

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans

Anno Domini 2019

June

Issue No. 162



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

"Our duty under God is to give honor to whom honor is due. Therefore, we must accurately recall the past so as to insure that those in the future will receive a proper understanding and encouragement from their forefathers!" HRR

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

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Quote from a Confederate Chaplain

“Certainly my observation and pleasant experience has been, that from officers, high and low, chaplains receive generally the most courteous and even kind treatment.”

Chaplain George B. Taylor

25th Virginia Regiment



Editorial

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

It was great to see some of you at the Chaplain's Conference. We extend our condolences to our Chaplain-in-Chief Herman White in the loss of his beloved wife Shirley. Continue to pray for him as he adjusts to life without his helper.

How Do We Win?

By H. Rondel Rumburg

We do not win by sheathing our sword! What do I mean? Just because the enemy of all that is righteous and good, biblically, theologically, historically, morally, philosophically, nationally, etc., does not believe the Bible, does not mean we try to find another kind of weapon. That is suicidal. When our defense of the South does not seem to matter or work what do we do? Take the sword of the Spirit and stick with God's plan. We are standing against "the wiles of the devil." "The sword of the Spirit ... is the Word of God." What must we do? We must keep on fighting with the weapons God has given us. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.... Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:11, 13).

How are we to fight, and with what do we fight? Those who are in Christ by salvation must always be clad with 'the armour of God.' We are not allowed to fight this battle in a worldly way or in a merely rationalistic way. Our fighting needs to be waged in a Biblical manner with the eternal principles of the Word of God. The whole armour of God is the divine provision for us. So we need to make sure that we are clad with this whole armour of God, which, ultimately, is an understanding and an application of the truth of the Gospel. Yes, the whole armor of God or the whole of Biblical truth in its every part is to be put on and practiced.

Put on the Gospel armour,

Each piece put on with prayer.

Put on the whole armor of God and leave it on. Once put on there is no direction to remove it. Oliver Cromwell wore under his garment a coat of mail; he wore it whether he was in camp, or in court, or in chambers. He never could know when the dagger or some other weapon would be thrust at him, so he was always ready. We are always to be ready. The fiery darts of the wicked may fly at you when and where you least expect such danger; therefore, be always on your guard. “The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen” (2 Tim. 4:18). What a glorious promise! But remember the requirement of the same Lord to take up the whole armor of God.

God’s armor is the only alternative—“that ye may be able to withstand in the evil day” (Eph. 6:13b). One without armor can expect no victory, for without the armor no victory will be achieved in this life. There is no alternative, for the Christian life is a life of war, and the whole armor of God is essential in that war. Without the Lord we can do nothing. We cannot survive without doing things God’s way. His way is the perfect, wise and blessed way. “Thy word is a lamp unto my feet, and a light unto my path.... I am afflicted very much: quicken me, O LORD, according unto thy word” (Ps. 119:105, 107). The Psalmist wisely noted, “Thou art my hiding place and *my shield*: I hope in *Thy Word*” (119:114). It is certain that with the whole armor of God girded on we will have victory. “That” introduces us to the purpose of being able to stand when the evil day comes. With “the whole armor of God” girded on we are “to withstand.” “Ye may be able to withstand” which means to be able to stand face to face against and thus successfully resist. The only alternative against failure is victory through the use of the whole armor of God, and that victory is assured here. Folks, there is no government fix!

We need to withstand “in the evil day.” There is no alternative, for “the evil day” is present and future or upon us now and throughout our earthly life. This is the reason we should always have on the whole armor of God, so we will be always ready for the any moment attack of the enemy. We need deliverance in the time of trouble (Ps. 41:1 f.; 37:40). The Psalmist asked why he should fear in “the days of evil” (Ps. 49:5)? If God is your trust you need not fear (Ps. 56:3-11). The evil day is inclusive of the entire Christian life! “Take to yourselves the whole armour of God that you may be able to persevere to the end of your life, which you will find, as it were, one continued day of trouble and trial.... Every day has its portion, yea, proportion” [William Gurnall]. One has said, “The day here referred to is the definite day when the enemies previously mentioned shall make their assault. This however is not to be understood with special, much less with exclusive, reference to the last great conflict with the powers of darkness which is to take place before the Second Advent. The whole exhortation has reference to the present duty of believers. They are at once to assume their armour, and be always prepared for the attacks of their formidable enemies” [Charles Hodge].

Even today we need the armor to fend off these attacks. Paul's urgency was that you need to once and for all take the whole armor of God, indicating that there is a present and continuous need for it. The point seems to be that now it is needed rather than at a future time. Paul did foresee an impending crisis relative to the Ephesian church, but this war is perpetual. Jesus had taught His disciples that His kingdom would be constantly in conflict, but would ultimately prevail. Reminiscent of Jesus' teachings and visions was Paul's prediction of evil days and the need for "Redeeming the time, because the days are evil" (Eph. 5:16). There was certainly an "evil day" nearing, for Jesus forewarned of "the fall of Jerusalem" in 70 A.D. The "woes" pronounced by Jesus in Matthew 23 were coming true—"Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:36-28). Then Jesus made His declaration of the evil coming in Matthew 24. There were to be many antichrists (Matt. 24:5). And then He said they would hear of wars and rumors of wars, famines, pestilences, earthquakes and that "All these are the beginning of sorrows" (Matt. 24:8). Jesus also said there would be many false prophets who would deceive, that sin would abound, that the love of many would grow cold, but that the perseverers would be saved (Matt. 24:11-13). Our Saviour said the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of the Jewish dispensation] come" (Matt. 24:14). Of the fulfillment of this prediction, the Epistles of Paul, addressed to the Christians at Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, Thessalonica, and those of Peter to such as resided in Pontus, Cappadocia and Bythynia, are monuments now standing; for neither of these Apostles were living when the Jewish war commenced. Paul too, in his Epistle to the Romans, informs us that "their faith was spoken of throughout the world;" and to the Colossians he observed that the "Gospel ... was preached to every creature ... under heaven" (Col. 1:23). Clement, who was a fellow-laborer with the Apostle, related that "he [Paul] taught the whole world righteousness (or Christ's righteousness and redemption), traveling from the east westward to the borders of the ocean." Eusebius said that "the Apostles preached the Gospel in all the world, and that some of them passed beyond the bounds of the ocean, and visited the Britannie isles:"* This is what Theodoret also said. Every day, as well as a future day, the soldier of Christ needs his armor.

God's armor can cause you to stand—"and having done all, to stand" (Eph. 6:13c). When we have "done all" or accomplished all that the Lord directs us to do "glorious victory ... hovers over the heads of believers." Who is blessed? "But whoso ... continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed

* It is admitted that the phrases "all the world," "every creature," etc. are hyperbolic; but then, taken in their context, they evidently speak of the universality of the preaching and the spread of the Gospel, previously to the destruction of Jerusalem, which was the point to be proved.

in his deed” (James 1:25). Such a one is *blessed in his deed, but not by his deed*. Gurnall said the doctrine here is, “He that will be Christ’s soldier, must persevere to the end of his life in this war against Satan. This, *having done all*, comes in after our conflict with death.... We have not done all till that pitched battle be fought. “The last enemy is death.” When one has on the whole armor of God he is able “to stand.” Also when one is strong in the Lord and in the power of His might he will be able “to stand.” These two elements make for stability (Eph. 6:10-11). “*Stand* is the watchword for this battle, the apostle’s order of the day: ‘that you may be able to *stand* against the stratagems of the devil ... that you may be able to *withstand* in the evil day, and mastering all your enemies to *stand*.... *Stand* therefore, girding your loins about with truth.’ The apostle is fond of this martial style, and such appeals are frequent in the letters of this period. The Gentile believers are raised to the heavenly places of fellowship with Christ, and invested with the lofty character of sons and heirs of God: let them hold their ground; let them maintain the honor of their calling and the wealth of their high estate, standing fast in the grace that is in Christ Jesus” [Findlay]. The child of God perseveres and conquers in Christ. We are to stand in the fight so that we are left standing at the end of the fight when victory is gained. Yes, in Christ we win! He will never leave us nor forsake us so we need not be afraid (Heb. 13:5-6). God’s gifts are without repentance or they are unalterable (Rom. 11:29). What have you done with the gift of the whole armor of God?

“To stand” means that we are victorious at the end of this war—“to stand” is to achieve the victory. It will be worth all the battling. “To stand” declares three major things: [i] “To stand” means to stand as a conqueror or victor. Just think at the end of the life long war we shall have vanquished the enemy through Christ so that we are “more than conquerors through Him who loved us and gave Himself for us.” The world, the flesh and the devil will be defeated and we shall be exalted to be with our Redeemer and Intercessor. [ii] “To stand” means to stand justified or acquitted of our sin. The ungodly do not have a leg to stand on (Ps. 1:5) but we are truly “more than victors.” [iii] “To stand” means to have a place in glory. Just as Gabriel stands in the presence of God (Luke 1:19) even so the blood bought children of God are there. We stand in Christ complete for we “are complete in him, which is the head of all principality and power” (Col. 2:10). Saints “are perfect in Him” [John Gill]. Heaven is our final home for in Christ we have a perfect substitute, and He removed the middle wall of partition so we have immediate access to God the Father through God the Son by God the Holy Spirit. The Holy Spirit of God has sealed us “unto the day of redemption” (Eph. 4:30). However, we must remember that the pathway to heaven is treacherous for we must deal with the wiles of the devil, and there are the fiery darts that are hurled by the wicked one.

The war rages against our God, our Bible, our History, our Culture, our Morality, our Christianity, and we must follow the Captain of our Salvation the Lord Christ girded with the whole armor of God. One thing that marked Thomas J. “Stonewall” Jackson

was that he stood true as a child of God whether in life, in war or in death. Are you standing with the sword of the Spirit in your mind and heart, and in your behavior?

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief's message on *The Virtuous Women of the South*. Your editor has provided a biographical sketch of *Chaplain George Boardman Taylor, Part X*. Assistant editor, Mark Evans, has written an article entitled *Dr. Dabney Goes to War*. This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard, preached by Rev. Randolph McKim, which is titled *The Silence of God*. Our [Book Review](#) by Judge Bill Graves is on the unique set of three books, *Historical and Theological Foundations of Law*.

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

Shirley Jean Wall White

On May 21 Shirley said goodbye to this world and went to her heavenly home. She was born in Jamestown, N. C. on June 19, 1935 the only child of the late Edgar Paul Wall and

Wilma Bertie Young Wall. She graduated from Jamestown High School June 1953. She was involved in sports, and after graduation played in semi-pro fast pitch AAA league. She was employed by Adams-Millis and Silver Knit for 41 1/2 years before retiring when Silver Knit closed. Shirley was a life member of the Laura Wesson Order of Confederate Rose to honor her Confederate Southern American ancestors. She was a member of the Archdale Holiness Church of God and for over 58 years in serving her Saviour and Lord she blessed thousands with her beautiful voice singing to glorify God. And she was always supportive of her husband's ministry.

On June 20, 1953 she married her high school sweetheart W. Herman White and would have celebrated 66 years in June. It was rare down through the years to not see them together; and as both loved to travel across this vast land together they visited all 48 continental states, several provinces in Canada, and Nuevo Laredo, Mexico. There could have been more but she would not fly! Besides traveling she loved her kitty cats, especially the late Mike, also her late canine friend Rowdy.

Shirley is survived by her husband, Rev. Dr. W. Herman White, daughter Kimberly Lynn White of Sophia, and grandson Christopher Brian Letson of Jamestown. Shirley also is survived by her two feline friends, Blackie and Smokie.

Funeral service will be held at 11 AM Friday the Cumby Funeral Service Chapel in Archdale, NC with Pastor Timothy Julian officiating. Burial will follow in Floral Garden Memorial Park. Visitation will be at Cumby Funeral Service in Archdale Thursday evening from 6 to 8 PM.

The family wishes to thank Dr. Daniel Jobe for being her physician and friend for many years and his nurse Rhonda. Bob Burlison and Kepleys BBQ waitresses Tammi, Shyann, and the Student; Plaza Café's Alex and Marie Hatzudis, and our waitress and friend for many years, Bonnie Peeler. Condolences may be sent online to Shirley's tribute page at www.cumbyfuneral.com, and memorials may be made to the Archdale Holiness Church of God, mailing address is 407 Coe Ave., Archdale, NC 27263.

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. As many of you already know my beautiful wife has gone to be with our Lord Jesus Christ. God called her home at 2:02 PM Tuesday May 21, 2019. In addition to the above obituary I have added some more details that had not been firmed up in time to be published in the local paper.

ANV Commander Ronnie Smith Roach represented Commander-in-Chief Paul Gramling, Jr. and the Sons of Confederate Veterans organization in paying tribute to her faithful work for the Lord, my ministry, and working for the Cause. He paid tribute to

the godly life she always lived, her sweet nature and beautiful smile. In her labors for the Cause he told of her receiving the highest award that can be given to a lady by the commander of the NC Division, and that it was the first one given and was numbered 1. He said that she would say “Herman thinks he is number 1, but I have a medal to prove that I am.”

Next was her OCR friend Linda Saunders representing the Laura Wesson Order of Confederate Rose Chapter #5. Besides her personal remarks Linda read the words to one of the many songs that she sang through the years, “I’m Going To Heaven.” She also read the last Valentine card Herman gave to her, and last years Mother’s Day card.

And then we “had church” as Pastor Julian brought the message.

I thought I would also share some of our history in the Lord. Shirley and I walked down the aisle to the altar together, and were gloriously saved. Thus we started our journey to serve the Lord together; and together we served him 58 years, 8 months, 17 days, and about 4 hours. This saint of God was always totally supportive of my ministry, and her leaving has left a great void in my life.

A great void was left in the Confederate Army when Gen. T. J. “Stonewall” Jackson crossed over the river, and so it is in our home. But God’s grace is sufficient to heal the hurt and sustain me; for which I praise God.

And the consolation of love extended to me by so very many that not only knew me but my Shirley as well. And what a blessing to have Past Chaplain-in-Chief Mark Evans be there for Shirley’s service. To know Shirley was to love her, and I loved her from the first time I ever saw her when she was a freshman and I a sophomore January 1950. Shirley was indeed the love of my life.

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 Dr. H. Rondel Rumburg

Part X

After Appomattox Court House

The Return to Italy

Dr. George B. Taylor returned to the mission field of Italy. This time he was accompanied only by his two daughters, Mary and Susy. The group now reduced to three did not return to their former home that had been made so joyous by his departed wife. That place was now occupied by Evangelist Signor Paschetto. Instead they moved into an unfurnished apartment near the church where Edward Gibbon conceived of the idea of writing his *Decline and Fall of the Roman Empire*. Here in this apartment Dr. Taylor would live the remaining twenty years of his life serving the Lord he loved. He expressed himself relative to his new living quarters at 52 Via Giulio Romano to his brother Charles,

Behold my permanent address and ... settled again in my “own hired house” in Rome—well, not perfectly settled ... but comfortable in the feeling that like Noah’s dove we have found a resting place for the sole of our feet after our flight over the great waters. Perhaps God does not mean for his children to be too well settled in this world.... This house has some disadvantages.... But the house is flooded with sunshine, I mean by day, and when it is not raining. And who can expect everything to combine in a house till he gets the one “not made with hands.”

Perhaps the death of his dear wife Susan kept him in touch with prospect of “a building of God, an house not made with hands, eternal in the heavens” (2 Cor. 5:1). Their return was well received by the friends they had made in Italy. He mentioned his daughter Mary as being “a treasure worth her weight in gold.” She seemed to be very adept at running the house. and she kept her women’s meetings going. Mary was a habitual student as was her father.

Soon after his return he had a bronchial attack. His norm was dealing with recurring physical problems. He commented that he sensed a greatly diminished force, but that he usually rallied. At least that was his hope.

His reading schedule was kept up which represented his normal way of life. Not long after his return to Italy he began to write *Italy and the Italians* for the American Baptist Publication Society. It must be remembered that he had to carry on a massive amount of correspondence with much of it dealing with the administration of the Baptist mission work. The mission was always on his heart so almost every letter whether business or personal it was included. Writing a son on one occasion he confided,

I remember that I spoke of my habit of replying, even to the most offensive letters from our evangelists, with delicacy and with Christian charity, but it is quite necessary to complete the statement by saying that this is not done without a struggle. Sometimes for a day, or for days, my heart is seething with hurt and indignant feelings whenever the matter occurs to me, but I wait till all this is past, and by prayer and time I can write with entire calmness, looking at the subject from the other person's point of view, and putting the most favorable construction upon his words, and remembering that he may have written in an access of feeling and has not expressed his own habitual sentiments.

Also, overseeing the work there necessitated constant traveling in Italy. This was quite a task for any man, but for one with chronic health issues it was amazing how much work Dr. Taylor accomplished.

April 5, 1888, Dr. Taylor received a letter from the University of Virginia informing him that the faculty had elected him as one of their delegates to represent the university on the occasion of the 800th anniversary of the Bologna University. During his carrying out of this task he enjoyed meeting the church historian, Dr. Philip Schaff, who was there as a representative.

Also during the summer of 1888 Dr. Taylor had a visit from two Virginia Baptist preachers. The legendary Dr. William E. Hatcher, his friend, and the prominent Dr. Luther Rice Thornhill were the visitors. He commented, "Dr. Hatcher was his own bright self.... Their visit stirred me up in a very pleasant way, and I needed stirring up very badly." This visit was like a tonic to the sickly and overworked missionary. Dr. Hatcher believed that the appointment of Dr. George B. Taylor to Italy was the decisive event of his life. When Dr. Hatcher prepared to leave Italy he asked Brother Taylor when he would see him again in America. The reply was, "Never, I hope." Hatcher wanted an explanation, and this is what he was told,

My wife never felt called to be a missionary and really preferred to live in America, but as a good wife she cheerfully came with me. And she has found a grave in Italy. I feel that I must be buried beside her, and if I go to America I fear that I may die

while there and they may bury me in that country. This would be like deserting one who gave up all for me.

Although Dr. Taylor did return to America twice after this, his imperative desire to be buried beside his beloved Susan in Italy was granted, and his body was returned for burial. Those two were just short visits to his sons, one a pastor in Virginia and the other a surgeon in the United States Navy.

In December of 1888 his oldest son George Braxton Taylor was married in Virginia. He wrote his son that they would be praying for him. He copied in that letter appropriate passages of Scripture for him to read. He concluded the letter, "We knelt down together before going to bed, praying with all our hearts for you two.... God bless you, my dear son, and your wife, to whom give a kiss from each of us."

Dr. Taylor received welcome news on November 12, 1892 announcing the birth of his first grandchild. How did this impact him? He wrote, "It gives me a queer feeling to be a grandpa. I must be a better man and I'll try."

The mission to Italy was never far from the mind and heart of Taylor, yea, his whole being was involved for his Lord and Saviour Jesus Christ. Illness seemed, by the providence of God, to dog him perhaps in a sanctifying way so that, for example, in the spring of 1893 his doctor advised him to get away from Rome for his health's sake. So he and his daughter Mary set out for a trip to sunny southern Italy. This was to be a combination of rest and sightseeing as he, yes, you guessed it, visited the Baptist churches and evangelists in that area. However, it was not long before northern Italy called.

He had been invited to baptize some persons who had come under the gospel through Signor Antonio Fiori, a Baptist brother who had been teaching these people the truth, and they had professed Christ as Lord and Saviour. He examined these relative to their professions of faith and when satisfied with them, he had a service in the parlor. They spent an hour singing, conversing, praying, and eating. Then he baptized all of them.

Dr. Taylor made a trip to Sicily before coming to one of the mission stations in Sardinia. During this trip there was a long delay. He passed the time reading, walking by the sea, and observing the port. He questioned what his duty should be during such a time. The steamer ticket had been purchased in advance. He related that if he did not have the ticket in hand he would have probably returned to Rome. Providence was guiding in the delay for Dr. Taylor met what he called "two ingenuous young soldiers." One of the young men had just lost his mother and seemed to be impressed with the gospel. He got their addresses, promising to send them New Testaments. This he did as opportunity allowed. Then he wrote, "I wondered if I had been allowed to miss the Friday night steamer in order to have this interview." His journey continued as he described,

From 5:30 in the morning till the same hour in the evening, I was on the train, in a compartment to myself (except for a few miles), and, what with my New Testament, the *Examiner* and *Milman's History of Latin Christianity*, and my own thoughts, and admiring the works of God, the day was passed as it might have been in my own study, and certainly no one was influenced by my example in favor of Sunday travelling. I hated to be on the train on that day, and yet I could not see that I did wrong. Several brethren ... met me at the station and I was soon under the sheltering care of the Moors, and an hour or so later at the meeting. Monday night we had another service and I spoke on I Cor. XIII. To-night I expect to preach, and then to leave very early to-morrow morning for Iglesias, where we shall open a new *locale*....

For health reasons the summer of 1893 was spent in Switzerland. Expense had prevented his taking such a trip before. There were only two now to go, Dr. Taylor and daughter Mary. He believed they could handle the funding for such a trip. He was told that for his health's sake he needed a complete change of climate. Surely he could not fudge and take work for the mission, but he did divulge, "I have mission work every day." Thus the journey was undertaken by train on third class tickets. He wrote that he did mission work every day, a likely reference to correspondence. Mary was reading French and German. On the Lord's Day he said, "I have read at home but think of going to one of the churches this P.M., for though I don't hear, yet I love, or ought to, the place where the saints gather to worship God. I trust I do." The two vacationers saw sights and enjoyed some restraints.

Dr. H. H. Harris, the interim Secretary of the Foreign Mission Board, wrote Dr. George B. Taylor that he, by strict economy, did what many men would have believed impossible. The letter was not good news, but the Board was strapped due to another mission work. Harris confided, "The outlook is very gloomy but I hope will be brighter before this reaches you." The Italian Baptist Mission was constantly under financial stress which did not help Dr. Taylor.

The winter of 1893 and 1894 was filled with reading wherein Dr. Taylor devoured books by Macaulay, Pepys, *Life of Victory Emmanuel*, *History of the Council of Trent* in Italian by *Paolo Sarpi*, *La vie de San François d'Assini* by Sabatier, *History of the Free Churches of Italy*, as well as others.

Writing to his son, George Braxton Taylor, on June 9, 1894, he quoted from a letter from Professor Harris. Dr. Taylor revealed to his son that he was contemplating resigning due to his poor health. Consider part of his words written to his son,

Yesterday I received a letter from Dr. H. H. Harris ... assuring me that a new rule of the Board against which, as treasurer of the Italian Mission, I had protested, would not apply to me or to my mission; and concluding with these words: "Pardon me for adding that the Board would not hear for a moment to the acceptance of your

resignation. We appreciate more than I can tell the value of your services.” My heart had been divided between the pain of giving up this work, and making a new start so late in life, and the great pleasure of being near or with *you*.... But now the question seems settled. I could not abandon this work, and so it is probable that here I stay till death. And I shall stay more content since that appreciative word from the president of the Board. O that I may be approved of Christ, which is the main thing!

The Baptist Chapel at Miglionico was dedicated in October of 1894. Dr. Taylor was surprised that the people in the streets were curious but not hostile, but many raised their hats. The meeting place was crowded. He offered a dedicatory prayer, then a chapter of the Word of God was read, and a message was preached. Dr. Taylor made an address that fit the circumstances in which there was joy in the doing with such earnest listeners. Nightly services were held in the chapel all week long.



Dr. J. L. M. Curry

Spring 1895 brought visits from Dr. and Mrs. J. L. M. Curry and Sir Moses Ezekiel, the great Southern sculptor and VMI graduate and Confederate soldier who spent much of his career in Rome. Dr. Curry proposed that Dr. Taylor go with him to Sicily in a few weeks at his cost. This was a gift to the Mission Board. Taylor said that he hesitated to reject the offer.



Moses Ezekiel as a cadet at VMI

Dr. Taylor was stunned to learn that on March 16, 1895, John A. Broadus had died. Broadus had been a strong influence on his life. He wrote, “It was a terrible shock, as I knew not of his illness and somehow, though he was six years my senior, I never thought of outliving him, and it seemed, too, that one so useful could not be spared.” This news drove Dr. Taylor get his pen in hand to write a sketch of his friend’s life. This

biographical sketch found its way into the *Virginia Baptist Ministers Fourth Series* that was edited by his son George Braxton Taylor. He confided to his son, "Outside my own family no death has ever affected me so much." Now it appeared to him that he would see his "dear and revered friend sooner than if he lived. In any case he is 'with Christ, which is far better.'"



More than Remembrance

Mark W. Evans
Past Chaplain-in-Chief

Remembering our Confederate relatives is a duty and a privilege. Yet, we have more than memories -- we learn from them how to live and what to believe. By the same principles, their fathers and grandfathers defeated British tyranny. Today we face tyranny once again. We contend with a locust plague of corrupt politicians, bureaucrats and degenerates. Our relatives would not have tolerated what has now become normal.

General Robert E. Lee had immense respect for Revolutionary War patriots. His father, Major "Light Horse Harry" Lee, led his light cavalry brigade into a bold attack upon a British stronghold at Paulus Hook, New Jersey. He departed with 158 prisoners. As Lt. Colonel, he gained laurels by his feats in the Carolinas, pushing Gen. Cornwallis to Yorktown. He was a close friend of George Washington, and wrote a resolution honoring our First President, stating that he was "first in war, first in peace, and first in the hearts of his countrymen." General Lee was affected by the principle expressed by words of his father, "Virginia is my country; her will I obey, however lamentable the fate to which it may subject me" [Jones, *Life and Letters of General Robert E. Lee*, p. 19].

The South's chieftain was not alone in his respect for Revolutionary War patriots. He put iron in the hearts of those under his command when he wrote in General Order, Number 7 on January 22, 1864:

Soldiers! you tread with no unequal steps the road by which your fathers marched through suffering, privation and blood to independence!

Continue to emulate in the future, as you have in the past their valor in arms, their patient endurance of hardships, their high resolve to be free, which no trial could shake, no bribe seduce, no danger appall: and be assured that the just God, who crowned their efforts with success, will, in His own good time, send down His blessing upon yours [*Christ in the Camp*, pp. 57, 58].

The American struggle for liberty had its foundations in the sixteenth century Reformation that delivered numerous countries from civil and ecclesiastical tyranny. Egbert Watson Smith wrote: "At the time of the Revolution the estimated population of our country was 3,000,000. Of this number 900,000 were of Scotch or Scotch-Irish

origin, 600,000 were Puritan English, while over 400,000 were of Dutch, German Reformed, and Huguenot descent. That is to say, two thirds of our Revolutionary forefathers were trained in the school of Calvin" [*The Creed of Presbyterians*, p. 119, 120]. John Calvin was one of the chief Reformers who expounded the sacred Scriptures and delivered multitudes from centuries of ignorance, superstition, and false teaching. Tyrants and potentates were revealed in their true character. The Bible had been a "forbidden book." Once its doctrines and practices became known, fiery stakes, imprisonments, tortures, and exiles could not stop souls from embracing the truth. Entire nations were changed and a new era of freedom dawned upon the world. Many who populated the colonies were heirs of the Reformation. Our modern religious and civil liberals who reject the Bible and its authority are now leading many into a new Dark Age.

James H. Thornwell, Southern Presbyterian theologian, influenced South Carolina to secede from the Union. Some ten years before that event, Thornwell identified the opposing forces: "The parties in this conflict are not merely abolitionists and slave - holders -- they are atheists, socialists, communists, red republicans, Jacobins on the one side and the friends of order and regulated freedom on the other. In one word the world is the battleground -- Christianity and atheism the combatants, and the progress of humanity is at stake [cited by Greg Singer, *A Theological Interpretation of American History*, p. 84].

Our relatives' struggle to preserve constitutional liberty and States' rights seems to have failed. Yet, the war is not over. As we honor our relatives we also should fortify ourselves by pondering the principles that gave them strength and valor. Many of their beliefs are found in God's Holy Word. It is certainly honoring to our relatives to prayerfully read our Bibles. After the war, Confederate Chaplain John L. Girardeau wrote:

"The blood, the precious blood of our brethren, may seem to have been drunk up by the earth in vain -- but whatever of truth, whatever of right, whatever of pure and lofty principle there was for which they contended and for which they died, may, in another day, in some golden age, sung by poets sages and prophets, come forth in the resurrection of buried principles and live to bless mankind, when the bones of its confessors and martyrs shall have mouldered into dust" [Blackburn, *The Life Work and Sermons of John L. Girardeau*, p. 129].



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Dr. Randolph 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*. This sermon may be found in the newest biography and sermons of McKim called "*Charlie*" & *the Chaplain*.

THE SILENCE OF GOD.

Our God shall come, and shall not keep silence? —Psalms 50. 3.

This Psalm is also a prophecy,—a prophecy of the day of judgment. It pictures the advent of the Judge of all the earth. He summons mankind to His footstool: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." To enhance the solemnity of the summons, the Psalmist gives the three Hebrew names of the Deity,—El, Elohim, Jehovah; the name of power, the name of manifold manifestation, the covenant name; "God in His might, God in the manifold attributes and manifestations of His being," God in His revealed covenant relations to His people. This is the God who now summons the world to judgment from the rising of the sun unto the going down thereof. Yes, although now men see no sign, hear no warning of His approach; although they even scoff and mock at the prophecy of His coming,—our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself.

Now it is not my purpose to discuss the last judgment, when God's voice shall be heard in such terrible majesty, but rather to consider the marvelous, and, as some may think, mysterious, silence of God during the present economy, anterior to the judgment of the great day.

I call your attention to the language of the Psalmist here. "Our God shall come, and shall not keep silence,"—shall no longer keep silence as He now does. We are confronted by the fact that God does not now reveal Himself to the eye or to the ear of sense. We have the record of such revelations in the past; we have the prophecy of at least one such in the future; but none of us has ever heard His voice, or seen His shape. Even the revelations of the olden time were exceptional and to a few chosen ones, not to the multitude; and hence it stands as the rule of the divine dealings, that God keeps silence.

Rise in the morning, and go forth to look upon the world as the light reveals it to the eye. You see the sun mounting to his throne of glory, dispensing, as he goes, life and warmth and beauty over all the habitable globe. All nature awakes at his approach; field and forest are resonant with the music of singing birds; every shrub and bush and tree is pulsating with life; every leaf is astir; every blade of grass, every stalk of grain, moves in the morning breeze; overhead the clouds are floating in the blue ether, like ships sailing to their haven over the sea. But though there is a very orchestra of subtle sounds,—the song of birds, the hum of insect life, the sound of the swaying pines, the rustle of the dewy leaves,—yet nowhere in field or forest, on the green earth or in the deep blue sky, do you hear the voice of the Deity. God keeps silence!

Go climb some lofty mountain, until you have the clouds beneath your feet, and the world spread out in grand panorama before you, river and plain, hill and valley, city and hamlet. You look out through a translucent atmosphere upon almost illimitable space, and you see grouped before you, at a single glance, the varying conditions of human life,—sunshine and peace in one valley, storm and darkness in another, a gentle shower, spanned by the rainbow of hope, in a third. You seem to breathe the pure air of heaven, and to stand under its cloudless dome. But neither in that blue arch above you, nor among those vast ranges of billowy mountains which encompass you, nor from those yet loftier snow-clad peaks which tower up to heaven, arrayed in their white robes forever as the high-priests of nature, do you hear any whisper or echo of the voice of the invisible God. The cataract thunders in the gorge, the mountain-brook babbles in the valley, the sad sea waves chant their dirge along the shore, the hoarse thunder reverberates from peak to peak, but God keeps silence!

Or, again, join the astronomer in his lofty watchtower, and gaze long and *earnestly* into the spangled canopy above you; then on the swift wings of the telescope take your flight into the vast reaches of illimitable space; speed your way from star to star, from system to system, until you realize what a tiny wave upon the boundless ocean of being is this little world of ours. Listen while the man of science tells you of a sun in the constellation Lyra, in comparison to which the great sun of our system "pales its ineffectual fires," and then ask him if ever in all his journeys through boundless space he has heard the voice of God; if ever from those infinite depths there has been wafted to him any articulate sound from the lips of the great Creator. He will tell you nay. "In solemn silence" those shining orbs move through the fields of space: no voice nor sound is heard among them. Meteors flash across the sky in momentary brilliance; comets

spread their shining veils over the face of night; new stars shine out in the heavens ; new nebulae are from time to time uncovered to view,—but no voice breaks the stillness which reigns among the multitudinous worlds on high. God keeps silence!

This may seem strange, but there are circumstances under which the silence of God is stranger yet. Picture some of the scenes of shameful revelry nightly enacted in such a city as this, when the license and the impiety, if not the splendor, of Belshazzar's feast are reproduced; when lips that were taught in infancy to lisp the name of God in prayer are made the instruments of ribaldry and blasphemy; when the lessons of piety and purity learned at a mother's knee are ruthlessly trampled underfoot; when the brow that was signed with the sign of the cross forgets to blush when the Crucified is put to an open shame by those for whom He died. Yet no handwriting on the wall rebukes the shameless revelers. No "Mene, Mene, Tekel, Upharsin" startles and terrifies the guilty company. God keeps silence!

Several reasons may be given. In the first place, "God is a spirit, and they that worship Him must worship Him in spirit." A spiritual being cannot be apprehended by the senses. The eye of flesh, the ear of flesh, cannot perceive the invisible God. It is the soul which perceives Him, which hears Him, which apprehends Him. It is but a vague and dim conception of God that can be obtained by any external manifestation. The thunderings and lightnings and voices of Sinai impressed the rude multitude of Israel with the awfulness of the Divine Majesty; but it was so far from teaching them to truly apprehend Him as the invisible Jehovah, that they speedily fell to worshipping the golden calf. Now, though there is no audible voice of God, none that appeals to the ear of sense, the universe is full of harmonies that appeal to the soul, and sing of His wisdom and His power, His goodness and His grace. "The heavens declare the glory of God, and the firmament sheweth His handywork." Yet even so, it may be said, these voices are inarticulate: we must say of them as the Psalmist says in the same composition, "There is neither speech nor language. Their declaration is not so distinct, their demonstration of the attributes of God is not so clear, as to preclude the possibility of doubt. No; because faith in God must remain a moral act; it must be the result of moral considerations, not of the formulas of logic. The stream cannot rise above its source; and belief in God, which should be the result of a logical demonstration, would remain an act of the logical faculties, and would have no moral value. Moreover, if the being and attributes of God were so plainly exhibited in the visible universe as to preclude the possibility of a doubt, a necessary element of man's probation would be wanting.

This introduces another reason for the silence of God; viz., the probationary character of human life. Now probation means that man is on trial to see what is in his heart, whether he will choose the right or the wrong, the good or the evil; and freedom of choice is an essential element of this probation. But if God's presence and power and retributive justice were forced upon the attention of men, so that they could not escape the consciousness of it; if God's voice were ever sounding in their ears in warning; and if punishment followed swiftly upon transgression (as is sometimes the case when natural

law is violated),—men in that case would act as truly under compulsion as if bound hand and foot, and driven by the whip of the taskmaster. There might be obedience to the divine law; but it would be enforced obedience, and hence its moral value would be gone. In that case, life would cease to be a school of character: its disciplinary and educational function would disappear. It would become a galley for slaves, a prison-house for convicts, or, at best, a machine-shop for drudges. Virtue would wither and die under the blighting influence of compulsion, as a flower exposed to a killing frost. Men would learn to avoid vice as children learn to avoid putting their hands into the fire, because punishment would follow immediately upon the act; but there would be no more moral value attaching to the one act of avoidance than to the other. Such an economy of government might produce the semblance of virtue and godliness, never the reality. The flowers in that garden would be artificial, made of paper or of china, not the sweet and fragrant flowers which God and man now behold blossoming in this desert of sin upon the stem of tempted humanity. Freedom alone, my brethren, forms the true basis of character. In childhood, indeed, there must be restraint, swift discipline, espionage; but these bands must little by little be loosed, and freedom gradually and increasingly granted as the mind unfolds and the character develops.

God forbid that I should encourage the fashionable American custom of permitting children to rule their parents, and to grow up without learning obedience and reverence; but, all the more I protest against the system of protracting the period of tutelage beyond its proper limit: youth must learn self-mastery, but they can never learn this without freedom. Constant espionage in the school and the college begets distrust and suspicion, and all manner of deceit and hypocrisy. The hand of authority must not always be kept in view, nor must the voice of control be ever in their ears, if they are to learn true manliness and self-command. Let it be your aim to make your boy repel evil because it is evil, and not because he fears your frown or your rod. That is the discipline for the young child, not the self-respecting youth.

Now, it is precisely on this principle that we are to explain the silence of God, of which I have spoken. God seeks worshippers who will do right because it is right, and not because they fear the retribution which follows. Hence He, as it were, hides the rod: He does not execute sentence against an evil work speedily. "God is a righteous judge, strong and patient,"—patient because He is strong, strong because He is patient. If His voice of power and majesty were ever reverberating through the world in tones which would compel the attention of men, if His arm were daily made bare for vengeance in the sight of all mankind, who does not see what would be the result? The piety which would grow up under such an economy would be like the repentance and humility of the king of Egypt, which lasted only so long as the thunder of the Divine displeasure was heard in the land.

If you ask, then, O my brother! why God does not speak more plainly, why He does not compel our belief in His being and power and providence by voices that could not but be heard, why He does not make His judgments so manifest that all men would

be constrained to recognize the bond between sin and His displeasure as indissoluble?— I answer, it is because He wants your love, not your dread; because He wants you to serve Him freely, and not by constraint; because He wants to win your heart, not to compel your outward conformity to His will.

It is a bride that Christ seeks, not a captive; and a bride who will give herself to Him freely, not by any manner of constraint. Hence He woos the hearts of men gently, by soft persuasion, by still small voices, rather than by the earthquake, and the storm, and the fire. Yes: for though to the sensuous and selfish man, imbruted by sin and unhallowed passion, God seems to keep unbroken silence, and though the ear of sense cannot hear His voice anywhere, yet to the man whose spirit aspires to the true and the noble and the good, His voice is heard everywhere. "Day unto day uttereth speech; night unto night sheweth knowledge. "Their sound is gone out into all lands, and their words to the end of the world." "The sun by day, and the moon and the stars by night" sing of His power, His wisdom, and His goodness. To such a man, the universe is a whispering gallery of God. The Psalmist heard the heavens declare His glory, and the firmament His handiwork: he heard the divine voice everywhere:—"The voice of the Lord is upon the waters:

"The voice of the Lord breaketh the cedars; . . .

"The voice of the Lord cleaveth the flames of fire.

"The voice of the Lord shaketh the wilderness.

"The voice of the Lord strippeth the forests bare:

and in His temple [this visible world] everything saith glory."

Psalmist and prophet heard His voice in all the powers of physical nature:—

"The voice of Thy thunder was in the whirlwind."

"When He uttereth His voice, there is a tumult of waters in the heavens."

"He thundereth with the voice of His excellency. God thundereth marvellously with His voice."

But, O my brothers! God has spoken from time to time, in the history of the world, by a voice more clear and more articulate than the voice of nature. He has broken His general rule of silence,—as at Sinai; as to Isaiah in vision; as to Daniel and other prophets. And as "by divers portions and in divers manners" He spake unto the fathers by the prophets, so hath He in these last days "spoken unto us by His Son."

Hearken, I pray you, to His voice; turn not away from Him that speaketh from heaven. Open the Gospels; read the story of that matchless life of Jesus of Nazareth; follow His footsteps from Galilee to Jerusalem; sit at His feet, and listen to His words, and if you are a man that loves the true and the pure and the good, that voice of Jesus will have power and magnetism for you. It will draw you after Him. It will win you with a strange fascination, until at length you will confess, "Never man spake as this man." Yea, you will feel, by and by, that this voice of unequalled majesty must be the voice of God. All that is true and lovely and pure and elevating must be born of God. This man is from God. He is the way and the truth and the life, and He claims to be the Son of God.

Must not this claim be true? If still any doubt linger, follow Him farther still, even to Pilate's judgment-seat, and to the hill of Calvary. Hear the voice that proceeds from that strange but wondrous Cross. Mark how He suffers. See the majesty and the glory of His death; and, pondering all, you will be constrained to exclaim with the centurion, "Truly, this was the Son of God!"



Book Review

Sacred Conviction: The South's Stand for Biblical Authority

By Joseph Jay

Shotwell Publishing, 2018, paperback, 93 pages

Reviewed by H. Rondel Rumburg

On the back of the book one finds the following information:

HISTORIANS HAVE LONG UNDERSTOOD that conflicts over slavery, Constitutional interpretation, economic interests, and culture contributed to the coming of the War Between the States. Joseph Jay's original and insightful study illuminates yet another important difference that fueled conflict between the North and South—theology. It has been more than once observed that Southern clergy were among the strongest advocates of Southern Independence. Jay shows why that was so. He explains how Southerners based their faith on Biblical authority and regarded the "Higher Law," Unitarianism, and crusading political religion of their Northern counterparts as a threat to Christianity.

Jay noted in his *Preface* that "One of the great tragedies of historical analysis is the failure to account for theological motivations.... The North increasingly moved in a humanistic direction, while the South maintained an orthodox Christianity." His observation is on track when he declares, "When the War Between the States is seen as a theological conflict, a fragmented picture becomes clarified as other 'causes' find their proper place within the religious context."

There are four chapters in this small paperback, although it has a succinct and impacting content which makes up for its diminution.

Chapter 1 is titled "*All [Northern] Ground is Sinking Sand.*" Within the scope of this chapter the author deals with theological liberalism in the North, theological conservatism in the South and the Northern social crusade.

Chapter 2 is titled "*Slavery in the Christian South.*" This chapter deals with the middle passage, racism and the perpetuation of slavery, plantation life, cotton field meets mission field and the slave as human.

Chapter 3 presents "*A Higher Law.*" Within the bounds of this chapter he deals with Northern religion and the protectionist tariff, slavery debated and hath God said? Jay deals with the religious beliefs of the North being a determinative factor in their motivation. There was a

love of socialism, Unitarianism, and transcendentalism in the North. Also, among Christians in the North there was a shift away from orthodoxy while claiming to retain it. Actually, New Englanders wanted the South to fund their social experiments through tariffs. Abolitionists manipulated God's Word and pressed it into their own liberal mold. These were good at creating new sins and abolishing the ones in the Bible that they did not like. Jay says that these people eisegeted the Bible and the Constitution instead of accurately exegeting them. Henry Van Dyke was quoted as saying in essence that abolitionism leads to infidelity because it does not test slavery by the Bible. Abolitionists either twisted the Bible or rejected its teachings.

Chapter 4 is titled "*Be ye Separate.*" This section deals with religious politics vs. political religion, invasion of the abolitionists and denomination fragmentation. Jay refers to Garrison's well known comment that the Constitution was a "covenant with Death" and an "agreement with Hell." Rev. Thomas Smyth of SC said of the Fugitive Slave Act and the Dred Scott that the abolitionists "have a zeal of God, but it is not according to knowledge." We are also reminded that the gospel preached by the Northern evangelical abolitionists was not the traditional gospel of orthodox Christianity. The clerk of the Mississippi Presbytery, James Smylie debating Gerrit Smith of the "secret six," Smylie gave a reply to his opponents position: "The proper relation [of slave to master] is not charged with evils [in the Bible] any more than marriage is charged with adultery." The South formed its anti-abolitionist denomination which valued Scripture over sentiment and theology over politics.

In his *Conclusion* Jay refers to causes that lead to the war and he turns the usual arguments saying, "The war was over something much more profound. It was a divorce encouraged by religious differences between eisegetical interpreters and exegetical interpreters, between autonomists and Calvinists, between earthly utopia and the promise of heaven." He asserted that the war came down to two visions of reality, "the world in which man creates an earthly paradise on one hand, or the world in which men await a heavenly reward on the other."

We live in a society now that claims no absolutes. So actually anything should be acceptable for there is no moral standard. Jay reminds us that there is a divine moral standard in God's Word. He noted, "Once the authority of God's word is deserted, there is no standard left governing man's behavior."

This book is essential to the serious Christian person who loves the Truth. This book does not support the social justice hermeneutic.



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.