back? God told her not to look back. Why did she decide to disregard the word of God and look back?

Someone said that she may have looked back because she wanted to go back. She had been comfortable back there. She knew what to expect back there. Her life was well ordered and routine back there. Now God was asking her to leave her comfort zone and go to another place. She did not know what that future would hold. Her attachment to the past outweighed her confidence in the future.

If this is the case, by looking back she was demonstrating a lack of faith. She seemed to doubt God's ability to give her something better than she already had. Apparently, she thought that nothing that lay ahead could possibly be as good as what she was leaving behind.

She actually missed a purpose of the past. The past is to be learned from, not lived in. We go back to the past to claim the embers from glowing spiritual experiences, but not the ashes of wrong decisions and sin. As we learn what we need to learn and bring with us the best that we have experienced, then we look ahead and remember that faith is always pointed toward the future.

So in this New Year let us bring what we have learned from the past and the spiritual victories of the past but let us focus on the future with faith. The God of the past is the God of the now and the God of the now is the God of the future. Jesus tells us to remember Lot's wife (Luke 17:32).

The second item in our text is

II. THE APOSTLE PAUL TELLS US TO PRESS FORWARD (PHILIPPIANS 3:13-14)

Paul was a visionary. Paul was a futurist. Paul believed that the sparkling promises of God shined brighter the further you advanced in your journey of faith. Paul was not one to rhapsodize the good old days to the neglect of forward movement in his spiritual journey.

Listen to Paul, *This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus* (Philippians 3:13-14).

No Lot's wife here. No looking back to the days of yore. No detours on the path of duty and faithfulness. Paul understood that it was out there in the future where God had planned magnificent rendezvous for blessings and fulfillment. Paul pressed forward to meet those rendezvous. Paul looked to the future and saw *the prize of the high calling of God in Christ Jesus* (Philippians 3:14).

Is this not our challenge? Let us not stop! Let us not quit! Let us not turn back! Let us not venture to the right or the left! Let us go right down the line and fulfill the calling God has given us in His Son.

Some time ago at a meeting of the Fellowship of Christian Athletes, Bobby Richardson, former New York Yankee second baseman, offered a prayer that is a classic in faith and faithfulness in the face of the future: “Dear God, Your will, nothing more, nothing less, nothing else. Amen.” Let this be our prayer as we press on.

A 16-year-old named William left home to seek his fortune. His earthly possessions were tied in a bundle carried in his hand. One day he met an elderly canal-boat captain who listened to his story that his family was too poor to keep him, and the only skill he had was making candles and soap.

The old captain knelt and prayed for the boy’s future and afterward gave him some advice. “William, someone will be the leading soap-maker in New York. It could be you. Be a good man, give your heart to Christ, pay the Lord all that belongs to Him, make an honest soap, give a full pound, and I’m certain you’ll be a prosperous and rich man.”

The 16-year-old who listened to godly counsel was William Colgate, who not only prospered beyond his wildest dreams but was able to give millions of dollars to the Lord’s cause.

We step into this New Year. As we do so we will remember Lot’s wife and we will follow Paul’s example. We will press on to the prize of the high calling of God. We understand that faith is always pointed toward the future.

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief’s Article

Christian Commitment in the Confederacy

Ray L. Parker

I will say to the north, Give up; and to the south, Keep not back (Isaiah 43:6)

Southern Churches Rally to Independence

There were serious conflicts between Northern churches and Southern churches years before the beginning of the War against Southern Independence. Northern churches grew more liberal and social in theology while Southern churches remained more theologically conservative and evangelistic. Thus religious division between these two regions was evident even before the first shots were fired in the 1860s American conflict.

In 1845 the Methodist Episcopal Church, South was established and the Southern Baptist Convention began. In 1857 Southern Presbyterians formed the United Synod of the South. One-by-one Southern denominations began to separate themselves from their Northern counterparts.

When the "shooting war" began, Southern denominations moved even further in their expressed commitment to liberty, freedom, and self-determination for the South. In 1861, Southern Presbyterians formed the Presbyterian Church, CSA. In that same year the Southern Baptist Convention endorsed the formation of the Confederate States of America. The Convention stated:

"Since the United States government insists 'upon letting loose hordes of armed soldiers to pillage and desolate the entire South,' and since northern churches and pastors ... are 'breathing out slaughter and clamoring for sanguinary hostilities,' therefore be it resolved that the formation of the Confederate States of America be approved; that the Divine direction be invoked upon those who rule over them and that the Confederate States ... may prosper" (Sweet, pp. 453-454).

A Louisiana minister wrote to the *New York Observer*, "In the name of God, I conjure you, *let us alone*. I speak the spontaneous sentiment of every Southern heart -- man, woman, and child. *We will never submit*" (Moore, p. 13).

Southern Ministers Stand for Liberty

Clergy across the Confederacy enthusiastically embraced Southern defense. Inspirational sermons were presented from pulpits. Prayers of dedication were offered for Southern soldiers as they prepared to defend their families and homes against invading forces. Chaplains from all Southern denominations joined the ranks of Confederate armed forces. Many Southern clergy became officers in the Confederate Army.

Dr. Benjamin Palmer, pastor of the First Presbyterian Church of New Orleans, gave this charge to departing troops:

"It only remains, soldiers, to invoke the blessing of Almighty God upon your honored flag. It waves in brave hands over the gallant defenders of a holy cause. It will be found in the thickest of the fight, and the principles which it represents you will defend to 'the last of your breath and of your blood.' May victory perch upon its staff in the hour of battle, -- and peace -- an honorable peace -- be wrapped within its folds when you shall return. It is little to say to you that you will be remembered. And should the frequent fate of the soldier befall you in a soldier's death, you shall find your graves in thousands of hearts and the pen of history shall write the story of your martyrdom. Soldiers, farewell! and may the Lord of Hosts be around about you as a wall of fire, and shield your head in the day of battle" (Johnson, p. 239).

Southern Leaders Embrace Faith

Historical accounts reveal the deep faith of many Confederate leaders -- a faith that sustained them in the darkest hours of the defensive struggle for Southern independence. Consider, for example, the words of President Jefferson Davis on April 29, 1861:

"We feel that our cause is just and holy; we protest solemnly in the face of mankind that we desire peace at any sacrifice save that of honor and independence; we ask no conquest, no aggrandizement, no concession of any kind from the States with which we were lately confederated; all we ask is to be let alone; that those who never held power over us shall not now attempt our subjugation by arms. This we must resist to the direst extremity. The moment that this pretension is abandoned the sword will drop from our grasp, and we shall be ready to enter into treaties of amity and commerce that cannot but be mutually beneficial. So long as this pretension is maintained, with a firm reliance on that Power which covers with its protection the just cause, we will continue to struggle for our inherent right to freedom, independence, and self-government" (Jones, p. 43).

As Northern aggression intensified President Davis called the Confederate States to prayer. Davis wrote:

"It is meet and right, therefore, that we should repair to the only Giver of victory and, humbling ourselves before Him, should pray that He may strengthen our confidence in His mighty power and righteous judgments. Then may we surely trust in Him that He will perform His promise and encompass us as with a shield" (Jones, p. 44).

General Robert E. Lee is also historically known as a man of abiding faith and trust in God. For example, in August of 1863 General Lee instructed his soldiers thusly in General Order # 83:

"The President of the Confederate States has, in the name of the people, appointed the 21st day of August as a day of fasting, humiliation and prayer. A strict observance of the day is enjoined upon the officers and soldiers of this army. All military duties, except such as are absolutely necessary, will be suspended. The commanding officers of brigades and regiments are requested to cause divine service, suitable to the occasion, to be performed in their respective commands. Soldiers! we have sinned against Almighty God. We have forgotten His signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes; that 'our times are in His hands;' and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and strength. Let us humble ourselves before Him. Let us confess our many sins, and beseech Him to give us a higher courage, a purer patriotism and more determined will; that He will convert the hearts of our enemies; that he will hasten the time when war, with its sorrows and sufferings, shall cease, and that He will give us a name and place among the nations of the earth" (Jones, p. 56).

Faith Sustains Southern Courage

Charles Pitts perhaps summarizes this period of Southern history when he wrote:

"In this conviction of a righteous cause stands the key to understanding the potent force which inspired the vastly outnumbered, outgunned, and out provisioned, but never outfought soldiers of the South to wage with confidence a hopeless war through four long and bitter years.

"Perhaps here, in the only period in history when American men have fought to utter defeat, we can see the tremendous potential power inherent in our nation's spiritual forces" (Pitt, p. 25).

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Chaplain Littleberry James Haley

(1832-1917)

Ewell's Artillery, ANV

By Dr. H. Rondel Rumburg

Part I

His Origination

William Argyle and Elizabeth Allen Haley were blessed by the Lord with a man-child on December 6, 1832. They named him Littleberry James Haley. His birth took place in what would become the capital of the Confederate States of America, Richmond, Virginia. Not long after his birth he was moved with his family to Green County and then Barron County, Kentucky. Mankind cannot always discern the providence of God[†] and that was likely true of the Haley and Allen families when the parents of Littleberry

[†] God's providence is His plan that extends to every detail in life. Only the Lord God knows what is going to happen because He has ordained it in advance. We do not know how, but we know that all things work together for good because God said so (Rom. 8:28). We must trust Him.

James Haley died before his fifth birthday. The little lad was brought back to Virginia. He was not blessed to have either parent as most children are. However, he was adopted by his mother's brother, Rev. Littleberry W. Allen (1803-1871), who was a well-known Baptist preacher in Caroline County, Virginia who also became a chaplain to the 24th Virginia Calvary of the Army of Northern Virginia.[§] Allen had lost his father September 3, 1832 and he confessed "I found his loss irreparable." This struggle must have prepared him a few years later to take pity upon his orphaned nephew.

His Education

Haley was educated in his early years in the home of his minister-uncle and adoptive father, Pastor Littleberry W. Allen. Then he attended the neighborhood schools. Pastor Allen was one of the founders of Richmond College and was a board member. Most likely Richmond College was the natural choice for Littleberry James Haley. Here he distinguished himself as a good scholar as well as a man with great oratorical skills. Then he attended the University of Virginia.

In Charlottesville he lived at the Daniel House which was known as a sort of Baptist Headquarters for the University. Many of the men who stayed there became Baptist ministers, university professors, presidents of colleges and Confederate Chaplains.* Mrs. Daniel's home attracted many young Baptist men and many of these had attended or graduated from Richmond College. Littleberry James Haley went by his initials and was known as L. J. Haley; some of the other men were J. William Jones, John C. Hiden, John L. Johnson, Herbert H. Harris, Jerry M. Harris, Joseph N. Cullingsworth, Edward Bowie, Richard S. Booten, F. Pendleton Jones, James B. Taylor, Jr., Thomas Hume Jr. and some others. There were physical brothers there, such as: Herbert and Jerry Harris, and J. William and F. Pendleton Jones. Many strong bonds of friendship were formed among these men. As Haley's roommate would later relate,

It was a lifetime of pleasure and blessing to me to be associated with such men, to see them in their rooms, at meals, at lectures, at Sunday school and church, and to have before me the example of their steady, upright lives. Ever afterwards we were a band of brothers; the few of us who yet survive are still so.¹

We have just heard from L. J. Haley's roommate at Mrs. Daniel's boarding-house. He was from Spotsylvania County, Virginia. John Lipscomb Johnson would become chaplain of the 17th Virginia Infantry and a Hospital Chaplain in Lynchburg.

His Part in the Founding of the YMCA at UVA

[§] For information on Chaplain Littleberry W. Allen see *Cameos of Confederate Chaplains*, by H. Rondel Rumburg, 54 ff.

* The other Confederate chaplains besides Haley were Henry H. Harris, James C. Hiden, Thomas Hume, Jr., John L. Johnson, J. Wm. Jones, and James B. Taylor, Jr.

¹ John Lipscomb Johnson, *Autobiographical Notes*, 109

The men from Mrs. Daniel's rooming house became an integral part of the establishment of the YMCA. They helped organize the first college YMCA in the world. This YMCA was organized and then adopted a constitution on October 12, 1858. H. H. Harris was one of the organizers.² John L. Johnson was also an organizer. Jones³ Officers were elected and Thomas Hume Jr. was its first secretary and second president;⁴ also, J. Wm. Jones became the treasurer.⁵ James B. Taylor Jr. became one of the "managers."⁶

The purpose of the Young Men's Christian Association at this time in its history was centered in the Christian faith; the organization aimed at sending out the gospel. Consider some of the activities of the organization in Charlottesville.

This Association organized a prayer-meeting in every boarding house and in every section of the University, established Bible classes, kept up a well-attended prayer-meetings Sunday afternoon, sent out teachers and workers to Sunday schools and religious services in destitute sections within eight or ten miles of the University, and, under the superintendence of Dr. John B. Minor, maintained a negro Sunday school. In this work Mr. Jones took deep interest. From Sunday to Sunday, although he did not love to walk, he tramped five miles to teach in a Sunday school among the mountains. During a protracted meeting held in the University, under the auspices of the Y.M.C.A., there were in his dormitory eight students; the four who were professors of religion made special effort and prayer for the other four, and before the meeting closed all eight were followers of Jesus.⁷

Mrs. Daniel's rooming house was called a dormitory in this article. The interesting point is that of the eight students mentioned four already professed faith in Christ and they were concerned for four others. The four they were concerned about, prayed for and were a testimony to, by God's grace came to Christ during the "protracted meeting held in the University." Thus the University of Virginia was a place that welcomed the saving gospel of the Lord Jesus Christ. Oh, how far they have strayed since to become a haven for every foul spirit!

Thomas Hume, Jr., one of these young men, attested to the Christian fellowship developed during their college days at the University,

He (J. Wm. Jones) was the brother of my soul when we were fellow-students, with [L. J.] Haley near us at the first and following after him H. H. Harris and John L.

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

³ Johnson, *Autobiographical Notes*, 109

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

⁵ Taylor, Fifth Series, 219

⁶ Taylor, Fifth Series, 301

⁷ George Braxton Taylor, *Virginia Baptist Ministers*, Fifth Series, 219, see also *History of Virginia*, Volume 4, 308

Johnson, and [John C.] Hiden and Faulkner.... We worked in concert for the creation of the earliest College Young Men's Christian Association. ⁸

Here Hume attested to the fact that the men from the Daniel house were instrumental in "the creation of the earliest College Young Men's Christian Association."

His Courtship and Marriage

Perhaps it would be good to record his meeting and eventual marriage to the first cousin of his roommate, John L. Johnson. Miss Mary Rosanna Long of Spotsylvania County, Virginia, became the lady who won his heart. She grew up in the same area as his esteemed roommate and as noted already, she was blood kin to Johnson.

The young couple was wed on August 11, 1858, and this union lasted almost sixty years and was blessed with six children who survived their father. Johnson humorously wrote of his part in their wedding.

Haley had during the summer married my first cousin, and I had driven that unique horse of mine twenty miles to stand by him in the fateful hour when he devoted himself to lifelong loving servitude by changing the name of Miss Mary Long to Mrs. Littleberry J. Haley.⁹

The children who survived their father were: Mrs. George H. Cooke, William A. Haley, Judge Littleberry J. Haley, J. Long Haley, John C. Haley and Dr. Peter A. Haley.



Warriors for Truth

Mark W. Evans

Past Chaplain-in-Chief

Walter E. Williams, professor at George Mason University and noted columnist, wrote in his "Forward" to Thomas J. Dilorenzo's book, *The Real Lincoln*: "In 1831, long before the War between the States, South Carolina Senator John C. Calhoun said, 'Stripped of all its covering, the naked question is, whether ours is a federal or consolidated government; a constitutional or absolute one; a government resting solidly on the basis of the sovereignty of the States or on the unrestrained will of a majority; a form of government, as in all other unlimited ones, in which injustice, violence, and force must ultimately prevail.' The War Between the States answered that question and produced the foundation for the kind of government we have today: consolidated and absolute, based on the unrestrained will of the majority, with force, threats, and intimidation being the order of the day" [p. ix].

⁸ *The Religious Herald*, March 25, 1909, 14

⁹ Johnson, 120.

The Confederacy faced an enemy bent upon invading their land and forcing sovereign States back into the Union at the point of a bayonet. Warriors arose to defend their families, properties, State and fledgling country. President Jefferson Davis stated on April 29th, 1861: "We feel our cause is just and holy; we protest solemnly in the face of mankind that we desire peace at any sacrifice save that of honor and independence; we ask no conquest, no aggrandizement, no concession of any kind from the States with which we were lately confederated; all we ask is to be let alone; that those who never held power over us shall not now attempt our subjugation by arms" [J. William Jones, *Christ in the Camp*, p. 43].

A Confederate veteran explained his convictions concerning the struggle: "I was a soldier in Virginia in the campaigns of Lee and Jackson, and I declare I never met a Southern soldier who had drawn his sword to perpetuate slavery.... What he had chiefly at heart was the preservation of the supreme and sacred right of self-government.... It was a very small minority of the men who fought in the Southern armies who were financially interested in the institution of slavery" [quotation from James and Walter Kennedy's book, *The South Was Right*, p. 35].

Another representative example is from a soldier's private letter: "The hard fighting will come off here and our boys will have a fine opportunity of showing the enemy with what determination we intend to fight for liberty, and independence.... History will record this as being the greatest struggle for liberty that was ever made...." [*Ibid.*].

Thomas Jefferson Koger, a minister of the Methodist Episcopal Church, South, joined the Confederate army as a private. He later became a chaplain and then served as a captain. This God-fearing man said, "I could not be a soldier unless conscience approved. It is only when my own land is invaded, my wife and children endangered, that I dare bear arms; and then, when interests so vital, so personal, are at stake, it is only by effort I could remain at home" [W. W. Bennett, *The Great Revival in the Southern Armies*, p. 225]. Rev. Koger sealed his testimony with his own blood on the field of battle.

Those who can see through the subterfuge and misinformation propagated by the victors can perceive the ongoing consequences of the North's success. Walter E. Williams explained: "The true costs of the War between the States were not the 620,000 battlefield-related deaths....The true costs were a change in the character of our government into one feared by the likes of Jefferson, Madison, Monroe, Jackson, and Calhoun -- one where states lost most of their sovereignty to the central government" [pp. x and xi].

Robert L. Dabney, theologian and soldier, gave prophetic advice and encouragement that strengthens our hands for today's battles. He said to the young men of the South at a Commencement service held at Hampden Sidney College, Virginia, June 15, 1882: "Our age presents the strange instance of a numerous party who think they can circumvent the resistless forces of truth by systematically misnaming facts and fallacies, who are deliberately building a whole system of empire on the substitution of light for

darkness and darkness for light, of good for evil and evil for good, calling that master in our government which was servant, that patriotism which was treason, and that treason which was true, law-preserving patriotism, and that aggression which was righteous defense. If you wish to be buried deeper than thrice buried Troy beneath the final mountains of both defeat and shame, go with these architects of detraction. They are but arraying themselves against that unchangeable God who has said: "The lying tongue is but for a moment, but the lip of truth shall be established forever" [Dabney, *Discussions*, vol. IV, p. 22].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Henry Holcombe Tucker (1819-1889) was one of the most noted Baptist theologians the state of Georgia ever produced. After two years of the practice of law, in 1848, he abandoned it for the Christian ministry. He travelled to Mercer University where he received private instruction from its President, Dr. John L. Dagg. Tucker would only pastor briefly, being forced due to health reasons to leave the pastorate. He would continue to preach and was widely hailed as a gifted preacher of the Gospel.

Tucker served as President of Mercer University from 1866 to 1871, guiding the institution through the difficult days of Reconstruction. He would also serve as Chancellor of the University of Georgia from 1874 until his resignation in 1878. He would pass away in Athens, Georgia, on September 9, 1889.

The following is an appropriate sermon for us to reflect on as we enter a new year.

NEW YEAR'S SERMON.

“Redeeming the time.”— Ephesians 5:16, and Colossians 4:5.

THIS expression occurs twice in the New Testament; once in Paul's Epistle to the Ephesians, and once in his Epistle to the Colossians. In both instances the meaning appears to be the same. In both instances reference is made, in the context, to wisdom; that is, as I suppose, to be true wisdom which leads a man to walk in the true way, and to walk in it “circumspectly,” and “understanding what the will of the Lord is.” The translation of the text, regarding it as merely verbal, appears to be correct; yet these words fail to convey to our minds the thought expressed by the original. Instead of the word redeem, let us substitute the words buying up; and instead of the word time, let us substitute the word, opportunity. We then have the expression, “Buying up the opportunity,” as the real text which we are to consider; and this rendering of the thought—“Buying up the opportunity”—has been settled on as correct by the best modern scholarship; and in the Revised Version these words are placed in the margin,

as explanatory of the meaning of the words, “Redeeming the time.” But what is meant by “Buying up the opportunity?” It seems to be implied that many opportunities have been lost, and if lost, lost forever and not to be regained. In view of this, future opportunities are to be bought up, that is eagerly sought for, and obtained, as it were, at any price. Not that future diligence can atone for past delinquency, but that our obligations to diligence are increased by such delinquency.

At the beginning of a New Year, it is well to look over the past, and take an account of our losses, in order that in the future we may make them up if possible; and if not, that we may at least meet increased obligations with increased zeal. In the year that has past, each one of us has lost many precious opportunities; no two of us perhaps are exactly alike in the number and kind of opportunities lost; some have lost in one way, and some in another; some more, and some less; but I doubt not that all have been heavy losers, and that all are therefore under weighty obligations to renewed effort in the divine life.

Some have lost the great opportunity. They might long ago have come to enjoy peace with God, and they have not done it. This loss includes all other losses; for what is anything worth to anybody, so long as his heart is in a state of alienation from God? Money is one of our most common measures of value, but how much money would it take to compensate a man for loss of peace with God? Our loves and our friendships are very precious to us, but what good will all these do us in the great day of accounts, when God will either separate us from our friends and loved ones, or will send us and them all together to a world of woe? Our sensuous enjoyments are valuable to us, for God gave them to us as sources of pleasure, but of what avail will these be, when sickness or old age deprive them of their zest, or when death shall put an end to them forever? What is anything worth, what is everything worth, to a man who is alienated from God? Those who have lost the opportunity to secure peace with him have lost all. Those who have not the true riches have no riches. The depth of their poverty is immeasurable. No language can describe the forlornness and desolateness and utter and infinite ruin of their condition. Many such are within the sound of my voice. They appear to be prosperous and happy, but they know that their hearts are estranged from God; and so long as this condition continues, they are standing as it were on a projecting ledge—projecting over eternity, and from under which the sands of time are shifting away, and the coming of the fall, and of the crash is matter of certainty. They have had opportunity to stand upon a rock, upon the Rock of Ages—a rock whose foundations are laid in the eternal purposes of God’s mercy, and which will stand forever. They have had a thousand opportunities, indeed they have had one every moment; but up to this time, they have missed them all. Let the saints look upon them with intensest solicitude and with profoundest commiseration.

This leads me to address another class of persons—those called to be saints, but who have not responded faithfully to their calling; and these are they whom chiefly the apostle addresses in the text, and that too with reference to their conduct "toward them

that are without." You see unconverted sinners all around you. Some of them are in your families; some of them you press to your bosoms. How many opportunities have you lost of doing them good? How many times have there been when a word of warning, or of caution, or of gentle admonition, or of kindly instruction, or of affectionate entreaty, might have been given with effect, and when you have failed to seize the opportunity? It may be that during, the whole year, or perhaps during your whole life, you have never made one solitary effort for the salvation of a soul. No one can say he has had no opportunity for such things; for everyone has had opportunities without number. Many of these you have lost; possibly all of them. Others may suffer by your negligence, and certainly you suffer by it. Who knows but that if you had used your opportunities, there might be many a gem in your crown of rejoicing which will never glitter there? And even if all your efforts had been failures, your reward would still have been exceeding great. Effort—effort in doing good, is never a failure. The effort itself is success. How grand a stimulus to pious effort, that whether we succeed or fail, we nevertheless succeed! How brilliant the success, how magnificent the reward of that woman, of whom our Lord said: "She hath done what she could!" Have you done what you could? Have you done half of it? Have you done any appreciable part of it? If not, what frightful losses you have met with! If you had lost a thousand dollars at the end of every month in the year, you would consider yourself exceedingly unfortunate. But the loss of any number of thousands would not be worthy to be compared to the loss of one opportunity to save a soul, or to try to do it.

Descending now to matters of less, but still of great, importance, how much have you done, or, rather, how much have you failed to do, for the benefit of your fellow-men with regard to the interests of this present life? If these interests are not so great as those of eternity, it is nevertheless a crying sin to neglect them. If they are worthy of God's attention, they are worthy of ours. How many hungry have you failed to feed, that you might have fed? How many naked have you not clothed, that you might have clothed? How many have shivered with cold, whom you might have warmed, and every one of whose shudders has sent to high heaven the tale of your heartless indifference? How many a wail of suffering childhood has pierced the ear of the Lord of Sabaoth with the recital of your disregard of humane obligation? You know of no such cases? How does it happen that you do not know, when such things are so easy to discover? It can only be because you have closed your eyes. In this case, it can hardly be said that you have lost the opportunity; you have thrown it away. Remember this saying of the word of God: "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28:27. Count up your losses, and see how you have impoverished yourself.

Descending again to still smaller things, how many times, when you might have thrown a ray of sunshine on somebody's path, have you failed to do it? In the daily intercourse of life, how many of its little courtesies and little kindnesses have you omitted? How many smiles have you failed to scatter around you? How often have you

failed, in the petty annoyances of life, to fend off their irritations, and to give a pleasant turn to them, by a bright and cheery word? How often have you failed, when those about you were perplexed with matters great or small, to lighten their burden by bearing part of it, and to strengthen them for the remainder by encouragement and sympathy? Think you that these things are too small to be mentioned in a sermon, and on a solemn occasion like this? They are not too small to be entered up on God's book. To give the cup of cold water is a very small thing; not to give it is a very great thing. The characteristic bearing of one's daily life is his life. If all the extraordinary occasions of one's life were put in one scale, and all the ordinary occasions in the other, the latter would far outweigh the former. Two men may be equally correct in all the leading affairs of life, and yet one may illuminate and enliven, with a becoming cheerfulness, every circle he enters, while the other casts a gloom wherever he goes. One makes everything sweet; the other makes everything sour. This general make-up of one's life counts in this world, and will count in the world to come. Whatever tells here will tell there. Has your daily walk been a daily blessing to everybody who has come within the sphere of your influence? If it were all to go over again, could you not make for yourself a far brighter record? If so, then see what innumerable opportunities you have lost! Taken all together, the loss is a great one. Different deportment your part might have altered the whole course of somebody's life. It may be that husband, or wife, or brother, or son, or friend, might have been wholly a different person, under different influence from you. The destiny of some for another world may have taken an unhappy direction, not from any prominent event in your life, but simply from the influence distilled imperceptibly from your habitual bearing; and that, too, although on the more conspicuous matters of duty you have been comparatively blameless. There is no measuring the amount of loss you may have sustained, by forgetting that people are often more affected by what you are, than by what you do. The little things of life, too insignificant to be named, are the things which show what you are. These are the straws that show the general drift of your character.

Put all these things together; our failures in the little amenities of social and family life; our failures in duty towards the widow and the orphan, and the sick, and the poor, and helpless, and homeless, and friendless; and our failures in duty to the souls of dying men, dying unprepared to meet their God, some of them our own flesh and blood; and our failures in duty to the whole human race, every member of which is a brother, and to the whole world of which we are a part,—how vast our loss of opportunities, every one of which might have been turned to account!

There is another class of neglected opportunities, really included in principle with some that have been named, and also included in like manner with some yet to be named, but which are worthy of more specific mention. How many times, and in how many ways, have you neglected your duty to the church of which you are a member? Do you attend its stated meetings for worship? Yes, perhaps on Sunday, when it is fashionable, but not on Wednesday night, when it is unfashionable. How many

opportunities of united prayer with the people of God have you lost? Some of you, I think the great majority of you, have lost as many during the year, and perhaps during several years, as there are weeks in the year. Since I have occupied my present position, I think that not one member of this church in twenty has been found on Wednesday night in the place where he ought to be. How much has been your loss in respect to duty to the church? No one can tell. The number of dollars for which a defaulter in bank is responsible can be counted; but the moral turpitude of a defaulter either of that kind or of your kind, can neither be counted nor measured. It is not for me to say how much guilt is incurred by default in religious duty to the church; nor is it for you to say how little. God is our judge. But the lost opportunities are for you to consider. Look back over the year; count the lost days, week by week; add them up, and try to form some conception of the responsibility incurred.

But in counting up our losses at the end of the year, we shall fall far short of the facts, if we forget to name the opportunities which we have lost to benefit our own souls. Steady effort for one whole year, to improve one's own religious character, would lead to palpable results. A year's culture would lead to great spiritual development. It is impossible that one should keep trying, for a whole year, to improve and increase his own graces, without making some advance; not so much, perhaps, as he would like, but enough for him to realize it himself; and, at any rate, enough to be visible to others. Have you made this advance? Do those who know you see that you are a better man than you were a year ago? If not, if indeed you have lost a whole year's growth in grace, who can tell the magnitude of that loss? It may be that you have declined, and that you are a worse man than you were a year ago. If so, it would seem that despair is not far off.

But notwithstanding our enormous losses, let us not yet give way to despair; it may be that the mercy of God has provided some help for us.

Is there any way to get back the opportunities lost? None whatever. The record of the past is made up, and the book is closed and sealed, and no man can open it. God will open it at the last day, and then that record we shall face. But opportunities once lost are lost forever. There is no setting back of the sun on the dial, no rolling back of the years, so that we can begin where we were long ago, and traverse the path again.

Yet the apostle, speaking by the Spirit, exhorts us to redeem the time, that is, as I understand him, to buy up future opportunities; and what he means, I suppose, is simply to encourage renewed consecration. Not that the past can be recovered, but that its failures should stimulate us to double diligence in the future. Of course every moment of our lives we are under supreme obligations to God; and we have no power to fill up the measure of that moment, and no surplus power which will run over the measure of the present moment, and run back and fill up the empty moments of the past. Yet if this could be done, it ought to be done. The willing mind is what is called for; the earnest heart is demanded. Profound regret should possess our souls in view of our past defalcations. No such regret can be genuine without increase of diligence, and vast increase. The man who says he is sorry, but who continues as indifferent and negligent

as before, is not sorry; and to look at all these lost opportunities without sorrow is to double the loss; and to continue neglectful is to increase the loss thus doubled. But he who, struck through with shame and grief in view of past shortcomings, throws his soul with enthusiasm into the duties of the present and the future, shows, at least, that he would buy back what he has lost if he could. On this frame of mind the blessing of God may be expected; while that opposite frame, which says, "The past is gone and I cannot help it," indicates a disposition, rather let me say, a determination, to repeat in the future the history of the past, to increase guilt, and to intensify it; and the leadings of this way are to everlasting destruction.

At the beginning of a New Year, Time takes a new departure, and so should we. The occurrence of such an epoch should arouse our attention and cause us to stop for awhile, and consider where we are, and what we are, and what we are coming to. Thoughtless, heedless, reckless, must he be who does not pause between the years to look back on the course over which he has come, and forward to that over which he must pass. To the young, the years before them may seem to be many, but they may be very few, they must be few even at best. Some of this assembly in all probability have entered on their last year, and will never see the dawn of another New Year's Day. Certainly, the entrance on the last year will come at some time, if it has not come already. Our thoughts have been turned this morning to the past, and in our own history we have certainly seen much to regret. We can recover nothing; but the future is in our own hands, and it will be what we make it. Shall we add another year of neglect to the years of neglect already gone? Surely no man can deliberately decide to do so wicked a thing as this. Perhaps almost everyone who hears me will incline to make a resolve to do better—beginning at some time in the future, perhaps tomorrow. All such resolutions are worthless; they are nothing but the snares of Satan, nothing but the temptations of the devil. They are spiritual opiates, the effect of which is to deaden the sensibilities and lull the conscience to sleep, while at the same time they enhance guilt, and, under cover of piety, are insults to the Majesty on high. Let us take one of them up and analyze it. It is virtually an address of the heart to God. Its language is this: "O God, I know that I have sinned; I know that I ought to abandon my evil ways; but I love sin; I love it too well to give it up now. I know that it is hateful to thee; but it is sweet to me. I dare not continue in it always, for I am afraid of the consequences; but I will trespass on thy forbearance, and risk thy vengeance one more day, and tomorrow I will try to lead a new life." This is a literal translation of every resolution made to take effect in the future. It is little short of blasphemy; and yet, strange to say, its effect is to quiet a man's fears, and to make him satisfied with himself. I beseech you therefore, my friends, make no resolutions looking to the future, unless they are to begin to take effect now.

Especially do I address this appeal to those who are not at peace with God, and who have been hardening their hearts by procrastination and in other ways during the whole year just past, and indeed through all the previous years. "Today, if ye will hear his voice, harden not your hearts." If you begin the year with hardening, you will be likely to

close it with hardening; and a whole year's hardening, in addition to what you have already done, may make your case forever hopeless. Certain it is that on next New Year's Day, if you live to see it, you will be in far worse condition than you are this day. Every year that passes by, your guilt will accumulate more and more, and your prospect of release from it will be less and less; a perpetual crescendo on the one hand and a perpetual diminuendo on the other, and thus you and eternal life will be forever farther and farther apart. I pray you therefore that this day you turn your faces Zion-ward, and never look back. Cross not the threshold of this house without saying in your heart, "I am Christ's and he is mine, my Saviour and my Lawgiver, on whose blood I rely, and whose will shall be the law of my life."

To those called to be saints, but who are unworthy of their calling, as every one of you is, I have to say this: Brethren, I beseech you, form no resolutions; have nothing to do with them ; they are the delusions of the devil, unless they are to begin to take effect this very day. Do not, I pray you, do not insult your Maker by saying such a word as tomorrow to him. Go straight home, and as soon as you get there, do something which will inaugurate a new life. Take the word of God in your hand, and go to your closet; and there on your knees confess, and thank God that you are alive, which you do not deserve to be; and cry mightily for help to walk in the right way for the future. When you leave your closet, let the unction of the place abide with your spirit through the rest of the day; and when tomorrow comes, if it ever should with you, begin at once to do something for the salvation of sinners. If you can do nothing else for them, pray for them; pray for them by name; and I think you will not be long doing this, before you can find something else to do for them. Begin at once to do something for the relief of the needy. Just remember that the Christian religion, with its practical benevolence left out, is no religion. Surely you can spend a part of your life in doing what Christ was doing during the whole of his. He went about doing good. Imitate his example, and when you are doing this, you may be sure that you are doing right. If you know of no objects of charity, hand your bounty to me, and I will engage to see that it is properly dispensed. Put no confidence, I beg you, in your prayers; do not deceive yourself with the thought that any prayer you ever made, or ever will make, can reach the ear of God, unless it is accompanied with the spirit of almsgiving; and remember that what claims to be the spirit of almsgiving, which does not manifest itself in actual giving, on proper occasion, is a lying spirit.

Begin anew to apply the principles of the gospel to the smaller things, to the smallest things of life. Let the spirit of Jesus so imbue you that it will shine forth through your whole life. Let meekness, patience, forbearance, gentleness, kindness, sympathy, courtesy, and captivating cheeriness, so mark your conduct that wherever you go there will be gladness. Embody the gospel in your life, so that as you go, you preach. Let those who live in the house with you see that there is a change in you; and remember that, for the most part, changes which cannot be seen do not exist. Begin a new church life. You need not wait till Wednesday. Begin to-day. Pray for the peace and

prosperity of your church; pray for sound doctrine, and sound discipline, and sound practice; pray for your pastor, and for your brethren, and for the blessing of God on the efforts that are here made for the furtherance of his cause; and on Wednesday night come and lay your heart alongside of mine, and by the hearts of your brethren, and let us unite our prayers all in one. Begin at once, begin as soon as you get home, to cultivate your own graces, by using the means of grace; prayer and diligent search of the Scriptures, and doing the things therein commanded, will make a new man of you; so that if you could now see yourself as you will be even after one year of such self-treatment as this, you would not know yourself.

It is the duty of the whole church and of every member of it to do all this. Suppose all were to do it, what a grand uplifting there would be of the plane on which we all stand! What times of rejoicing we should have! What a happy people we should be! How the rich blessing of Heaven would gush out upon us! We should have no room to receive it, and it would run over, and spread over the whole city; nay, I know not that the continent would hold it, and it might envelop the world. And whether so or not, the event would project itself grandly into eternity.

Some sober thinker may check me here, and say, "Oh, yes, it is true that if all would redeem the time as best they could, the results would be indeed magnificent; but all will not do this; perhaps not one tenth part of them; and the millennial glory you have described we shall never see. What shall I do?" Do just what you would do if it all depended on yourself! "But," he may reply, "when I have done my best, I shall still be an unprofitable servant. I know my weakness; I know that I shall not fill the measure of future duty, much less can I atone by extra merit for the past; the opportunities that I have lost are lost, and I can never buy them back, and I am forever bankrupt before God."

Be of good courage, brother. If we cannot buy the past back to us, there is a power that can buy us away from it, and we can at least buy up the future. If we should do all that I have said we ought to do, it would be only as matter of duty towards God, and towards man, and towards our own souls. If it all were done, we should not depend on it for our hopes of eternal life. A man is justified by faith, good brother, without the deeds of the law. Christ has redeemed us from the curse of the law. It is not on what we do, but on what he did, that we put our reliance. We do not build on human works, for they are but a sandy foundation, and great would be the fall of anything built on it. We build on an Eternal Rock. We live and die, saying, and singing:

My hope is built on nothing less
Than Jesus' blood and righteousness.
On Christ the solid rock I stand;
All other ground is sinking sand.

"Ah!" says one, "that is the doctrine I love to hear; that is the true gospel; trust in Christ and do nothing." Stop, my friend, we have not so learned Christ. Trusting in Christ and doing nothing, is like trusting in Providence, and doing nothing. Trust in Christ, and do what you can. The trust is for your salvation; and nothing but trust has anything to do with it. Doing what you can, is for your duty, and for obedience, and for the glory of God, and for the good of your fellow-men, and for your own growth in grace. The doing is the evidence of your trusting; and where there is no doing there is no trusting, loud assertions to the contrary notwithstanding. Blessed is he, and he only, who combines a life of obedience with a life of trust.

The opportunities of the past are lost, many of them lost and gone forever. We cannot buy them back. But Christ can buy us away from the responsibility of the loss. The thought should inspire us with loving gratitude and incite us to newness of life; and the newness of the year should give force to the holy impulse. Let us then begin the year, redeeming the time, and thanking God that Christ has redeemed us.



Book Review

Tyndale's New Testament: Translated by William Tyndale
A modern-spelling edition of the 1534 translation by David Daniell

Yale University Press

429 pages, hardback or paperback

Reviewed by H. Rondel Rumburg

William Tyndale was born over 520 years ago in Gloucestershire, England, around 1494. Tyndale graduated from Oxford with a B.A. in 1512 and a M.A. in 1515. He was adept in Hebrew, Greek, Latin, Italian, Spanish, French, German and of course his native language English. This brave man of God defied the Pope and said, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost."

Tyndale was compelled to translate the Bible into English from the Hebrew and Greek originals. He sought an audience with Tunstall, the Bishop of London, regarding his desire to translate the Word of God into English but received antagonism. This made him aware that he would not be able to translate the Bible in England. Receiving financial help of a merchant in London he sailed for Hamburg, Germany in 1524. Because of his crime of translating the God's Word into English he never returned home and was betrayed to his enemy. On October 6, 1536, he was executed by strangulation and burning.

Tyndale was the first to translate the New Testament into English from the Greek. His first complete NT in English was printed in 1526. Tunstall bought up all the copies

he could locate when they came into England and burned them at St. Paul's Cross. Tyndale took this money and continued to translate and also produced a revision of his NT. Tyndale translated the Pentateuch and Jonah from the Hebrew but was not to live to finish the OT. He was constantly revising his translation work. His last revision of the NT was in 1535. All English translation work has depended to some degree on the original work of William Tyndale. It has been estimated that 80% of the KJV NT is Tyndale's work.

David Daniell has done the Bible loving reading public a great service when he produced the modern spelling edition of the 1534 Tyndale NT. He has kept the same wording but given the modern spelling as well as using modern English characters. Daniell is a William Tyndale scholar and a Shakespeare scholar. He produced *William Tyndale: A Biography* with 429 pages. He also produced a modern spelling edition of *Tyndale's Old Testament* with 643 pages.

This edition has an excellent introduction and glossary of terms used by Tyndale. The introduction has this reminder, "Many people have heard of Tyndale: very few have read him. Yet no other Englishman-not even Shakespeare-has reached so many." Daniell said that in some ways Tyndale's translation is still the best. He went on, "Perhaps now, having suffered some modern versions concocted by committees of people with no ears, we may approach Tyndale's solitary music with a little humility." One classic remark by Daniell is "If we are being invited in English to God and salvation, give us Tyndale any day." Daniell's drawback is that he subscribes to the modern Greek texts although Tyndale used the Textus Receptus.

Tyndale was a man of conviction. When it was said that the Bible could not be translated into our tongue because it was so rude, he said, "It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin." William Tyndale was a man beyond his time! He was a modern translator. Not only do we have accuracy but rhythm in his translation. Many verses in the KJV are vintage Tyndale.

Consider some of the passages:

"Care not then for the morrow, but let the morrow care for itself; for the day present hath ever enough of his own trouble." Matt. 6:34

"Many will say to me in that day, Master, master, have we not in thy name prophesied? And in thy name have cast out devils? And in thy name have done many miracles? And then will I knowledge unto them, that I never knew them. Depart from me, ye workers of iniquity." Matt. 7:22-23

"Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but my words shall not pass. But of the day and the hour knoweth no man: no not the angels which are in heaven: neither the son himself, save the father only."

Take heed, watch and pray, for ye know not when the time is. As a man which is gone into a strange country, and hath left his house, and given authority to his

servants, and to every man his work, and commanded the porter to watch. Watch therefore, for ye know not when the master of the house will come, whether at even or at midnight, whether at the cock-crowing or in the dawning: lest if he come suddenly, he should find you sleeping. And that I say unto you, I say unto all men, watch.” Mark 13:30-37

“For we know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be like fashioned unto the shape of his son, that he might be the first begotten son among many brethren. Moreover which he appointed before, them he also called. And which he called, them also he justified, which he justified, them he also glorified.” (Rom. 8:28-30)

“Cast all your care to him: for he careth for you.” 1 Pet. 5:7

“For we followed not deceivable fables when we opened unto you the power and coming of our Lord Jesus Christ, but with our eyes we saw his majesty: even then verily when he received of God the father honour and glory, and when there came such a voice to him from excellent glory: This is my dear beloved son, in whom I have delight. This voice we heard when it came from heaven, being with him in the holy mount.” 1 Pet. 1:16-18

Daniell writing of Tyndale’s strengths remarked, “in his power with the English language. He has an extraordinary ability to reach off the page and seize the reader’s interest, both in his own theological writing and in his Biblical translations.”

There is no way of knowing how much we owe this man of God whose life was dedicated to giving us the Bible in our language from the Hebrew and Greek texts. His martyrdom was because of his gift of English Bible.



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

To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier’s good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which

you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

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

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