

Chaplains' Corps Chronicles
of the
Sons of Confederate Veterans
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"That in all things Christ might have the preeminence."



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

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

**The Sesquicentennial of
Reconstruction**

1865 - 1876

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

Quote from a Confederate Chaplain

“When Jesus was born the angels sang, ‘On earth peace, good will toward men.’ That was a prophecy of the glory that shall be revealed in the latter day, when all nations shall bow before him; when the lion and the lamb shall lie down together, when wars shall cease from pole to pole, and every man shall love his neighbor as himself.”

Chaplain James Boardman Hawthorne

21st Alabama



YOUR HELP IS NEEDED!

This need was brought to my attention by our

Past Chaplain-in-Chief Cecil Fayard, Jr.

One of our own has suffered a terrific loss in the Smoky Mountains of Tennessee. Brother Donovan Holifield and his family lost their home in the recent fires that have scorched the Gatlinburg, Tennessee area. Brother Donovan is member of the 1st Division Southern Reenactors Association and the Gulf Coast Battalion, he also serves as Camp Chaplain for the Admiral Semmes Camp in Mobile, Alabama. He lost his home and business due to the giant fire that swept through that area. At this point they are staying with a member of the Mission, but have no home of their own. All that they have is their truck and some clothes. Of course, the most important possession that the family has is faith in the Lord of Glory, Jesus Christ. If you can help financially send your contributions to:

Brother Donovan Holifield
3351 Manis Road Number 1
Sevierville, TN 37862

Here is an opportunity to reach out to a Chaplain who is in need.

Yours in Christ,
Past Chaplain-in-Chief
Cecil A. Fayard Jr., D.Min.

Editorial

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

The following material is taken from Chapter 1 of this editor's new book on *Christmas in the Confederacy*:

The four Christmases during the life of the noble Confederacy were much the same with reference to their importance to the Southern people as those prior to the war. Actually, the citizens of the Confederacy began to look back to pre-war Christmases as better times that they hoped would return as soon as the invasion was over. The various Confederate States had a unified understanding of God sending His only begotten Son into this world for the purpose of redeeming a people for His glory. Christ's incarnation was a primary doctrine of the faith once delivered to the saints. However, those same four celebrations were in decline as far as the material and human aspects were concerned. The most important elements were as unchanging as God, but the earthly trappings were to say the least rapidly dissipating. Therefore, the value of worshipping the Redeemer God only gained importance during those years of self-defense, suffering and death.

At the very time the men and women of the South were trying to defend freedom, family and the faith, they were also seeking to obey the Lord. The Southern people sought to commemorate the first advent of God's Son every year. To put this in perspective, can you imagine a time when there was no materialistic holiday, no pluralism, no political correctness, no push for the establishment of perverted life styles, no Islamic faction, no Buddhists, no Satanists, no ACLU in America? On we could go with the absence of such anti-God paganism as is prevalent today! The South was free of the "isms" and "schisms" which now spread their impurities across the human landscape, leading our people to hell. What one Southern evangelist said in effect was that all our "isms" should become "wasims."

Southern people had their own local traditions regarding the celebration of Christ's first coming or advent. On Christmas Eve, for example, many in Alabama would gather to sing, pray and "*watch for the coming of Christ.*" Why? Because many in those days believed that Jesus' second coming would be on Christmas as was His first coming. Thus some thought the second coming of Christ would be on the anniversary of His first

coming. So each Christmas many would be vigilant to see if this was the time of His return. Yes, it is true that the birth of Christ was likely in the spring of the year instead of in December. No one knows the precise date so tradition has perpetuated the remembrance.

The Christ Event was when God became flesh and dwelt among us—the incarnation.¹ The incarnation was “the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, in order to accomplish the work of our salvation.”² The coming of the Redeemer into the world was a prominent time of remembrance among the citizens of Dixie. The coming of Christ in Bethlehem was well known among the folks at every strata of the Southern culture. Even children were able to repeat the Biblical event of Christ’s coming and they knew the reason for His coming. Many families annually read Luke 2 around the family hearth.

General John B. Gordon observed concerning the general practice of celebrating Christmas socially as well as religiously in the South,

The Southern people from their earliest history had observed Christmas as the great holiday season of the year. It was the time of times, the longed-for period of universal and innocent but almost boundless jollification among young and old. In towns and on the plantations, purse-strings were loosened and restraints relaxed—so relaxed that even the fun-loving negro slaves were permitted to take some liberties with their masters, to perpetrate practical jokes upon them, and before daylight to storm “de white folks” houses with their merry calls: “Christmas gift master!” “Christmas gift, everybody!”³

“Christmas gift” in the negro dialect of the day was pronounced, according to Louise Clarke Pynelle, “Chris’mus Gif.” Lucy Rebecca Buck in her diary recorded on December 25th, 1862,

Was awakened at two o’clock this morning by ‘Christmas Gift!’ being shouted in my ear by Carey and Orville who had stolen in my room unheard. Then at four o’clock they were at it again. Orville, Carey, Annie, Willie and Evered and such chattering and shouting and running about as there was. They were perfectly delighted with the contents of their stockings.⁴

¹ The “incarnation” is “The act of clothing with flesh. The act of assuming flesh, or of taking a human body and the nature of man; as the *incarnation* of the Son of God” [Noah Webster, *An American Dictionary of the English Language* (1828).

² Charles Buck, *Theological Dictionary*, 256

³ *Reminiscences of the Civil War*, 378

⁴ *Sad Earth, Sweet Heaven*, 157

Perhaps a point should be made here that material things were not a prominent aspect of the celebrating. There were simple gifts. The stockings were filled with fruit, nuts and something special.

The war from the Southern perspective was against constitutional liberty. The Southern way of life was being threatened by a vicious and destructive enemy. Yes, an enemy had come in the name of freedom to force the Southern people to submit to alternate ideas of liberty. These so-called “regulators of righteousness” thought the South must be controlled and forced to submit to a view of the Constitution in opposition to that of their fathers and grandfathers. Actually the rape of the South had begun, but the believers’ faith in the Lord Jesus Christ would be forced to grow stronger. “Total war” made this evident as women, children and the infirmed became the point of attack as much as the men in the army ranks. The concept of “total war” did not begin with Saddam Hussein but with Abe Lincoln, who in the name of freedom destroyed it. This sorry tune has been playing in America ever since that day. Most have a fetish for the very one who destroyed the Constitutional Republic. Lincoln is the most mythological figure in American history.

We must remember the South had a Christian culture in those days. Life was lived, even by non-Christians, according to basic Christian principles. Even in homes where the people did not publicly profess Christianity there was often evening prayer and Bible reading. Perhaps it would be difficult or even impossible for many people of this so-called “modern day” to truly understand the people who lived in the last Christian nation in this hemisphere—the Confederate States of America. When I speak of Christianity I am not speaking of much that passes under that nomenclature today. A great deal of what is viewed as Christianity today would not have been viewed as real Christianity in that era.

The time of the celebration of Christ’s Advent in the Confederacy would have had a variation in weather from snow to semitropical rains. And there would have been some variation of family rituals, but, as previously noted, the essential understanding of the meaning of God becoming flesh and dwelling among men for the purpose of redemption was practically the same. The following words were precious and believed by Southern people,

“Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband being a just man, and not willing to maker her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take, unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit; And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save His people from their sins” (Matt. 1:18-21).

Today we must remember that most Southern people knew what this time of the year represented. According to God's sacred book and the belief of the Southern people, Joseph was told by the angel that Mary should "*bring forth a son,*" and that he should, "*call His name JESUS: for He shall save His people from their sins*" (Matt. 1:21). This was general knowledge noised abroad in the civil government, in the schools, in the homes, and of course in the churches. There was not at that time a separation of personal Christianity from the State, even though there was a separation of the Church and State. The appeal to God by the Confederate government was clear as was evidenced by days of prayer and fasting. There were Christian chaplains who represented the only true and living God of the Bible and not the Koran or some other pagan missive.

The soldier boys usually were acquainted with the coming of Christ. Johnny Green, of the 4th Kentucky's Orphan Brigade, wrote, quoting the sacred Word of God: "Peace on Earth, Good will to men should prevail. We certainly would preserve the peace if they would go home and let us alone..." He went on to say that he and his comrades received an unexpected and very welcome holiday present.

"Our commissary sends word for each Orderly Sergeant to come to his wagon & he will issue one piece of soap to each man. This is indeed good news. Since the Skirmish began at Stockbridge Nov. 15 we have not had a chance to wash any more than our faces occasion all & never our feet or bodies until now...."

Some of the four Christmas seasons for the Confederate soldiers contained great spiritual outpourings of revival. Winter quarters and Christmas celebrations among the soldiers were often filled with manifestations of Christ's mercy and grace in the transformation of sinners and the edification of Christians. Among some of the camps it pleased the Lord Christ to manifest His presence by the Holy Spirit, through the preaching, praying, devotions, singing, etc. An outpouring of revival visited many as General Gordon explained:

The religious revivals that ensued form a most remarkable and impressive chapter of war history. Not only on the Sabbath day, but during the week, night after night for long periods, these services continued, increasing in attendance and interest until they brought under religious influence the great body of the army. Along the mountain-sides and in the forests, where the Southern camps were pitched, the rocks and woods rang with appeals for holiness and consecration, with praises for past mercies and earnest prayers for future protection and deliverance. Thousands of these brave followers of Southern banners became consistent and devoted soldiers of the cross.⁵

⁵ Gordon, 230

God was working a great work. Lives were changed for time and eternity. The way this impacted men has been described in the following way for us,

The life we now live is not the only life; what we call death is not an eternal sleep; the soldier's grave is not an everlasting prison, but the gateway to an endless life beyond: and this belief in immortality should be cultivated in armies, because of the potent influence it must exert in developing the best characteristics of the soldier.⁶

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 *A Christmas Story*. Your editor has provided Part II of a biographical sketch of *Chaplain Patrick Henry Fontaine*, which deals with his life from his Confederate service to his entrance into glory. Assistant editor, Mark Evans, has written an article entitled *The Tie that Binds*. This issue, as usual, includes *A Confederate Sermon* submitted by Kenneth Studdard of Rev. Stephen Elliott on *Sorrowful yet Rejoicing*. Our *Book Review* by the editor is of *The Mother of Jesus: Her Problems and Her Glory*.

Soli Deo Gloria,
Editor H. Rondel Rumburg

[Compatriots, if you know of any members of the Chaplains' Corps or others who would like to receive this e-journal, please let us have their names and e-mail addresses. Also, feel free to send copies of this journal to anyone you think would like to receive it. If you want to "unsubscribe" please e-mail the editor or assistant editor. Confederately, HRR]



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⁶ Gordon, 233



THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

The Christmas month is here with all of the inspiration and excitement it brings. I am sure that you will be sharing Christmas activities with your SCV Camp (and in addition, of course, with your good family, friends, and church). May this season be a blessed time for you as we unite in the celebration of Christ's birth and praise God for His love, mercy, and grace so evident in that event. The love of God is universally proclaimed as we once again make our way to Bethlehem's manger to remember Jesus' birth which led to the cross and our salvation. "To God be the glory, great things He hath done!"

In the midst of celebration we are aware of those who temper the holiday spirit with hatred, misunderstanding, and vile statements. We live in a time of "Southern Cleansing" being practiced by our detractors. I trust that you will be praying for your SCV leadership daily; much is happening. Be sure to check the SCV media sites on a regular basis -- and as you are able, be sure to make generous donations to Heritage Operations (please visit this site: <https://fundly.com/scv-heritage-defense>). Many of our responses will demand legal action and (as you know) legal action is expensive.

Allow me to share the following from the Georgia Division. If you can I hope you will make plans to attend:

GEORGIA DIVISION CHAPLAINS CONFERENCE
SATURDAY, FEBRUARY 18, 2017
11:00 A.M. - 3:30 P.M.
MARRIOTT, MACON, GEORGIA
240 Coliseum Drive, Macon, 31217

PURPOSE: to instill an understanding of how strongly personal faith sustained our ancestors through four horrendous years of war, to evaluate our faith against that of our ancestors, and to build a supportive fellowship of chaplains within the Georgia Division.

OUTLINE

Greetings and introductions
Opening devotion
A moment with Chaplain-in-Chief Ray Parker
Sharing Experiences
Concerns You Would Like Addressed

* * * * * *Lunch* * * * * *

Power Point: "The True Christian Warrior"
Duties and Responsibilities of Chaplains
Praying for God's help

Other Issues, Closing Prayer

* * * * *

REGISTRATION FEE: \$40

Mail registration form and check payable to SCV to: Jack C. Wray, Division Chaplain33
Oak Park Point, Savannah, GA 31405

For questions or information, contact Chaplain Wray at jcwrays12@gmail.com or
912.596.2950.

For anyone wishing to stay overnight, contact Rosetta Ephraim at 478.803.1607 and use
GEORGIA DIVISION CHAPLAINS CONFERENCE for a special room rate of \$109 King,
or \$119 double queen. Cutoff date for special rate is Monday, January 30, 2017.

NOTE: Spouses are invited to attend the conference for a registration fee of only
\$20.

Thank you Chaplains for all that you are doing. It is so vital that we continue the
Christian influence in the Confederation even as it was such powerful guidance in the
Confederate Army of the 1860s -- truly the greatest Army that has ever taken the field of
battle.

Deo Vindice!

Ray L. Parker
Chaplain-in-Chief

Chaplain-in-Chief's Article

Gods and Generals: A Christmas Story

Ray L. Parker

The Battle of Fredericksburg

The 2003 movie *Gods and Generals* pictures the Federal advance against Confederate forces, December 11-15, 1862, at Fredericksburg, Virginia. General Ambrose E. Burnside, commander of the Army of the Potomac, moved his forces against the Army of Northern Virginia, commanded by General Robert E. Lee. Burnside's strategic plan was two-fold. First, a move to deceive. He would concentrate his army to imply a move against Culpeper Court House or some other location away from Fredericksburg. This, he felt, would draw Lee's forces away from the actual invasion sight. Then he would quickly march his army to the southeast to move across the Rappahannock River and press on to the Confederate capital of Richmond. This plan required the timely delivery and use of pontoon bridges for Federal forces to cross the river before the

Confederates could mount an effective defense. The arrival of the bridges was delayed, and thus the Confederates did have the necessary time to prepare for the Federal advance.

The battle was a Confederate victory. On December 15, General Burnside discontinued the assault and moved his forces back across the Rappahannock. Federal forces suffered 12,653 casualties and losses, while the Confederates suffered 4,201 casualties. The results of the conflict were reported to President Lincoln as a "butchery" rather than a battle. Lincoln later wrote of the battle's aftermath, "If there is a worse place than hell, I am in it" (Goolrich, pp. 92-93). Federal soldiers wrote back home declaring that "Virginia is not worth such a loss of life." In January 1863 General Burnside offered his resignation to President Lincoln. Lincoln accepted the resignation and appoint Major General Joseph Hooker in his place.

One wrote of the battle, "Assault after assault the Union troops made, all to be broken up and driven back ... Darkness finally came, with twelve thousand five hundred Union dead and wounded scattered about the plain of Fredericksburg. Darkness came, and with it the firing died down, but the cold, bitter, freezing cold, came on. Men, dead, frozen stiff; the wounded, many of them, froze to death; the ground froze a foot deep; there were no fires, either in the open there or at the miserable bivouacs of the survivors in the streets and ruined houses of Fredericksburg" (Henry, pp. 212-213). Robert E. Lee, watching the great Confederate victory unfolding from his hilltop command post exclaimed, "It is well that war is so terrible, or we should grow too fond of it."

The Southern Response

Word of the victory spread across the Southern States. What a grand "Christmas present" to the cause of Southern independence. Federal forces were forced from Virginia in utter defeat by an Army of lesser strength but certainly better leadership and commitment to the cause of freedom. The *Richmond Examiner* declared "a splendid victory to the defender of the sacred soil." Southern independence seemed a real possibility. General Lee himself was jubilant at the reality this victory at Fredericksburg and the fact that the Confederate capital was safe. The Army of Northern Virginia did its duty in the face of overwhelming forces and under the Providence of God won an outstanding victory. This victory prepared for the Christmas celebration of 1862 -- a present that could lead to freedom.

The Words of General Lee

What a leader says following either a great victory or a great defeat reveals much about the individual's character. Below is an excerpt from a letter that General Lee wrote to his wife on Christmas Day, 1862 -- just a few days following the Battle of Fredericksburg.

I will commence this holy day by writing to you. My heart is filled with gratitude to Almighty God for His unspeakable mercies with which He has blessed us in this day, for those He has granted us from the beginning of life, and particularly for

those He has vouchsafed us during the past year. What should have become of us without His crowning help and protection? Oh, if our people would only recognise it and cease from vain self-boasting and adulation, how strong would be my belief in final success and happiness to our country! But what a cruel thing is war; to separate and destroy families and friends, and mar the purest joys and happiness God has granted us in this world; to fill our hearts with hatred instead of love for our neighbours, and to devastate the fair face of this beautiful world! I pray that, on this day when only peace and good-will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace. Our army was never in such good health and condition since I have been attached to it. I believe they share with me my disappointment that the enemy did not renew the combat on the 13th. I was holding back all day and husbanding our strength and ammunition for the great struggle, for which I thought I was preparing. Had I divined that was to have been his only effort, he would have had more of it. My heart bleeds at the death of every one of our gallant men.

In the face of great victory, General Lee recognized the providence of God. He did not lavish praise to himself, but rather offered all praise to the Almighty. He recognized that the entirety of his life was encircled by divine intervention. He knew that help and safety came from the Lord. His desire was that the entirety of the Confederate States would recognize their dependence upon God and refrain from "self-boasting and adulation." He was certain that this type of commitment to the Lord would bring God's best.

As a military leader charged with the task of war, he understood in a most personal way the cruelty of what he was required to do. He knew that this conflict which had been thrust upon him by invading forces was cruel and heartless. His desire was for the "purest joys and happiness" that God could bring in "love for our neighbours" rather than hatred and violence. In the spirit of the Christmas season he desired that "only peace and good-will" be preached to mankind. His prayer was that the "hearts of our enemies" be turned to peace rather than invasion and destruction.

He also faced the reality of the situation. Though he prayed for peace and goodwill, he understood that the invading enemy could not be ignored. They must be faced with the force of determined resistance until such time that they are persuaded to give up the unrighteous fight. And in that fight for freedom and independence, his heart bled "at the death of every one" of the gallant men who waged the battle -- heroes all.

Christmas, 2016

The years of time separate us from the Christmas of 1862. The battle fields have been silent for over 150 years, and one-by-one the noble ones of that time have left us. The flags have been folded and the rifles have been stacked. But we remember -- we remember their grand effort, and we remember their noble faith. The truth of that 1862 Christmas that inspired General Robert E. Lee is the same truth that inspires us today.

The message has been the same for over two thousand years: "For unto you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:11).

References

Goolrick, William K., and the Editors of Time-Life Books. *Rebels Resurgent: Fredericksburg to Chancellorsville*. Alexandria, VA: Time-Life Books, 1985.

Henry, Robert Selph. *The Story of the Confederacy*. New York: Grossett & Dunlap, 1936.



Chaplain Patrick Henry Fontaine

(1841-1915)

53rd Virginia

By Dr. H. Rondel Rumburg

Part II

Confederate Service

His Confederate service was to be divided into two parts. The first two years was in the artillery service. The second two years was devoted to the chaplaincy service.

Along with many of his kith and kin, P. H. Fontaine joined the King William Artillery. The unit was mustered on August 2, 1861. He was first lieutenant of the Carter Battery under the captaincy of Thomas H. Carter. Here he sought to do his duty under God for his state and country known as the Confederate States of America. During a time of reorganizing the army was the disbandment of their regiment. This was attended by disorder. Some of the troops defying such officers as pleaded with them to remain and reenlist. Some left without speaking with their officers. Lieutenant P. H. Fontaine was in charge of three batteries of artillery. He awoke one morning to find the men gone, except for one that remained. Some had left with the horses, wagons and camp equipage, leaving the guns and caissons. There was great disarray. It has been thought that after the reorganization Lieutenant Fontaine was not reelected to his position by the soldiers.

The last two years of the war he spent as a chaplain of the 53rd Virginia. This was after Pickett's charge at Gettysburg and the loss of many men. His first cousin and boyhood friend, Colonel William Roane Aylett,⁷ likely had him appointed chaplain, August 2, 1863. The 53rd Virginia was a part of General Longstreet's First Corps, Pickett's Division, Steuart's Brigade.

Now he took up the sword of the Spirit to do battle over the souls of men. This was his calling under God, and he sought to do his duty. It was said of Chaplain Fontaine that "he preached the gospel with earnestness and power, baptizing a great number of soldiers. He often spoke of the singing in camp when voices rose in one grand triumphant strain, often mid tears and shouts of rejoicing." Christ was truly in their camp and used His servant to minister the inspired Word of God.

Chaplain Fontaine was admitted to General Hospital No. 4 from December 2 to 8, 1863. One is reminded that Confederate chaplains were not immune to sickness, wounding, or death. They truly endured hardness as good soldiers of Jesus Christ.

Chaplain Fontaine and the men he ministered to moved about during those days. Pickett's Division was sent to recapture some of the towns in eastern North Carolina that had fallen into the hands of the enemy. General Lee specifically sent this division and some attached units to retake the strategic town of New Bern on the Neuse River. They were in Kinston when they were transported to Richmond aboard a train. They were in the Battle of Chester Station on May 10, 1864, the Battle of Drewry's Bluff on May 16, 1864, they were at Bermuda Hundred from August 25, 1864 to March 4, 1865 doing trench warfare along the Howlett Line west of Bermuda Hundred. Pickett's Division was relieved on March 4, and the 53rd was marched to a camp site near Richmond on March 7.

Rev. A. E. Dickinson, the superintendent of the Virginia Baptist Colportage Board, reported on January 1, 1865:

We are receiving some very refreshing accounts of the work of grace in the army from our missionaries:

Rev. P. H. Fontaine reports the baptism of fifty soldiers.

Rev. Harvey Hatcher has held several very interesting meetings, in which some seventy souls professed faith in Christ. Brother Hatcher is employed by the board to visit destitute regiments and battalions. He is eminently adapted to army work.

⁷ William Roane Aylett was born at "Montville" in King William County in 1832. He was a graduate of University of Virginia in 1853 and became an attorney. His enlistment was on May 13, 1861 as Captain of Co. D. but was eventually promoted to Major then to Lieutenant Colonel. He was wounded in action at Gettysburg on July 3, 1863. General Pickett commended him for gallantry at Williamsport and Chester Station. He was wounded in action at Drewry's Bluff and at Sailor's Creek where he became a prisoner of war and was sent to old Capitol Prison in Washington on April 12, 1865, and then he was sent to Johnson's Island. After the war he was in the Virginia General Assembly and was Commonwealth's Attorney for King William County. His death occurred on August 6, 1900.

Brother R. W. Cridlin, of the Thirty-eighth Virginia, has been greatly blessed. A large proportion of his regiment have made a profession of faith in Christ since Brother Cridlin has been connected with it.

Rev. A. Broaddus has recently spent two weeks in protracted meetings in Charlottesville, in which forty persons professed conversion. Rev. J. Wm. Jones has baptized within twelve months *two hundred and twenty-two soldiers*.

Rev. T. Hume, of Petersburg, writes as follows: I have baptized here, and in adjacent parts, during the past six months, fifty-four—mostly young men of great promise. Some now are awaiting baptism, and not a few scattered about in the trenches and hospitals are earnest seekers after salvation.

(signed) A. E. D.

Dickinson showed the fruitfulness of Chaplain Fontaine's work in the 53rd Virginia. Chaplain Fontaine was present with the 53rd Virginia through February 16, 1865, when it appears the war ended for him. One authority said he was post chaplain at Greensboro, North Carolina, after leaving the 53rd Virginia.

The Work of the Ministry

Having declared his call to the ministry before the war and being ordained in 1860, he received an unusual education during the war of Northern invasion. During that killing season and an era of spiritual awakenings in the Confederate armies, he was spared to do that highest of callings. After his military chaplaincy the pastorate must have seemed very tame.

P. H. Fontaine had prayed that the Lord would give him a good wife. The Lord was pleased to answer his prayer and on February 23, 1865, he married Annie Elizabeth Redd of Henry County, Virginia. His Annie was said to be a gracious lady of great charm and beauty of person. She was a true helpmeet, for she had a heart for the work that God gave her husband to do. They were blessed with nine children. Their first child, William Spotswood Fontaine, died in childhood. Their other children were Ella Redd Fontaine Stoddard (1866-1941), Philip Aylette Fontaine (1868-1936), Celeste Dandridge Fontaine Creath (1873-1969), Patrick Henry Fontaine (1877 - 1941), Edward Redd Fontaine (1880-1935), John Winston Fontaine (1887 - 1973), James Spotswood Fontaine (1888 - 1943), and Matthew Maury Fontaine (1890-1983).

Immediately after the war he found work in Greensboro, North Carolina. Pastoring as many as four churches at a time, he rode to the appointed places of preaching on horseback. The churches he pastored were first in North Carolina and then in the Roanoke and Dan River Associations in Virginia. Then it was back to North Carolina for the remainder of his life. He pastored at Reidsville, North Carolina, for thirteen years. He served twenty-three churches during his ministry.

Pastor Fontaine purchased and lived on a hundred- acre piece of land in Person County, North Carolina. On this farm, he and his boys generated enough income to

support his family and educate them, along with the funds brought in through his inventions. This family home was very comfortable and even elegant.

P. H. Fontaine had been an avid student of the Bible since his conversion. However, he had other interests as well. His scientific interests were not allowed to demean his work for the Lord. God's Word, the burden of the churches he pastored, the preaching of the eternal truth as revealed by the Lord, were primary in his thought, word and deed. His preparation for the pulpit was not the norm. "He did not make much use of commentaries but was an original investigator." Dr. F. P. Hobgood of Oxford, North Carolina, and Rev. J. R. Doan, who preached his funeral, furnished a sketch and tribute of his life. One said of him:

I recall in particular one of his visits to my home. After supper we assembled on the porch and after lighting his long-stem pipe, he gave us interpretations of many perplexing passages and revealed a knowledge of the Bible that was astonishing... We plied him with question after question and he seemed happy to be able to solve our doubts and perplexities. This conversation continued until midnight.

His ministry was described as strong, interesting, instructive, inspiring and sometimes even eloquent. He was said to have had "a delicate sense of humor." The gifts God gave him were used for their ultimate purpose the glory of God.

Pastor Fontaine continued to make his preaching appointments on horseback and exposed to the elements. This was his custom. Just after Annie and P. H. had celebrated fifty years of wedded bliss, his earthly race came to the finishing line.

This man of God had always desired that the Lord would let him die in harness, so to speak. Continuing to preach in his four churches, he was in his seventy-fourth year when exposure to snow and rain led to a case of pneumonia. Just a few days after the visitation of pneumonia, he went to be with the Lord. He died at home on March 29, 1915, in Person County, North Carolina. His interment was at the Amis Chapel Baptist Church Cemetery that was about twelve miles from his home. He is now absent from his body and present with the Lord, while his body awaits the resurrection. There was said to be about a thousand people present.

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The Tie that Binds

Mark W. Evans

Past Chaplain-in-Chief

The Angel of the Lord announced to the shepherds, "Fear not; for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11). The humble birth of Christ began a life of perfect obedience that ended in His atoning sacrifice on the cross. The grave could not hold Him and He arose to reign at the right hand of the Father. Many of our Confederate relatives knew the salvation that comes by grace alone, through faith alone, in Christ alone.

The Savior was present in the weary marches, in the battlefields, in the hospitals, in the camps, and even in the prisons. Confederate Chaplain W. W. Bennett recorded, "An awakened soldier was converted on a march -- when a minister inquired whether he had yet given himself to Christ, he said 'Yes, I have found Him! Why, sir, when we set off on that march I felt such a weight on my soul that I could scarcely drag myself along, but after a while God heard my prayers, and then the burden was gone, and I felt as if marching was no trouble at all'" [Bennett, *The Great Revival in the Southern Armies*, p. 153].

The Chaplain also wrote, "In the midst of the battle of Williamsburg, while the conflict was raging, and a chaplain was encouraging the men of his regiment to do their duty, a soldier passed, and, taking the hand of the chaplain, he said, 'It is a glorious thing to be a Christian.' His face was radiant with divine peace in the midst of a storm of bullets" [Bennett, pp. 153, 154].

In a hospital, a doctor told a dying, Confederate warrior about the Savior of sinners. The patient said, "Doctor, I bless God that you ever taught me the way of life and salvation. I have been a poor blind sinner all my life; but now I feel an assurance of happiness in heaven through Christ my Redeemer. Oh, I hope to meet you in heaven, and bless you there for the interest you have taken in my soul's salvation" [Bennett, p. 153].

Christ's saving grace spread to the camps. Chaplain Bennett said, "One who was converted while in the hospital, on returning to his regiment made known the blessed change in his life. He invited such as desired a similar one to join him in a prayer meeting. Five met with him; they prayed together, and the interest extended until scores became anxious on the subject of salvation. They had no minister with them, but one came from another regiment and preached to them; -- as the result of this effort, no

bigger than a man's hand at first, more than one hundred professed faith in Christ" [Bennett, p. 153].

Confederate Chaplain J. William Jones reported a work of Christ among Confederate prisoners: "I learn, from a private source, that Rev. L. W. Allen, of Virginia ... who was captured while serving as captain of a cavalry company, is engaged at Fort Johnson in carrying on a very interesting revival, in which a number of our officers have professed conversion and been baptized in the lake. How wonderful are the ways of Providence" [Jones, *Christ in the Camp*, p. 362]!

The Angel of the Lord gave Joseph an ancient prophecy concerning Jesus' birth: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). Truly, Christ was with the Confederate armies. As the war progressed, a revival swept through them all. Tens of thousands repented and believed in Jesus Christ as Lord and Savior. Christ was even present in Confederate prisons. A North Carolina chaplain told Union inmates at Libby Prison: "I stand among you as but a poor representative of the Southern people. If others were here in my place they would win your hearts by their loving words, and your minds by the wisdom of their counsels; but as it falls to my lot to address you, let me tell you the plain and simple story of Him who once came a long way and suffered much in order to speak words of life and love and hope to those who were all their lifetime in bondage through fear of death, and to break their bonds asunder and set them free; yes, and to place them in a land of peace and plenty where there shall be no more war" [Bennett, p. 410].

Our ancestors were blessed with the presence of Immanuel. He is still "mighty to save." Our physical tie with our relatives is an honor, but having a spiritual tie through faith in Christ is a tie that binds forever.



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 is from the volume of Elliott's sermons. The sermon was preached on Christmas Day, 1865.

As sorrowful, yet always rejoicing. —2 COR. vi. 10.

At first glance, this sentence appears to involve a contradiction; but the longer we think of it, the more will it strike us as describing very faithfully man's condition while on his march to the Holy Land of Promise and of Peace. Sorrow for the present, but joy coming in the morning; weariness as we tread the thorny road, but rest awaiting us at its close; tears sprinkling our path, but our God ready, when our work is done, to wipe away tears from off all faces; darkness embarrassing us, hindering us, putting us out of the way, but light, light from heaven, shining more and more brightly as we fix our eyes upon the Cross. It is the true picture of life as sin has made it, —sin limited and restrained by the power of Man's divine Champion. And we are assembled to-day to commemorate the birth of Him, who has hindered life from being all sorrow, all weariness, all tears, all darkness! It is the true festival of the heart and of the affections, for it awakens everything to love and joy, and then makes that love and joy undying. It rises above all affliction; and for the time, so long as we can keep sense and memory subject to faith, it places earth with its temporary trials and sorrows at their true value. Everything rejoices at its coming: from the angels in Heaven who sing the song of "Glory to God in the highest," to the trees of the field which come in hither to clap their hands before the Lord. Everything rejoices, and ought to rejoice, for it celebrates the reunion of man and God, of earth and Heaven, of the soul with that divine Fountain whence it sprang when Jehovah breathed into it the breath of life.

And what a rich blessing it is, my beloved people, that there should be in a world like this something to break the sad monotony of life; something to relieve the mind from the continued contemplation of trouble, of sorrow, of sickness, of death; to separate us from the necessary work of life; to remove us from the pressure of carking care, from the degrading influence of worldly strife, from the deteriorating effects of selfishness and avarice. What a rich blessing to find a centre of love, around which should be gathered, if only for a little while, the kindest sympathies of human nature, — a fountain of real joy sending its refreshing waters to cheer the weary path of the mourner, and trickling through all the by-ways of the world, seeking out the children of want and poverty, and creating green spots even in a desert. It is hard to estimate the value of such a season in its humanizing and softening tendencies. How many elements have to be combined, ere we can appreciate the festival we are keeping, even under this aspect? We should be obliged to unlock all the secret doors of sorrow and of shame, all the private recesses of affection and delight, and combine them, ere we could understand how the joys of this season pervade the whole frame-work of society. The chamber of the sick is lightened by its coming. The humble abode of poverty is cheered as this sunrises upon it. The thousand firesides of the land are full of words of affection

and the merry laugh of childhood. The whole Christian world rises up and calls Him blessed, who has come upon this mission of love, and has humbled Himself to lowliness, and to sorrow, and to suffering, that the children of sin and death may have rejoicing mingled with their sorrowing.

The coming of this Son of God in human form has been the burden of hope from the beginning of the world. From that moment when the promise fell upon the ear of guilt in the Garden of Eden, “The seed of the woman shall bruise the serpent’s head,” until the morning when the herald angels sang the song of His Birth, has everything been overruled for His Advent. Upon everything else in the world were change and decay permitted to place their hand of destruction, save upon this promise. This ever waxed stronger and brighter, even amid wreck and ruin; and was the rainbow that encircled the darkness. Whatever else was overturned, this stood immovable, the corner-stone laid in Sion. When a single family enshrined the promise, that family was watched and guarded by Heaven: for in its bosom was the Word of God and the Hope of the World. When that Family swelled into a nation, God Himself became its King, and guarded it as the apple of an eye, leading it like a flock and protecting it under the shadow of His wing! When that nation sorrowed in captivity by the waters of Babylon, God heard the cry of the people of whom, according to the flesh, His Son should come: and led them back, with songs and rejoicing, to their own land of promise. All the mightiest monarchies of the world—Egypt, Assyria, Babylon, Macedonia, Rome—raged in their madness around the future birth place of this promised Seed: but each, in its turn, was made to feel that a mightier power than itself had placed a curb upon its fury, and had uttered the decree, “Hitherto shalt thou come, but no further.” (Job 38:11) It was not until this promise was fulfilled at Bethlehem, —until the Seed of the woman was incarnate, — that the reins were thrown upon the neck of these executioners of the Lord, and they were permitted to make the Holy Land a desolation, to raze the Temple to its foundation, and scatter God’s people over the face of the earth. How firmly does this adherence to His promise prove for us the truth of God! How immovably does it establish the future upon the basis of the past! When we follow this promise, struggling to its fulfillment through four thousand years of clouds and darkness, can we doubt but that all the promises of God are “Yea and Amen” in Christ Jesus?

The life of Jesus was an example of the life which is shadowed forth in my text. He was a Man of sorrows and acquainted with grief, yet had He within Himself a well spring of joy, which carried Him uncomplaining through all He had to bear with for us. He was sorrowing, yet always rejoicing: sorrowing for man, sorrowing under the burden of sin which He was bearing, sorrowing in view of the sufferings He was called to pass through; yet rejoicing for the joy that was set before Him, and for the glory which was evermore to encircle His Name. He was poor, and had not where to lay His head: yet He rejoiced! He was tempted in the lonely wilderness, and had to bear the polluting approach of Satan: yet He rejoiced! He was scorned and despised: yet He rejoiced! He was persecuted and forsaken: yet He rejoiced! He was made obedient unto death, even

the death of the Cross: yet He rejoiced! He exhibited to us the double life which it is intended for us to lead on earth; — the outer life by which we touch the world and the things of the world, in which we are called upon to bear and suffer and mourn, through which we are to work out in the strength of Christ our salvation: and the inner life, by which we touch God and heavenly things, in which we are to reap the fruits of the Spirit, joy, peace, love ; and through which we are to receive the adoption of sons of God and the glorious inheritance of His eternal kingdom. This double life, if we are Christians, we must all lead. There is no escaping it. Our joy, whatever it is, must go along with sorrow: our sorrow, whatever it is, must be borne in a spirit of rejoicing. We cannot separate them; and therefore does the Apostle enjoin upon us, to act heartily up to what is allotted to us. Any other life will prove to be a forced life, and will turn out to be an abortion — a life of misery to ourselves, of hypocrisy to the world. To be truly Christian; to move in the spirit of Christ, and with the mind of Christ, we must follow His footsteps whether in sorrow or in joy. We must live in the world as not of the world; bearing whatever is laid upon us, as though it was only by the way, and had but little to do — save in the way of discipline — with the real purpose and end of our existence.

When we take the true view of life,—and this festival really exhibits it to us, —I do not see why we should not be always rejoicing even though for the present we go on sorrowing. In an elaborate and complicated piece of machinery, there is a principle which pervades the whole structure, and regulates its action and its use. In a musical composition, there is a key-note upon which depends all the harmony, and without attention to which all is discord and confusion. Well, Life has likewise its principle, which regulates it; its key-note which gives it its harmony: and unless we attend to these, it will be like jangling bells, ringing noisily upon the ear, yet breathing no music either for use or delight. The divine object of life — our eternal future — must be kept in view; or else we shall not be able to understand fully the meaning of the Apostle when he says, “As sorrowful, yet always rejoicing:” and what is worse, we should not comprehend the life of Christ, into which we are to grow, which was the foreshadowing of this injunction. It was not this life of sin and sorrow that our Lord rejoiced in: it was the joy that was set before Him. And so with us. The true key-note of our life is that glory which is laid up for us in Christ, and through Christ;—that crown which is to encircle our brow, when we shall have triumphed over our spiritual enemies. This should rule over everything: over our sorrows, over our troubles, over our temptations, over sickness and death, over corruption and the grave! — should be a bow of promise ever spanning the clouds and the storm, a thing of beauty and of joy, even though it be made up of light and tears.

Does not any prospect of earthly bliss—future but sure—fill the heart with joy, and sustain it through toil and weariness and suffering? Are we not all borne up in life by some hope that is before us, — some secret, hoarded bliss, which goes along with us, and clothes with sunshine the rugged path which we are appointed to tread ? Every individual has this sustaining though secret joy; and none can have it so surely and so

brightly as the Christian. He has a right to rejoice at all times, to keep a perpetual festival in his heart, to make a Christmas of his whole life: for Christ, to him, has not only been born in Bethlehem, but born within him; has not only lived and died for him, but is making his body a living temple, and dwelling there by His Holy Spirit —the Spirit of peace and joy! If he is faithful to himself he can never be without joy: for deep down in his heart is there a fountain always gushing, of which nothing can deprive him but sinfulness and faithlessness. “Holding faith and a good conscience,” he can move forward in a spirit of rejoicing, however troubled he may be in the flesh. No stranger can intermeddle with his joy: for it is hidden from all but God, who gives it the full warrant of His inspired Word.

And yet the sorrow of the world does press upon even the most faithful of us, and does often turn us aside from the rejoicing which really belongs to us. Nature leans one way: Inspiration directs us another way. Flesh and Blood would dwell in the low valleys of despondency and depression: Faith summons us to the mountain-tops which look out upon the unclouded skies, and bids us rejoice in spirit and in hope. How shall heavy hearts and anxious spirits be made to lighten themselves of their burdens, and to obey the injunction of the inspired Apostle? In whom shall sorrow and joy be harmonized?

My answer is, “In Christ Jesus our Lord.” And the error which pervades the reasoning of the world, and which creeps in upon the Church, arises from a want of proper discrimination between the joy of the world and the holy joy of Christian belief. There is a rude vulgar mirth which the world dignifies with the name of “rejoicing;” and there is a Christian grace which the Apostle entitles “rejoicing in the Lord.” These two species of joy differ from each other in every particular,—in their origin, in their occasions, in their nature, in their ends. The one is born of the flesh, and is antagonistic of the other which comes directly from the Spirit of God. The one arises out of those gratifications of sense or of interest which absorb so much our feelings and our affections; the other springs out of considerations connected with Christ’s future dominion. The one is dependent upon prosperity for its existence; the other brightens and flashes just when clouds and darkness lower upon us, and is like the lightning, the more vivid because of the darkness out of which it seems to dart. The one has its consummation in the very moment of its production; the other awaits in patience the time when it shall flourish in eternal peace. To be “sorrowful, yet always rejoicing” the Apostle did not believe to be possible for the world, and in the spirit of the world: but to be “sorrowful, yet always rejoicing” in the Spirit of Christ, was his daily practice, and his exceeding great reward. And what he had learned from his own wide experience, he exhorts us to learn who may be called to wade, like himself, through a sea of trouble and of woe. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” (Heb 12:6)

And how much we have to rejoice in, my beloved hearers, even though we be sorrowful! We can rejoice, because we know that the world has not been left to itself to stagger on in its sinfulness and misrule, but has been given to Christ for His possession.

“The Lord God omnipotent reigneth,” (Rev 19:6)—reigneth over all the kingdoms of the universe; and He has promised to set His Son upon His holy hill of Zion. The earth is the Lord’s and the fullness thereof; and He ordereth all things according to the purposes of His will. For this we can rejoice, no matter how troubled the world may be. “I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is, and I will give it him,” (Ez. 21:27) is the decree of God: and the Christian, however sorrowing, may rejoice, that everything is working together to bring in the kingdom of righteousness, and to place Christ, as King of kings and Lord of lords, over everything in Heaven and in earth. The wrath of man is altogether under the control of Him whose incarnation we are celebrating, and it cannot hurt one hair of our heads without His permission. And in His hands do we rejoice to leave all things, and to trust in Him for the future, as we have for the past. In the midst of the sorrow of the world, we can be ever rejoicing: because we know that the Lord maketh everything work together for good to them that love Him. Sorrow, sickness, suffering, death, striking us in the current and rush of life, are made to work, together with its events, for good. The expression is a very striking one, and conveys the idea of many threads interlacing and forming the web of a texture; of many rays converging and constituting a star of promise and of hope. The single thread we often cannot see the purpose of; the single ray gives no positive light amid the darkness: and in the same way any particular act of God’s providence may lack its meaning even to the eye of Faith. But when these single threads are woven together by a skillful hand, they form a pattern of order and of beauty: and when these single rays are converged by the unerring law of Nature, they become a centre of light and of glory. So these movements of God’s providence, which, as single acts, seem mysterious and severe, change into mercy and blessing when His all-wise hand shall have arranged them in their proper places, and united them with others which are their complement and harmony. “Work together for good;”—not work singly for good, but together: teaching us never to judge hastily or rashly, never to murmur inconsiderately, but to wait patiently; and, while waiting, to rejoice that, in the darkness and misery by which we are encompassed in this world, our Lord is controlling all things, and is holding in His hands the innumerable threads of our complicate Being, and is working them up together for good to those who are the called according to His purpose. And surely, no matter how full of care and grief the present may be, how inexplicable the dealings of God with us: we may rejoice through it all, and lift our hearts to Heaven, feeling that nothing can separate us from a love which could give its only-begotten Son for our redemption.

I trust that you can now feel, my beloved people, that “although sorrowing, you may be always rejoicing,” because, while the sorrow will pass away, the joy remains, not only undying, but ever increasing in brightness and certainty! No sorrow, however acute, however deep, can extend beyond this life. Death cuts it off; it has no longer any influence over us. But our rejoicing passes with us, through the grave, because Christ, who is our cause of rejoicing, receives us there to the brightness of His Glory. Our

rejoicing here is by faith, that the day of this humiliation will be soon ended, and that He will come again in. His glorious Majesty to raise us to the life immortal, and glorify us with that glory which He had with the Father ere the world was! Who can think of sorrow when such a vision rises in the future? Who can count the griefs of this world to be of any moment, when he remembers that Christ has come, and has sanctified all this sorrow, and made it holy? When the angel-song reaches our ears, “Glory to the newborn King!” what other strain can overpower it? It swells from earth to Heaven, and our hearts rise with it, and mingle in the shout which rings through the arches of the skies at the wonderful declaration. Him whom these angels had known in the Bosom of His Father, whose brightness they could not look upon, before whose presence they were compelled to hide their faces with their wings: they now see an infant in His Mother’s bosom! Sublime mystery! Incomprehensible work! Angels desiring to look into it; — yet all done for man. The universe receiving it with songs of triumph; —yet all done for man! done for him, — a fallen, sinful, corrupt creature;—for him, a child of shame and of the curse;—for him, born to trouble as the sparks fly upward; — done for him, that he may be rescued from all the evils of sin, and all the penalties of the curse; — done for him, that he may be pardoned, and justified, and sanctified;—done for him, that he may be adopted into the family of God; — done for him, that he may be exalted to Heaven, and made a king and a priest unto God. All this done for him: and yet he going along to this glory, and permitting himself to be sorrowful and despondent, with his knees feeble, and his hands hanging down, —with his eyes fixed upon the earth, as if that were his home and his treasure!

For shame, Christian! You should be “always rejoicing,” especially to-day! For shame, Christian! Your eyes should be turned with joy to Bethlehem, even though they be filled with tears. For shame, Christian! Lay aside all private griefs, all public sorrow, and sing this morning with the holy angels, “Glory to God in the highest, and on earth peace, good will towards men.” And you should sing all through your life, and engrave upon your heart as your motto: “Sorrowful, yet always rejoicing.”



Book Review

The Mother of Jesus: Her Problems and Her Glory

By A. T. Robertson

71 pages, hardback

Reviewed by H. Rondel Rumburg

A. T. Robertson was the son-in-law of Confederate Evangelist John A. Broadus, who was one of the founders of *Southern Baptist Theological Seminary*. Broadus was the foremost Koiné or New Testament Greek scholar of his day. His writings were numerous. However, this review is regarding a small book originally published in 1925

by A. T. Robertson, who upon the death of Broadus became the foremost New Testament Greek scholar.

Perhaps Mary, the mother of Jesus, is one of the most misunderstood women in the Bible because of extra-biblical ideas that have been falsely imposed upon her by various religions. Robertson thought that Mary had not had fair treatment through the ages. The author's object was, in his own words:

“In this little book the effort is made to look through Mary's eyes and with a bit of Mary's heart as the great and glorious part that she was called upon to play in the world's crowning event. The Incarnation of Jesus Christ is the central fact of all history. Mary is entitled to our sympathy and to our understanding as far as we can give them to her.”

There are 16 chapters in this little volume. They are short and pungent.

Chapter 1—Misunderstood Through the Ages

Chapter 2—Mary's Preparation for Her Destiny

Chapter 3—Mary Carrying Her Secret in Her Heart

Chapter 4—Joseph's Doubt about Mary

Chapter 5—Joseph Taking Suspicion on Himself to Protect Mary

Chapter 6—Is Joseph the Actual Father of Jesus?

Chapter 7—The Great Event and the First Interpretations

Chapter 8—Mary watching the Child Grow

Chapter 9—Mary Puzzled Over Her Boy

Chapter 10—Mary's Joy and Pride in Her Boy

Chapter 11—Mary's Fears

Chapter 12—the Sword through Mary's Heart

Chapter 13—Mary's Consolation

Chapter 14—The Adoration of Mary by Roman Catholics

Chapter 15—Neglect of Mary by Protestants

Chapter 16—Sympathy with Mary

When this little volume is read its contents will give the reader a view that is clear, biblical, and free of heresy. Robertson will stir your thinking in regard to some ideas about Mary and Joseph. The author is true to God's Word and does not dip his pen in the mythological inkwell.

Robertson asserted, “So far as the manuscript evidence goes, the Virgin Birth narrative in Matthew and in Luke cannot be seriously challenged.” He also stated, “The Virgin Birth is the only intelligible explanation of the Incarnation ever offered.... But the whole New Testament presents Jesus Christ as the Son of God, once Incarnate, and now risen and on the Throne of Glory with the Father. Both Paul and John picture Christ as existing before his Incarnation. If we get rid of the Incarnation, we have only a

naturalistic social gospel left with no converting and transforming power for sinful men.”

Mary kept and pondered the sayings in her heart (Luke 2:19). “She had the words of the angel to her, the song of Elizabeth, the words of the angel to Joseph, and the message of the shepherd to put together, piece by piece, word by word, picture by picture.”

Just imagine Mary’s observance of Jesus’ conception to His crucifixion to His resurrection to His ascension. All of His life was a perfect specimen of how a person should live in God’s world. She misunderstood Him at times. What were her contemplations upon finding her lost child in the temple and then being told “I must be about my Father’s business.”

Imagine having a child of perfect behavior, with divine wisdom, who said “My Father” and not “Our Father” because there was a difference in relationship. I like Robertson’s depiction; “She saw a chasm yawning between her and him at the very time that she was reaching out her hands to pull him back.”

Robertson noted: “Luke skips eighteen years before he tells us aught about Mary or Jesus. Matthew had omitted from twenty-six to twenty-seven years.”

Mary learned a great deal about her child. At the wedding in Cana Mary turned to the servants and said, “Whatever he may say to you, do it.” “Jesus acted upon her suggestion and gave orders for the replenishing of the wine by his first miracle. This incident does throw a light into the future in which Mary will slip further into the background as Jesus goes on in the full tide of his work. But there is a light backwards also across the eighteen years of silence since Luke noted the obedience of the boy of twelve (Luke 2:51). Jesus now asserts his independence....”

She was privy to the crucifixion of her holy son and the sword passed through her heart. Jesus, in the process of dying, committed her into the care of John because his half-brothers were unbelievers. “The Gospels tell us nothing about the emotions of Mary during the days when the body of Jesus lay in Joseph’s tomb. She was not at the simple and hurried burial by Joseph of Arimathea and Nicodemus.”

Mary’s consolation must have been great when she heard that he was “risen from among the dead.” When the hundred and twenty gathered in the upper room Mary and Jesus’ brothers were present (Acts 1:14). The brothers had now embraced Christ by faith.

“No mother ever had a son like Jesus. No man ever had a better mother than Mary. Jesus deserved the best of mothers. The Eternal Father chose this maiden in the fullness of time for her high service to the Kingdom of God and to the race.... She would say that we best honour her when we honour and worship and follow the lead of the Lord Jesus Christ who will not brook any rival in human hearts, not our own mothers, not even his mother.”

This little book is worth your effort in finding and reading it.



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

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

Chaplain's Handbook
Sesquicentennial Edition
Sons of Confederate Veterans

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

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

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

