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



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

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

The Sesquicentennial of Reconstruction

1865 - 1876

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

Quote from a Confederate Chaplain

The following quote is taken from a tract, *In the Hospital*, written by Chaplain G. B. Taylor. “Consider, then, that you are where you are, and as you are, by the will of God. It was no chance bullet which made that fearful wound. That fever which now consumes your blood—that rheumatism which racks your limbs—that cough which wastes your frame, came not by accident.—Nor was the second cause which brought it an accident, but an appointment of God. He had a plan of your life, formed in eternity, and when you hung, a helpless babe, on your mother's breast, he distinctly foresaw and willed all this through which you are now passing. You are then bound, as a creature and subject, to submit cheerfully to the will of your Creator and Sovereign—to lie passive in the hands of Him who has a perfect right to dispose of you as He pleases. Specially strong is this obligation in view of the fact that you are a sinner against this Sovereign, and that your life has been far more happy than you could rightly have expected it to be.... But I rise to a yet higher—a more blessed thought. Not only is God your Sovereign, but He is infinitely wise and gracious in His control. He has done all that He has done for your own highest good. He has done for you just what you would have done for yourself, if you had possessed the knowledge which He possesses. His very judgments are mercies; and this none the less because men often pervert these judgments, as they do all His mercies, to their hurt. Whatever your character may be, the present sufferings are necessary for you; ‘for the Lord doth not afflict willingly the children of men,’—Lam. iii: 33; and if you are a child of God, they are true blessings, ‘for all things work together for good, to them that love God,’—Rom. viii: 28.”

Chaplain George Boardman Taylor

Chaplain of the 25th Virginia Infantry and then Post Chaplain in Staunton, Virginia



Editorial

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

I want to take a moment to remember Past Commander-in-Chief Denne A. Sweeney whom I served under as Chaplain-in-Chief. I was privileged to serve under a man of integrity, courage and steadfastness during one of the darkest eras in the history of the Sons of Confederate Veterans. He was a West Pointer of distinction. I would like to think real progress was made in the SCV and in the Chaplains Corps as well. He never discouraged the work of the Chaplain-in-Chief, but I believed he stood behind my efforts for the Lord and the SCV. I bid his family my deepest regards in this their loss.

To those joining this publication for the first time I bid you welcome. Also, remember you are free to share this e-journal with others.

Transformed

By H. Rondel Rumburg

“Be ye transformed by the renewing of your mind” (Romans 12:2).

We live in a world addicted to mediocrity. This is especially true for what now passes as Christianity. The realistic world of our Confederate ancestors is not like this world. When they talked about Christianity they meant the real thing that produced a transformation from spiritual death to life. They were in accord with the Apostle Paul who said by the inspiration of the Holy Spirit, “And you hath he quickened [made alive], who were dead in trespasses and sin” (Eph. 2:1). Yes, Paul talked about the Ephesian Christians being transformed from death to life. He went on to say that God has “quickened us together with Christ, (by grace ye are saved)” (Eph. 2:5). The kind of Christianity so many foster today is merely talk without a “transformed life.”

What does it mean to be “transformed?” A Biblical definition is, “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (2 Cor. 5:17). Paul’s way of describing this radical change in Romans 12:2 is stated in reference to their minds being renewed, which also means that their conduct will be transformed (*metamorphoō*). The renewal of the mind is the one true preservative against being conformed to the world. Anders Nygren, in his *Commentary on Romans*, writing on the renewal of the mind, said, “The mind and memory, reason and emotion, indeed, everything in the Christian’s life, the inmost and the more outward, from the highest to the lowest, all must be included in this metamorphosis into harmony with the new aeon [age].” This is a *transformed life* which Paul wrote about via inspiration and in the imperative!

A person who has been regenerated or experienced the new birth by the Holy Spirit has had a *transformation*. Webster noted, “In *theology*, a [transformation is a] change of heart in man, by which his disposition and temper are conformed to the divine image.” Thus when a person is truly born again there is a radical change. What a

difference this is to those today who pass themselves off as Christians who have had no transforming change in their lives at all.

Robert Haldane, in his great *Exposition of the Epistle to the Romans* (1835), explained: “Transformed ... denotes the entire change that passes on a man when he becomes a Christian. He is as different from what he was before, as one species of animal is from another. Let not men be so far the dupes of self-deception as to reckon themselves Christians, while they are unchanged in heart and life.... If there be not a radical difference between their present state and that in which they were by nature, they have not title to the character of Christians. This shows that, in general, it is not difficult to discriminate Christians from the world. If the change be as great as the word of God here teaches, what difficulty can there be, in most cases, in judging of the character of those who profess Christianity? It is not the heart we are called to judge. If the person be metamorphosed, as the word originally implies, from a state of nature to a conformity with Christ, it will certainly appear, and the state of the heart will be evident from the life.”

Today we have fake news, fake history, fake Indians, fake food, fake heroism, fake love, and a great deal of fake Christianity. There is a “Christianity” that is falsely so called. A. W. Pink stated, “The God of the popular mind is the creation of a maudlin sentimentality.” Yes, today we have many false gods.

One who has been *transformed* by God’s grace lives a changed life and when the time comes, he dies a peaceful death. There is such a death described in the September/October 2018 issue of the *Confederate Veteran*, where the young soldier, LeRoy Wiley Gresham, was dying. He asked his mother, “I am dying, ain’t I?” His mother described what happened afterward in a letter: “Oh my God, I thank Thee for the strength given me then, but with streaming tears and choking voice I asked him, ‘If you are, my darling, you are willing to trust your Savior?’ and the smile which beamed over his poor wasted features will be with me to my dying day as he said, ‘Oh yes—I know in whom I have believed, I know that my redeemer lives. Call them all, & ask Father to read the 24th Psalm & part [of Romans 8].’ He exhorted Thomas to give himself to Christ, sent messages to many absent friends—attempted to dispose of his treasures, but found that he was too weary to go through & said give something of mine to those he named. ‘I wish you had told me sooner that I was dying,’ he said that I might have done all these things, but for my soul I can trust that to Jesus.”

Now he awaits the final transformation by resurrection at the last day into the eternal glory.

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This issue contains an editorial of your editor. Also, the Chaplain-in-Chief's first message is included. You will also find our Chaplain-in-Chief's final article titled "*Faith in the Fearsome Fight.*" Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part I.* Assistant editor, Mark Evans, has written an article entitled *The Will to Conquer.* This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard of Rev. Randolph H. McKim which is titled *The Tent Pitched Toward Sodom.* Our *Book Review* is by Kenneth Studdard on *Lord's Day Snippets.*

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

The Chaplain-in-Chief's Message

Dear Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. For my message this month I am going to share a message that I presented on November 4, 2005 at the SCV National Chaplain's Conference in Harrisonburg, Virginia. (It will be in 2 parts).

What Shall We Do With Our Inheritance?

The text is from I Kings 21:1, 2, and 3

Part 1

I. The Background of Naboth's Inheritance.

1. His vineyard.

His vineyard was his inheritance that had been passed down to him from his ancestors. God's law concerning their inheritance is given in Numbers 36:7, 8, and 9.

2. King Ahab offers Naboth a great bargain.

In Ahab's approach to Naboth we have a great picture of the working of the devil against the child of God. He offers Naboth a great deal, or it sounds like one. The devil wants us to look at the here and now, but never in the light of eternity.

3. The Reaction of Naboth.

His reaction is immediate and very plain: "The Lord forbid it me that I should give thee the inheritance of my fathers unto thee." He did not need time to think about it for he knew what God's will was in the matter. Instantly Naboth rejects the temptation to disobey the word of the living God. Oh yes! He understood that the king held the power of life and death. He knew very well what Ahab could do, but Naboth did not have a spirit of fear, "but of power, and of love, and of a sound mind" (II Timothy 1:7b). He did not look at the short term consequences of his actions, he looked at the long term. For this faithful child of God was looking for the same city that Abraham was.

As a faithful child of God Naboth did not care that God's law against what Ahab desired was given to Israel about 550 years before. Neither did he think God's word needed to be modernized, nor that it was out of step with the present mores of society. He believed that God's people are to abide by what God has told us, for God's word transcends all cultures and time. He believed that we are to fit God's mold and not the other way around. We are to conform to His word, not try to change it to what we might desire. We must not minimize the outward pressure that the devil, through Ahab, was bringing upon Naboth to get him to disobey God to please the king.

II. This Brings Us To Our Inheritance.

A. Our vineyard is the Southerner's inheritance.

First, let me say that when I say Southerners I am speaking of the descendants of the Confederate Southern Americans, the true Americans in that war against the northern heathen invaders. By way of explanation I use my answer to a New Yorker that was a graduate of the communist occupied University of North Carolina School of Journalism in Chapel Hill, N. C. He had landed a job as the editorial page editor of the local paper. In an op-ed piece he was lamenting that though he had been in North Carolina since he was 17 we would not accept him as a Southerner. In my letter to the editor I explained to him that just because he was presently living in the South did not make him a Southerner. I went on to say that there were people from all over the world that lived in the geographical area called the South. A Southerner I explained was the descendant of

the Confederate Southern Americans, and that a Yankee, such as yourself, living in the South does not make you a Southerner, nor will you ever be one!

B. The Most Important Part of Our Inheritance Is God's Infallible Word and His Great Plan of Redemption in Jesus Christ alone.

1. For some background we need to remember that when this country came into being it was based upon Biblical principles. Not all of the founding Fathers were individually, personally Christians. That is a fact. Nevertheless they founded this country on the foundation that there is a God, who is the Creator, and who gave the unalienable rights they claimed. Most of the people of today have either forgotten, or have outright rejected this heritage. By far the majority of those that have not forgotten this are the descendants of the courageous Confederates who fought the 2nd revolution.

2. Let us always remember that some 80 years after the 1st revolution fought against the British that the sovereign States of the South were invaded by the northern imperialistic socialists/ secular humanist. They were out to defeat these sovereign States that had seceded from the Union based on the very same principles of the founding Fathers. Their despotic invasion of the sovereign States of the South is proof that these northerners had rejected these founding principles for their own socialist/humanistic/godless ones.

Led by the despotic reprobate Lincoln they raped the original Constitution. Why? Because it stood in their way. (The same is true in our day). The truth of God's word stood in their way, too. They had, for the most part, rejected the gospel message of salvation in Jesus Christ alone. Just as the spirit of anti-Christ moved and motivated these legends in their own minds in that day, so it is with northern radicals of our day. Their hatred for the true Southern folks is still vented toward us today by their hateful descendants, and the scalawags that they have conditioned to join them.

With hatred they speak of the Bible Belt, the Christian right, Christian extremists, etc. Why? Because these God rejecter's goal is the total culturalcide of the Southern people and anything representative of them. The war is still being fought, because they do not intend to stop until they have totally eradicated the true Southern culture and all its symbols. They are the American Taliban, and no matter how much they claim to be Christians their fruit cries out that they are liars.

From beginning of the 1800's a steady stream of primarily New England elitists from their churches, universities, educators, writers, and politicians were pouring into Europe to hear and study the socialists, humanistic, and revolutionary ideas of the European radicals. They were enthralled with these radical philosophers and their teachings on politics and religion. The result was, for the most part, true Christianity

that was on a down hill slide gradually died. For these elitists were now rejecting God's word and the plan of salvation that is in Jesus Christ alone. No wonder the Apostle Paul warned us to beware of such as these (Col. 2:8).

C. The Southerners and God's Word.

Right the opposite of the apostates in the northeast the Southern people held on to the conviction that the Bible was indeed the word of God. That it was in the Bible that one finds the way of life, the redemptive plan of God for man. So the Southerners believed what God's word teaches about life, death, sin, judgment, repentance, Heaven and Hell, the resurrection, etc. They believed that redemption was in Jesus Christ alone.

This biblical faith produced a culture that our ancestors were willing to die to preserve. Many of the leaders in the Confederate States, political and military, were Bible believing Christians. All one has to do to know this is simply to read what they wrote and said. They honored God in their daily conversation (lifestyle). This in turn had an effect upon the population as a whole. And that is why even though the war was lost the **principles** for which they fought, suffered and died, still live on in the hearts of the true descendants of Southerners.

In Christ, and
For Their Memory and Cause!

W. Herman White
Chaplain-in-Chief



Chaplain George Boardman Taylor
(1832-1907)

25th Virginia Regiment, Post Chaplain Staunton, VA
By H. Rondel Rumburg
Part I

[Edward Judson, son of Adoniram Judson, the famous pioneer American missionary to Burma, said of the subject of this writing, “There could hardly be a more perfect blending of saint, scholar and gentleman. I used to attend his Sunday services, and the vision of his pale but glowing features and his delicate frame ... will never fade away from my remembrance.”]

Parents and Birth

There was a belated Christmas gift given to the Taylor family on December 27, 1832, when George Boardman Taylor was born in the city of Richmond, Virginia. He was named after the missionary, George Boardman. In his adult years George was fond of saying in the words of the Apostle Paul that he was “a citizen of no mean city,” which demonstrated his fondness for the place of his birth. He was welcomed by loving parents into their modest home.

His father, James Barnett Taylor, was born in the village of Barton-upon-Humber, England. He was brought to this country in 1805 while an infant. It is said that the family was near being extinguished in the great waves of the Atlantic Ocean. The vessel on which the Taylors had embarked for America was overtaken by an English ship seeking to seize men for enlistment, and George’s grandfather would have been carried back to serve, but his wife clung steadfastly to her husband. The king’s men discovered that to take the man they would have to take the woman also, a bargain not considered worthwhile. The story passed down in the family stated that in the hand-to-hand struggle the baby, James B. Taylor, fell into the water, and by the time he was rescued the men seeking to press his father into king’s service were glad to be rid of the now very troublesome Taylor family. Once the Taylor family arrived in America they settled in New York City and then removed to Virginia in 1817. James B. Taylor made a public profession of his faith in Christ by being baptized into the First Baptist Church of New York City. At the age of sixteen he began publically speaking for his Saviour, and in 1824 was licensed to preach the gospel. His ordination took place on May 2, 1826, at Sandy Creek. He eventually became the pastor of Second Baptist Church of Richmond, Virginia. He was elected chaplain of the University of Virginia in 1839. After the chaplaincy he returned to Richmond to pastor. Later he became the first secretary of the Foreign Mission Board. He was a Baptist writer and historian.

His mother was Mary Williams Taylor of New England who had a pious and learned ancestry of ministers and college professors. In the annals of her family was a kinswoman, Eunice. She was carried off by the Indians in childhood and held until she no longer cared to return to her white kin. Mary’s father was Rev. Elisha Scott Williams (1757-1845), who was president of Yale for thirteen years. His father was Rev. Eliphalet Scott Williams (1726-1803), who married Mary Williams, whose father was Rev.

Seaborn Cotton (1633-1686). Rev. Seaborn Cotton's father was Rev. John Cotton (1584-1652). Elisha Scott Williams was chaplain in George Washington's army. He was afterwards pastor of the Baptist Church of Beverly, Massachusetts. Mary Argyle Taylor, George's daughter, wrote, "It is the fashion of our day to satirize the stern theology and simple, unaesthetic lives of that New England theocracy, but they put iron into the blood which our commonwealth could ill spare."

James and Mary Taylor's home had six children. At least two of the sons became Baptist ministers which included the subject of this writing and James B. Taylor, Jr. This was a home where the Bible was read and studied, and numberless hymns were committed to memory.

The Taylor home, much to the delight of George, had book shelves filled with excellently selected books. Since good books abounded in this home, and books were as liberally as possible provided the children, George found himself overjoyed. When George was a little over fifteen he received the *Chambers' Encyclopædia of English Literature* in two large volumes. George's son wrote, "No wonder that George became as familiar with books as a stable boy is with horses." There were also other benefits for the children, such as loving parents and a big yard in which to play. George was described as having yellow curls as well as being a lovable boy.

Education

George received his first education from his parents. He was reading the New Testament at age four. Then he attended the same school with his sisters. The mistress of the school they attended was said to discipline her students by taking a whalebone out of her stays in order to administer correction. If this mode of chastening failed she was very inventive and used her slipper. His daughter would write after his death regarding his early education, "He must have been quite a little fellow when sent to a sanctimonious but very stingy boarding school of the Oliver Twist order." Young George, being a growing boy, sought to satisfy his hunger pains by consuming such things as blackberries. He would not complain of his situation in letters to his parents. He sought to think ahead to remedy his situation. He knew that his father was on his way to hold services at a specific place. He packed clothes he thought he would need in a little bundle and headed to a crossroad a few miles away to meet his father who was headed that way on the train. The lad tossed his bundle over his shoulder and hiked to the place. When the train approached he signaled it to stop. Upon seeing his father he set forth his case to not have to return to that place. His action showed how he calculated ahead to solve his problem.

In 1839, when he was seven, his father became chaplain for that year for the University of Virginia (this was before the institution became anti-Christian), and this brief episode was always remembered with great joy by the family. But an interesting thing occurred as the family travelled to Charlottesville. Young George saw a jail and asked his mother why that house had iron bars across its windows. She began to explain

to him that people who took things that were not theirs were put in that house. He suddenly became exceptionally quiet and then was very serious when he said, "Mama, will they put me in there? The other day when you were not looking I took a lump of sugar out of the sugar dish." This was a great lesson to him. The chaplaincy was for only one year, but it was a time that made a deep impression on George (years afterward he would be chaplain twice at UVA). His father took him to see some of the chemistry experiments at times, and they would hike to various places outside of town, over mountains and fields, picking honeysuckle, ivy, and such.

The family returned to Richmond after that year, and his father became pastor of Grace Street Baptist Church. When George was an aged man, he used to tell with great enthusiasm about swimming and diving with other boys in the picturesque James River and of the jolly, boyish fights and feuds between the "hill cats" and the "river cats." Above Richmond, the falls of the James offered a place for testing one's river skills. Their school teacher would allow the boys to go to the river at recess, but with the agreement that they would be back on time. If they failed to return on time they were to receive a stroke on the hand with a flat ruler for every moment of tardiness. One day George left his pocket knife on the bank and ran back to retrieve it. This resulted in his being a hour late. He stood before the entire school and took his deserved punishment like a man.

The Lord was pleased to use the instruction of his mother and the preaching of his father to bring George to a conviction of his sins and to show him Jesus Christ as his only source of salvation. Thus as a lad he professed Christ as his Saviour and joined the local Baptist church.

The fourteen year old George B. Taylor became a student at Richmond College, a Baptist institution where Dr. Robert Ryland was president. Dr. Ryland had a penchant for seeking to trap the boys with difficult questions. Once he asked George how he pronounced a certain word. But young George did not fall into the trap. He answered the good doctor in a most serious fashion, "Dr. Ryland, I never use that word." While a student there he became great friends with William D. Thomas who also had a philosophical turn of mind. The two would go for long walks in the country and by turn would speak at the top of their voices to imaginary audiences. George was in a literary debating society which greatly excited him. He seemed to be in his element. The 1851 graduating class had a list of graduates and their addresses [senior speeches]. George Taylor of Richmond spoke on "The tolerance of Reform."

Following graduation from Richmond College, the nineteen year old George B. Taylor taught for a year at an "old-field school" in Fluvanna County. This also provided time for his reading and studying. His younger brother, James B. Taylor, Jr., was with him as one of his students. This was also the first time in his life that he was absent for an extended period from home. In a letter to his father, he noted that he opened school at 8:30 and closed it at 4:30. He said he gave ten minutes of recess at 10:00, ninety minutes at 12:00 and ten minutes more at 3:15. He noted that the parents wanted a

longer day, but he confided to his father “that wouldn’t be just to myself, and I will not do it. As it is, the confinement and constant engagement is quite enough for me, and I am satisfied some of the children are having their spirits broken by such continued sitting.” Thus he rose at 5:15 each morning and set aside an hour before breakfast for study. He tried to get in at least four hours of study a day. He noted to his father, “Am reading a work on physiology which I have long intended to become acquainted with. Commenced law this morning.” His father replied:

So you have commenced the study of the law? Do you really think you will be employed in the business of pleading before civil courts and on behalf of the earthly interests of your fellow-men? I do not object to the occupancy of your mind in this way, but it would be a matter of thankfulness to me if it was the will of the great Head of the Church to employ you as a pleader with men to be reconciled to Him.

Once he began to read law he could not withstand the “weight of evidence” which was to lead him to fulfill the desire of his father. He was drawn to the ministry of the Word of God. He believed he must be a preacher and pastor. He began to exercise his gift of speaking in the local church as well. He gave exhortations which greatly pleased the brethren, but his addresses were not called sermons. One day he was absent from the Fork Baptist Church, and they licensed him to preach. Suddenly he found he was busy preaching and did not have time to decide whether he would preach or not.

George B. Taylor spent the next three years in further education at the University of Virginia which, had been established a little less than thirty years. Here he rejoiced in the inspiring teaching of such professors as Gessner Harrison, Albert T. Bledsoe, William B. Rogers, J. L. Cabell, John b. Minor and William H. McGuffey. He was devoted to his studies, active in the Washington Literary Society, taught a Sunday School class in the mountains, and preached in neighboring Baptist Churches. Here he found great joy and benefit in the comradeship John A. Broadus, his lifelong friend. Broadus was at that time the pastor of the Charlottesville Baptist Church. He was very engaging with his fellow students as well as his professors and always was delighted to debate and discuss ideas. He enjoyed learning there for three busy, happy, and helpful years. George B. Taylor was never strong physically, and the labors of these years had brought physical damage to his system. Therefore during his third year at the University he had a physical breakdown which prevented his taking the Master of Arts degree. He had succeeded well in Latin, Moral Philosophy, and other subjects. He was president of the Washington Literary Society and was an anniversary orator. His greatest distinction was his impact on the Christian life of the University as he sought to win his fellow-students to Christ. There was fruit for his labors.

George B. Taylor had taken an active part in the Charlottesville Baptist Church by teaching Sunday School, by making missionary speeches, and toward the end of his stay

in the city he was preaching. He traveled some twenty miles back to the Fork Baptist Church to preach. He wrote of this event:

Saturday, after attending lectures, I rode on horseback to the Fork ... and yesterday after preaching came back through any quantity of rain and mud, arriving here, by a most fatiguing ride, after dark. The wonder is that I am not sick today. I was agreeably surprised to find any congregation out, as the morning was so rainy and threatening. We had a snug little time. I talked from the Parable of the Pharisee and the Publican.

He had other things going, such as preaching a funeral and sitting up with a sick elderly man. He wrote about this:

I have watched with him two nights—a service most cheerfully rendered, except that in these days of standing all-day examinations, and preparing for them, one is hardly able to sit up at night and be very vigorous during the day. They thought the old gentleman was dying the other day and called me in to witness his will—a thing I never did before. While sitting up Sunday night I took a general review of my life and found it pleasant to call up many bygone scenes.

He attended funerals, took part in the service of the Lord's Supper at the Charlottesville Baptist Church, and preached in the country. Part of his time in Charlottesville, he pastored Mountain Plain Baptist Church. It was upon his call to this church that he was ordained to the gospel ministry. His ordination took place in Charlottesville Baptist Church meeting house, and his father and John A. Broadus were on the presbytery. During this time he heard Dr. William F. Broaddus the first time. George B. Taylor said, "I had often heard Drs. Fuller and Jeter, and was at that time sitting Sunday morning and night entranced under the preaching of John A. Broadus." Of William F. Broaddus he said that "here was something quite new in style, attractive and powerful.... I found Dr. Broaddus quite accessible and genial, and then began a mutual friendship."

George B. Taylor wrote a multitude of letters from the University. They indicate he also had a social life during his years as a student at the University. Letters to his siblings were instructive. Yes, to his sisters he referred to young ladies, but he was not frivolous. To his younger brother he wrote, "I rejoice that I can write to you as a believer in Jesus, for I know that even amid the temptations of youth the gospel has guiding, restraining, purifying influence." He urged application to learning early—"Begin *now* and daily seek by *prayer* and *watchfulness* to *restrain your evil passions* and cultivate habits of piety." He emphasized that what he had to say came "right from my heart, and not at all in the light of a lecture."

There were many learning incidents outside the classroom. He related in a letter that he had been shocked to hear of an elderly woman from the mountains who had been to his room selling chestnuts being killed by a bear. He said that her body was

found on the road to Charlottesville, half devoured and mangled badly. He was always fond of walking and on one occasion he thought to cut across the mountain to discover a new way late in the day and became lost in the night. He happened upon a cabin and stumbled in the open door and a voice spoke to him and said there is another bed if you can find it.



The Will to Conquer

Mark W. Evans

Past Chaplain-in-Chief

It was said of Chaplain Nicholas A. Davis of Hood's Texas Brigade: "He was aggressive; he would fight for the right as he saw it on any field, and he always went in to conquer." [*Chaplain Davis and Hood's Texas Brigade*, p. 25]. It was also said of him: "Only this manner of man could have assumed the religious leadership of a regiment of soldiers who, in their campaign from Texas to Maryland, could advance when others were in retreat." [Ibid. p. 25] His resolve "to conquer" made him a valued chaplain and companion for Southern warriors.

At the war's beginning, numerous chaplains failed in their spiritual responsibilities. Chaplain B. T. Lacy, representing the Chaplains' Association, appealed to Southern denominations for godly chaplains and frankly explained the daunting challenges: "The chaplain, however faithful, will at times be discouraged. Men will seem to take little interest in his preaching; profanity, card-playing, and Sabbath-breaking will be on the increase; his presence often will be no restraint upon vice, and when he has faithfully discharged his duty he may meet with censure and ridicule. In camp-life there is an indolence of mind produced, and an aversion to serious thought. There is also a disposition to seek entertainment in all manner of foolish talking and jesting. On the march, and on an active campaign, the attention is much absorbed, and time is often wanting for religious duties. The carelessness and open apostasy of professors of religion are here -- as well as everywhere else -- a great hindrance to the success of the Gospel. The readiness with which chaplains have resigned their places, or absented themselves from their regiments, is a source of discouragement to the soldiers and to their brethren who remain. In the hasty opinions and sweeping judgments of many in and out of the army, the deficiencies of some have been unjustly attributed to others, and the failure of a few regarded as the failure of all. But these, you perceive, brethren, are essentially the same difficulties, in a different form, which the minister of God must encounter everywhere in this sinful world. Our chief ground of discouragement, however, is in ourselves. With more faith in God, and more love for the souls of men, with more of the spirit of our blessed Lord, we should behold greater and more precious results." [*Christ in the Camp*, pp. 234, 235.]

Men of God arose to confront the challenge and conquer them by the Lord's grace. For example, Chaplain W. W. Bennett recorded the testimony of an officer in the 18th Virginia Cavalry: "Before the charge, and while we were in line, the command to dismount was given, when our noble old chaplain sang a hymn and then prayed, the whole regiment kneeling. It was a solemn and impressive sight just on the eve of battle. And God blessed our arms with victory. The chaplain prayed that if it should please God we might scatter our enemies, but oh! preserve the lives of these dear ones and prolong them for thy glory. Truly did God answer the prayer of the devout old man -- they were scattered to the four winds, and we lost not a man." [W. W. Bennett, *The Great Revival in the Southern Armies*, p. 378].

Rev. L. B. Payne reported the Lord's work in General Johnston's army: "Since my last report, which was in April, we have been in line of battle or on the march nearly every day. Notwithstanding we have had prayer-meetings in the breastworks several times, and I have preached some six or seven times; and thank God! the revival still goes on. Souls have been converted every time I have had meetings during our fights." [*Ibid.*, 378, 379].

Another report was given concerning General Johnston's army: "It is wonderful to see with what patience our soldiers bear up under trials and hardships. I attribute this in part to the great religious change in our army. Twelve months after this revolution commenced a more ungodly set of men could scarcely be found than the Confederata army. Now the utterance of oaths is seldom, and religious songs and expressions of gratitude to God are heard from every quarter. Our army seems to be impressed with a high sense of an overruling Providence. They have become Christian patriots and have a sacred object to accomplish -- an object dearer to them than life. [*Ibid.*, 377].

In the face of overwhelming numbers and military might, the men in gray were finally forced to surrender. However, their "will to conquer" never waned, and they left the battlefield with honor and adulations that continue to this day. The good fight of the Gospel also attained many victories -- victories that would deeply affect the Southland for years to come. Confederate Chaplain J. C. Granberry wrote: "Certainly our soldiers were exposed to severe temptations, and deprived of many aids to pious culture. Yet grace triumphed over all those disadvantages. ... Not recklessly, but with thoughtful and prayerful solemnity, they went into fierce battle; yet the peace of God which passeth all understanding kept their hearts against alarm; and if a ball shivered a limb, or entered the body, a smile of resignation lit up the rugged faces as they were borne off to the hospital and surgeon, or with words of victory they on the field yielded up their spirit to the God in whom they trusted. To God be all the glory!" [*Ibid.*, pp. 15, 16]. The Apostle John wrote, "And this is the victory that overcometh the world, even our faith" (I John 5:4).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Dr. Randolph H. McKim (1842–1920) served as a soldier and later as a chaplain in the Confederate States army. He served as an Episcopal pastor for over fifty years.

Dr. McKim was born in Baltimore on April 16, 1842, the son of John S. and Catherine Harrison McKim. Shortly after his graduation from the University of Virginia in 1861 he enlisted in the Southern army, serving first as a private in the corps commanded by Gen. Joseph E. Johnston and later by Stonewall Jackson. He was afterwards commissioned first lieutenant and assigned as aide-de-camp on the staff of Gen. George H. Steuart. Near the close of the war he served as chaplain of the 2d Virginia Cavalry.

In 1866 Dr. McKim was ordained a minister of the Episcopal Church and held pastorates in Virginia, New York, New Orleans, and then in Washington, serving as pastor of the Church of the Epiphany in Washington for thirty-two years, from 1888 until his death. He was the author of a number of theological books as well as several volumes defending the Southern cause, among which were *A Soldier's Recollections*, *Numerical Strength of the Confederate Armies*, and *The Soul of Lee*. There is a biography of McKim, called "*Charlie*" & *the Chaplain*, by H. Rondel Rumburg.

The following is a sermon from his volume, *The Gospel in the Christian Year and in Christian Experience: Practical Sermons for the People*.

THE TENT PITCHED TOWARD SODOM

"Lot pitched his tent toward Sodom." Gen. xiii. 12.

Lot had come out of Ur of the Chaldees with Abraham, his uncle, his father's brother. The call of God to leave country and kindred and home, in order to enter on the life of faith, had come to him also, and he had obeyed and had gone out, not knowing whither he went. He had been the companion of the man who was to become the father of the faithful the type for all ages of trust in the divine providence and obedience to the divine call. Such companionship was full of privilege and opportunity for the young man. Surely under such guidance and with such an example daily before his eyes, Lot might well have become one of the heroes of the faith, whose names shine as stars in the firmament of human history.

But, as you know, the result was different. The name of Lot is not one of the great names of the ancient story. It finds no place on the role of the worthies immortalized by the writer of the Epistle to the Hebrews. He is not named as one of that illustrious company of whom the world was not worthy. No deed of heroism, no achievement of

faith, is associated with the name of Lot. On the contrary, it is a name of weakness, and of shame, as well as of dire and terrible calamity.

And yet Lot did not actually apostatize from the faith and service of God. He remained relatively a righteous man even in Sodom. St. Peter tells us that he was "vexed" with the filthy lives of his fellow townsmen: "That righteous man, dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds." So, when the day of Sodom's doom arrived the Lord remembered Abraham's intercession and sent his angels to bid Lot flee from the guilty city ere the fire and brimstone descended upon it. But you remember that even after this divine interposition for his deliverance, and in the place of refuge provided for him, the old man was betrayed into drunkenness, and in his intoxication committed ignorantly an abominable sin, which has forever darkened his memory and made the light of his upright life go out in shame. The best, then, that can be said for Lot is this: he was just but not heroic, righteous but not illustrious, a man who though not absolutely false to his convictions, yet did no valiant service for God and the right. His light never shone clear and lustrous before men it was dim and feeble and obscured by clouds. Not a traitor, not a deserter, he yet was not a hero or a leader. He left no noble impress on his age did no deed of valor in the great contest for faith and truth. His name stands rather for weakness and failure, and for meanness rather than for magnanimity. That is the very best that can be said of him.

But there is another and a less favorable view, which is truer to all the facts of his life. According to that, Lot is an example of a man whose character, after a certain point, began to deteriorate. He did not actually apostatize, but his faith kept growing weaker, the light of his example first flickered, then grew fainter and fainter, till it went out in darkness. The man plainly degenerated. It would seem that he had fallen into the habit of drinking to excess, and this at last plunged him into unspeakable shame and into a dishonored grave.

Now, what is the explanation of the moral and religious failure which this man's life presents? How did it come to pass that he who began so well ended so badly? Can we trace his deterioration to its source?

I think we can. The incident recorded in my text furnishes, I believe, the key to his whole subsequent history, with its failures, its mortifications, its sins, and its disastrous termination. "Lot pitched his tent toward Sodom." That is the brief record of an apparently unimportant fact; yet when we consider it in the light of what had previously transpired, we see that it reveals the secret of Lot's character and marks the first step in his moral and spiritual decline.

The circumstances were these: Abram and Lot had both prospered. They had grown rich in flocks and herds, in silver and gold. They were affectionately attached to each other, but their herdsmen quarreled, and the quarrel was so serious that it was plain they could no longer dwell together they must separate. So Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy

herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Thus Abram, with noble magnanimity, gave Lot, his nephew, his junior, and in that patriarchal society his inferior, the first choice. And Lot was mean enough and selfish enough to take it! This is the record: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere even as the garden of the Lord. Then Lot chose him all the plain of Jordan, and Lot journeyed east . . . and pitched his tent toward Sodom."

It was this fatal choice that determined the failure of Lot's life and the deterioration of his character.

In the first place it was a mean and selfish thing for Lot to accept grand old Abram's act of renunciation, whereby he gave him the first choice of the land. He was selfish before, but when he did this his selfishness took a great stride towards complete control of his character. Then it was a worldly choice; it was governed wholly by considerations of worldly advantage. The land was rich and fertile and beautiful. It promised him greater wealth and greater pleasure and greater luxury. And so he chose it, never stopping to consider the moral atmosphere of the country he proposed to make his home, never asking himself whether he would be exposed to peculiar temptations there, whether his neighbors would be morally good or morally depraved, and whether it would be a good place to bring up his children in. Nay, worse than this: he knew that the moral environment of life in that fascinating and beautiful plain of the Jordan was as bad as bad could be, for it was notorious "that the men of Sodom were wicked and sinners before the Lord exceedingly." Yet, with this fact before his eyes, with all that it implied of temptation and moral contagion, Lot deliberately made the choice; made it from purely worldly considerations; made it not as a man of faith but as a man ambitious to be rich: and proceeded to pitch his tent toward Sodom." What was the result?

He gradually fell under the spell of the wicked and luxurious city. It fascinated him. It drew him and his to its fatal embrace. And so it was not very long before he abandoned the simple life of a great sheik in the midst of his herds and his herdsmen, and moved to town became a citizen of Sodom.

You see at first he only pitched his tent in that direction "toward Sodom" but now he enters into Sodom, builds him a house, and takes up his abode there. We are told by St. Peter that he was grieved and scandalized by the filthy morals of the Sodomites. His righteous soul was vexed from day to day with their unlawful deeds. Nevertheless he continued to live there, content to breathe its foul moral atmosphere, and to bring up his children there, though he must have realized that they could not escape its contagion. In fact he was so wedded to Sodom that even after he had been carried away captive by the army of Chedorlaomer, and rescued by his uncle Abram, he resumed his residence there, and could hardly be persuaded by the angels of deliverance to leave it, when its destruction had been determined.

And how disastrous were the consequences, both upon himself and upon his family, for his long residence in such a place a city "full of corruption which may not be so much as named; every home a den of unclean beasts; every imagination debauched and drunk with iniquity; every tongue an empoisoned instrument; purity, love, honor, peace, forgotten or detested words; judgment deposed, righteousness banished, the sanctuary abandoned, the altar destroyed."

Lot's children became infected with the wickedness and debauchery which they daily breathed. Some of his daughters made alliances with citizens of Sodom, and perished with their husbands in the great day of its destruction. The remaining two escaped the fire and brimstone only to commit unspeakable wickedness after their deliverance; while Lot himself, now grown to be an old man, had fallen from one act of unbelief to another, until he stands before us in the last chapter of his life a dishonored man, clinging almost desperately to the remnant of his faith and of his righteousness, yet the victim of doubt and fear, all spiritual virility gone, addicted to intoxication, a pitiful example of the decay of character and the eclipse of faith.

My brethren, this story of Lot is full of instruction for us from several points of view. Let me ask you this morning to consider it as an example of the controlling influence exerted over a man's destiny and character by the direction of his life. "Lot pitched his tent toward Sodom"; and that fatal decision it was which undermined his religious character and brought moral disaster upon him and his.

1. Now the first application I suggest of the lesson here taught is to those critical occasions in life when we are face to face with some important decision which must be made, for ourselves, or for those dependent on us. It may be the choice of a career; it may be the selection of a home; it may be some important business enterprise in which we are solicited to enter; it may be some political policy we are urged to advocate or support; it may be the choosing of a school for a son or daughter, or a tutor or a travelling companion for our children. At such times of serious decision Christian men and women may take warning by the example of Lot. He was a righteous man and a sincere servant of God, but, at the critical moment of his life, he made a fatal choice, and he made it because he based his action-upon consideration of material advantage-and the ease and luxuriousness of the life that offered itself. We will do well, my dear friends, to beware of following in his footsteps. In all the serious issues of life we should not ask merely, Will it pay? Will it be to my worldly advantage? Will it contribute to my advancement? Will it give me an easy life? Will it open for me, or for my children, a distinguished career? Will it gratify my social or political ambition?

Ah, these are all purely worldly motives of action. A Christian man ought to look higher and farther. To him there should be nobler motives more exalted considerations! What course of conduct will God approve? In which career will I be most useful to the world? Which home will most conduce to the purity of my household? Which school will give my children the best moral and religious training? Which political policy is most conformable to righteousness and humanity and good faith? Is this business enterprise,

which is so alluring in its promise of gain, absolutely honorable, and free from any taint of wrong?

Believe me, Christian people, these, and not the lower motives, should decide our choice, lest we pitch our tent toward Sodom-Sodom, with its wealth and its wickedness-Sodom, with its luxury and its lust-Sodom, with its ungodliness and evil companionship-Sodom, with its delusive prosperity and its terrible doom!

2. Another application of the lesson of our text suggests itself. Many a Christian man's home is like Lot's tent, "pitched toward Sodom." The owner of the tent is not a citizen of Sodom, but of Jerusalem. He owes no allegiance to the wicked city of the plain. He has no desire or intention of abandoning his 'rights or his liberties in the city of God. The banner of the Cross still floats over his tent, and he means it always shall.

Yet, if you look well, you will see that his tent is pitched toward Sodom. His eyes have been ravished by the beauty and the fertility of the plain in which Sodom and Gomorrah are situated, and he has made up his mind to cast in his lot in that well-watered and fruitful region, though he will by no means enter those dissolute cities or take up his abode there.

Yes, my brethren, we see it every day the tents of Christian men pitched toward Sodom and not toward Jerusalem their homes ordered and regulated by the principles and policies and maxims and customs of the world, and not after Christ.

The heads of these households, like Lot, are professed servants of God, and, like him, they mean to be loyal in their allegiance; and yet, somehow, the outlook from their tent-door is not toward Jerusalem. They have looked toward the plain, and its fertility and beauty have fascinated them. The world and its art, the world and its culture, the world and its social delights, the world and its luxurious living, has charmed them, and they have resolved to enjoy it; not wickedly-no! no!-innocently, without doing wrong to any, without yielding to the vices or the corrupt manners which many indulge in. Their tents are indeed "pitched toward Sodom," but they have no intention of entering within its walls, or dwelling therein, much less of becoming citizens thereof.

Ah, but Sodom has a strange power of seduction. She attracts she fascinates she conquers. Lot found it out. It was too strong for him. And many a Christian man has a similar experience.

The alarming circumstance is that the whole direction and trend of these Christian households is worldward and not Godward. You seek in vain for any distinctive Christian feature in their ideals, in their habits, in their whole internal economy. There is no family altar! There is no family Bible, at least none in use! The Lord's Day is not kept holy! The theatre is patronized indiscriminately, irrespective of the morality or immorality of the particular play that is witnessed! The children are distinctly not trained up in the nurture and admonition of the Lord!

3. If time allowed I might point out how oftentimes we see a Christian man's business so ordered, so conducted, that we can only compare it to Lot's tent which was "pitched toward Sodom." Not that the servant of God has yet adopted the methods of

business that prevail in Sodom, but that his methods tend in that direction. He seems to have ceased to make the effort to order his worldly affairs on Christian principles. He has apparently accepted the maxim that in business you must follow the ways of the world. Accordingly there has been a divorce between his religion and his business. The two have ceased to come in contact. He turns toward Jerusalem when he says his prayers, but when it comes to business his tent is pitched toward Sodom!

4. But leaving this I pass to that which lies at the root and the heart of all these phases of life's activities, I mean the inner life, the moving desires, the controlling purposes of Christian men. And of this inner life we are bound to say that too often it is like Lot's tent in the plain of Jordan, "pitched toward Sodom."

There is no definite apostasy from God, there is no conscious hypocrisy. The man still means to be loyal to his Master. And yet, almost without knowing it, perhaps, his heart has gone after the beauty, or the fertility, or the delights of the plain, with the result that the direction of his thoughts, of his affections, of his energies, is toward Sodom—the Sodom of self-indulgence, the Sodom of ambition, the Sodom of social success, the Sodom of luxurious, even unlawful living.

It is only a tendency, only an inclination, only a trend of the thoughts and the affections, but it means that the man's tent is no longer pitched toward Jerusalem and the heavenly hills, but toward Sodom and the fertile, luxuriant plain. It means that he is not "seeking first the kingdom of God and His righteousness," but that this supreme aim has dropped into a secondary place, and that the things of the world, the things of the senses, the things of the imagination, are usurping control over the inner man.

And we cannot forget that it is the aim, the outlook, the direction of the energies and aspirations that in the ultimate analysis determine character and destiny. When Lot pitched his tent toward Sodom the life of faith, which he had learned to live with faithful Abraham, began to be eclipsed, and though the eclipse was slow it was sure. It became total many, many years afterward, when Lot was an old man, a fugitive from Sodom a fugitive again from Zoar in the mountain of his sin and shame.

Let me in conclusion press upon every Christian man and woman the question, What is the outlook of your inner life? Is your tent pitched toward Jerusalem or toward Sodom?

Sodom stands for material good, material objects of desire, material indulgence; for worldly success, worldly possessions, worldly triumphs for these things I say, as well as for the grosser sins of the flesh. Jerusalem stands for the unseen things of the Spirit, for virtue, for truth, for charity, for moral self-conquest, for the Christ-like spirit, for the Christ-like life, for the joy and peace of the gospel, for the approval of God and conscience, for the heavenly reward and the heavenly inheritance.

Of what profound moment, then, for every one of us, is the question toward which of these cities the heavenly or the earthly is our tent pitched? Is it toward Jerusalem, the eternal city, the city of God, the home of God's elect or is it toward Sodom, the city of destruction, the city of doom?

It must be toward one or the other. It cannot be toward both. We cannot pitch our tent toward Jerusalem on Sunday and toward Sodom on Monday. The unities of human nature forbid that. We cannot make Abraham's choice, the life of faith, and Lot's choice, the life of ease, in one and the same breath. No, we must choose between them. God help us to choose wisely, more wisely than did unhappy Lot, who chose the portion of worldly pleasure and worldly wealth, in the well-watered plain of Sodom, meaning to serve God and Mammon at the same time. Alas, too late he found his mistake. The gold turned to dross in his hands. All his riches perished in the rain of fire and brimstone. Wife and children were lost. All was lost. And faith and hope perished with them.



Book Review

Lord's Day Snippets for Shepherds of the Flock and the Sheep of the Pastures

SBSS, 493 pages, paperback

by H. Rondel Rumburg

Review by Kenneth Studdard

This book is the culmination of a project that originated as an encouragement to pastors. Pastor Rumburg began with a weekly e-mail (A Lord's Day Snippet) delivered on Sunday mornings as an aid to pastors preparing to lead their congregations in the worship of the living God. Each snippet combined words from a hymn, a passage of Scripture often from William Tyndale's magisterial translation, a brief, insightful exposition from Pastor Rumburg and a closing word of encouragement from a past preacher of the gospel.

He soon discovered that this met a great need in the church. He also found that this was helpful to non-pastors as well. His words of encouragement encompassed a much wider scope than he could have ever anticipated. Those who received the weekly e-mail looked forward to it as an important aspect of preparing their hearts for worship (whether leading in worship or participating as part of a congregation).

As happens with the internet, the e-mails were often forwarded and reached an ever-widening audience. While this has had an impact on those receiving the e-mail, I encouraged my friend to assemble his snippets into a book and publish the volume so that it might have an even wider audience as well as a more permanent form.

Pastor Rumburg has filled a great need with his Lord's Day snippets. Taking his many years of experience in shepherding the flock of God and leading them in worship, he speaks to us from a heart that loves Christ with clarity and vision in regards to the worship of God. His words are sorely needed in our day of spiritual decline and compromise. May the Lord be pleased to use this volume to draw forth worship from the hearts of His elect.

This book with 116 chapters will certainly assist you in preparing for worship, but they will also convict you and point you to Christ as the all-sufficient Savior. As I have found in my reading of these snippets, you will find yourself encouraged, humbled and challenged in your preparation for worship. Above all, this book will enrich your spirit as you are led to your ultimate purpose, to glorify God and enjoy Him forever. *Soli Deo Gloria!*



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 biblicalandsouthernstudies.com for a copy.