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of the  
Sons of Confederate Veterans*

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*"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

**Chaplains had the ominous task of writing families regarding the death of their loved ones. Here is a part of what one chaplain wrote to parents regarding the death of their son. The chaplain gave a description of how he died and where he was wounded physically. He related personal knowledge of the son describing him as one who feared God. He then wrote the following consoling words, “As sure as the Bible is true and religion a divine reality ... I bid you not sorrow as those who have no hope, for he shall live again when the light of the resurrection morn illuminates the earth. Death shall restore him immortal. May this blessed hope console your hearts in your sad bereavement! May the God of all grace comfort your hearts as only he can!”**

**Chaplain G. B. Overton**  
2<sup>nd</sup> Kentucky Infantry



### **Editorial**

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

The SCV Chaplains Corps has lost a chaplain and friend in Pastor Lloyd Thomas Sprinkle (1939-2019) on September 26. He was the founding pastor of Providence Baptist Church which has hosted the National SCV Chaplains Conference for a number of years and since Lloyd’s retirement the host of the conference has been Pastor Andy Rice. Lloyd was very active until laid aside with illness. He also founded Sprinkle Publications that republished many seminal Southern Christian books which included great biographies, Southern theological writings, and histories covering Church History; he was a SCV local camp chaplain; he and his wife Jackie were very active in the Blue Ridge Christian School; they both were active in the music for the National Chaplains Conference; and there were many other worthy endeavors. Lloyd loved Thomas Jonathan “Stonewall” Jackson and the publishing business began as a result of the republication of Dr. R. L. Dabney’s *The Life of General Stonewall Jackson* that went through numerous reprints. So I draw the following quote relating to Jackson’s last words from that book in memoriam to our brother, “Let us cross over the river, and rest under the shade of the trees.” Dr. R. L. Dabney, writing of these last words, explained:

Was his soul wandering back in dreams to the river of his beloved valley, the Shenandoah, (the “river of sparkling waters,”) whose verdant meads and groves he

had redeemed from the invader, and across whose floods he had so often won his passage through the toils of battle? Or was he reaching forward across the River of Death, to the golden streets of the Celestial City, and the trees whose leaves are for the healing of the nations? It was to these that God was bringing him, through his last battle and victory; and under their shade he walks, with the blessed company of the redeemed.

We shall miss our brother, but you will not be missing us as you rejoice with others around the throne of God and of the Lamb. Yes, he rejoices in his Saviour with Jackson and Lee and Dabney and many other Southern Worthies. Some may reject the Biblical accuracy of that last sentence. Paul when writing to the believers at Corinth noted, “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.... For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:9-10, 12). Paul in this passage contrasted our present knowing with future knowing. Now we are limited in knowledge but in glory we shall have complete knowledge. That being true we shall know one another. We will know as we are known. The old Welsh preacher was right; his wife interrupted him in his studies by asking him, “John Evans, do you think we shall know each other in heaven?” The disturbed minister replied, “To be sure we shall. Do you think we shall be greater fools there than we are here?” We are one in Christ and therefore in communion with one another in glory!

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## The Herd Mentality

By H. Rondel Rumburg

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,” (Rom. 12:2). Consider the following paraphrase, “Stop letting the immediate world system press you into its way of thinking, but be transformed, or metamorphosed, through the renewing of your thinking; so you may be proved or tested on the good and perfect and well pleasing will of God.”

Is the *herd mentality* a Biblical mode of doing service for our Lord and Saviour Jesus Christ? Is the new push for conformity to the social norms of the world as a supposed attempt to reach the multitudes working? Even if it supposedly worked would it be acceptable to the Lord? Would those religiously culled from the multitudes be a goat harvest instead of the birthing of sheep? Are we so enamored with seeking multitudes that we are willing to violate the will of God? Go into all the world and preach the gospel does not mean we compromise God’s Word of Truth to do so. Are

Christians marginalizing themselves by going along to get along? Is the motive the glory of God? Will such service be successful with the Lord who is the sovereign and judge? Who must transform the hearts and minds of depraved sinners? Are we more interested in acceptance with people, the culture, and the multitude than being acceptable to the Lord our God? Is our motive to be accepted in the Beloved?

What is a *herd mentality*? Lexico by Oxford defines it thus: “The tendency for people’s behaviour or beliefs to conform to those of the group to which they belong.” Those born from above, who claim Christ and Christianity, are not their own for they have been bought with the price of Christ’s suffering and death. So to join the ranks of the herd they must join an alien group where, in reality, they bite and devour one another. This would be joining the world where the father of lies rules. The Lord does not say rejoin the herd after conversion! What He did say was “come out from among them and be separate.” However, God’s Word says, “be not conformed to this world or age.” Are the Lord’s people to become a part of the herd in order to win the herd or should they maintain a Biblical witness of the truth in Christ? There is no winning of souls without the regenerating work of the Holy Spirit! Sow the seed of the Word and it is the Lord’s prerogative to give fruit. What did Paul say? “Be not conformed to this age” or literally “stop being conformed to this world system.” This means that some were already guilty of this conforming to the *herd mentality*. Why should you stop conforming? It is divinely commanded! They were to stop being conformed to the world system; but they were to continue being transformed by the renewing of the mind. Regarding *herd mentality*, “we do not take other men’s opinions or conduct as a rule for life, but that we wholly renounce this world, and set before us as our mark the will of God as is manifested and revealed to us in his word” [note in the *Geneva Bible*].

Some trivialize worldliness into mere external *dos* and *don’ts* some of which are not found in Scripture. What was the sense of this? The alternative to being “conformed to this world system” was to be “transformed by the renewing of your mind.” The concern in the context of Scripture here is about the thinking process. Paul, by inspiration, reflected that the concern was about a mode of thinking rather than a mode of behavior, or it was the thinking from which the behavior resulted. Truly circumspect behavior is the result of thinking from a renewed mind. The kind of thinking in the world system, also considered as *herd mentality*, is evil because Satan, the “god of this world has blinded the minds of them which believe not” (2 Cor. 4:4). You know what happens to blind leaders of the blind.

True Christian thinking is transformed by the regenerating work of God the Holy Spirit. The genuine Christian has been broken out of the jail of the world system having received a transformation by grace whereby the bondage to sin was broken. Something is spiritually wrong when Christians in general have the same thought system and behavior patterns as the world around them. Something is spiritually amiss when

theological leaders force the social norms of the world upon God's Word. Something is spiritually sick that seeks to make the world's way of thinking its cure. The *herd mentality* is "to be carnally or fleshly minded," and we are warned that being carnally minded "is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-7).

From the context of Romans 12:2 it becomes clear that worldliness is a way of thinking. Dr. James M. Boice noted that the most descriptive word for the worldly worldview is "secularism." Boice explained that

[Secularism] is an umbrella term that covers a number of other 'isms,' like humanism, relativism, pragmatism, pluralism, hedonism, and materialism. *Secularism*, more than any other single word, aptly describes the mental framework and value structure of the people of our time.

The word *secular* also comes closest to what Paul says when he refers to 'the pattern of this world.' *Secular* is derived from the Latin word *saeculum*, which means age. And the world found in Paul's phrase in verse 2 is the exact Greek equivalent. The ... Greek actually says, 'Do not be conformed to this *age*.' In other words, 'Do not be 'secularist' in your worldview.' [*Romans*]

Why have so many in this culture had trouble coping with tragic events in their lives? They have no foundation in Christ who is the Rock of Ages. The Christian culture in this land has been replaced by a secular culture whereby the god of this world system or age has bound the minds of unbelievers. Secularism rejects looking beyond this world system for answers. Secularism says that all of life must be comprehended in the light of this present age. There is an agnostic turn in secularism for it either rejects an eternity or says you cannot know anything about one. The existential moment is all that matters in this worldly system of thought. The secularists in the New Testament time expressed their philosophy: "Let us eat and drink; for tomorrow we die" (1 Cor. 15:32). What a contrast is the New Testament teaching that shows that we were created for eternity and are headed to eternity, either to heaven or hell. The heart of Christianity is that the Son of God became incarnate in human flesh and in human flesh made a substitutionary sacrifice for the sins of a people for whom He gives eternal life. The Bible begins with God in creation and ends with the redeemed in eternity with God.

Dr. R. C. Sproul noted that we are not trying to escape the secular but *secularism*. He issued a warning:

The theologians who have sought to combine Christianity and secularism are on a fool's errand. It cannot be done. The root concepts of Christianity cannot be unified with the root concepts of secularism. If we seek to breed them the result will

be a grotesque hybrid. It will be sterile, like a mule, powerless to reproduce. If we seek to effect a synthesis between two radically conflicting world views, we must inevitably submerge one into the other. The result of such bastardization can be neither Christianity nor secularism. If a Christian buys into secularism his world view is no longer Christian. If a secularist buys into Christianity he is no longer a secularist.

The secularist view, which is the *herd mentality*, must be rejected and we must refuse to be conformed to this worldly system of thought. The believer's view is one of looking to the Lord and eternity. The frame of reference for the secularist is limited in thought to his earthly existence. The frame of reference for the Christian is to have his mind set upon God and His revealed truth in the Bible, especially with reference our eternal destiny through reconciliation with God through redemption in Christ.

What is the offspring of secularism? The answer is humanism, relativism, pragmatism, pluralism, hedonism, social justice and materialism. These we have in abundance today. Humanism says that all of life revolves around man and exists for man's glory. It is a man-centered world of thought. This is how Satan approached Eve in the Garden of Eden, "You shall be as gods, knowing good and evil" (Gen. 3:5). Herbert Schlossberg in *Idols for Destruction* gives a comprehensive overview:

The doctrine of grace must also be found unacceptable by humanitarian-based theological pragmatists, because grace allows one to accept without guilt what is not deserved. To have something that another does not have, or to have something that is not earned, by inheritance, by 'luck,' by gift—in other words, by grace—is unsupportable for those theorists and requires the imputation of guilt. Only grace can expunge guilt. *Social justice*<sup>1</sup> advocates are hostile toward Christianity precisely because the latter stands on grace, which the former hates. Christians taken in by the *social justice* argument have a social ethic at war with their deepest convictions and are, therefore, condemned to futility. The only theology consistent with humanitarianism is works-righteousness, or Pelagianism.

The child of God has been transformed, or metamorphosed, through the renewing of the thinking, or as Tyndale translates it, the renewing of your "wit." Here the renewed mind is in contrast to a *herd mentality* or reprobate mind (Rom. 1:28). The new birth brings a new mind that seeks the mind of Christ instead of the mind of the herd or *group think*.

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<sup>1</sup> Earlier in his book he asserted, "The hatred revealed in such statements is all that can be expected in a society that has institutionalized envy and uses the term *social justice* [the italics not in the original] to describe a system of legalized theft. That should alert us to the cant in the old fraud that property rights can somehow be separated from human rights and are inferior to them." Schlossberg [This so called social justice is driving the destructive forces to destroy the presidency even now with institutionalized envy].

The paraphrase given of Romans 12:2, “Stop letting the immediate world system press you into its way of thinking, but be transformed or metamorphosed through the renewing of your thinking; so you may be proved or tested on the good and perfect and well pleasing will of God.” “It is an ‘intelligent service.’ This means it’s a way of life in which you’re conscious of everything you’re doing and not doing for the Lord. Your decisions are made before Him. This is very important because it’s easy to allow yourself to be led by what’s common in the world around you” [Koning].

The purpose of the renewed mind or intellect should prove what is good and perfect and well pleasing in conformity to the will of God. The renewed mind bids farewell to the *herd mentality* and seeks to obey *the will of God*. “The will of God is the transcript of God’s perfection and is the perfect reflection of his holiness, justice, and goodness” [John Murray]. The child of God seeks the Mind of God rather than the mind of the herd. Old things have passed away and all things have become new. The Lord’s sheep do not run with the herd for they are content in the flock. It is the sick sheep that wander off and become a prey of wild beasts. There are religious leaders that wander off and are seeking the *herd mentality* thus leading the flock astray with the wiles of the devil. The Lord is the Shepherd of His sheep, and they need fear no evil for He is with them. Thus it is safest to stay close to the Shepherd and obey His Word! There are those who act as though they are smarter than God, but their end is destruction. Bow to King Jesus and throw down the weapons of your warfare against Him and call upon Him to save you from sin. Jesus indicated that the herd is on the broad way that leads to destruction, but the flock is on the narrow way that leads to life, and then He said, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:13-15).

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This issue contains an editorial of your editor. Also, we have our Chaplain-in-Chief’s message on *The Need to be Vigilant*. Your editor has provided his editorial on *The Herd Mentality* and a new installment on the biographical sketch of *Chaplain James B. Taylor, Jr., Part II*. Assistant editor, Mark Evans, has written an article entitled *Hard Duty*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard, preached by Rev. Stephen Elliott, which is titled *Not Ashamed of the Gospel*. Our *Book Review* is by Gary Huffman on *The Shorter Writings of John L. Dagg*.

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]

"Not conquered, but wearied out with victory."



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## THE CHAPLAIN-IN-CHIEF'S MESSAGE

### Dear Chaplains and Friends of the Corps:

I greet you in the name of the Lord Jesus who loved us and gave Himself for us. I am still hurting so very much over the loss of my beautiful wife. Without a doubt Shirley was certainly a gift of God to me. I mention it again because there are still many that do not know about her passing. Again I want to thank Dr. Ron Rumburg and Pastor Mark Evans for being such special friends to me during this special time in my life.

### The Need to Be Vigilant

I Peter 5:8 & 9

**"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."**

Peter's Epistle was written about 60 A. D. and about 10 years before the destruction of Jerusalem as judgment for their rejecting the Lord Jesus Christ as

their Messiah. The church was already being persecuted severely, and it was going to become worse.

Fast forward to the present time, and though it might not have become so bad that our lives are in jeopardy as of now in this country, there are places in the world where the saints' very lives are in danger. And do not think it cannot happen in this country. For the anti-Christ spirit driven opposers of God and the Son of God ever get the control that they seek in government that would quickly change.

The devil driven one world government crowd are in a frenzy. Frenzy means: No. 1. A temporary madness or violent agitation. No. 2. Intense and usually wild and often disorderly activity. (*Webster's New Ideal Dictionary*). Sure sounds like those that oppose all things Confederate, does it not? The preparation has already begun so that when the Lord comes for His people the stage will have been set for what will then happen on this earth. And the apostate church world is fully involved. For as we read in II Thessalonians 2:3 about the "falling away" would first take place; and we have seen it start in our lifetime. And now we see the church world, for the most part, in a frenzy right along with the heathen.

How could such a thing happen? Because the church world many years ago now, as a whole, has changed from a called ministry to a "professional" one. A person now decides to become a minister just as a person decides to become a doctor, lawyer, engineer, etc. Thus we have blind guides leading the blind, and most have never known the Lord or never will. How very sad! The Spirit of God moved the Apostle Paul to tell that "the time would come when they (the people) will not endure sound doctrine, but after their own lusts (or intense desire) shall they heap to themselves teachers, having itching ears ("itch" verb "to have a strong persistent desire for something"); And they shall turn away their ears from the truth, and shall be turned to fables" ("fable" means "to talk or write about as if true") (II Timothy 4:3 & 4).

Jude wrote about the need to earnestly "contend for the faith that was once delivered unto the saints," and warned of those who had crept in "unawares." I have said down through the years that the greater danger for the church is not the roaring lion that devours; but those that can appear "as ministers of righteousness," as Paul wrote in II Corinthians 11:13 to 15. The first sign that Jesus gave in Matthew 24:4 & 5 in answering the three-fold question in verse three was, "Take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many."

I will give an example of those that go in Jesus' name, yet deny Him with their fables. It will be two excerpts from two preacher's letters to Dear Abby that was in

the *High Point Enterprise* on November 12, 2002. They were writing relative to a previous letter from “Sick at Heart” that had written that she was trapped in a loveless marriage after being divorced. She had made a religious commitment that she would never leave her second husband. She said that the love is long gone...and you advised her to talk to her spiritual advisor.

Now we have the words of Rev. Norman L. Conaway, Eustis, Florida: “I am a spiritual advisor...I strongly feel that in a marriage made by God two people become one. From your description of your marriage, it is clear that it was never sanctioned by God, therefore you are released from any pledge that you made.” (Sounds good to her I feel sure).

Then we have the words of Rev. Katti L. Cesana, Laguna, Calif., that wrote the following: “God has admonished us to love everyone. ‘Sick’ must remind herself that ‘everyone’ includes her. Loving herself cannot include living with a spiritually and emotionally absent man. Adultery comes in many forms. Being neglectful, inconsiderate, and emotionally absent is a form of adultery (truly unbelievable). Such neglect is also abusive, and no scripture, teaching, or God condones the continuation of a marriage where either adultery or abuse exist.... It is never God’s will for any of us to be sick, especially in our hearts.... The God in whom she believes is more than happy to grant a new beginning.” (What a bunch of garbage).

There are far too many scriptures in the New Testament that totally disagree with what these two so-called preachers have written, and all the while claiming to speak for God. I am going to presume that you know or can find these scriptures. But notice how they spin the fables they have spewed out. I do not doubt the devil’s goal was to use these blind guides to make “Sick at Heart” feel better about going contrary to God’s word, instead of what the lady really needed to hear. As we read on page 469 in the book *Democracy in America* by Alex de Tocqueville, those evil leaders, among other things, “pervert the natural meaning of words.” He was writing about politicians that were evil, but the devil uses the same trick relative to what scripture is indeed saying.

They pervert the meaning of adultery as we just covered above, and the perversion of the word marriage by the homosexuals, and on and on it goes. And all the while claiming they are servants of the Lord Jesus Christ. As I said earlier, Jesus warned that just prior to His coming there would be a time of great deception. That is why I believe those devil inspired false brethren that can appear as ministers of the light are much more dangerous than is the roaring lion Peter wrote about. They both are dangerous, but I believe that we can clearly see which is the most dangerous.

We are living in the time of another major sign that Jesus gave, that it would be a time like Noah's day. The description of the people as a whole was "that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5b). And in Genesis 6:11b the word of God says, "And the earth was filled with violence." There are many signs in the New Testament relative to the coming of the Lord for His saints. Therefore I have no doubt that we are near the midnight hour of the Church Age and the Lord's coming. And as John wrote in Revelation 22:20b, "Even so, come, Lord Jesus."

In Christ, and  
For Their Memory and Cause!  
W. Herman White,  
Chaplain-in-Chief



## Chaplain James Barnett Taylor, Jr.

1837-1911

10<sup>th</sup> Virginia Cavalry

By Dr. H. Rondel Rumburg

Part II

[Here we have the life of the younger brother of Chaplain George Boardman Taylor (1832-1907). Their father, Chaplain James B. Taylor, Sr. (1804-1871), was Post Chaplain in Richmond, Virginia; he was 57 when the war began. The youngest son was Charles E. Taylor (1842-1915) who became a soldier in the CSA as well as working with the Signal and Secret Service Bureau. After the war he became a minister like his father and brothers.]

### *When War Came*

The festering sore was finally opened by the North forcing and twisting the U. S. Constitution into a document of centralized government instead of State Rights. The real cause of the war lay in the violation of the Constitution. This violation became an open wound. John Anderson Richardson in his excellent book put this in focus:

The Constitution was violated—yea more, it was supplanted, it was rendered obsolete—by a false "higher law," a "false common law;" and a false "unwritten Constitution," etc. As for the South, she knew but one Constitution; the one common to all the States alike: the one ratified by all the States in the same manner,—by separate State Conventions; the one Constitution to which all the States alike had sworn eternal fidelity.

The South knew of “a higher law” that existed when Adam and Eve walked together in the Garden of Eden; “a higher law” that existed in all succeeding ages; “a higher law” written on the tablets of human hearts, rendering more sacred and more binding the oaths of the States and of their citizens, to obey its God-given precepts; “a higher law” that uses human statutes and human governments, as “ordained of God,” to advance and strengthen its influence and power among men; a higher law that was never designed by its divine author to supplant and render obsolete human statutes, human institutions and human governments: “a higher law” that gives aid and strength to human laws, *but never supplants them.*<sup>2</sup>

With the beginning of the invasion of the South, Taylor enlisted as a member of Brook’s Troop of Hampton’s Legion. Young Taylor was present at the First Battle of Manassas. Later he was transferred to General W. H. F. Lee’s<sup>3</sup> command as a chaplain in the 10<sup>th</sup> Virginia Cavalry. Here he performed well in his service for the Lord. Being a cavalry chaplain was much more difficult because the unit was often in the saddle. Taylor was not long getting the lay of the land, so to speak, from the horses back. General J. E. B. Stuart the Chief of Cavalry for the ANV had some ideas regarding chaplains. J. Wm. Jones recorded of Stuart, “He used to attend our Chaplains’ Association when he could, took a deep interest in its proceedings, and manifested the liveliest concern for the spiritual welfare of his men.”<sup>4</sup> Gen. Stuart knew the great physical demand that would be on a man doing the work of a cavalry chaplain.

He spoke of the active life the cavalry were compelled to lead, as at the same time a serious obstacle to regular services among them and an increased necessity for having men of God who would follow them on their rapid marches, or carry the bread of life to them on the outposts. He was especially anxious to get an efficient man at his head-quarters, who could always be found when a preacher was needed, and made a very liberal offer for the comfort and support of such an one. But he was very emphatic in saying: “I do not want a man who is not both able and willing to endure hardness as a good soldier. The man who cannot endure the fatigues,

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<sup>2</sup> J. A. Richardson, *A Historical and Constitutional Defense of the South*, 397.

<sup>3</sup> William Henry Fitzhugh Lee was the second son of Robert E. Lee and was called “Rooney” to distinguish him from his first cousin General Fitzhugh Lee. He joined the Confederate army as Colonel Lee of the 9<sup>th</sup> Virginia Cavalry. This connected him to General J.E.B. Stuart through most of the campaigns involving the Cavalry Corps of the ANV. He was with Stuart when he rode around McClellan in 1862. He was promoted to Brigadier General Lee for bravery at South Mountain. He was severely wounded at Brandy Station and while recuperating was taken prisoner. He was not exchanged until March of 1864. At thirty-six he became the youngest major general on April 23, 1864. When he reached Appomattox he was second in command of the cavalry operations.

<sup>4</sup> *Christ in the Camp*, 102.

hardships and privations of our rough riding and hard service, and be in place when needed, would be of no earthly use to us, and is not wanted at my head-quarters.”<sup>5</sup>

One gets a clear idea of what cavalry officers under Stuart looked for in a chaplain. Like “Stonewall” Jackson they wanted a man who preached the gospel and were present when needed. That is exactly what General W. H. F. Lee had in Chaplain Taylor.

Chaplain James B. Taylor, Jr. wrote regarding an encounter in a hospital in Winchester:

This morning I went through one hospital to the couch of every man. They thankfully received my tracts and words of sympathy and advice; some calling out to me, before I reached them, to bring them a tract.

Chaplain Taylor, as most of the Lord’s servants, was trying to raise funds to provide Christian literature, tracts, and especially Bibles. One chaplain commented, “Our brave boys must beg in vain for Bibles....”<sup>6</sup> Another remark that shows how important the work of Chaplain Taylor was, “I have never seen more diligent Bible-readers than we had in the army of Northern Virginia.” There was never a sufficient supply of God’s Word. Southern people were very gracious in collecting all the spare Bibles they had to be distributed. General Lee did the same. Chaplain James B. Taylor, Sr. gave an account,

“One of the soldiers in Staunton, on seeing one of the pastors pass along the street, said: ‘there is the man who gave me a Bible; I never read it before, but I have now read it through several times, and wonder at the things it contains.’”

The Confederate camps became a school of Christ. During the conflict he compiled a hymnal for camp use as well as other services among the soldiers. The fruitful ministries during the days that God sent revival were halcyon spiritual days. Chaplain Taylor and most of the other chaplains had experienced the power of God upon their preaching during the war. This would set a glorious precedent.



## Hard Duty

Mark W. Evans

Past Chaplain-in-Chief

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<sup>5</sup> *Christ in the Camp*, 102.

<sup>6</sup> A. E. Dickinson the Superintendent of the Baptist Colportage work in the ANV in his annual report stated: “We have collected \$24,000, with which forty tracts have been published, 6,187,000 pages of which have been distributed, besides 6,095 Testaments, 13,845 copies of the little volume called *Camp Hymns*, and a large number of religious books.” The other denominations also were producing such literature as quickly as possible but the production could never keep up with the demand.

Our country received its love for liberty from the Bible. The Reformation of the sixteenth century brought Europe out of the Dark Ages. The Bible had been a forbidden book. Even doctors of theology were ignorant of its contents. The few sermons that were preached contained only small portions of Scripture and were saturated with superstition. When the Bible was finally made available, its truths vanquished ecclesiastical and civil tyranny. However, the change came with fierce opposition. For example, William Tyndale, who translated the Bible into English, was strangled and burned at the stake. Many who dared to possess the forbidden Book were imprisoned, tortured, exiled, and executed. Yet, the Lord's people withstood the fiery trial, and today we have easy access to the Word of God. Our liberties flow from the teachings and commandments of this Holy Book. These truths put fire into the souls of our Revolutionary War forefathers and brought liberty to the sovereign colonies. Their sons, our Confederate relatives, stood for the same God-given liberty.

Dr. Benjamin Morgan Palmer, Southern Presbyterian preacher and theologian, addressed the Washington Artillery of New Orleans with these words: "Soldiers, history reads to us of wars which have been baptized as holy; but she enters upon her records none that is holier than this in which you have embarked. It is a war of defense against wicked and cruel barbarism which would dishonor the Dark Ages -- a war for your homes and your firesides -- for your wives and children -- for the maintenance of the broadest principle for which a free people can contend -- the right of self-government. Eighty-five years ago our fathers fought in defence of the chartered rights of Englishmen, that taxation and representation are correlative. We, their sons, contend today for the great American principle that all just government derives its powers from the will of the governed. It is the corner stone of the great temple which, on this continent, has been reared to civil freedom; and its denial leads, as the events of the past two months have clearly shown, to despotism more grinding than that of the Turk or Russian, because it is the despotism of the mob, unregulated by principle or precedent, drifting at the will of an unscrupulous and irresponsible majority. The alternative which the North has laid before her people is the subjugation of the South, or what they are pleased to call absolute anarchy. The alternative before us is the independence of the South or a despotism which will put its iron heel upon all that the human heart can call dear." [Thomas Carey Johnson, *Life and letters of Benjamin M. Palmer*, pp. 238, 239]

After the war, Robert L. Dabney, Stonewall Jackson's chief of staff, described the hard plight of the South. "We have received this free government from our fathers, baptized in their blood; we had received from them the sacred injunction to preserve it. We had witnessed its beneficent results. -- The changes had silently taken place, which rendered our fathers' system too good for those who were to execute it; and yet it would have been treason to truth and right for us to despair of the better possibility, until the impossibility stood sternly revealed. Thus the task which duty and Providence assigned

us was, to demonstrate by our own defeat, after intensest struggle, the unfitness of the age for that blessing we would fain have preserved for them. Hard task, and hard destiny to attempt the impossible! but one which has often been exacted by a mysterious Providence from the votaries of duty. Yet it gives us this hard consolation, that inasmuch as the survival of our old system had become impracticable, failure in the effort to preserve it might be incurred without dishonor." [Dabney, *Discussions*, vol. IV, pp. 3, 4]

Dabney also observed: "But this century has seen all this reversed; and conditions of human society have grown up, which make the system of our free forefathers obviously impracticable in the future, and this is so not because the old forms were not good enough for this day, but because they were too good for it." [Dabney, p. 5]

Religious liberty has never co-existed with civil tyranny. As our days are darkened by the parade of defiance against God and country it is imperative that we open our Bibles once again and learn in our souls what Jesus taught: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).



## A CONFEDERATE SERMON

**Submitted by Chaplain Kenneth Studdard**

**Stephen Elliott** (1806-1866) was the first Episcopal Bishop of Georgia. Under his leadership the Episcopal Church in Georgia was greatly strengthened. He was a powerful preacher of the Gospel. His sermons are a fine example of preaching Christ. He served as Senior Bishop of the Protestant Episcopal Church of the Confederate States of America. During the War he preached a number of influential sermons. The sermons were political in the spirit of the sermons that were preached during the Revolutionary period, that is, the principles of the Gospel were brought to bear on the current situation.

The following sermon is another excellent example of Elliott's preaching ability. It is from the posthumous collection, *The Sermons of Stephen Elliott*. It is an excellent sermon on preaching and the power of the Gospel.

### **Not Ashamed of the Gospel**

*For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.—Romans i. 16.*

It required two of the most elaborate chapters of Gibbon's gorgeous work to display the grandeur and magnificence of the Roman Empire under Augustus and his immediate successors. With all that we may have seen of modern luxury, and all that we may have imagined of concentrated power, we find it difficult to grasp the conception which he there labors to embody,—the conception of the whole civilized world united under a great military despotism, with Rome as its heart, from which went forth the irresistible decrees of power, and to which flowed back, through innumerable, well-ordered channels, all that wealth and luxury and art could furnish for its adornment and glory. The world has never since seen so imperial a city; and pilgrims innumerable still wander there to muse amid its unrivalled ruins, and dream of the greatness of the past. It combined everything which could win for it veneration among its dependent provinces, which would make them look with awe upon even its fashions and opinions. It had the prestige of conquest,—nation after nation, the most powerful and the most distant, having passed under its yoke, and confessed its dominion. It was enveloped in that illusion which pomp and show cast around their presence, especially when they surround the palaces of a successful monarch and a time-honored nobility. It was the focus of literature and of art, the point whither everything tended which might minister to the senses or the tastes of men. Rome was the Empire: everything out side of its walls was provincial. To be great at Rome was to be great at the remotest extremities of the world: to meet the contempt of Rome was to ensure the contempt of all that depended upon her. Her smile was power; her approbation was influence; her condemnation withered the hopes of statesmen, of orators, of poets, of philosophers. To go up to Rome from the provinces and face its opinion,—to plunge into that roaring vortex of the wise, the thoughtful, the educated, the luxurious, the powerful, and promulgate a new and unheard-of doctrine,—demanded not only a mighty confidence of Truth, but a physical nerve over and above the Truth. It was like casting a die for reputation and for life. If it succeeded, it ensured popularity and power. If it failed, it brought down unmeasured ridicule, and perhaps personal destruction.

No wonder, then, that when S. Paul was contemplating a visit to Rome,—was about to preach the novel doctrines of the Gospel of Jesus Christ in this seat of power and of sensuality,—he would have prepared his heart for the struggle, and that some glimpses of that preparation should manifest themselves in passages of the Epistle which he wrote to the Christians in that place before he had ever visited them. It is one of these glimpses which furnishes the text for my sermon,—one which draws from him the remarkable disclaimer of being ashamed of the Gospel of Christ. Having been hindered again and again, by providential circumstances, in his intention of visiting Rome, he seems to have feared that the Christians there might suppose that he was kept away from shame; that he was unwilling to proclaim the new and despised doctrines of the Cross in that centre of Roman influence.

“Now I would not have you ignorant, brethren,” is the language of his explanation, “that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.” It was not the ridicule which it might cost him that hindered his coming. It was that the Spirit of God had not yet opened the way for him, that way which afterwards carried him there a prisoner and an appellant to the throne of the Caesars.

How little the world understands the difficulty which there is in preaching the Gospel — the struggle which the human heart undergoes in setting forth publicly and faithfully those revealed truths which constitute what the Scripture calls “the foolishness of preaching.” It is easy enough to be a philosopher or an essayist. S. Paul would have found no cause for shame or contempt in announcing from Mars’ Hill at Athens, or from the tribune at Rome, some novel or eclectic scheme of philosophy, — in uttering any piece of human conception, however wild or fanciful. Man will listen patiently to man’s inventions. He will weigh and consider the arguments and reasonings of his fellow-creature, so long as there is any show of reason, and even when there is none. But, when you leave the sphere of intellect, and attempt to take him into that of Revelation, he mocks. And it is not only the hearer who rebels against spiritual truth; it is the preacher himself who feels the temptation strong upon him to avoid the Cross of Christ, and to dwell upon the evidences of Religion, where he may reason; or the morals of Christ, which the common sense of mankind in a manner approves; or the practice of life, which comes home to one’s every-day feelings and occupations. In these days of almost universal Christianity, when the Church of Christ is a power in the earth, and the Ministers of the Church are respected and esteemed, the question which suggests itself to most minds upon hearing my text announced, is: “Why should Paul have been ashamed to preach the Gospel anywhere? What is there in such glorious truth that any man should shun to declare it to all the world?” And when the answer is returned, that it was a novelty in the world; that it was contrary to all the received philosophy of the times; that it was exclusive and aggressive: such answers are deemed to be sufficient. As if there was any more temptation to be ashamed then, than there is now; as if the doctrines of the Cross have ceased to be an offence; as if it is not just as unpalatable now-a-days to be dependent upon the grace of God and the mercy of Christ for salvation as it ever was No, my hearer. The answer to that question lies much deeper,—stretches down into the unbelief of the natural heart, and finds its solution there. What tempted S. Paul to be ashamed of the Gospel of Christ, and what tempts me as his successor, and you as a Christian, to be ashamed of that same Gospel, is the natural antagonism which

there is in fallen human nature to anything which comes from God in Christ. It is not a thing to be reasoned about; controversy can make it no plainer, nor any the more intelligible. The Scripture declaration that “the carnal mind”—that is, the heart which is born with a man before the renewal of the Holy Ghost—“is enmity against God,” covers the whole ground. Sin has made it so; and sin keeps it so, until the power of the Holy Ghost subdues that sin, and gives Christ the dominion. It is a thing that you all feel and know, not that you hate God, for that none of you would admit: but that you despise, so long as you are unconverted, what is called “doctrinal preaching”—a dwelling upon the Atonement, and upon Regeneration, and upon Justification, and upon Blood as the great cleanser and purifier of the nature. And if you despise these doctrines, what are they but the Gospel? What are they but the very topics which are the glad tidings of great joy? You complain that you cannot understand them; that they are unintelligible (the very thing which the Apostle tells us you would say); that they are foolishness (the very words of the Apostle again): and if they are pressed,—why, then the preacher is “a fool”: or if his standing be too high for that, “a fanatic.” And when we who preach the Gospel know all this, is there no temptation to be ashamed of the Gospel of Christ?—no allurements to pass over these great and saving truths, and win your admiration by rhetoric and philosophy? There is enormous temptation: for, besides the crucifixion which it really is to ourselves to force upon unwilling ears ungracious topics, there are plausible arguments enough to be found why we should offer you other themes, and dwell more upon the duties of life than on the doctrines of Christianity.

But while there is this temptation to preach morals rather than doctrine, philosophy rather than Christianity, we must nerve ourselves, as faithful Ministers of the Word, against this shame; because this very Gospel “is the power of God unto salvation, to everyone that believeth.” It is all in Christianity that has any power. The rest of the system has no more power than any other scheme of morals or philosophy. What power, for example, had the philosophy of Socrates over his age and nation? I do not ask you what intellectual force it had, but what power had it in restraining individuals or in leavening the mass, in even those things which related to the conduct of this life? And surely it could have none upon the salvation of the soul, when it left his most accomplished disciples doubtful about even that soul’s immortality! And what power had the ethical philosophy of Cicero over his times? The moral philosophers of Rome were very remarkable men in their way,—unfolded the topics which they handled with great clearness and completeness; and yet what power had they? Just none at all: and their compatriots went plunging on in sensuality and lust, until Rome presented such a picture at the incoming of Christianity as man has never seen since, as the normal condition of his race. Well, if Christianity had not conjoined with it this power of God unto salvation, its morals, and what might be called its philosophy, should have no more influence in leavening the world than that of antiquity. What man needs is not advice, is

not instruction in mere worldly duty, is not a constant lecturing upon what he ought to do, or what he ought not to do: but it is power to operate upon the will, to make it desire to do right; and then power to enable it to do right. It would be very idle for me to employ myself twice every Lord's day in telling such a congregation as you are, about the duties of life. You know them quite as well as I do; and if that was all of Christianity, I should be very glad to sit at the feet of many of you, and listen to your instructions. But when the pulpit is fulfilling its true design,—is calling you to repentance for sins against God of which you are not conscious, and to faith in our Lord Jesus Christ, that you may receive power from on high to subdue sin,—then it assumes a very different aspect. It becomes then a very distinct instrument for spiritual good, and can be wielded only by those who have been taught of God what is His wisdom and His will! If under this view of things you were to assume to become a public teacher, I could no longer listen with patience to your cold disputations upon morals and duties. I should have to say to you, as our Saviour said to Nicodemus when he could not comprehend one of the leading doctrines of Christianity: “Art thou a master of Israel, and knowest not these things?” That is the difference. Any one of you who is a man of good morals and high social character might be a preacher of Christianity, if instruction in morals were all that it required: but when it embraces what S. Paul calls “the Gospel of Christ,” and concerns itself about the salvation of the soul, it requires other elements of knowledge than are possessed by a moralist; elements of knowledge attained not through the head, but through the heart; coming not from anything which man teacheth, but which the Holy Ghost teacheth.

This was the reason why S. Paul was not ashamed of the Gospel of Christ, because it was the power of God unto salvation! God had appointed it so. He that commissioned him had so arranged it. “For Christ sent me not to baptize,” writes he to the Corinthians, “but to preach the Gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God.” He needed no other reason than this; and when men caviled at it and despised it, his answer was: “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” When they attempted to argue against it, to prove that there could be no power in such foolish doctrines to affect the world, his reply still was: “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.” What more could be said? What further argument could be advanced against a man making such assertions? He was not ashamed of the Gospel, and could not be made ashamed of it, because it was the power of God; and the very weaknesses alleged

against it were met by the declaration that they were made so of set purpose, to confound the wisdom and the glory of man. Believing this,—and every man who has experienced the converting grace of the Gospel must believe it,—what can make him ashamed? He is God’s messenger, and is wielding not his own power but the power of God: is contending with man, not upon an equal platform of intellect against intellect; but with an unknown and unreckoned influence, against the feelings and the affections.

And it is just that unreckoned influence which gives Christianity all its vitality. That unreckoned influence—that influence which man does not recognize—is the Holy Ghost; and He will not honor any teaching with His presence and power, except the teaching which holds up and dignifies the Cross of Christ. And this is the way in which the power of God manifests itself in the salvation of the soul. While “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,” its great purpose is to save the soul. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” The soul, the soul it was, that brought Christ down from Heaven,—that “vital spark of heavenly flame” which is undying. He came not to teach morals for the benefit of the few paltry years that we spend upon the earth, but to prepare the soul for reunion with that God from whom sin had violently separated it! For this end, he gave Himself a sacrifice for sin. For this end, He put Himself in the place of man. For this end, He bore upon Himself the full penalty of sin. For this end, He shed His precious Blood, and made peace between God and man. And when He had done all this, and made the Atonement, then was the power which was to give the Gospel its spiritual life sent down from Heaven. And when we look into the history of Christianity, we see at once what is the meaning and force of this word,—“the power of God.”

Were the Apostles wiser than our Lord? Were they more eloquent than He who spake as never man spake? Could they do more miracles than He did? And yet their first sermon converted some three thousand souls, while the whole life and conversation and miracles of Jesus attached to Him but a very small band of timid and hesitating disciples! How was this? How do those who would take away from Christianity the doctrines of the Cross, explain this? It has no explanation but that which the Scriptures themselves give, — that these very doctrines are those which the Holy Ghost applies and makes operative upon the heart of the creature. And this is in direct fulfillment of the promise of our Saviour: “Howbeit when he the Spirit of Truth is come, he will guide you into all truth : for he shall not speak of himself. . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you.” And how shall He glorify Christ? By making His Cross, His Blood, His Atonement, the power of the Gospel! By giving His work the glory of salvation. By proving to the world that there is none other Name under heaven given among men, in whom, and through whom, they may receive salvation, but only the Name of our Lord Jesus Christ. By finally bringing every knee to bow before the

Name of Jesus, and making every tongue confess that He is Lord, to the glory of God the Father. By gathering together that great crowd of the elect, who are to make Heaven resound forever with the new song of the redeemed: “Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

How idle is it, then, where the soul’s salvation is concerned, to hope to do any good except through the preaching of the Gospel! We may not expect to have the power of God with us, unless we make that the substance of our instructions. We may have the approbation and admiration of men, but we cannot look for the presence of the Spirit unless we glorify Christ, and make His name honor able. “Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.” And if our Lord will be ashamed of those in the last day who are ashamed of His Cross now, think you that He will honor them with His presence in the Church upon earth? No! A Ministry which hides from the people the doctrines of the Gospel because they are unpalatable or un-intelligible, will have the light of God’s countenance hid from it, — will be shorn of all power for the salvation of the soul! And in like manner with the private Christian. He will find, in his own experience, that he has no power against the enemies of his soul, save in so far as he may be living upon the Gospel. He will learn, perchance through a sad experience, that his profession will not stand temptation and seduction and the days of darkness, unless it rest upon the cornerstone of the Atonement. He may be well learned in all those things which make a Christian scholar and a moral philosopher, and yet be weak as a child when he comes to grapple with the great enemies of the soul, unless he be washed in the Blood of Christ, and sanctified and purified there. The Gospel is the power of God; and nothing else! All the rest is the power of man. And the power of man is nothing against the power of the Devil. It fades away before his wiles, as the morning dew before the heat of the sun. It requires the power of God in Christ to conflict with the enemies of the soul! Therefore is it that the work of the Ministry is, to lead the soul away from itself, to the power of God; to teach it where it shall find true strength for the day of trial, and salvation in the day of Christ’s Judgment.



## Book Review

*The Shorter Writings of John L. Dagg*

Compiled and Edited by H. Rondel Rumburg

SBSS, 361 pages, paperback, 2019, with Scripture Index

Reviewed by Pastor Gary Huffman

John L. Dagg was a Baptist writer, preacher, and teacher during the middle 1800s in Virginia, Pennsylvania, Georgia, and Alabama. He is best known for his writing in theology, apologetics, ethics, and church polity. He is less known as an expositor of the Scripture.

This collection contains a short biographical sketch of John Dagg by Dr. Rumburg. This is helpful in forming the historical context of the topics covered in the book.

In a delightful way, a new side of Dagg emerges in this little collection of Bible topics. He comes to each of several Bible passages with fresh insight that is helpful to all. Each passage is short, succinct, and readable.

For example, in addressing baptism, he does not consult the prevailing perspectives of the denominations of his day. Instead, he looks honestly and simply at the Bible.

Similarly, he does not replay the Reformation squabbles over the Lord's Table. He takes a fresh look at the compelling demands for self-examination, purity, and unity that are intended in the Lord's Table accounts of Luke, John, and Paul.

He takes the high road when looking at charity. He exhorts the Christian to love genuinely and with self-sacrifice.

Concerning the role of water and spirit in salvation in John chapter 3, he sees the combined influence of Christ and His Spirit to accomplish the very large work of salvation. He dispels any mystical interpretation.

Dagg tackles the matter of foot washing among believers. Rather than limit the activity to the realm of a sacrament, Dagg widens the duty to any needful deed. A Christian should not demur to any duty no matter how humble and servile, if that is the need of the hour. Perhaps it is a cup of water or a portion of bread. Needs vary. The honest Christian should meet these needs with humble submissiveness as Christ Himself has demonstrated and commanded us to do.

The middle section of the book includes a short doctrinal section that is sprinkled with the theology that undergirds it. Dagg draws from the implications of God's sovereignty, holiness, and love to support several cardinal doctrines such as grace, security, and the nature of the visible church. It could serve as intermediate catechism for the growing Christian. It is thoughtful but not ponderous.

Dagg shows that he is aware of divergent views among good men in the wider denominational world. But time and again he goes to the Bible to derive simple and satisfying reasons for the orthodox views he holds.

His work is both a help to preachers and a satisfying book of devotion for the dedicated reader. I recommend John L. Dagg to the committed Christian.



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

*To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish. Remember, it is your duty to see that the true history of the South is presented to future generations.*

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**Chaplain's Handbook**  
*Sesquicentennial Edition*  
Sons of Confederate Veterans

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

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

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