

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
Anno Domini 2017
October
Issue No. 142

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



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

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

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

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

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

**The Sesquicentennial of
Reconstruction**

1865 - 1876

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

Quote from a Confederate Chaplain

“The revival in the army progressed up to the time of the Chickamauga fight; and even since, notwithstanding the condition of the troops moving to and fro, or engaged in erecting fortifications, the good work in some regiments still goes on. The good accomplished by the ministry of the Word will never be appreciated by the Church till the light of eternity shall reveal it.”

Chaplain J. B. McFerrin

2nd Tennessee



Editorial

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

During the month of October many will be celebrating the 500th Anniversary of the Reformation. There were five Latin phrases that encapsulated the foundational truths of the Reformation on salvation; the Lord was calling men to Himself: the first foundational truth was *sola Scriptura*, which is Latin for *by Scripture alone*. This was the foundation for four other *solas*: *sola gratia*, *sola fide*, *solus Christus* and *sola Deo Gloria*. These five *solas* all express a single statement of truth, one declaration of the true saving gospel of Jesus Christ. The truth of the Scripture is that salvation by grace alone, through faith alone, in Christ alone and to God alone be the glory.

The Weapons of our Warfare

Many, who under the guise of fighting for the Southern cause, have no concept of the historic Christian culture of the South. Also, many “so called” evangelical denominations are seeking to destroy, ignore or restrict any pro-southern ideals. This month is the 500th Anniversary of the Reformation, but the descendents of such men

have apologized for some of the faithful men of God who have gone before them in the South. They could be more accurately pictured before the door of the church in Wittenberg taking the nail out of the 95 Theses and removing it. However, they by more recent actions have climbed in bed with many groups that are trying to destroy not just Confederate History but American and Christian History as well. These and their socialist buddies are destroying or removing monuments, flags, stained glass windows, Christian symbols, etc. Some are trying to change names of streets and schools, effacing markers, and eradicating the history of some of God's people. Perhaps these faux-evangelicals believe that by being friends with evil-doers they will gain their respect and win them over. What do you have when you have friendship with evil-doers? You become a part of their evil deeds. The Apostle James by the inspiration of God the Holy Spirit had some harsh words for such—" [K]now ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). On the other side many today are trying to defend the Southern Cause by non-Christian tactics. This is doomed to failure. Can a cause succeed in God's eyes without His blessings?

Paul reminded the very fleshly Christians at Corinth of something we need to remember now—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4). Isaiah, God's prophet, reminded his readers by the Holy Spirit, "They are men and their horses are flesh" (Isa. 31:3). What encourages a child of God is to see the enemies in the light of their omnipotent God and what He has revealed. When the Lord wants to show the strength of something He contrasts it to the weakness of the flesh. Remember "their horses are flesh." When God's people depend on horses they lose. This is true of denominations of Christians who are willing to sell out their heritage for a mess of pottage served at the enemy's table. They lose when they depend on the multitude of horses.

Paul's warning was, "For though we walk in the flesh, we do not war after the flesh" (2 Cor. 10:3). What did the Lord's apostle mean? Thus while we are alive on earth we walk with fleshly legs, but our warfare is not to be after fleshly measures. Our warfare is not to be carnal or fleshly! We are obviously not in a shooting war and Paul's warning has to do with spiritual and mental war. Paul goes on in 2 Corinthians 10:4-5 dealing with destroying theories or ideas that are not according to the knowledge of God. Let me paraphrase this: "Our weapons are not those of conventional war, but they are powerful in God's warfare to demolish the enemy's strongholds, such as human reasoning and every exalted thing that is lifted up against the true knowledge of God; our fight is to capture as prisoners of war every thought and make it subservient to Christ."

Our warfare is not to be worldly, but it is to be conducted in truth and righteousness. We need the whole armor of God to be able to stand against the deceit of the devil (see Eph. 6:10-18). We are not just in a war that can be settled by killing the enemy, for the real enemies are the devil and demons, the rulers of darkness of this world, spiritual wickedness in high places. Thus take the whole armor of God and make

a stand by being girded with truth and wearing the breastplate of righteousness; with the feet shod with the Gospel of peace while using the shield of faith all the time wearing the helmet of salvation and wielding the sword of the Spirit which is the Word of God. All of this we are to do plus praying constantly to your God through Christ. When the weapons of our warfare are not fleshly we need to remember we are dependent on our sovereign God, who alone can enable us to pull down the enemy's stronghold. We need to be sure our ideas and thoughts are not against the true knowledge of God and they should be captive to Christ.

C. H. Spurgeon, when lecturing ministerial students, warned them, "Don't go about the world with your fist doubled up for fighting, carrying a theological revolver in the leg of your trousers. There is no sense in being a sort of doctrinal game-cock, to be carried about to show your spirit, or a terrier of orthodoxy, ready to tackle heterodox rats by the score.... Be prepared to fight, and always have your sword buckled on your thigh, but wear a scabbard; there can be no sense in waving your weapon about before everybody's eyes to provoke conflict, after the manner of our beloved friends of the Emerald Isle." Yes, we need to be ready and stand firm, but we don't need to put on a carnal front. Do that which is righteous and don't be moved from it!

Sadly many Christians and major denominations no longer look to the Lord for help, because they have turned to carnal weapons to achieve what they consider the work of the Lord. I'm afraid they would not know God's work if they saw it! Destroying one's God-given heritage seems to be a form of suicide. Also, can compromising with the enemy give the victory? Will a fleshly and unscriptural contention for the cause be successful? I think Isaiah had good prophetic words for these, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither see the LORD" (Isa. 31:1)!

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



This issue contains our Chaplain-in-Chief's editorial. You will also find our Chaplain-in-Chief's article titled *The Clarion Call of Freedom*. Your editor has provided a biographical sketch of *Chaplain J. C. Hiden, Part I*. Assistant editor, Mark Evans, has written an article entitled *Sovereign Grace*. This issue, as usual, includes [A Confederate Sermon](#) submitted by Kenneth Studdard preached by Rev. H. H. Tucker which is titled *The Great Law*. Our [Book Review](#) is by your editor on *All of Grace* by C. H. Spurgeon.

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]



Contents

- *The Chaplain-in-Chief's Message, *Dr. Ray L. Parker*
- *The Clarion Call of Freedom, *Dr. Ray L. Parker*
- *Chaplain J. C. Hiden, Part I, *Dr. H. Rondel Rumburg*
- *Sovereign Grace, *Rev. Mark Evans*
- *A Confederate Sermon, *Rev. H. H. Tucker*
- *Book Review: *All of Grace*



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

It was my honor to officiate at the grave-side memorial service for Iris Lee Gay Jordan (a "real daughter") on Monday, September 18, 2017 at Lake Butler, Florida. Iris' obituary is found below:



IRIS LEE GAY JORDAN

Iris Lee Gay Jordan passed away Aug. 20, 2017 in Ormond Beach, FL, surrounded by close family & friends. Iris enjoyed a fulfilling life as an artist, poet, master gardener, volunteer, world traveler, and a remarkable baker. She was a kind, compassionate, loving, and generous person.

Iris was born Oct. 20, 1922 in Providence, FL to Confederate Veteran Lewis F. Gay and Minnie Lee McLeod NesSmith Gay. At the time of her birth, her father was 82 years old. He served in Company F, 4th Regiment, Florida Infantry, CSA.

She is preceded in death by her husband, James Willie Jordan, in 2015. She also leaves behind a son, David Herbert Weeks (Paulette) of Albuquerque, NM and step-daughter Donna Jordan Heinz of Atlanta, GA; a grandson, three granddaughters; eight great grandchildren, and many other extended family members and very close friends.

Iris and her husband traveled the globe for both recreation and to volunteer in uniting adopted babies with their new parents in the U.S. They were also recognized for their outstanding work in recording and marking graves of Confederate Soldiers in Georgia and Florida. Iris was passionate about her Confederate heritage, and was a member of Atlanta Chapter 18, United Daughters of the Confederacy®, for over 50 years. She belonged to many other organizations and heritage groups. Iris retired from Southeastern Electric Exchange and then volunteered at South Fulton Hospital for several years.

Her memorial service was held at her beloved First Baptist Church of Cliftondale in Atlanta on Sunday, Sep. 17, 2017 at 3:00pm. Reception followed the service in the Fellowship Hall. Interment is at Old Providence Baptist Church Cemetery, 9316 NW County Road 245, Lake Butler, FL on Sep. 18, 2017 at 2:00pm. In lieu of flowers, donations may be made to First Baptist Church of Cliftondale, 4005 Stonewall Tell Rd, Atlanta, GA, 30349.

Florida Divisional Commander Don Young organized the Confederate honor guard for Iris with a 21-gun salute and 3 canon volleys. Her casket was draped with the Confederate Battle Flag supplied by SCV Headquarters in Elm Springs. The service ended with the playing of "Taps" and the singing of "Amazing Grace." Her grave is at the side of her father, Confederate Veteran Lewis F. Gay. Some one-hundred family and friends were in attendance.

On another note: *The dates for the **2018 National SCV Chaplains' Conference** are May 17 and 18. I hope you will keep those days "clear" and plan to attend. Please share any ideas or suggestions that you feel could make the Conference even better. Just forward to my email at drparker@mdivs.edu*

The National Confederate Museum at Elm Springs will feature a section highlighting the service of Confederate chaplains and the great revival that spread through the Southern armies during the War. Several past Chaplain Corps' leaders are working with the Chaplain-in-Chief and Executive Director Colonel Mike Landree in designing this section. If you have items that would be appropriate for this section (Bibles used by Confederate chaplains, hand written sermons by Confederate chaplains, etc.), please let me know so we can explore that possibility.

I also hope that you will spend quality time at the Chaplain-in-Chief's Web Page each month. You will find a monthly article, prayers for use in the monthly camp meeting, a monthly sermon, and a "Happening Now" page to keep you up to date with

news from across the Confederation. You may reach the web site at this link:
<http://chaplain-in-chief.com/>

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

The Clarion Call of Freedom (The Desire of the Southern States)

Ray L. Parker

America: the Land of Historic Freedom

The fire of freedom burned hot in the soul of early America. The founding-fathers reacted to British overreach in the Colonies. The British monarchy viewed their American holdings as a means of wealth and cared not for the self-determination or wellbeing of the people. The people, in the view of the King, were to be *used* for the advancement of the British Empire.

The culmination of British tyranny is well documented. The people of the Colonies eventually pushed back against British power. This "push" meant war in the homeland with destruction and death. In spite of the price that must be paid, the Colonies took a firm and sacrificial stand.

In this historic time the Declaration of Independence was crafted. The Colonies stood as free and independent States in defiance against a tyrannical government. The cost of such a stand was significant indeed. There were many times in the struggle that the outcome seemed in doubt; but the Colonies fought on.

Out of this struggle for freedom came the Constitution of the united States of America. This document, unique and futuristic, stands as testimony to freedom-loving people who desired a Republic. For over two-hundred years America has sought governance via this sacred text. Governmental leaders pledge to "preserve, protect, and defend the Constitution."

The States, creating the Federal Government under the stipulations of the Constitution, understood the dangers of overreaching governments. It was

accepted truth that if at any time the Federal Government ignored the sovereignty of the States and began to disregard Constitutional guidelines, said States could withdraw from the Constitutional agreement and once again function as independent entities.

The Southern States faced such a dilemma in the mid-1800s. Southern leaders sought relief from the Federal Government overreach. Many discussions and debates are noted in this historic time. The Southern attempt to bring the Federal government back to Constitutional restraints was unsuccessful. The overreach continued and with the election of Abraham Lincoln to the office of President, there seemed to be no political solution.

The Confederacy: An Attempt to Continue American Freedom

Before the War of 1812 Federal Tariffs on imported goods were rather modest and were basically designed to provide additional revenue to the US Treasury (at this point in history there was no Federal income tax). Following the War of 1812 many in political power developed the concept of protectionism. Applying this philosophy the governmentally imposed tariff became a means to discourage American purchase of foreign goods and protected the industries of the Northern States – thus the term protectionism.

On May 19, 1828 Congress adopted what came to be called the “Tariff of Abominations.” This tariff raised the average duties on goods imported into the United States to fifty percent. This action had an adverse impact on Southern States. The British, for example, faced with a reduced market for their goods in the United States slowed their purchase of cotton, which weakened the Southern economy.

Southern states contended that the tariff was unconstitutional and thus they were opposed to these newer protectionist tariffs; however New England’s industrialized states favored these newer protectionist tariffs.

Federal tariffs therefore were a grievance to Southern States. It was certainly most disturbing to Southerners as Abraham Lincoln early in his campaign for President of the United States declared his support for such tariffs. Southerners were determined to find release from these excessive Northern prices crafted by the Federal Government to benefit Northern businesses.

In the 1860 South Carolina Session Convention, [Robert Barnwell Rhett](#) stated, "And so with the Southern States, towards the Northern States, in the vital matter of taxation. They are in a minority in Congress. Their representation in Congress, is useless to protect them against unjust taxation; and they are taxed by the people of the North for their benefit, exactly as the people of Great Britain taxed our ancestors in the British parliament for their benefit. For the last

forty years, the taxes laid by the Congress of the United States have been laid with a view of subserving the interests of the North. The people of the South have been taxed by duties on imports, not for revenue, but for an object inconsistent with revenue— to promote, by prohibitions, Northern interests in the productions of their mines and manufactures."

The Southern States seeing the overreach of the Federal Government and the refusal of the Federal Government to recognize the Constitutional powers given to the individual States, began to exercise their Constitutional rights of secession. On December 20, 1860 South Carolina seceded from the Union. On January 9, 1861 Mississippi seceded from the Union. On January 10, 1861 Florida seceded from the Union. On January 11, 1861 Alabama seceded from the Union. On January 19, 1861 Georgia seceded from the Union. On January 26, 1861 Louisiana seceded from the Union. On February 23, 1861 Texas seceded from the Union. On April 17, 1861 Virginia seceded from the Union. On May 6, 1861 Arkansas seceded from the Union. On May 20, 1861 North Carolina seceded from the Union. On June 8, 1861 Tennessee seceded from the Union.

On February 18, 1861 Jefferson Davis was inaugurated President of the Confederate States of America. A new breath of freedom swept across the South land. Following Davis' swearing in, he spoke to the crowd:

Our present political position has been achieved in a manner unprecedented in the history of nations. It illustrates the American idea that governments rest on the consent of the governed, and that it is the right of the governed, and that is the right of the people to alter or abolish them at will whenever they become destructive of the ends for which they were established. ... Obstacles may retard, but they cannot long prevent, the progress of a movement sanctified by its justice and sustained by a virtuous people.

Thus, the secession of the Southern States was to maintain the Constitutional freedoms guaranteed in that sacred document. Southern leaders had no desire to dismantle the Federal Government or to control Northern States. They only wanted to be left alone and to enjoy the freedom won in the American Revolution and protected by the Constitution. Their struggle was a fight for liberty and justice. The clarion call of freedom rang loudly in the Southern States.





Chaplain James Conway Hiden

(1837-1918)

Wise's Legion & Charlottesville Hospital

PART I

By Dr. H. Rondel Rumburg

The Beginning

The birth of J. C. Hiden occurred at "Montpelizo," west of Orange Court House, Virginia, on November 5, 1837. He was the older of two sons born to Joseph Hiden, and his second wife Cordelia Nalle, was the daughter of Martin and Nelly Barbour Nalle. Joseph Hiden, his father, was a member of the Legislature of Virginia. His mother, Cordelia, was a niece of Governor James Barbour and of Philip P. Barbour, who was Speaker of the U.S. House of Representatives and Justice of the Supreme Court. The younger son born to the Hidens on May 22, 1842, was Philip Barbour Hiden.

Education

The young Hiden began his education at his mother's knee and under his father's guidance. He likely attended a Field School in the general area, for he grew up near Orange Court House. He was obviously prepared for and passed entrance into the University of Virginia.

J. C. Hiden's formal education began at Mr. Jefferson's school, the University of Virginia. In Charlottesville he found lodging at the Daniel House which was nicknamed "Baptist Headquarters." Mrs. Daniel's home attracted many young Baptist men of whom Hiden was one. The following young men, besides Hiden, lived there in the late 1850's. They were J. William Jones, John L. Johnson, L. J. Haley, Herbert H. Harris, Jerry M. Harris, Joseph N. Cullingsworth, Edward Bowie, Richard S. Booten, F. Pendleton Jones, James B. Taylor, Jr., Thomas Hume Jr. and some others. There were physical brothers there, such as: Herbert and Jerry Harris, and J. Wm. and Pendleton Jones. Many of these young men became Confederate chaplains as well as Baptist pastors. They were an

integral part of the establishment of the first college YMCA. The University of Virginia at this time welcomed the ministry of saving gospel of the Lord Jesus Christ. At that time it had not become bloated with pluralism.

The Daniel rooming house became J. C.'s home away from home. He and J. William Jones were roommates for the first session. They, in just a few years, became fellow-laborers in the Lord's harvest fields in the Confederacy. They had Room No. 1. This room was very near the dining room and thus became a place where other students gravitated especially after supper. It was here, just before the labors of evening studies began, that Hiden and the other young men had a bit of enjoyment and song.

Hiden and the other young Baptist students attended the ministry of Dr. John A. Broadus at Charlottesville Baptist Church. Broadus was at that time "preaching to crowds of young men." One of them was a friend and fellow Baptist student with Hiden, John L. Johnson, who wrote:

"The Call of the Ministry" was a most frequent topic with him [Broadus] and doubtless Sunday after Sunday many a young man went home from church asking himself what he ought to do about it.... Finally, he developed one day some points I had not thought upon very much, including, if I mistake not, (1) the world's great need of the preached gospel, (2) my ability as an individual to supply that need, and (3) what reason for not doing it was satisfactory to myself? The points were all against me, and I submitted the case without argument. I could do something to help supply the demand. There was nobody dependent upon my labor for support. If Christ was the only hope for my soul, I ought to be willing to give Him the service of my life and gladly do His will. That same day ... I announced my decision, and there was great joy among my friends. That argument was my call. I know nothing about Paul's "woe"; I was giving my life for love to Him who gave His for me for love.

Many of these young men were called to preach under the ministry of Broadus. J. C. Hiden was one of them. A petition was signed by forty of the prominent students and was handed to Dr. Broadus requesting the publication of the sermon he preached on the previous Lord's Day. The professors of the University of Virginia also urged the publication. So the sermon on Ephesians 3:8 was published in pamphlet form. Archibald Thomas Robertson in his *Life and Letters of John Albert Broadus* wrote,

There were many Baptists students at the University during these years mainly because of Broadus's influence and reputation; among these can be noticed, H. H. Harris, J. C. Hiden, Thomas Hume (who wrote the constitution of the earliest college Y.M.C.A.), J. L. Johnson, J. M. Harris, Meter George, J. W. Jones, C. H. Winston, etc. Broadus made a lasting impress upon the men while chaplain.

Some of these young men were ordained to the gospel ministry in the Charlottesville Baptist Church. Their lives would impact many in the future as a result of the call of the

Lord. This would translate through the work of God the Holy Spirit into the conversion of many Confederate soldiers during the coming war.

One of the Daniel House young men wrote that they “Ever afterwards were a band of brothers.” The war and their ministry, even afterward, proved this to be true in their relationships. J. C. Hiden was in attendance of the University of Virginia for two sessions and then went to Virginia Military Institute, the West Point of the South, in 1854.

When Hiden attended the Institute, the course of study was normally for four years, but those with previous education were more advanced and took less time. The institution changed its four to a five year program to match West Point (the five year program at the Point was a result of the Secretary of War, Jefferson Davis’ work. Very few cadets went into the new academic class. Hiden was there for three years, and his younger brother, Philip Barbour Hiden, was there for four years. Philip Hiden was among the cadets fighting at New Market.

His roommates during his first year at VMI (1854-1855) were Allen and Williams of Orange; Patton of Richmond, and Slaughter of Madison, who made up Room No. 13. Allen, Williams and Patton fell at Gettysburg and Slaughter was disabled for life in that battle.

In Major Thomas J. Jackson’s Natural Philosophy class, Hiden said that *Bartlet’s Course of Natural Philosophy* was “in three of the toughest volumes that this scribe ever attacked—‘Mechanics,’ ‘Optics and Acoustics,’ and ‘Spherical Astronomy.’” He was challenged most certainly. Hiden wrote, “When I went in the ‘Third Class’ I used to see Allen tugging over ‘Old Jack’s’ terrible lessons in Bartlett’s Optics, and one day I opened the book and found on the fly-leaf the following stanza, which I suspect was Allen’s own:

’Tis said that Optics treats of light,
But oh! believe it not, my lark;
I’ve studied it with all my might,
And still it’s left me in the dark.”

Hiden noted that Major Jackson seemed perfectly at home with the long, intricate and multitudinous ‘equations’ and other mathematical formulas which make up so large a part of Bartlett’s three volumes. Hiden noted that “many of the cadets often expressed the belief that none of these ponderous tomes contained an equation or a formula which ‘Old Jack’ could not repeat ‘by heart.’” Hiden commented:

Though I drilled under him for three years, and recited to him daily for a year and a half, I never saw him laugh outright. A very quiet, subdued sort of smile was the nearest thing to laughter that I ever saw him indulge in; and those smiles were very infrequent, and, indeed, occurred only when outrageously ludicrous things took place in his immediate presence.

He also told the story of one of the cadets, Davidson Penn, who was somewhat mischievous. The cadet put on a very uncommonly serious face and asked Major Jackson in apparent good faith, "Major, can a cannon be so bent as to make it shoot around a corner?" The Professor of Artillery did not show the slightest sign of merriment or impatience, but after sober reflection replied, "Mr. Penn, I reckon hardly."

Major Jackson seemed to be a challenge to young Hiden more than perhaps any other of his instructors. James Conway Hiden persevered and applied himself. He graduated from VMI on the 4th of July 1857.



Sovereign Grace

Mark W. Evans

Past Chaplain-in-Chief

The Confederate Cause was undergirded by God's Word. Denominations of the South were unaffected by the false teachings that permeated the Northland. Southerners believed in the infallibility and inerrancy of the Bible and preached its doctrines and practices. Christians from different denominations entered the war with the conviction that the Gospel must be proclaimed. Yet, there were barriers to the advancement of the Gospel that only Deity could overcome. Confederate Chaplain, W. W. Bennett wrote: "All that can hinder a work of grace confronted the revival in our army. Before the 'soldiers of Christ' addressed themselves in earnest to the work, gambling, profanity, drunkenness, and other kindred vices, prevailed to an alarming extent" [*The Great Revival in the Southern Armies*, p. 31].

Charles F. Pitts, in his book, *Chaplains in Gray*, described the inferior quality of chaplains entering the war: "During the early days of the conflict ... many of the chaplains in gray fell victims to the lowered ideals so often prevalent in a time of war. Surrounded by swaggering men who held the use of blasphemous oaths to be a mark of masculinity, they were subjected to good-natured 'ribbing' or to cruel criticism. They compromised their positions in order to enjoy the role of 'popular' chaplain. ... After a short time, however, the so-called 'popular' chaplains found themselves despised by the very men who had applauded their capitulation. Nothing now remained but resignation and a return home, for they were rendered less than useless to their cause" [*Chaplains in Gray*, pp. 3, 4].

In contrast, Pitts detailed the conduct of faithful chaplains: "The chaplains of the South who were loyal to their calling ministered to the wounded when the task was too great for the available physicians; they comforted men who suffered without sedatives; they attended others who lay for days in the fields where they had fallen. They risked capture by those who did not treat them as noncombatants. They encouraged the citizens who had done their best; sometimes they saw their own homes and families swallowed up in the lines of an advancing foe. At the end they returned. The resurgence

of the South to a high spiritual and cultural level was, in part, a testimony to those men of God who admitted no defeat in spirit and never for a moment furled the flag of their great Commander" [Ibid., p. 4].

By the end of the war, Christian laymen and pastors in the ranks and among the officers combined with colporteurs, missionaries, evangelists and chaplains to proclaim the Gospel message of grace alone, through faith alone, in Christ alone. Anticus G. Haygood, missionary, laboring in Bryan's Brigade, East Tennessee, wrote in April, 1864: "In every brigade of this grand old division there is a deep and wide-spread religious interest. I have seen more excitement; but profounder feeling, as manifested in the great crowds that flock to every service, the reverent attention given to the preaching of the Word, the large number of earnest penitents that crowd our rude altars, I have not seen, at home or in the army. Old soldiers say that they have not seen such a state of things in this army before. Large numbers are being daily added to the churches. Here are Baptists, Methodists, and Presbyterians working together in the utmost harmony of feeling" [Ibid., p. 618].

Confederate Chaplain W. W. Bennett wrote after the war: "It is a fact over which we may rejoice that out of the Southern armies did come many earnest Christians who have been 'the salt of the earth.' In all the Churches there are now ministers who found the Lord in the midst of war, and when they laid down the sword of the flesh took up the sword of the Spirit, and are now valiant leaders in the hosts of King Immanuel. And there are thousands of zealous and useful laymen who, in the blessed scenes of the army revival, in the log church, or under the spreading trees on the bare ground, and in the hospital, gave themselves to God in a perpetual covenant. The Army Revival gave to the South multitudes of faithful men, and they are now in all the Churches the living proofs of its genuineness and power [*The Great Revival in the Southern Armies*, p.402].

Our country is about to drop into the abyss of God's eternal, righteous judgment. If the pulpits of our land would thunder the soul saving doctrines of the sacred Scriptures, God may in His sovereign grace effectually call many to repentance and saving faith in the Lord Jesus Christ. The Bible exhorts the Lord's people: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Henry Holcombe Tucker (1819-1889) was one of the most noted Baptist theologians the state of Georgia ever produced. After two years of the practice of law, in 1848, he

abandoned it for the Christian ministry. He travelled to Mercer University, where he received private instruction from its President, Dr. John L. Dagg. Tucker would only pastor briefly, being forced due to health reasons to leave the pastorate. He would continue to preach and was widely hailed as a gifted preacher of the Gospel.

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

THE GREAT LAW.

"Thou Shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy entire mind, and with all thy strength; ... And.... thou shalt love Thy neighbour as thyself."—Mark xii. 30, 31.

THE universe in which we live, and of which we are a part, is a universe of law. This fact is patent to our observation, so far as our observation extends. We witness the regular recurrence of day and night, the regular return of the seasons, the regular changes of the moon, the corresponding rise and fall of the tides, the unfailing regularity in the movements of the planets, the growth of plants and animals, the gravitation of ponderous bodies, and the countless combinations of chemistry, and innumerable phenomena of like character, all taking place with precision. We have not seen the entire universe, it is true: but the conclusion is irresistible to our minds that the same regularity pervades the whole of it. We cannot conceive of such a thing as that there should be any part of the universe where there is no law; where cause and effect are unknown; where sequences are either impossible or uncertain, and where all is chaos uncontrolled. We cannot dispossess ourselves of the conviction that wherever there is anything there must be some principle or power by virtue of which it exists, and which controls its modes or its action. We are also possessed with the unalterable conviction that wherever there is law, there must be a lawgiver. We trace the word regular back to its root in the word rex, which means king. *Rex*, the king; *regula*, the rule; regularity, the result of the rule. These words and the ideas expressed by them are indissolubly connected together in our minds. Law is the expression of somebody's will, nor can we conceive of law in any other sense.

Moreover, we are so constituted that, when we see law executed, we cannot resist the belief that there is somebody to execute it. To execute is to do, and there can be no doing without a doer. If we believe that law exists everywhere, by the same rule we must believe that it is executed everywhere; for a law that is not executed is practically no law. And if law is executed everywhere, he who executes it must be everywhere, potentially at least, if not in fact. The law which controls the universe must be at least commensurate

with it; nay, it must be superior to it; for law embodies in itself the idea of superiority; law controls; and that which controls must be superior to that which is controlled. He from whose will this law of the universe is but an emanation, must be superior to the universe, and to all that it consists of or contains. Whatever exists, exists by his will; surely nothing could exist in opposition to it; and surely he who gives life, with all its organs and functions, to creatures so small that we can scarcely see them with powerful microscopes, cannot be indifferent to anything. He must be Sovereign Lord. He must not only reign, but rule. He must rule in a sense in which no other being ever ruled anything for his will lies at the bottom of all existence; each atom is the same to him as the entirety, and the entirety is the same to him as an atom. The Lord he is God, and beside him there is none else. The Lord sitteth king forever and ever. Amen and Amen.

It may be said that the laws which have been referred to are laws only of the physical universe, and operate only in ways that are mechanical. We have before us a universe of intellectual and moral beings, and we are a part of it. For this universe, for these beings, there must be law. Without meaning to limit Omnipotence, we may ask: "Would it be possible for God to create them without law?" As they exist only by law, they can exist only under law. Could God create them and have no further will, nor thought, concerning them, and forget them? How could they exist when thus forgotten? The very fact that they live is proof to them that they are the subjects of law. So far as our race is concerned, their bodies, being material, are subject to law, like all other matter. Can we suppose that law is prescribed for the mere dust, and not for the spirit that inhabits it? Is it more important that inanimate matter should be controlled than that there should be rules of action for a living, thinking, sentient, potent energy? Do the power and will of the Great King extend only to the most inferior part of his creation, and not to its superior part? Is he careful of matter, and careless of mind? Is the spiritual universe beyond his dominion? To some extent, at least, beings who think and feel, and who have perceptions of right and wrong, are in his image; to some extent, at least, they are partakers of the divine nature. Are these to be left in a condition of lawlessness and anarchy and chaos, while brute matter, rocks, and clods are minutely cared for? The argument, *fortiori*, once used by our Saviour in the Sermon on the Mount, comes in: "If God clothe the grass of the field, which today is, and tomorrow is cast into the oven," much more will his vigilance be sleepless over creatures of infinitely higher dignity! God would not regard the less and disregard the greater. Men, in their weakness and folly, sometimes give their attention to trifles, while they neglect weightier matters. But God knows how to proportion his care, and to administer with wisdom. If he has exalted any of his creatures in rank, we may be sure that they are exalted in his esteem, and they will be the subjects of exalted law, adapted to their nature and to their possibilities.

When God made the physical universe, he pronounced it good. It excited his admiration, but not his affections. Incapable of thought or feeling, it could not reciprocate love, nor inspire it. That which cannot love can never be lovely. But moral beings are capable of love; and can, to some extent, appreciate the majesty and glory and

excellence of their Creator. These, God can not only admire, but love; and that which is beloved of God must be precious indeed. Is it to be supposed that such creatures as these would be left to live, and have their being, under no fixed principles, and liable to infinite disorder and endless confusion? Are they to make no report to him, nor to any, of their doings? Are they made sensible of the distinction between right and wrong, and yet shall they have no law determining what is right and what is wrong? Are they to be responsible beings in nature, and yet irresponsible in fact? No! there is for them a law adapted to their nature; he who has never failed in any other adaptation has not failed in this; and if it were possible for one of God's laws to be more perfect than another, this would be the most perfect of all.

This morning's text contains the whole code. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself." There seems to be a little pleonasm in the expressions, heart, soul, mind, and strength; but without this, there would not be that fullness, completeness, and exhaustiveness, which the text embodies. It is a marvel of conciseness, and yet a marvel of comprehensiveness. These few words cover the whole ground, and describe the whole duty of man. Surely nothing more than this could be required; surely nothing less than this would be sufficient. The law is good; the law is wise; the law is right. It is exactly adapted to the nature of moral beings, having affections and dispositions such as ours. It defines, with precision, the relations that ought to subsist between such beings and their Creator, whose affections and dispositions are exactly the same, only that his are infinite and holy; and who is their constant benefactor, from whose loving goodness there proceed ceaseless floods of blessing on all his obedient creatures. It enters not into detail; but it gives, in a word, one great underlying principle, which, if it be observed, will be sure to make all the details, to the minutest and extremest ramification, as perfect as the source whence they sprang. Like begets like; and the offspring of love is love; and love is the very name of God; nay more; the pen of inspiration declares that God is love. How can such a law be amended or improved? Verily, says the Psalmist: "The law of the Lord is perfect."

If this law is exactly adapted to our nature, which we know it is, for otherwise it would not have been given us, how noble must be that nature! It is the sublimest law of eternity. We can conceive of nothing more glorious as emanating from the Infinite. And is this our law? It is the grandest argument for the dignity of human nature as originally constituted, that we can conceive, or perhaps that is possible. Most surely any one of us who should conform to it would be the impersonation of all that could command the admiration of Infinite Intelligence, the approbation of Infinite Holiness, or that could be the object of Infinite Love.

"Do this and live!" Is the demand unreasonable? Is not the law perfect? Have not wisdom, and justice, and goodness, combined their forces to make it the purest and the best? Have not all the attributes of Godhead united in the legislation of which this is the

sum and the essence? How can conformity to such law be anything else than supremely reasonable? And how can violation of it be anything else than supremely unreasonable?

"Do this and live." Ah! but it is hard to do! It would seem that it ought to be the easiest of all things to do. The amazing question is, How can one do anything else? The law is adapted to the nature that God gave us, with the same precision that marks all his works. Yet we find it to be the fact, that the law is hard to keep. This fact is proof, strong as proof can be made, that some overwhelming calamity has befallen us. We cannot keep such a law so supremely excellent, so exactly fitted to creatures in our condition! What awful moral disaster has overtaken us? How came we to be hurled from our sublime eminence into this abyss of infamy? I know of no more overpowering argument to prove what is known as the doctrine of total depravity, than the fact, that we find this law hard to keep, which ought to be the easiest to keep. To keep it ought to be the most exquisite delight of human souls, which they should enjoy with burning, glowing, rapture; yet our hearts rebel against it; we struggle hard to keep it, fighting against ourselves; and yet we do not succeed; the task is impossible.

I know of no more irresistible argument to prove that we are not in the condition in which God made us, and that man is a fallen creature. Some change, some great, radical change has come over our nature since our first estate. If the Bible did not reveal it, the facts reveal themselves. On the one hand is the law, in its beauty, and majesty, and excellence on the other hand, wonderful to behold, is our strange alienation from it! Some disturbing cause has produced a complete perversion of our nature—a complete reversal of all our moral forces. We are in position of antagonism to that law; and this is the only point on which the human race is unanimous.

Without inquiring what catastrophe produced this frightful revulsion, let us look at some of its results. Suppose that some one of our race had lived in exact conformity to the law for a thousand years, or for ten thousand, and had then violated it in the least particular, and only for a moment. The fact that he had violated it at all would show that some principle had entered into his heart, averse to all that is good. A man's principles are himself, and he is the embodiment of them; and therefore he would be in an attitude of hostility to all that is wise, and pure, and good, and great. What happiness could there be in store for him? How could he ever again hold up his face in the presence of the holy? The disgrace would cling to him forever. The stain would sink into his soul, and blacken it through and through. He would be the object of loathing to all the just, and thrust from their association; his affections towards them, and towards God, would be reversed, and love would turn to hate; and thus, hating and hateful, he would career on from horror to horror forever.

Is it said that, although there was some evil in him, there was also much good in him; and that if he had the discredit of the one, he should have the credit of the other? The evil and the good cannot permanently exist together; one or the other must give way. If the good could not resist the evil when all was good, how much less could it resist when the barrier to evil has once broken down? If the dykes cannot resist the flood when

they are sound, how much less can they do it when they are broken? Nothing is so impetuous as sin; and when it once finds entrance it comes rushing in like a mighty flood, devastating, overwhelming, and sweeping away to everlasting ruin.

So much for one violation of God's holy law in its least particular, and that, after a life of rectitude for a thousand years. Suppose that in an ordinary lifetime that law should be violated every day. What an accumulation of guilt! Suppose it were violated every hour in the day. What mountains upon mountains! Suppose that violation occurs with every breath one draws; suppose that the violation is not only in minute details, but that it is of the whole length, and breadth, and height, and depth of the law; suppose that the wrong is not merely in what one does, or in what he does not do, but in what he is; that is, that his whole self is arrayed in enmity against the whole law in its entirety; then what? Language fails; conception breaks down; and our souls stand aghast in horror.

Yet this is the condition of every member of the family of man. Think you that I have overstated the fact? Then listen to the voice of inspiration. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." To each one of you, my hearers, these words are addressed; and they describe the exact condition of every one of you.

Let us repent, then, of our sins, and God will forgive them. What good will repentance of sin do, unless you abandon it? Then, let us abandon it. That is one thing that you will never do. Have you ever tried to do it? Did you succeed? Are you not conscious that your heart is always full of it? We can at least weep over it! An ocean of tears would not wash away your guilt. Then let us pray let us prostrate ourselves in the dust and cry out to high Heaven for mercy! mercy! mercy! What good would it do to cry for mercy, when, if you were to receive mercy, you would rise from the dust, and begin another career of violation of the law which says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself?" Picture to yourself a man trampling on this glorious law, and crying for mercy that he may be spared, to stamp it with his feet again!

What is our outlook for the future? Let us first ask what is the measure of our guilt? The guilt incurred by the violation of any law is always measured by the excellence, dignity, and necessity of that law. This principle is recognized in all human legislation. There may be a law which protects some interest of society, not very important. The violation of such a law is called a misdemeanor, and is followed with some light penalty. But the violation of a law which protects some very high interest is called a high crime, and is punished with great severity; while the violation of a law which protects a vital interest is called a capital crime, and is justly punished with death. The principle on which this gradation of penalties is founded is a proper one, and commends itself to the best judgment of our race. The same principle holds good on a larger scale—on the largest. The guilt of every human being before God is measured by the dignity, excellence, and necessity of the law of God. That law—in its most glorious majesty, in its

supreme excellency, in its sublime conformity to the character of God, the All-wise, Omniscient, and Eternal Legislator, in its perfect adaptedness to those for whom it was made—has been before us this morning. It is the law of all laws, the paramount law, concentrating in itself all perfection. A violation of this law, which is the foundation of God's government, is the highest crime that a moral being can possibly commit. It may be called a capital law the capital law—the capital law of the universe; and hence its violation is a capital crime the capital crime—the capital crime of the universe, concentrating in itself the essence of all cringes, including in itself all that is impious, profane, irreverent, sacrilegious, blasphemous, and abominable. The law and the guilt are at opposite extremes; if one is infinite in excellence, so is the other in turpitude. There is no other measure of our guilt than this infinite standard. What other measure would any one suggest? None other is conceivable. I know of no argument which shows more appallingly the exceeding sinfulness of sin.

But what should be the penalty of violating such law? The penalty is always in proportion to the guilt; and so it ought to be. What other proportion would any one suggest? If the guilt is infinite, the penalty must be commensurate with it. Human laws sometimes fail to carry adequate penalties with them; but we may be sure that divine laws are always armed with divine power. Above all, we may be sure that God's supremest and sublimest law has the omnipotence of God behind it. If physical sequences are certain and sure, and follow with mechanical precision, much more will moral sequences be certain and sure, and be measured out with infinite exactness. If obedience to God's highest law will secure his highest approbation, we may be sure that disobedience to the same will provoke his highest disapprobation. The curse and the blessing are the measure of each other. If to the loving, God's love gushes out like a cataract for impetuosity, and like an ocean for breadth and depth, bearing blessings on its eternal tide, so to the hostile, his wrath in equal volume will rush forth like a fiery flood, consuming, devouring, destroying, forever. O God! Thou art terrible from out thy holy places! This law is his holiest place; from out of this we may expect his greatest terror. If it be true that God is love, so also it is true that our God is a consuming fire. I know of no better argument, I may say no more terrific argument, to prove the total, awful, and everlasting destruction of the wicked, than the fact that they have put themselves in a position where the supreme law of God requires, in them, supreme vindication. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself" Do this, and live! Fail to do this, and die! Am I wrong? From the throne there comes a voice of thunder, saying, "The soul that sinneth, it shall die."

All have sinned, and come short of the glory of God. Is it possible then, that the whole human race is doomed and damned? What shall we do? Ah! That is the question! What shall we do?



Book Review

All of Grace

by C. H. Spurgeon

(c) 1886, Passmore and Alabaster, 128 pages, hardback

Reviewed by H. Rondel Rumburg

Charles Haddon Spurgeon (1834-1892) wrote *All of Grace* in 1886. This little volume quickly became his most read book after its publication in June. It remains popular to this day. Since its first publication *All of Grace* has had a multitude of printings and can be found today in electronic copies.

Spurgeon aims at the heart, soul, and mind of his reader. He presents a crystal clear message of God's way of salvation by grace alone. The message is Christ-centered for only in Him alone can anyone be saved. Neither is there salvation in any other.

Here are the chapter headings:

1. To You
2. What Are We At
3. God Justifieth the Ungodly
4. "It Is God that Justifieth"
5. "Just and the Justifier"
6. Concerning Deliverance from Sin
7. By Grace Through Faith
8. Faith, What Is It?
9. How May Faith Be Illustrated?
10. Why Are We Saved by Faith?
11. Alas! I Can Do Nothing
12. The Increase of Faith
13. Regeneration and the Holy Spirit
14. My Redeemer Liveth
15. Repentance Must Go with Forgiveness
16. How Repentance Is Given
17. The Fear of Final Falling
18. Confirmation
19. Why Saints Persevere
20. Close

In chapter one he writes,

"A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told some time after that a great art-critic had found much fault

with its design. ‘But,’ said he, ‘do many thirsty persons drink at it?’ Then they told him that thousands of poor people, men, women, and children, slaked their thirst at this fountain; and he smiled and said, that he was little troubled by the critic’s observation, only he hoped that on some sultry summer’s day the critic himself might fill the cup, and be refreshed, and praise the name of the Lord. Here is my fountain, and here is my cup: find fault if you please; but do drink of the water of life.”

In the *Sword and the Trowel* for 1889 Spurgeon commented on page 149:

The reading of the following letter gave us great joy during our recent season of suffering.

Newark, N.J., U.S.A.

Rev. C. H. Spurgeon,

My dear Brother, — Four weeks ago, I began to use your book, *All of Grace*, in making plain to my people the way of salvation. Already God is blessing his Word, and your explanations and illustrations; and I want you to know that I join in your prayer that your work may be, ‘by the power of God the Holy Ghost, used in the conversion of millions’, some of whom shall come from my chapel.’

I know that he will, according to his promise in Matthew xviii. 19. I pray for you, and I ask that you will ask God to convert many in my chapel, to the glory of his name. For years I have wished to write you. God has made you a blessing to me ever since I heard you preach, twelve years ago. I will indulge in no words of praise, only to say I love you, I thank God for you, and pray him to bless you more and more in his service.

For two years I was a missionary in Mexico; for five years I have laboured for the poor in this city. Pray for me, dear brother, that while health prevents my return to Mexico, God will abundantly bless my labours here.

Very sincerely yours,

J. H. Polhemus.

Everyone would be blessed by reading this little book. Just read the following quotes:

“Many are groaning, ‘*I can do nothing.*’ They are not making this into an excuse, but they feel it as a daily burden. They would if they could. They can each one honestly say, ‘*To will is present with me, but how to perform that which I would I find not*’; ‘*I could believe that Jesus would forgive sin,*” says one, “*but then my trouble is that I sin again, and that I feel such awful tendencies to evil within me.* As surely as a stone, if it be flung up into the air, soon comes down again to the ground, so do I, though I am sent up to heaven by earnest preaching, return again to my insensible state. Alas! I am easily fascinated with the basilisk eyes of sin, and am thus held as under a spell, so that I cannot escape from my own folly.’

I have heard another say, “I am tormented with horrible thoughts. Wherever I go, blasphemies steal in upon me. Frequently at my work a dreadful suggestion forces itself upon me, and even on my bed I am startled from my sleep by whispers of the evil one. I cannot get away from this horrible temptation.”

I hear another bewailing himself thus: “Oh, sir, my weakness lies in this, that I do not seem to keep long in one mind! I hear the word on a Sunday, and I am impressed; but in the week I meet with an evil companion, and my good feelings are all gone. My fellow workmen do not believe in anything, and they say such terrible things, and I do not know how to answer them, and so I find myself knocked over.”

“*What is to believe in him?* It is not merely to say, ‘He is God and the Saviour,’ but to trust him wholly and entirely, and take him for all your salvation from this time forth and for ever—your Lord, your Master, your all. If you will have Jesus, He has you already. If you believe on Him, I tell you you cannot go to hell; for that were to make the sacrifice of Christ of none effect... The Lord would not receive this offering on our behalf, and then condemn us to die. The Lord cannot read our pardon written in the blood of His own Son, and then smite us. That were impossible.”

“I cannot make this change,” says one. Who said you could? The Scripture which we have quoted speaks not of what man will do, but of what God will do. It is God’s promise, and it is for Him to fulfill His own engagements. Trust in Him to fulfill His Word to you, and it will be done.”

“Faith is not a blind thing; for faith begins with knowledge. It is not a speculative thing; for faith believes facts of which it is sure. It is not an unpractical, dreamy thing; for faith trusts, and stakes its destiny upon the truth of revelation... Faith is believing that Christ is what He is said to be, and that He will do what He has promised to do, and then to expect this of Him.”

“If Christ has died for me, ungodly as I am, without strength as I am, then I cannot live in sin any longer, but must arouse myself to love and serve Him who hath redeemed me. I cannot trifle with the evil which slew my best Friend. I must be holy for His sake. How can I live in sin when He has died to save me from it?”

Spurgeon concludes this volume urging his readers to meet him in heaven.



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.