

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

The Sesquicentennial of
Reconstruction

1865 - 1876

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

Quote from a Confederate Chaplain

“The Lord is in our midst. Ever since the last great victory God has been pouring out upon this regiment his Spirit, almost without measure, and many have been converted.... The work is prospering throughout our entire army. I earnestly call upon all God’s people, and especially upon parents, wives, and sisters, to pray for the salvation of these precious souls.”

Chaplain William Edward Jones

22nd Georgia



Editorial

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

It is hard to believe that this is the last issue of the CCC in 2017. Yes, we have reached the last month of the year. December is a month wherein many remember the incarnation of God’s eternal Son in human flesh in order, as the Second Adam, to rescue those He represented in redemption. What if God the Father had not sent His only begotten Son? Then there would not have been any salvation or true civilization!

“For the Son of man is come to seek and to save that which was lost.”

Luke 19:10

This verse deals with God’s purpose of sending His Son into a lost world that was/is in rebellion against the Lord. God sent His Son in the likeness of sinful flesh to deal with sin (Rom. 8:3). God spared not His Son but delivered Him up for us all (Rom. 8:32).

Please consider the following aspects of Luke 19:10:

I. Who has come—“the Son of man!” This title used of the Christ was “not to deny his [G]odhead, but to express the verity (truth) of his human nature and that he was of our stock and lineage” [Thomas Manton]. Though “Son of man” is only used by Jesus of himself, He is also described as the “second Adam” and the “one man” (Rom. 5:12, 15, 17-19). Jesus’

identification with mankind is deeper and more complete than Adam's ever was.

II. Why has He come—God the Father sent Him! “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3). Remember also Paul’s words in Galatians 4:4-5, “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons” and the reality of this adoption becomes real to those who “are sons [for] God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6).

III. Why did the Father send Him—“to seek and to save!” The word “seek” shows the diligence with which the Son of man leaves not a single one He came to save. “Save” indicates the effectual nature of the Son of man’s impeccable life, meritorious death and victorious resurrection. Christ did not come to try to save but He came to save! He accomplished exactly what His Father sent Him to do! He lived up to His name—“Thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21). There are no half-measures here for “he shall save his people from their sins.” C. H. Spurgeon proclaimed, “We believe that the intention of Christ’s death is just equal to its effects....”

IV. Who needed His coming—those who are lost! The fallen state of man in the first Adam shows the need for the coming of Christ. What did man lose in the fall? (a) He lost his peace with God—Adam said “I was afraid ... I hid myself” (Gen. 3:10). (b) He lost his access to God—the LORD God drove them out of the garden and placed His guards to keep them out (Gen. 3:23-24). Sin had separated man from God. (c) He lost life eternal—spiritual death was the result. “For in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). Now the wrath of God abides upon men outside of Christ (Rom. 1:18; Eph. 2:3).

The great illustration of the Son of man coming to seek and save is in the context of Luke 19:1-9. It is the visit of Jesus to the despised publican, Zacchaeus. Asahel Nettleton said, “We here learn what our Saviour means by this declaration. He sought and found Zacchaeus. And whenever a sinner comes to Christ, with equal propriety it may be said, ‘This day is salvation come to this house.’ ‘For the Son of man is come to seek and to save that which was lost.’ Every time a sinner ... receives the Saviour joyfully the text is fulfilled.”

*Could my tears for ever flow;
Could my zeal no respite know:
All for sin could not atone,*

Christ must save, and Christ alone.

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 **Christmas Kodak Moments**. Your editor has provided a biographical sketch of **Chaplain J. C. Hiden, Part III**. Assistant editor, Mark Evans, has written an article entitled **The First Coming of Christ**. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard, by Rev. Charles Minnigerode, which is titled **The Incarnation**. Our **Book Review** is by your editor on **The Life and Times of Jesus the Messiah** by Alfred Edersheim.

Soli Deo Gloria,
Editor H. Rondel Rumburg

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



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THE CHAPLAIN-IN-CHIEF'S MESSAGE

Dear fellow Chaplains and Friends of the Corps:

The month of December is truly a most treasured time for believers. In these days we remember the historical reality of God's greatest gift to humankind. The Apostle John put this truth in these classic words, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life (John 3:16).

This verse reveals to us four dynamic realities. First, John warns us of a danger facing humanity. He uses the word "perish." Humankind is in danger of perishing. There is great spiritual danger looming on the horizon of human existence. The Bible makes clear that all humankind has sinned and thus missed the high standard of God (Romans 3:23). We have all come short of God's expectation. We have all missed the mark of God's standard to enter into His presence. Thus humankind is in danger of perishing.

Secondly, John reminds us of God's love for humankind. The verse declares that God so loved the world, that He gave His only begotten Son (John 3:16). The Christmas event presents God's ultimate gift to humankind. God gave His best; God gave the darling of Heaven; God gave His only Son. As we approach the manger we come into the presence of Deity. We look into the face of God. We see the tiny fingers; we watch the infant movements; and yet we are reminded that in that manger God has taken human form. The good news of Christmas is that because we are in danger of perishing God came to rescue us. The story of Christmas is the story of God's love for us.

Thirdly, John presents the duty of humankind. John expressed this duty in these words: Whosoever believeth in Him should not perish (John 3:16). Now that we know the truth; now that we know that God sent His Son to be our Savior; what is our duty? Our duty is to believe in Him. The Bible, of course, makes it very clear that Jesus is the only way to God. Jesus Himself said, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

Finally, John proclaims the destiny of those who believe. John declares that those who believe in Him have everlasting life (John 3:16). When we come to faith in Jesus Christ we find that we are no longer limited to this mortal existence and that the grave is not the end. Jesus spoke of the Father's House (John 14:1-6). For every believer our eternal destination is the Father's House.

***Wonderful story of love;
Tell it to me again;
Wonderful story of love;
Wake the immortal strain!
Angels with rapture announce it,
Shepherds with wonder receive it;
Sinner, O won't you believe it?
Wonderful story of love.***

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

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

I also hope that you will spend quality time at the Chaplain-in-Chief's Web Page each month. You will find a monthly article, prayers for use in the monthly camp meeting, a monthly sermon, and a "Happening Now" page to keep you up to date with news from across the Confederation. You may reach the web site at this link: <http://chaplain-in-chief.com/>

Deo Vindice!

*Ray L. Parker
Chaplain-in-Chief*

Chaplain-in-Chief's Article

Christmas Kodak Moments

(Read Matthew 2:1-12)

Ray L. Parker

Certainly it can be said that Christmas is a very special time of the year. It is portrayed in all of the advertising as one of the happiest times of the year for most folks. It would seem that this is especially true for those who know the deep meaning of the season – the truth that goes beyond the tree, the gifts, the decorations, the parties. The Christian faith truly presents Jesus as the reason.

One of the happenings of the Christmas season is picture taking. We want to capture the excitement of the day so that we can relive those moments many times in the future. For a few moments, we want to look at some Kodak moments in the life of Christ. In Matthew chapter two I believe we discover some of these Kodak moments.

First we must:

BEHOLD THE BABY (Matthew 2:11)

Look at verse 11. What a beautiful snapshot this is of the Lord Jesus. The wise men guided by the star found the baby, worshipped the baby, and presented gifts to the baby.

Truly childbirth is absolutely amazing. If you get a group of mothers together, they all would have some exciting stories they could tell of their experience with childbirth.

I heard about one lady who was driven to the hospital by her husband as her birth pains grew more intense and more frequent. As they arrived at the hospital the husband sped by the entrance and began to drive down a narrow winding road that led to the rear of the hospital. The expectant mother said, "Honey, you missed the entrance. You are going the wrong way!" To which the husband replied, "No, dear, I just saw the sign that said, 'All Deliveries in the Rear of the Building.'"

Yes, there are truly interesting stories that can be shared in regard to birth experiences. Some perhaps would say:

"I had my child in the back seat of a taxi."

"I had my child on an elevator."

"I had my child at home."

Many I am sure would say, "I had my baby in the hospital."

But if you had all the mothers in one room sharing their childbirth experience, when Mary began to tell how she gave birth to baby Jesus, they all would have to hush and listen with awe! Not a mother on the face of the earth could say to Mary, "Yes, the way you gave birth to baby Jesus is the same way I gave birth to my child."

Never has there been a birth like His, nor will there ever be.

The first snapshot of the Lord Jesus in the New Testament is a snapshot of Him as a baby. The Bible gives us this Kodak moment in His life. One song of the season is entitled *The Wonder of Wonders*. The song speaks of Mary in this way: "She held in her arms the One who created her."

Another Kodak moment would challenge us to:

BEHOLD THE SON (Luke 2:41-48)

The Bible does not give us a lot of snapshots of Jesus growing up, but it does give us some. In Luke 2:41-48 we read of Jesus at age 12 traveling to Jerusalem at Passover with His parents. You remember the story. As Mary and

Joseph traveled back home they noted that Jesus was not with them. They returned to Jerusalem and found Him in the Temple of God speaking with the religious leaders. The religious leaders were amazed at His wisdom and discernment.

If these learned men had only realized who it was they were speaking with, they could have asked Him any question and He could have provided an answer. They could have asked Him:

“What is the cure for cancer?” And He could have told them.

“What is the cure for AIDs?” And He could have told them.

“What is the means of world peace? And he could have told them.

They could have asked Him anything they wanted to ask Him, and He could have given them the answers. He amazed them and He was the center of attention.

Jesus added depth of meaning to this event when He told Mary and Joseph that the reason He was there was because He was to be about His Father’s business. At age 12 we are reminded that Jesus is the Son of God. Truly this is a Kodak moment.

One other Kodak moment must be mentioned:

BEHOLD THE MAN (see Mark 4-5)

What kind of man was He? Surely some amazing men have lived and walked here on earth, and have done some amazing things. The world is a better place because they were here.

We think of George Washington who took a rag-tagged army and defeated what was at that time the most powerful nation on earth. The world was changed because of that event.

We think of General Robert E. Lee who in the face of overwhelming forces inspired the hope of freedom and independence in the Southern States and who in the midst of horrendous times remained steady in his Christian faith. The world was changed because of his sterling example.

We think of Douglas McArthur who when driven from the Philippines by enemy forces said, “I will return.” He did return and the world was changed because of that event.

We think of Ronald Regan who stood at the Berlin Wall and said, "Mr. Gorbechov, tear down this wall!" The world was changed because of that event.

Yes we have had some great men on this earth. And the world is a better place to live as a result of these great men. The history books hold these men in high esteem.

But if you take all of the great men and their accomplishments and put them all together, they do not come close to doing for humankind what the Lord Jesus Christ did in about thirty years. Jesus revealed the love of God for us. Jesus paid the price for our sins on the cross. Jesus offers salvation to all who will accept Him as Savior. Jesus makes it possible for us to live in the Father's House for all eternity.

It was John the Baptist who said of Jesus, Behold the Lamb of God which taketh away the sin of the world (John 1:29). It was John the Baptist who said, I saw and bare record that this is the Son of God (vs. 36).

Jesus! What a Friend for sinners!
Jesus! Lover of my soul;
Friends may fail me, foes assail me,
He, my Savior, makes me whole.
Hallelujah! What a Savior!
Hallelujah! What a Friend!
Saving, helping, keeping, loving,
He is with me to the end.



Chaplain James Conway Hiden

(1837-1918)

Wise's Legion & Charlottesville Hospital

PART III

By Dr. H. Rondel Rumburg

The War Roars On

During his labors in Charlottesville James Conway Hiden married Elizabeth Clarke Chewning on February 27, 1863. Elizabeth was born at “Mountain View” in Louisa County. She was the daughter of Robert and Mary Diordan Chewning. Their union was blessed with four children: Anna C. Hiden[†] (March 24, 1864), Joseph H. Hiden (January 8, 1866), Robert Graves Hiden (September 8, 1867) and Mary Cordelia Grace Hiden (August 7, 1869).

Chaplain Hiden became very knowledgeable regarding the Lord’s work in the hospitals in and around Charlottesville. He became very proficient in representing the needs of the cause to others. His hospitality was noteworthy as well. Brother George B. Taylor writing about preaching to the various divisions of the army declared:

But whenever I desired the refreshment of a good home-meal or bed, they were heartily afforded by Brother Hiden and Brother Scott, who, with their wives, think they cannot be too kind and hospitable to preachers, even in these hard times, and in the trying circumstances in which they are placed, surrounded by a large army. I should not omit to mention the cordial greeting and hospitality extended by officers of various denominations, and of none, and their testimony to the improvement of our army.

Hiden’s home was certainly in tune with the requirement for the minister to be “given to hospitality” (1 Tim. 3:2).

As the Wilderness Campaign was opening in May of 1864, Chaplain J. C. Hiden was at Orange Courthouse. Some officers were mounting their horses when Hiden said, “I hear the guns now. The next thing I expect to learn will be that you gentlemen are killed.” One soldier remarked that he could never forget that prophetic remark. In a few days, Captains Fox and Hammond fell near General J. E. B. Stuart at Yellow Tavern, while Carter fell at Trevilian Station.

The Charlottesville Chronicle carried a story of the death of William M. Abell, a gallant young soldier of the Fifth Virginia Cavalry who was cut

[†] Elizabeth Hiden wrote, “The first one of my dearly beloved family called of God, was my dear Anna: my eldest child. On May the 31st, 1917, she was taken to Cincinnati, and was operated on for gall-stones on June the 2nd. Died on June 3rd, 1917—was buried on June the 5th in Elmwood Cemetery, Birmingham, Alabama. She left 2 daughters, and husband Ira F. Davis, of Charleston, West Virginia.” Signed Mother

down near Luray. Abell was a hero in the battle and his life illustrated the power and influence of the gospel in his relationship with his fellow soldiers. The Charlottesville newspaper recorded Chaplain J. C. Hiden's poem, October 5, 1864:

The Charlottesville Chronicle thus told the story of his death, and Rev. Dr, J. C. Hiden, then post chaplain at Charlottesville, founded on it the following poem.

We heard a day or two since an incident related which we think should be published, as not only illustrating a fine trait of character in our young townsman, William M. Abell, who fell on the battle-field near Luray just a week ago, but as illustrating also the spirit of devotion to duty which actuates so widely all of our young men.

Mr. Abell, who was acting-adjutant of his regiment (Fifth Virginia Cavalry), had gone forward to reconnoiter in advance of the skirmish line, and discovered that a squadron belonging to his regiment was in a position where it was about to be cut off, of which it was unconscious. He started immediately to inform the colonel, that it might be withdrawn, and just at this moment he received the fatal shot through the body; but in this condition he galloped on, gave the information, saved the squadron, and then lay down to die. Such are the young men we are losing.

*The ball has pierced his vitals.
But still he grasps the rein;
The squadron is in danger,
And he takes no note of pain;
He bore up in the saddle,
Warm blood his body laved;
But he spurs his faithful charger—
The squadron must be saved.*

*He gallops through the carnage,
No wavering—no pause;
And he pours his very lifeblood
In Freedom's holy cause.
His life is swiftly ebbing;
His strength is waning fast;
But courage and his message
Sustain him to the last.*

The body may surrender,

*The 'mortal coil' may fail,
But his dauntless, untamed spirit
Has never learned to quail;
His voice is raised; he utters
One piercing, eager cry:
'Oh! colonel, save the squadron!'
Then lays him down to die.*

*Time-honored Old Dominion!
What heroes hast thou borne!
Thy mother's eye is weeping.
Thy lovely bosom torn;
But still thy grand 'Sic Semper'
Defiantly shall wave;
Thy sons will bear it proudly
To freedom or—the grave.*



The First Coming of Christ

*Mark W. Evans
Past Chaplain-in-Chief*

The Bible teaches, "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5). At the time of Christ's birth, nations, including Israel as a whole, were in spiritual darkness. The Apostle John wrote of Christ: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John 1:10, 11). Mary and Joseph found no room in the inn and the virgin-born Son of God was wrapped in swaddling clothes and laid in a manger. The Apostle Paul later wrote of Him: "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-9).

Many of our Confederate relatives knew Jesus Christ as the Savior who saves to the uttermost. False philosophies, attacking biblical Christianity had gained ground in the Northland. However, these heresies found no

foothold in Southern, Protestant churches. Respect and reverence for God's Word and its saving doctrines were engrained in the Southern soul.

*The War against Northern Aggression brought a horrific carnage of crippling wounds and death. In the midst of the bloodbath, another war was taking place. Tens of thousands of Confederate warriors were conquered by Prince Immanuel. General Robert E. Lee expressed the Gospel in simple language. Chaplain Tucker Lacy had expressed to him the chaplains' frequent intercessions for his welfare. The General responded with tears in his eyes: "Please thank them for that, sir -- I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all of the prayers they can offer for me" (J. William Jones, *Christ in the Camp*, p. 50). Such were many Southern combatants who defended home, state, and country. In his book, *Chaplains in Gray*, Charles F. Pitts listed some of the high ranking officers who were faithful Christians: "'Stonewall' Jackson, D. H. Hill, T. R. Cobb, A. H. Colquitt, Kirby Smith, J. E. B. Stuart, J. B. Gordon, C. A. Evans, A. M. Scales, 'Willie' Pegram, and others" [p. 30]. These leaders, along with combatants from foot soldiers to those in the highest ranks, engaged in the good fight of advancing Christ's kingdom. Combined with them were a vast company of chaplains, missionaries, colporteurs, and evangelists who persevered through all obstacles to lift up Christ to perishing souls. The sovereign Christ sent a revival that exceeded all others in our country's history.*

*Rev. A. E. Dickinson, Superintendent of Colportage for the Baptist Association, wrote in 1863: "Modern history presents no example of armies so nearly converted into Churches as the armies of the Southern defence. On the crest of this flood of war, which threatens to engulf our freedom, rides a pure Christianity; the gospel of grace of God shines through the smoke of battle with the light that leads to heaven; and the camp becomes the school of Christ. From the very first day of the unhappy contest to the present time, religious influences have been spreading among the soldiers, until now, in camp and hospital, throughout every portion of the army revivals display their precious, saving power" [W. W. Bennett, *The Great Revival in the Southern Armies*, pp. 73, 74].*

There are many recorded testimonies of Confederate soldiers entering eternity with joy in their hearts. One example, among many others, was recorded by Confederate Chaplain W. W. Bennett. A nurse from a hospital at Culpeper Courthouse, Virginia, wrote: "I have lost four of my patients. Three of them died rejoicing in Jesus. They were intelligent, noble, godly young men. One from Virginia said to me as he was dying, 'Sing me a hymn.' I repeated, 'Jesus, lover of my soul.' He remarked, 'Where else but

in Jesus can a poor sinner trust?' Just as he passed away, he looked up and said, 'Heaven is so sweet to me;' and to the presence of Jesus he went" (Ibid, p. 60).

Remembering Christ's first coming should lead us to bow before the King of kings as our Lord and Savior. Charles Wesley, in his hymn, Come, Thou Long-expected Jesus, wrote:

*Born Thy people to deliver, Born a child and yet a King.
Born to reign in us forever, Now Thy gracious kingdom bring.
By Thine own eternal Spirit, Rule in all our hearts alone;
By Thine all-sufficient merit, Raise us to Thy glorious throne.*



A CONFEDERATE SERMON

Submitted by Chaplain Kenneth Studdard

Charles Minnigerode (1814–1894) served as pastor of St. Paul's Church of Richmond for 33 years. He was best known as Jefferson Davis' pastor because of his attendance at St. Paul's Church during the war. It was Minnigerode who was first allowed to visit President Davis during his imprisonment at Fortress Monroe following the war. He was a comfort and spiritual guide to President Davis during this difficult time

Charles Minnigerode was a faithful pastor and preacher of the Gospel. His sermon, "Jesus Christ and Him Crucified," was considered a powerful presentation of the Gospel. The New York Times in its obituary of Minnigerode noted that "it was these words that the good old man had on his tongue in his last hours."

The following sermon is appropriate as we reflect on Immanuel and the glory of Christmas.

The Incarnation

God who, at sundry times and in diverse manners, spake in times past unto the fathers by the prophets, has, in these last days, spoken to us by His Son. HEBREWS i. 12.

It certainly is a blessed, and, I think, upon the premises of the world as it is, an all but necessary fact, that God should speak in a particular manner by positive revelation to a particular people, whom, in a fallen and corrupt world, "until the fullness of time should come," He constituted the keepers of His oracles. But that does not exclude a farther and

undeniable truth that God has spoken, not only to Israel and the fathers of the covenant, but in diverse manners, though not in the same way as to His chosen people, to all mankind, in every age and condition.

That the Creator should care for the creature is shown, not only in the physical world, but is involved in our very conception of Him and the relation existing between the two, the Creator and His creation. We would say it is the natural and inalienable claim of the creature, the moral creature certainly, to a moral, righteous Creator. Do not fear that in saying this we are violating our reverence and creature-dependence towards the omnipotent God, "the potsherd striving with Him that fashioned it," the child saying to the parent, "what hast thou brought forth?" No, we are respecting God's own work and creation that came from His hand "good and upright," "made in the image of God." In that image (all the more, because lost in the fall) we more than trace our intuitions of right and wrong to His own character. The Scriptures certainly uphold this view throughout. "He is not a God of the Jews only, but also of the Gentiles." "He was in the world but the world knew Him not." Every false religion denied the truth; forgot, degraded it from what it was in the first purity of their existence, and is a perversion and apostasy - - "when they knew God they glorified Him not as God, who changed the truth of God into a lie and worshipped the creature more than the Creator."

My brother, all history proves this, and is the record of man's consciousness of his connection with God. The one fact of man's sense of accountability proves it; and shows how everywhere and in all times man, this creature of earth, has been struggling up, groping, "feeling" his way (is not that St. Paul's statement in the Areopagus at Athens ?) towards, and aspiring to communion with God; and realized, whether in fear or hope, the presence of that God, without whom his life rests on nothing, defeats his search into cause and effect, and has no aim but the enjoyment or endurance of the fleeting moment, the life of the brute.

The idea of God is found everywhere, among all men, a higher and controlling Being. Whether this thought, or the results of this thought, are given in his constitution or by special revelation, need not trouble us; it comes to the same thing. For that constitution and all its intuitions—the innate ideas so much deprecated by philosophers—come from Him who created man and (ah! here again comes in the wonderful and unique testimony of Scripture) were given him by God "breathing into his nostrils," as He did to no other creature, and then "man became a living soul," differing, radically differing, from all others, as a living, rational, immortal, and accountable being. Or it may be traced back to the first and

never-forgotten reminiscences of his paradisial days in Eden, when man walked with God (hence all the traditions of "a golden age") a consciousness as ineradicable as the sense of sin in fallen man. It makes no material difference in the main question. But we cannot overlook the remarkable fact that the knowledge, the worship and the fear of God—some God—are universal. No exception to this has ever been established.

But more than that. Secondly: Everywhere we find the sense of sin and the need of atonement and sacrifices, with a view to that. More still; a representation either of the God to appease, or the God-like powers to fight off the wrath of the offended deity, like the Dii Averunci of antiquity, as most Fetishes are and modern superstitions. All form a testimony on the part of man's consciousness, which establishes the Apostle's words, both that "He hath made of one blood all nations of men," and also "that they should seek the Lord," "feel after" the incarnate God, whom they vainly and rudely and superstitiously sought in the elements of nature, in the stars of the seasons, or even the wood and stone of their Fetishes.

Let me pass before you the leading types of all man's religion.

I am not one of those who believe that man was evolved from either the ape or the savage. The first position seems already passing away, and the materialistic evolution-theory must meet with the fate of "the vestiges of creation" which years ago made weak-kneed Christians tremble. I think their day must come! Science goes against them, must go against them. The missing link is missing everywhere, the growth of one species into another denied by nature's proofs, the spiritual apart from the natural undeniable.

As to man's starting as a savage? It is utterly incomprehensible to me how sensible men can still uphold anything approaching that view, and follow the guidance of men like Tylor, Buckle and others. We might as well listen to the sentimental twaddle of J. J. Rousseau, and worship the savage as the perfection of man. Of course we do not claim for that first race what we now call the refinements, and what are the artificialities of the present day. Such have been different in all ages, and even the superlative luxury of Rome in the dissolute and reckless days of her wretched empire, was very different from, and as in many respects far below, so in others far ahead of the so-called comforts, and the things which from artificial luxuries have almost passed into the "matter of course" and "necessary" things of our days. But Savages four thousand five hundred years ago? when all science confirms history, and has proved that no traces of human life are found farther back than that! Savages, in that moment of time, to have risen into the civilization, which built the tower of Babel and the pyramids of Egypt, which constructed the canals of

the Nile and the Euphrates, and stood forth as thoroughly, thoroughly organized states, priestly, military, civilly, commercially, mechanically, agriculturally? There was not time for such development, evolution, if you please, of the savage.

Unless the descendants of Adam, made in the image of God, though fallen into sin and depravity, retained some of the original powers with which man was endowed to fit him for the dominion of this earth; unless, as compared with the fallen, and since then naturally and ever degenerating races of the earth, there had been, in Scripture-language, "giants in those days," why all history would be unintelligible, all advance an impossibility! Unless aided from above or outside, the development of man is downward! Reason shows it, the facts of the savage world show it. Once let sin and godlessness seize upon the world, and the downward course is fearful, till it reaches the bottom in the worst specimens of savage life; the hopeless, unprogressive, undeveloping, unevolutional, stationary status of barbarism, whose rise into a higher life of thought and aims becomes a kind of resurrection. But all history, (historical, actual facts, not hypothesis, not preconceived so-called "theory,") proves that there is no new life, no new thought, no resurrection to a higher state, unless by influences from abroad; by races or men of higher endowment; and if we go back to the root, by a revelation from on high!

Let me lead before you the main types of religious life. Even in that state of degeneracy, the idea of some higher being or beings is not lost. It always prevails. If not the one Holy God, the one ultimate, philosophical, truly religious and only cause of all: everywhere we find at least the second causes, that became multiplied according to men's wants, their hopes and fears, (the true source of man's "many lords" and "many gods," developed from the original monotheism of mankind,) and which resulted in what is now called animism; that is, the peopling of the world with spirits and ghosts to affect and control the life; spirits of the air, spirits and ghosts of the departed, spirits of life and of death; the sprites of sky, water, fire and earth, the elves of the woods and meadows, the gnomes of the mountain caves and the mines of the earth, that in all were working for the weal or woe of those who dealt kindly towards them, or had to conciliate their enmity. Ah! the spectre and ghost-religion of the savage! it lays hold of "the savage" in all mankind! and peoples our childhood with superstition, and foists itself upon men in the fetishes of the savage, the hallucinations of astrology, the witchcraft of mediaeval times, the table-turnings and the monstrous, so-called spiritualisms of the day! It is a return in the midst of the broad light of the nineteenth century to the idols of the barbarous mind; and only shows how man is wedded to

the inscrutable, the unintelligible and the mysterious ; and how, if he will not believe the truth, he believes a lie.

But let us pass to the intelligent races of man, that had not sunk so low, nor lost the vestiges of a true God! Whether we take the different fables and mythologies of the nations of the earth (which all make up the religious history of man's moral and intelligent nature) and their exposition in the ceremonies and rites of their worship (embodying their fears and hopes, their higher and lower standard); or, whether we examine the speculations of the sages and masters of mankind, from the earliest days down to our own times, in their presumed, and perhaps often only dialectic and vain boast of the progress of thought: the key to the understanding of all, the question proposed and the answer sought in all, the reaching out of the mind and heart of every man—is just the mutual relation between the Creator and the creature, the absolute necessity of harmony between the two, to make existence normal and intelligible. For sinners—a reconciliation with God; for moral, spiritual beings—an identification with Him in will and nature. Humanity is an unsolved riddle without this harmony assured. This is the "beginning, middle and end" of all the intellectual as all the moral life of Humanity!

This being so (and, I apprehend, no intelligent hearer, no one who has read history and studied the development of man's mind and heart, no one who has risen to higher aspirations than the passing things of this world can deny it,) it strikes me that the admission of Christianity as its all-sufficient, and alone satisfactory solution, is a foregone conclusion!

I come back to the text from which I started. I am free to confess, that in my own opinion the idea of God itself is given to man, who could not have reasoned above his premises; given; as admitted already, either in his mental and moral constitution, the work of God's hand; or, as a primitive revelation, (and I forbear now to show how much there is in favour of that) and perhaps the memory, lingering in the heart of paradisaical days, when before the trial and the fall God and man were at one. In this same way I can ascribe the solution of this life-question—the reconciliation of man with God, and man's return to Him as pardoned and sanctified—I can ascribe it to nothing but God's own mercy and power; and therefore find in all these aspirations, feelings and struggles of man, a response to the voice of God that resounds and has resounded' in the hearts and minds of all!

One thing is all but incomprehensible to me— that intelligent and upright men, men who have studied the history of our race, its outward growth and inward development, and who are capable of seizing upon the points at issue; who have dived into the mysteries of man's inner life, and

(unconsciously perhaps) implied the need of belief in their very skepticism as to any proposed philosophical system: how they can, for one moment, hesitate to accept the revelations of Christianity over all the chimerical and fanciful attempts of speculation or conceits of other and present ages, and even what we so fondly style "the progress of modern thought" and "the highest efforts of the human mind!"

Given: a perfect and holy God, the almighty infinite Creator; and the finite imperfect creature, made fatally imperfect by sin! (I have the right to take these two premises; without them there is no common ground, no reasoning on the question.) How can harmony be brought about? That harmony which is the effect, the "feeling" of all? How can reconciliation be effected, acceptance procured, man raised to the image of God?

I stand on my right and the premises of man, (God forgive me if I am wrong) but I think I am within the limits of reason, nature and Scripture.

It must be either a descent from God to man, or an ascent from man to God; and we will soon see, to bring about the harmony, it must be both, God in man and man in God. But before we reach this, one thing is necessary, or the attempt is useless. For man, free man, God's image, cannot be saved as a machine! The rights, if I may say so, of both parties, must be saved. God's holiness and sovereignty, and man's personality and moral agency—or both would be degraded.

Now what do we find? We pass the animism of ancient and modern times and delusions? What do we find in the best products of human speculation? "The little birds sing east and the little birds sing west!" it is the same all through—the east and the west.

The dreamy east,—take its highest representation in Hindoo Brahmanism: it sinks the man and his personality in the absolute impersonal deity (after all the fleeting phenomena of earth and caste, ascetism and transmigration, that is the great consummation and boast, "I am Brahma!"), in the absorption of the creature in the absolute essence; which in Buddhism, the pet of modern sentimentalism and Broad-churchism (at best, and with all its enlarged liberty of man as man, the most complete pessimism as it seems to me), becomes "the still-life in an unconscious Nirvana!"

The polytheistic religions of the west began at the opposite end. Instead of divinity coming down to men in partial and irrational, and to my mind profane emanations (assuming the divinity capable of losing more and more of the divine perfections) in avatars or manifestations, incorporations, external overcomings of man, partial and temporary, they begin with man's aspirations, and in seeking God, deify Humanity. They magnify man in his strivings and conceptions, and raise an earthly

and earth-born Olympus; they clothe the gods with whom they live (still a communion with God!) in the sins and imperfections of man: — God in man's image, not man in God's!

And the highest philosophies which men have attempted from the days of Pythagoras and Anaximander and even the disciples of Socrates, fail still more in sinking both God and man. All pantheistic, giving us at best a world-soul, robbing us of the personal God; and which in their most daring development of "anthropotheism," identify man and God in essence, making God the product of man's conception and process of reasoning, the evolution of human thought, coming into being in that process!. And though it is true that many of his startled successors have shrunk from following the leadership of Hegel, yet as I understand it, he has laid open the main-spring and given the key-note of all transcendentalism. Wearied, disappointed and hopeless, the soul returns from its vain search for truth and peace in the barren fields of such speculations that all reduce themselves to the philosophy of "no God;" and finds life, hope, light only as it bows at the name of the incarnate God.

[The evolution-theory of these days, the natural progress in the survival of the strongest and best, an ever-growing perfectibility out of itself! — Apart from its impossibility, according to the facts of life and nature—why, at last, man by evolution will reach divinity! Is it so? How long will it take? And what of those ages before us; and when shall it at last be realized? And what becomes of present salvation, to us and our generation? Millions of years hence the imperfect mortal evolving into divinity! I have no fear of this impossible evolution-theory, nor the absurdity of mere matter rising into spirituality and divine life, except for those who are its temporary victims, who seek their promised divinity in the low-grounds of earthliness and materialism, (the worst of all degrading creeds, akin in philosophy and religion to a political creed, which would, take for its main and cardinal principle the sentiment, that "honour does not get a breakfast.") Humanity will not stand it, it seeks a present salvation, its goal is immortality and God!].

Even apart from religion, is there any rest in such speculations? Have you found your God? Has your intellect met with its resting-place? Has your heart been touched, your moral nature been raised? More: Is it religion? God and man in mutual relation of care and dependence? And yet, does not religion alone meet the cravings of the heart, and is the Christian religion less philosophical? Is it not more true than all?

A descent of the Godhead, an ascent of man!

God coming down, but not to abolish personality, nor work salvation by merely appearing on earth without assuming and identifying Himself with man's nature.

Man's ascent, but on the wings of faith, and the new and divine nature given.

A true union, God in man and man in God; as the Scripture hath it, "God manifest in the flesh" "man partaker of the divine nature."

I pass Christ Himself. No one can answer the argument from His life, character, doctrine, work.

But take Christianity to solve these questions. As God created man, so God alone can re-create him after the fall, and restore him to His communion by His own almighty act!

Ah! that act of omnipotence! That act of love, rushing forth from His heart of love to create and re-create a world, capable of loving and being loved. A love to save, to redeem, to win back; a love to suffer and die for the redemption, the recovery of the race so nobly born as to be able to choose, capable to err, yet to return, believe and love. A God to unite with the cherished work of His hands, to give Himself for its redemption, and raise the creature in the arms of the Creator's love; give it again His own image, make it a partaker of the Divine nature; and therein find His highest act of love, and therein reveal the almighty act of wisdom and power which made the impossible possible! Can anything else bring satisfaction, hope, peace? —

My brethren, the two items or facts in this whole question are: God's holiness and man's sin. The discord thus existing, this gulf between the two, is not only an undeniable fact of consciousness, but is an eternal fact, unless there comes in another fact, the fact of reconciliation; and that upon grounds of guarding the rights and properties of both, and meeting the issues by absolute right and justice.

Now—there is man's sin—merit only can expiate, can cancel it in God's eternal court of perfect justice; merit alone can become its equivalent, its substitute. Only God can possess merit, and do more than duty requires, duty demands—not of God, but of His creatures. Is there any way but that of the Gospel? which proclaims, not only the actuality of the atonement, but that this is God's eternal decree and act of love!" God so loved the world that He gave His only begotten Son;" and out of that recess of infinite, unbounded, unfathomable love came forth the mission of Christ: The Son, to die in expiation of the creature's guilt that believes in Him, and to rise again for our justification; to reveal and manifest this invisible God and His unknown love, and bind together God and man in new and eternal union!

The atonement must be a divine act, the substitute a divine Saviour; or there is no possibility of salvation. Yet, as substitute, He must be man, "very man," or the case is not touched. Otherwise what hope of salvation and religion, in view of God's holiness and justice? in view of man's wants? Ah! is not this justice and holiness and mercy, which all humanity claims, just bound up in God's first love? and realized in His incarnation? His incarnation in man? Accepting it in faith, i.e., utter renunciation of our own righteousness, alone can make it ours.

But let us not forget this: God necessarily requires a perfect manhood, not only that man should bear the penalty, but that man should be raised into communion and fellowship with God! God requires it; Christ requires it; we require it, reason demands it and Christ gave it.

The divine substitute not only brought the expiation, made the needful sacrifice as man, but as the Son of Man in His perfect obedience to God and perfect representation of God's image in man, restored the character of the creature, and raised it to the possibility of enjoying God's presence in heaven, whose law is God's will and God's will the joy of His creatures! Here is the power of Christ, to make us the children of God, proclaiming His Fatherhood, to educate and elevate us to the life of God, "purged from our old sins," "partakers of the nature of God," to a common and eternal brotherhood "all ye are brethren," to have "fellowship with the Father and Son and fellowship one with another."

Thus we have the perfect sacrifice, the perfect humanity! And in the incarnation, every mystery and doubt and impossibility solved and settled.

I have finished, I have no appeal to make, but only call the witnesses.

Reason!—it bows in adoration before the truth as revealed in Jesus. I will not quote the well-known sayings of Rousseau and Napoleon, so constantly hawked about but not very relevant. The coryphees of speculative philosophy—Spinoza, Kant, Schelling, Hegel—all, however inconsistent in their impersonal and pantheistic views, throw their crowns at the feet of Christ, and find in Him alone (I quote their own words) "the divine wisdom," the "perfect ideal;" aye, "the union of the divine and human." And the most critical of German Rationalists, (the representative of their better school, DeWette,) in his last utterances professed: "This only I know, that there is salvation in no other name than in the name of Jesus Christ the Crucified; and that nothing loftier offers itself to humanity, than the God-manhood realized in Him and the Kingdom of God which He founded."

History!—all along—the testimony to Christ \ Pointing (to use the words of Jean Paul) to Him, who, being the Holiest among the Mighty, the

Mightiest among the Holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and stilt governs the ages.

Experience!—it passes unsatisfied the "cisterns, broken cisterns," of man's philosophy; and to quench his undying thirst, leads to the "well of living waters," which in the gospel springs up into life eternal, "He that drinketh of it shall thirst no more."

Experience which teaches that all else is perishable, every power and every force of earth passing away; the empires of its Alexanders, Caesars and Napoleons tumbling to pieces, but the religion of the Carpenter of Nazareth stands and grows, "and millions this day are ready to die for Him!"

Conscience! impossible to be touched by intellectual philosophy, and responding only to religion! In the ever-living words of St. Paul "the gospel by the manifestation of the truth," (the truth as revealed by, and in Christ,) "commending itself to every man's conscience in the sight of God"—can anything else appeal to man's conscience?

Morality! Ah, "to be a perfect Christian is to be a sinless man!" Sinless through the obedience of perfect love. What a standard! What a calling! God's law not only the rule, but the choice, the joy and glory of the heart!

"Love, says one, has no diviner emblem than the good shepherd. Beneficence, no ideal so perfect as that "it is more blessed to give than to receive." Fidelity to duty no loftier standard than a life laid down at its command. Self-sacrifice no dream so perfect as the record of Christ's death upon the cross."

The source of life, in Him "who hath the words of everlasting life, and brought life and immortality to light through His gospel."

To believe in Jesus, the divine Saviour, is LIFE EVERLASTING. To know Him is to have PEACE WITH GOD!

AMEN and AMEN!



Book Review

The Life and Times of Jesus the Messiah

by Alfred Edersheim

(c) 1898 Longmans, Green, and Company, Two Volumes, 695 & 826 pages hardback

Reviewed by H. Rondel Rumburg

Have you ever desired a dependable and extensive treatment of the life of our Lord Jesus Christ? This reviewer recommends a two volume set that he has used forty some years in his ministry. The set was written by Alfred Edersheim and titled *The Life and Times of Jesus the Messiah*. This is where I go after the inspired Word of God to get the setting, chronology of events and a sane treatment of my Saviour's life. This set can be found electronically in various forms and on the used book market and in modern editions. There are so-called updated versions, but I will stick with Edersheim's original.

Who was Alfred Edersheim? He was an Austrian, born March 7, 1825 in Vienna and died March 16, 1889 in Menton, France. Edersheim was born to Jewish parents and was educated with a Jewish education for children of parents with modest means. In 1841 he studied at the University of Vienna, Austria. Unable to complete his degree there due to the death of his father and insufficient finances, he began a career of teaching languages.

In Pesth, on the Danube, he met a minister, John Duncan, a Scottish Presbyterian chaplain to men working on the Danube bridge, who witnessed to him of salvation through the Lord Jesus Christ's atonement. It pleased God the Holy Spirit to regenerate Edersheim. The new convert to Christ went with Duncan to Scotland. There he studied theology at New College in Edinburgh. He also studied at the University of Berlin. In 1846 he was ordained a Presbyterian minister.

During part of his ministry, Edersheim was a missionary to Jews in Romania, a preacher in Aberdeen and St. Andrew Presbyterian Church which was built for him in Torquay, he was the curate of the Abbey Church in Hants, and held other ministerial positions as well as lecturing in universities. In 1875 he took orders in the Church of England, becoming vicar of Loders, Dorset. Edersheim is best known for his many books detailing Jewish life, religion, and tradition during the time of Christ's earthly ministry. He wrote:

- *The History of the Jewish Nation from AD 70-312* (1857)
- *The Jubilee Rhythm of St. Bernard, and other Hymns* (1866)
- *The Golden Diary of Heart-Converse with Jesus in the Psalms* (1874)
- *The Temple: Its Ministry and Services as they were in the Time of Jesus Christ* (1874)
- *Sketches of Jewish Social Life in the days of Christ* (1876)
- *The Life and Times of Jesus the Messiah* (1883; 2 vols)
- *Prophecy and History in relation to the Messiah*, (Warburtonian Lectures, 1880-84)
- *The History of Israel from the Sacrifice on Carmel to the Death of Jedhu* (1885)

During Edersheim's sunset years, health problems made his life's work much more difficult and he retired to Menton, France, which was a favorite recuperative place for the "prince of preachers," Charles Haddon Spurgeon. Menton was the place where Edersheim died in 1889.

Alfred Edersheim's *The Life and Times of Jesus the Messiah* has been greatly used and cherished. The set was called by *Eternity* magazine: "The most readable and eloquent narrative and interpretation of the life of Christ both for the general reader and the most advanced student." It was declared "unequaled."

Edersheim's introductory material in Book I deals with *The Preparation for the Gospel: The Jewish World in the Days of Christ*." Book II deals with *From the Manger in Bethlehem to the Baptism in Jordan*. Book III deals with *The Ascent: From the River Jordan to the Mount of Transfiguration*. Book IV deals with *The Descent: From the Mount of Transfiguration into the Valley of Humiliation and Death*. Book V deals with *The Cross and the Crown*. Then there is an extended Appendices.

Edersheim was a masterful scholar. He provides historical material and gives a complete chronologically arranged narrative and interpretation of the life of Jesus. He founds his careful

explanations on Scripture, history and customs. The contextual beliefs and customs of the era of Christ as well as the explosive political situation in Israel in Jesus' day are considered.

This is a very valuable reference work on *The Life and Times of Jesus the Messiah* for anyone who has a Biblical conviction of the blessed Saviour. His verbal imagery on Jesus' sufferings in a world in rebellion against God and His Word is clearly presented. The contrast of the Light in the midst of darkness is distinct. Edersheim unveils the Biblical view Christ's life, death, burial and resurrection, which is enhanced with quotations from Scripture and other ancient sources. The Preface to the First Edition has Edersheim's purpose, "I have, indeed, sought to give my best and most earnest labour to it, and to write what I believed to be true, irrespective of party or received opinions."

Sample from Vol. II, page 190: "*The door* - Christ was the Door. The entrance into God's fold and to God's flock was only through that, of which Christ was the reality. And it had ever been so. All the Old Testament institutions, prophecies, and promises, so far as they referred to access into God's fold, meant Christ. And all those who went before Him, pretending to be the door - whether Pharisees, Sadducees, or Nationalists - were only thieves and robbers: that was not the door into the Kingdom of God. And the sheep, God's flock, did not hear them; for, although they might pretend to lead the flock, the voice was that of strangers. The transition now to another application of the allegorical idea of the 'door' was natural and almost necessary, though it appears somewhat abrupt. Even in this it is peculiarly Jewish. We must understand this transition as follows: I am the Door; those who professed otherwise to gain access to the fold have climbed in some other way. But if I am the only, I am also truly the Door. And, dropping the figure, if any man enters by Me, he shall be saved, securely go out and in (where the language is not to be closely pressed), in the sense of having liberty and finding pasture."

<http://www.ccel.org/ccel/edersheim/lifetimes.ix.x.html>



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.