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of the
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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

“At the close of the meeting General Lee came to me and said, with more than his usual warmth: ‘I wish, sir, to thank you for your address; it was just what we needed. Our great want is a revival which shall bring these young men to Christ.’”

Chaplain J. William Jones

13th Virginia Infantry



Editorial

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

This month we celebrate a national Thanksgiving Day. Few today actually know what that means I’m sad to say. Many think of football, turkey and dressing, and overeating. We in the South have been greatly blessed and should, like our forefathers, be first in thankfulness to God. Over four hundred years ago in Jamestown there were devout prayers of thanksgiving for safe deliverance in a tedious ocean crossing on May 13, 1607.

There were many firsts in the history of Thanksgiving in this land and among its inhabitants. Please consider some of them with me!

America’s first official Thanksgiving was at Berkeley Plantation on the James River in Virginia. When the colonists reached Berkeley Hundred on December 4, 1619, in what is now Charles City County, they held a religious service on shore to thank the Almighty God for safety and good health. The service was simple in form and was held under the pine trees. The captain of the *Margaret* was charged by the London Company with the injunction,

Wee ordaine the day of our ship's arrival at the place assigned for plantacon in the land of Virginia shall be yearly and perpetually kept holy as a day of thanksgiving to Almighty God.

The first presidential proclamation was by a Southerner, a Virginian, the father of our country, on January 1, 1795,

I, George Washington, President of the United States do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday, the 19th day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the great Ruler of nations for the manifold and signal mercies which distinguish our lot as a nation ... and at the same time humbly and fervently beseech the [same] kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to him....

President Jefferson Davis of the Confederate States of America gave *A Thanksgiving Proclamation* in 1861,

WHEREAS, it hath pleased Almighty God, the Sovereign Disposer of events, to protect and defend us hitherto in our conflicts with our enemies as to be unto them a shield.

And whereas, with grateful thanks we recognize His hand and acknowledge that not unto us, but unto Him, belongeth the victory, and in humble dependence upon His almighty strength, and trusting in the justness of our purpose, we appeal to Him that He may set at naught the efforts of our enemies, and humble them to confusion and shame.

Now therefore, I, Jefferson Davis, President of the Confederate States, in view of impending conflict, do hereby set apart Friday, the 15th day of November, as a day of national humiliation and prayer, and do hereby invite the reverend clergy and the people of these Confederate States to repair on that day to their homes and usual places of public worship, and to implore blessing of Almighty God upon our people, that he may give us victory over our enemies, preserve our homes and altars from pollution, and secure to us the restoration of peace and prosperity.

Given under hand and seal of the Confederate States at Richmond, this the 31st day of October, year of our Lord, one thousand eight hundred and sixty one.

By the President, JEFFERSON DAVIS

Southern history is replete with public and private expressions of thanksgiving to the Triune God of the Bible. The Apostle Paul reminds us, “*In every thing give thanks: for this is the will of God in Christ Jesus concerning you*” (1 Thess. 5:18). How do we describe or define thanksgiving? Thomas Brooks, a minister in the 1600’s, wrote a definitive statement,

Thanksgiving is a self-denying grace; it is an uncrowning ourselves and the creatures, to set the crown upon the head of our Creator; it is the making ourselves a footstool, that God may be lifted up upon His throne, and ride in holy triumph over all; it is a grace that gives God the supremacy in all our hearts, thoughts, desires, words, and works. Self-love, flesh and blood, and many low and carnal considerations may carry men to pray, and hear, and talk, etc. The whip may work a shame to beg, but thankfulness is the free will offering of a child. There is nothing that so clearly and so fully speaks out your sincerity and spiritual ingenuity, as thankfulness does. Therefore, weak saints, if you would have a substantial evidence of your sincerity and spiritual ingenuity, be thankful for a little grace. The little birds do not sip one drop of water, but they look up, as if they meant to give thanks, to shew us what we should do for every drop of grace, etc.”

“Stonewall” Jackson made it a practice in his Christian life to always give a prayer of thanks to the Lord when he lifted a drink of water to his lips. Paul said, “*in every thing give thanks.*” Do we have the attitude of thanks that we might show the Lord proper gratitude? We should be very thankful and give thanks especially for our Redeemer and King the Lord Jesus Christ. “*Thanks be unto God for His unspeakable gift*” (2 Cor. 9:15).

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This issue contains our Chaplain-in-Chief’s editorial. You will also find our Chaplain-in-Chief’s article with the jaw dropping title of *As He Died to Make Men Holy, Let Us Die to Make Men Free*. Your editor has provided Part I of a biographical sketch of *Chaplain Patrick Henry Fontaine, Part I* which deals with his life before his Confederate service. Assistant editor, Mark Evans, has written an article entitled *The First Thanksgiving*. Compatriot Evans’ article is more extensive than the editor’s editorial that only mentions the first thanksgiving among many others. This issue, as usual, includes **A Confederate Sermon** submitted by Kenneth Studdard of Rev. Charles Minnigerode on **The Bread of Life**. Our **Book Review** by the editor is of **Revivals in the Midst of the Years**.

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:

Thank you for your thoughts and prayers during the October 15th General Executive Council Meeting. It was a great meeting with powerful results. Truly the Lord in His providence has provided extremely talented, wise, and committed men to provide leadership for the Sons of Confederate Veterans. The next GEC meeting is scheduled at Elm Springs on March 11. I know that you will begin now to pray for that special time.

In addition it is important for you to know that between the Elm Spring's meetings, there are numerous telephonic meetings of your GEC. These various meetings are of extreme importance during this 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.

Groundbreaking for the new National Museum of the Confederacy at Elm Springs concluded the recent GEC meeting. This beautiful building will be used to tell the story of the Southern struggle for independence. Note these comments by Col. Mike Landree,

SCV Executive Director, regarding the Museum: "We are excited to tell the stories of our soldiers through their own words and deeds. In addition to all the great men who served in the Confederate armed forces, such as Robert E; Lee, Stonewall Jackson, Robert Rodes, Joseph Wheeler, Raphael Semmes, Sam Watkins, and Patrick Cleburne, you'll hear stories of the Cherokee Braves and the Choctaw Brigade. Never heard of them? Well, you will now! Also, the stories of the Forrest Escort, who served as General Forrest's personal bodyguard. Come learn about Pvt. Dick Poplar of the 13th VA Cavalry who was captured at Gettysburg and served 19 months as a prisoner in the Northern POW Camp Delaware; by the way, he was a black Confederate soldier." Be sure to visit the Museum Facebook site at:

<https://www.facebook.com/HistoricElmSpringsCSA/?fref=ts>

Please forward me any thoughts or ideas in regard to our 2017 SCV Chaplains' Conference. The 2016 Conference was such a blessing and we trust that the 2017 event will be even more inspirational and motivational. Send your ideas to: drparker@mdivs.edu

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

As He Died to Make Men Holy, Let Us Die to Make Men Free

Ray L. Parker

Do I Have Your Attention?

I probably do. The above words are historically associated with a song published in the North during the War Against Southern Independence. The song was written by Julia Ward Howe and first appeared in *The Atlantic Monthly* in February, 1862. The verse referenced in the title of this article pictures Federal troops marching South for a specific purpose, "to make men free." The application of the "freedom" was the American institution of slavery -- Federal troops marched South to free the slaves. Over 150 years have passed since the 1861-65 struggle, yet this song is still sung and continues to be draped with the Federal flag of freedom for the slaves.

Now please understand, I am in favor of freedom for the slaves -- I am in favor of freedom for all peoples at all times and in all places. Our country has fought wars to preserve our freedoms and to establish freedom for others. Freedom is a good thing -- a prized possession. I have often said that the greatest gift of God to any nation is liberty and freedom. Our duty is to stand for and to protect freedom at all cost both against exterior as well as interior foes.

The question before us, however, is not the importance of freedom for all (we accept and treasure that truth), the question before us has to do with the American War of the 1860s. Was the purpose of this war "to make men free"? Did Federal soldiers march South to face Confederate soldiers with the determined intent to "set men free"? Did Confederate soldiers march to battle to "keep their slaves"? Did Federal soldiers illustrate bold righteousness against the unrighteous Southern foe? Setting aside the emotions of the question and the political correctness of certain answers given to the question, what are the facts of history? As has been said, "Everyone is entitled to their own opinion, but not their own facts!" It is vital that facts be noted and researched. Many discussions today involving the 1860s American War are couched in skewed history -- and one of the problems with this approach is that many are comfortable there and become uncomfortable when the facts are presented.

What Are the Facts?

1. The Southern States, via vote of their people, determined to exit the Constitutional agreement of the 1700s and to continue as free and independent States. These free and independent states cooperated in the formation of the Confederate States of America. Many of the Southern States issued a Declaration of Secession listing grievances against the Federal government. Let's note certain of these declarations.

Kentucky's declaration stated: Whereas, the Federal Constitution, which created the Government of the United States, was declared by the framers thereof to be the supreme law of the land, and was intended to limit and did expressly limit the powers of said Government to certain general specified purposes, and did expressly reserve to the States and people all other powers whatever, and the President and Congress have treated this supreme law of the Union with contempt and usurped to themselves the power to interfere with the rights and liberties of the States and the people against the expressed provisions of the Constitution, and have thus substituted for the highest forms of national liberty and constitutional government a central despotism founded upon the ignorant prejudices of the masses of Northern society, and instead of giving protection with the Constitution to the people of fifteen States of this Union have turned loose upon them the unrestrained and raging passions of mobs and fanatics, and because we now seek to hold our liberties, our property, our homes, and our families under the protection of the reserved powers of the States, have blockaded our ports, invaded our soil, and waged war upon our people for the purpose of subjugating us to their will; and

Whereas, our honor and our duty to posterity demand that we shall not relinquish our own liberty and shall not abandon the right of our descendants and the world to the inestimable blessings of constitutional government: Therefore,

Be it ordained, That we do hereby forever sever our connection with the Government of the United States, and in the name of the people we do hereby declare Kentucky to be a free and independent State, clothed with all power to fix her own destiny and to secure her own rights and liberties.

Missouri's declaration stated: An act declaring the political ties heretofore existing between the State of Missouri and the United States of America dissolved.

Whereas the Government of the United States, in the possession and under the control of a sectional party, has wantonly violated the compact originally made between said Government and the State of Missouri, by invading with hostile armies the soil of the State, attacking and making prisoners the militia while legally assembled under the State laws, forcibly occupying the State capitol, and attempting through the instrumentality of domestic traitors to usurp the State government, seizing and destroying private property, and murdering with fiendish malignity peaceable citizens, men, women, and children, together with other acts of atrocity, indicating a deep-settled hostility toward the people of Missouri and their institutions; and

Whereas the present Administration of the Government of the United States has utterly ignored the Constitution, subverted the Government as constructed and intended by its makers, and established a despotic and arbitrary power instead thereof: Now, therefore, Be it enacted by the general assembly of the State of Missouri, That all political ties of every character now existing between the Government of the United States of America and the people and government of the State of Missouri are hereby dissolved, and the State of Missouri, resuming the sovereignty granted by compact to the said United States upon admission of said State into the Federal Union, does again take its place as a free and independent republic amongst the nations of the earth.

Virginia's declaration stated: AN ORDINANCE: *To Repeal the ratification of the Constitution of the United States of America, by the State of Virginia, and to resume all the rights and powers granted under said Constitution:*

The people of Virginia, in their ratification of the Constitution of the United States of America, adopted by them in Convention, on the 25th day of June, in the year of our Lord one thousand seven hundred and eighty-eight, having declared that the powers granted them under the said Constitution were derived from the people of the United States, and might be resumed whensoever the same should be perverted to their injury and oppression, and the Federal Government having perverted said powers, not only to the injury of the people of Virginia, but to the oppression of the Southern slaveholding States.

Now, therefore, we, the people of Virginia, do declare and ordain that the Ordinance adopted by the people of this State in Convention, on the twenty-fifth day of June, in the year of our Lord one thousand seven hundred and seventy-eight, whereby the Constitution of the United States of America was ratified, and all acts of the General Assembly of this State, ratifying or adopting amendments to said Constitution, are hereby repealed and abrogated; that the union between the State of Virginia and the other States under the Constitution aforesaid, is hereby dissolved, and that the State of

Virginia is in the full possession and exercise of all the rights of sovereignty which belong to a free and independent State. And they do further declare that the said Constitution of the United State of America is no longer binding on any of the citizens of this State.

This Ordinance shall take effect and be an act of this day when ratified by a majority of the votes of the people of this State, cast at a poll to be taken thereon on the fourth Thursday in May next, in pursuance of a schedule hereafter to be enacted.

Done in Convention, in the city of Richmond, on the seventeenth day of April, in the year of our Lord one thousand eight hundred and sixty-one, and in the eighty-fifth year of the Commonwealth of Virginia

2. In addition, Abraham Lincoln's stated reason for the War was not to "free the slaves." In August of 1862 Mr. Lincoln wrote, "My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that" (Adams, p. 266). The concept expressed in the words "as He died to make men holy, let us die to make men free" hardly fits the stated purpose of Lincoln for his War. Woodrow Wilson later declared that if the South had fallen in the early months of the War, the status of American slavery would probably have been unchanged.

3. Most of the population of the Northern States did not embrace the concept of "let us die to make men free" as the purpose of the War. A popular Northern tune in the early months of the conflict said, "To the flag we are pledged, all its foes we abhor, And we ain't for the n_____, but we are for the war" (Redding, p. 149) -- hardly a "let us die to make men free" proclamation.

4. Northern culture had little place for the black race. "According to common reports, race riots flared at a dozen points within the Union, especially in 1862 and 1863. An entire Negro section was reported burned in Brooklyn. Cleveland reported a hundred more killed in riots. Four days of violence swept over New York City, resulting in the driving of five thousand Negroes from their homes and the burning of an orphanage. There was as yet no sentiment for a holy way of emancipation" (Pitts, p. 24).

5. The practice of Federal Generals (as Sherman, Hooker, and Burnside) in the opening months of the War was to return runaway slaves to their masters. Again, hardly a "let us die to make men free" mentality.

6. In 1862 Federal General Fremont in Missouri and General Hunter in South Carolina issued an "emancipation" order for their regions. Mr. Lincoln immediately repealed those orders. Once again it is evident that emancipation was not at the top of Lincoln's list.

7. Lincoln issued the historic Emancipation Proclamation on January 1, 1863 (two years into the War) declaring all slaves in the seceded States free. This Proclamation, however, did nothing for the 830,000 slaves in Federally controlled areas. "The first proposal to free these slaves was made by the Senate in a resolution calling for a

constitutional amendment. This resolution passed the Senate, April 8, 1864. It failed passage in the House, however, on June 15, 1864, by a vote of 95 to 66. The House did not finally accept the resolution until January 31, 1865" (Pitts, p. 23). Once again, these actions do not rally to the concept of "let us die to make men free."

What Are the Applications for These Facts?

Historical facts indicate that the American War of 1861-65 was a war waged against the South to keep the Southern States in the Federal Union by force of arms in direct opposition to the expressed will of the Southern people and Constitutional guarantees. Mr. Lincoln's declared purpose for his War was to "save the Union." His purpose was not to "set men free." It is revisionist history that seeks to make this War about slavery and to "paint" the Southern struggle as an unrighteous effort to "keep their slaves" rather than an effort to secure freedom, liberty, self-determination, and defend family and home.

Truth is of great importance to people of faith. Truth is of importance to those with a high opinion of Southern heritage. It is our duty to explore the truth, research the truth, understand the truth and share the truth. Our Confederate ancestors are in reality men and women with love of family, state, and country. It is right that we remember their valiant efforts and memorialize their heroic deeds. They applied Constitutional principles to the operation of governmental rule. They withstood tyranny to the maximum of their strength and supplies. They were right in their efforts for self-determination. We will defend their good name.



Chaplain Patrick Henry Fontaine

(1841-1915)

53rd Virginia

By Dr. H. Rondel Rumburg

Part I

Birth and Ancestry

God was pleased on September 18, 1841 to give unto William Spotswood and Sarah Shelton Aylett Fontaine a son whom they named for one of his noted ancestors, his

great-grandfather, Patrick Henry. Their son was named Patrick Henry Fontaine, but he would be known most of his life as P. H. Fontaine.

The place of birth was the family home place, “Fontainbleau,” in King William County, Virginia, where he and all his siblings were born. The father of P. H. was William Spotswood Fontaine (1810-1882) whose parents were William Winston and Martha Hale Dandridge Fontaine. P. H.’s mother was Sarah Shelton Aylett Fontaine (1811-1876) whose parents were Philip and Elizabeth Henry Aylett, the granddaughter of Patrick Henry. There is a village in King William County called Aylett for this family of Huguenot (French Calvinist) descent which was an original grant by King Charles II. Among his kith and kin were, in addition to Patrick Henry, Alexander Spotswood, Lord Delaware, Nathaniel West, the Dandruges, Wests, Winstons, Maurys, De La Fontaine of France, and Robert Bruce of Scotland. Not only was he a descendant of Governor Spotswood of Virginia but he was also a relative of George Washington.

Personal Description

P. H. Fontaine’s appearance was described as: “His bearing and spirit showed his breeding.” It was said he was known for “his manly beauty.” His stature was six feet tall with a well proportioned body. Also, it was said he was “of beautifully chiseled features, of erect and graceful carriage and unusually benign countenance that reflected the beauty of the spirit within.” This was due to a transformation that took place in his life.

The New Birth

The God who gave P. H. Fontaine physical life was also pleased to give him spiritual life. The Holy Spirit regenerated him and then brought him to conversion through the preaching of the Gospel of the substitutionary work of Jesus Christ God’s eternal Son. He was fourteen years old when he made a public profession of faith by being baptized into the membership of Sharon Baptist Church¹ in Prince William County, Virginia. Pastor John O. Turpin² baptized him into this fellowship of believers.

Five years after his profession of faith in Jesus Christ as Lord and Saviour he yielded to God’s call to the ministry. He evidenced a regenerate heart and spiritual maturity and was ordained to the gospel ministry in 1860 as a nineteen year old.

¹ What is now called Sharon Baptist Church was established in 1775 with twelve members and was known as Upper College Baptist Church, which was the oldest Baptist congregation in King William County. This congregation shared the place of worship with the Episcopalians at Cattail Chapel now known as Sharon Episcopal Church.

² John O. Turpin was born at “Dovehill” in Henrico County, Virginia in December of 1810. His father, Rev. Miles Turpin, died while he was still young. In 1832 he entered Virginia Baptist Seminary now known as the University of Richmond. He was ordained at Richmond First Baptist. He married Martha Brown in 1836, she was from King William County where his ministry began as the pastor of four local churches. Sharon was one of those churches and he served there forty-three years. Three of his sons were in the Confederate Army and his oldest son was a prisoner of war for two years at Elmira, NY. His death occurred March 3, 1884. “The good man’s body, in the presence of a large crowd of white and colored people, was laid to rest at Beulah (Baptist) Church, beneath the shade of the tree to which he had tied his horse every other Sunday for almost half a century. The funeral sermon, on the text: ‘A workman that needeth not to be ashamed,’ was preached by Rev. Dr. J. R. Garlick.”

Education

The primary education of P. H. was in the home where he was reared; it had been named “Fountainbleau.” His parents were his first educators, as is true of the most of us. His training outside the home included Rumford Military Academy.³ The academy was located at Aylett on the Richmond-Tappahannock Highway and King William Road. This was one of the most noted schools in Virginia in that era. It was founded by John Roane in 1804. P. H.’s principle at Rumford was John Henry Pitts who was also his Sunday School teacher. P. H. Fontaine was also educated at Mr. Jefferson’s school called the University of Virginia.

Having a very inquisitive mind, he was a student throughout life. However, his way of thinking also included

a decided mechanical turn of mind and patented several useful inventions, which yielded him considerable revenue. He gave much time to the Physical Sciences. He was a close observer of animal life. He knew all the birds found in the section of country where he lived and their habits. He was well versed in botany also. He studied closely the habits of insects ... many of his illustrations in sermons and conversations were drawn from these studies. He was widely read in our literature and his acquaintance with history was broad.

This lifelong student’s primary text was the *Bible*. With the coming of war his implementation of the Word of God into all of life was necessary.



The First Thanksgiving

Mark W. Evans

Past Chaplain-in-Chief

The first Thanksgiving in our land was not conducted in Plymouth, Massachusetts, but in the Southland. The event took place at what is now called Berkeley Plantation, located on the James River, less than 30 miles from Richmond, Virginia. In the early 1600's, four London gentlemen established a company to settle the area, called Berkeley Hundred. The company wrote instructions to the first settlers that included an order to conduct a time of Thanksgiving to God. After two and a half months at sea, the small vessel anchored in the James River on December 4, 1619. Weary settlers, stepping upon the shore, kneeled before God and offered to Him heartfelt thanksgiving and praise. According to the London Company's requirement, Captain John Woodlief declared:

³ Rumford Academy had John Henry Pitts (graduate of VMI) as it principal from 1848 to 1861. Pitts also taught a Sabbath School Class at Sharon Baptist Church and in 1857 his class members were Pat Fontaine, Philip A. Fontaine, Beale Brown, J. H. Abrahams, T. Jones, C. Madison, W. H. Turpin, John O. Turpin, Jr. (the pastor’s son), and B. H. Robinson.

"We ordaine that this day of our ships arrival, at the place assigned for plantacon, in the land of Virginia, shall be yearly and perpetually kept holy as a day of Thanksgiving to Almighty God." The first English speaking Thanksgiving was established in the New World.

The settlers gathered for Thanksgiving for two years, but the practice ceased after the Powhatan Indians brutally massacred and scattered the settlement. Papers and documents, called the Nibley Papers, detailed the history, but remained unknown until the late 1800's. Dr. Lyon Tyler, the son of President John Tyler and retired president of William and Mary College, was likely the first scholar to carefully examine and research the papers. He wrote an article that appeared in the Richmond News Leader on April 3, 1931. Virginians learned for the first time of this significant event in their history. Several years later, Senator John J. Wicker sent a telegram to President John F. Kennedy that led to national recognition. Senator Wicker had become concerned that the President's Thanksgiving Proclamation excluded Virginia's historical event. The President's Special Assistant, Historian Arthur Schlesinger, Jr., responded: "The President has asked me to reply to your telegram about the Thanksgiving Proclamation statement. You are quite right, and I can only plead an unconquerable New England bias on the part of the White House staff. We are all grateful to you for reminding us of the Berkeley Hundred Thanksgiving: and I can assure you that the error will not be repeated in the future." The following year, the President proclaimed: "Over three centuries ago, our forefathers in Virginia and Massachusetts, far from home, in a lonely wilderness set aside a time of Thanksgiving. They gave thanks for their safety, the health of their children, the fertility of their fields, for the love which bound them together and for the faith which united them with their God."

Times of Thanksgiving are taught in God's Word, both in the Old and New Testaments. It is an ancient practice sanctioned by God and for the glory of God. Our Confederate relatives took such occasions seriously. President Jefferson Davis and the Confederate Congress issued calls for a Day of Thanksgiving and also for a Day of Fasting and Humiliation throughout the war. Following the victory at First Manassas, a South Carolina statesman arose before the Confederate Congress with this resolution: "Resolved, That we recognize the hand of the Most High God, the King of kings, and Lord of lords, in the glorious victory with which He hath crowned our arms at Manassas, and that the people of these Confederate States are invited by appropriate services on the ensuing Sabbath to offer up their united thanksgiving and praise for the mighty deliverance." [W. W. Bennett, *The Great Revival in the Southern Armies*, p. 112]

In the winter of 1862, the fall of Fort Donelson and other reverses brought distress to the Confederacy. President Davis called for a Day of Humiliation, Prayer, and Thanksgiving. He said: "We are not permitted to furnish an exception to the rule in divine government which has prescribed affliction as the discipline of nations, as well as of individuals. Our faith and perseverance must be tested, and the chastening which seemeth grievous will, if rightfully received, bring forth its appropriate fruits." He

concluded: "It is meet and right, therefore, that we should repair to the only Giver of all victory, and humbling ourselves before Him, should pray that He may strengthen our confidence in His mighty power and righteous judgment. Then may we surely trust in Him, that He will perform His promise, and encompass us as with a shield in this trust." [Bennett, pp. 127, 128]

Like our forefathers, we are bound to offer thanksgiving to God. Our country's dark hour calls for sincere pleading before the Throne of Grace for deliverance from our deluge of immorality, blasphemy, and tyranny; but we should also pray with thanksgiving, knowing that "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).



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 Davis' 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 BREAD OF LIFE.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat. iv. 4.

The wilderness of Judea is before us, the mountainous tract which lies east of Jerusalem, and stretches along the plains of Jordan and the western shore of the Dead sea; a desolate region, bare and dreary, presenting everywhere yellow sand and grey rocks; scarce a tree to be seen; a few shrubs here and there on the slopes, and the intervening dells covered with arid grass, and some green bushes of cistus. 'In the days of Joshua, when the Israelites took possession of their promised heritage, six cities stood there, with their villages; but as the asphaltic lake buried the cities of the plain, so the

wilderness encroached on the habitations of man; in course of time these cities disappeared, and the whole region between Jericho and the Dead sea became as stony and barren as it is now, deserted by man, and the haunt of wild beasts.

In this dreary solitude, a solitary wanderer is seen. From beyond Jordan, where, to fulfill all righteousness, He had been baptized, and where He was crowned as "the Son of God, in whom the Father was well pleased," He went as "the son of man," "led by the Spirit," into the wilderness, to prepare for the great work of man's redemption. From the scene of glory He was transferred to the wilderness, and initiated in the ills and sufferings of human endurance. For forty days he stayed there, fasting and alone, bent under the scorching rays of a sun which, in unclouded lustre, hung in the heavens as in a brazen vault. Yet in that serene composure, in that calm countenance, in those blissful hours when his knee was bent by the desert shores of that sepulchral lake, or on the hard soil of the mountain track, you could read, that—as in the last days of his painful pilgrimage on earth, with the death of infancy in the near prospect—so now, "though lonely He was not alone," for "the Father was with Him; "and though the earth withheld her food from Him, and His human nature felt the cravings of hunger, yet He learned the truth that "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

Methinks I can see Him there!

From the scene of glory He was transferred to the days of trial and the scenes of temptation; and called to the combat with the adversary of God and man. He was alone. But ever and anon the communion with His Father in heaven, the solemn meditations of His soul were interrupted by a strange, unearthly influence. From the lake, over whose dreary, unrelieved flatness He cast His eye, and in whose sullen, sluggish waves He read the lessons of God's wrath, one would start up like a ghost from Sodom and Gomorrha, to whom the lusts of former days gave no rest under the heavy cover of his watery grave, and whisper in his ear terrible things of apostasy and human pleasure. As He stretched His weary limbs under the projecting rock and sought relief in the forgetfulness of sleep, one would lie down beside Him, and ply His sinless soul with images of forbidden joys, and the wish to leave the dregs of His bitter cup untasted, and cut short the day of trial and preparation. As He leaned exhausted against one of the few stunted trees, the same voice would reach his ear, and that weird eye, which put its spell upon Eve, look down on Him from its bending branches, and the wily tongue would bid Him cease His suffering, and, relying on His supernatural power, "command that these stones be made bread." About three miles from the road leading to Jericho, Mount Quarantania rises, fifteen hundred or two thousand feet in height, "distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights." Its highest summit now is crowned with a chapel, occasionally resorted to by the more devout pilgrims, while the eastern face, which overhangs the plain, and commands a noble view of the Arabian mountains, is much occupied with grottos and cells, the favorite abodes of pious anchorites. Here tradition fixes the spot of the Temptation. Here, as in the hour of His

last trials, the Saviour said: "The cup which my Father hath given me, shall I not drink it? Is it not My meat to do the will of Him that sent Me, and to finish His work?" And as He turned the friend aside, and bade him "get behind Him," so now he bid the tempter flee, and said: "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Brethren, let us turn from the wilderness of Judea to another and a greater wilderness—this earth; and from the Son of God to the pilgrim-truant of earth—to man, to ourselves, the children of a fallen race. Ah, there was a time when this earth had not known the spoiler's touch, and when the seal of God's approval was set upon the work of His hand; when "the morning-stars sang together, and the sons of God shouted for joy," as they heard Him say that it was "very good." But a blight has fallen upon it, and the Paradise of earth has, by sin, been turned into a wilderness.

The Christian is no ultraist. He does not underrate the beauties which this earth bears, traces of the master-builder's skill. He does not scorn the work of man and the society of his fellow-pilgrims.

I have stood by the cataract as it leaped from the rock, and seen Niagara pour its ocean-wave into the abyss below, and in the deafening noise which rose from the mighty cauldron in which its waters roared and foamed, I heard the proclamation of God's power and glory; and in the rainbow-lustre which the sun or moon painted upon its everlasting spray, I read the promise of His mercy and peace. I have sped my gondola along the waters of Lake Como, and bathed my brow in the balmy atmosphere of the Italian sky; and as I gazed upon the picturesque shores, with their hills and valleys, and on that Southern beauty which is spread over all like a transparent veil, and saw the evening clouds curtain the heavens in deep folds of richest purple, fringed with gold by the rays of the setting sun, I felt as if I, too, could linger in this spot of idyllic beauty and dream myself upon the threshold of Eden. I have stood on the Alpine peak, the cloud beneath me climbing up the mountain side, and heard the booming of its artillery under my feet re-echoed in louder and louder peals from peak to peak, and saw the lightning, "like a bright, wild beast start from its thunder-lair," and when the veil was rent and the tempest gone, I looked upon a panorama in which grandeur and beauty embraced each other—the slope of the mountain covered with brilliant verdure, and dotted with picturesque cottages; the cattle feeding on the Alp, the dark range of fir trees, like a black belt lying round the shoulders of the mountain heights, towered over by the colossal head, veiled in eternal snow. I stood in the valley, the stream of molten snow rushing by my feet, bound by the freshest green; I leaned my face, flushed with excitement of the scenery, against the glacier's wall, all lost in the contemplation of such sublime beauty; and when darkness fell upon the valley, and the light of day had faded, as my eye was lifted to the distant peaks, I saw the rays of the sun, that had sunk behind them in the west, once more kiss their summit, and tinge their virgin veil of everlasting snow with the roseate hues of the Alpine glow; and I would veil my countenance, as

Elijah wrapped his face in his mantle, when after the great and strong wind, and the earthquake and the fire, the Lord passed by him in a still, small voice.

Oh, God has made this earth very beautiful! And standing amidst the wonders of nature, my heart swells with adoration of the glory of God, and exults in the manifestations of His handiwork. On the wings of gratitude, who would not soar aloft and carol his matins of thanksgiving; or, in the sense of his all-embracing Fatherhood, when night draws on and the friendly stars look down upon him, welcome their softer beauty with the longing devotion of the vesper hymn?

I have looked upon man, and admired the achievements of the master-piece of creation. When I see him grasp the sceptre of this earth, and conquer the dominion of nature, search its secrets and command its forces, direct the course of the lightning and annihilate space, make his pathway in the great waters, and send his voice with the speed of thought from pole to pole, from the rivers to the ends of the earth, and perpetuate the impress of his mind and stamp his memory upon the face of this world to last as long as the everlasting hills, I rejoice in the truth, that God has "made him but a little lower than the angels."

I have reveled in the treasures of art and literature, and gazed upon the works of human genius till my imagination was filled with its productions, and I felt that there is that in man's mind which is akin to creative power, a token of his God-like origin.

I have shared the charms of society, and thankfully felt that it is good and pleasant for brethren to dwell together in unity; I have tasted the sweets of family life, and learned that, let this wilderness of earth be ever so dreary, let the waves of trouble roll ever so high, let life be ever so full of labour and sorrow, there is a green oasis in its desert waste—the sanctuary of Home, the peace of the fireside.

But still, brethren, with all the bright spots that smile on us from this earth, with all the innocent joys that are twined, like flowers, round the cup which this life hands to us, this earth is a wilderness, this life a scene of trial and suffering, and its cup has its bitter dregs.

It is a wilderness in the eye of that God who made it all glorious, but who, for sin, let fall on it the blight of His curse.

It is a wilderness in the eyes of the higher intelligences, that remember to have chanted the cradlesong of its primeval beauty, but who vainly seek that beauty now, for the smile of God no longer rests on it.

It is a wilderness, is it not, brethren, even in our own eyes? A wilderness and a life of trial and suffering. Who can deny that all the glories with which it is studded are but the fragments of the building, the broken columns of the temple that is shattered in pieces; that all the great and lofty traits in man, his mind and heart, are but faint traces of the image of God, in which he was created, but which was lost by sin? Aye, if we look beneath this outer crust of life, we find its hidden misery, and a skeleton in every house; we see decay at work and growing apace, until at the fiat of God it all becomes its prey. And if we shut out the sight of eternity, and the hope of Heaven, and look upon this

earth alone—alas, it is a valley of darkness, watered by the tears of sorrow, the shadow of death brooding over it, with no star to give us light, no power to take away its fear!

And a wilderness, too, where the tempter draws nigh, and, "like a roaring lion, walketh about seeking whom he can devour." Under the luxuriant growth which hides the decay of time, and would lead us, in careless ignorance, to the banks of the sea of death, lurks poison! By the siren song of pleasure, or the glitter of gold, or the phantom of earthly fame, the traveler on the desert of this earth is made to linger in its oases and forget his home above; and, restless under the restraint of his probation time, to command these stones to be made bread! But happiness is not gained in this way, peace cannot be bought by sin, rest is not for the immoral pilgrim in the low-grounds of this fleeting existence. Yet happiness is his aim, the innate craving of his soul; and oh! if he could but command these stones to be made bread! If he could but satisfy his longing spirit! He may turn to the joys, or the treasures, or the honours of earth and seek relief, but as the roaming Arab rests only for a short time to refresh himself in the green pastures at the cooling spring of the oasis, he soon seeks something better and pursues his restless career. Adam dwelt in Eden, but the look of lust poisoned his bosom, and he thought he could not be happy without the taste of that forbidden fruit! And ever since has there been the longing for more than this earth can bring. Samson rose to glory, the honourable, God-befriended protector of Israel, but he looked for happiness beyond; alas, he vainly sought it in the voluptuous charms of the maid of Philistia! Solomon—his whole life was one pursuit of happiness; and a life of enjoyment and power such as few mortals ever tasted, brought, after its accompanying sins and idolatries, naught but the complaint of "vanity and vexation of spirit." Hazael looked upon the riches and power of Ben-Hadad and thought if he was King of Syria he would be happy; and in that crown he found a curse! The rich man in the Gospel hunted for happiness through all the avenues of earthly wealth and comfort, clothed in purple and fine linen, faring sumptuously every day. But he had to die, and awoke in hell!

Oh, brethren, these stones will not be bread! These barren wastes of earth afford no rest for the immortal spirit; its choicest summer fruits no food to stay the cravings of an infinite appetite!

But is there no rest? and no relief? and no joy and no bliss? no food to satisfy the hungry soul? no flood to quench its parching thirst? Thank God, there is! Rest for the weary and heavy laden, relief for all our sufferings, joy for the mournful, and bliss for the wretched. There is food which shall not fail—the heavenly manna in God's word; there is a well—whosoever drinketh of it shall never thirst again; there is a healing flood poured from Emmanuel's side; there is a gain—contentment and godliness, the riches which shall not see corruption; there is happiness—happiness in the love of God; there is peace—peace which the world has not given and that the world cannot take away; peace in the reconciliation with the Father, in the atonement of the Only Begotten! There is a wand whose magic touch shall change these stones into bread—the religion of Christ!

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The word of truth, in which the believer's mind shall find rest in the search after the infinite.

The word of promise, which shall raise his soul from every depth of woe, in hope that maketh not ashamed.

The word of duty, which dries up the source of all his wretchedness, his sins; and opens the sluices of all happiness in the obedience of love!

This is the word which we bring you in the Gospel; this the bread and wine to which we invite your yearning souls, "without money and without price!" There is no happiness without it.

Follow me to that stately mansion which stands in yon lordly estate. Pass through its park and pleasure grounds, which betoken the wealth of the owner and cause many a beholder to sigh for such happiness; enter the lofty portals, crowned with the old family arms and see the men-servants and maid-servants, and the ornaments and conveniences which gold has here collected. Pass on through the spacious hall, tread lightly over those rich carpets, which seem to yield to the pressure of your foot; pass through those drawing-rooms, where splendour vies with taste; pass on,—and tread more softly—for I lead you to the dying couch of the wealthy owner. There he lies, his form emaciated, his eye sunk, his strength failing. There he lies, and around him are the tokens of his wealth and earthly happiness. What though the gold glitter in the purse which lies beside him—enough to purchase all the comforts of this earth ; what though the richest curtains shade his bed of softest down; what though every wish and every want be supplied, and love, a mother's love, a wife's devotion, bend over the wasting form? Oh! unless Christ be in that death-chamber, Christ standing by that bed of suffering, these stones shall not be made bread. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Follow me to yonder alley, and wade through its filth and its atmosphere reeking with impurity, and go with me to that haunt of poverty, where every sight betokens want and suffering; rap against that tottering door which cannot keep out the chill and killing wind, and enter the room where the poor is dying. His bed mouldering straw; no comfort near, no human aid; his frame shaking under that racking cough, and humanity enduring its last extremities. And lo! in that uplifted eye, and those folded hands, those moving lips, that peaceful frame, you will see that if Christ be there, Christ to soothe and support, Christ with his blood to cleanse his soul from guilt and make it clean, Christ with His spirit to raise the soul to heaven and make it meet for the inheritance of the saints in light: though all that this earth can give be absent, and our death bed as solitary as the hermit's cell, all these stones are made bread! "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Oh, beloved brethren! ye who are still straying in the wilderness, still pursuing its earthly phantoms and its groveling aims—but who cannot stay there long; for the death-

bed must come, whether in affluence or in want, both to the good and the evil, the believer and the unbeliever—follow me now, when God calls to you so urgently, to Him who alone has the words of everlasting life, who alone can change these stones to bread, and give you peace and rest. Follow me to Christ, and this wilderness shall blossom as the rose; streams of water shall burst out of the dry ground, and the tree of life be before you with healing in its leaves.

To the true Christian, that lives with God and abides with the Saviour, all around him becomes heavenly food, to strengthen and bless his soul; yea, every want of earth, and every pain and sorrow—channels that bear his ark into the haven of bliss. Religion turns the sands of the desert into gold, and its stones into the bread of heaven. That sun above him tells him of a nobler sun, the sun of righteousness, that has risen over him with healing in its wings; and though clouds may obscure it and darkness veil his horizon, behind that cloud he knows there watches a Father's eye, there beats a Father's heart, that yearns for his ransomed soul. The air he breathes, and the wind that fans his cheek, they are fraught with the promises and comforts and helps of God's Holy Spirit, by whose power he has been born again; which bloweth where it listeth, and sends his voice of love into his heart. "The earth with all its joys, the vault of heaven with all its wonders, the marvels and the beauties of created nature, the infant's cry, the wife's smile, the parent's grave, the bed of sickness, the voice of God's minister, the counsel of a friend, the reproof of an enemy, wrath and mercy, sorrow and joy, shame and hope, all thoughts, all passions, all delights, whatever stirs the mortal frame," all to him are vocal with God's Spirit, and tell him "to his great and endless comfort," that "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"



Book Review

Revivals in the Midst of the Years

By Benjamin Rice Lacy, Jr.

167 pages, hardback

Reviewed by H. Rondel Rumburg

This minister did not apologize for his ancestors. Lacy, at the time of the writing of this volume, was the President of Union Theological Seminary in Richmond, Virginia. Here was a Southern gentleman who was unafraid of dealing with the subject of revival in the Confederate Army. Many general volumes that have been written on revival the past twenty years totally ignore or only give a cursory mention of this great work of God among the Confederates. The *fair and balanced approach* is to treat it as if it did not exist. Modernity is bent on rewriting history and that is even true among many who claim the name of Christ.

Of course, volumes like *Christ in the Camp* and *Great Revival in the Southern Armies* which were written by Confederate Chaplains did not fail us. But since then there are paltry few who have seemingly escaped becoming literary eunuchs.

Lacy's book in the first chapter deals with *Preparatory Revivals* which gives a biblical view of the subject, then deals with the post-Apostolic pre-Reformation revivals, then Reformation and post-Reformation revivals, and then Scot-Irish revivals.

Then in the second chapter he deals with *The Great Awakening* in Great Britain and America. The richest soil for this awakening, Dr. Lacy pointed out, in America was Southern soil. The planting and reaping in the Colonies as well as in Great Britain began almost at the same time. Lacy points out the leading figures and some of the unusual ways of God in revival. The harvest that was reaped in this awakening was "rich and varied." Then Lacy began to describe the effects of the Great Awakening on churches, education, society, and politics. A great result was the founding of a new nation.

In the third chapter Lacy dealt with *The Revival of 1800* which came as the Great Awakening was waning. During this period there are those who dealt with the threat of spiritual bankruptcy which hung over the land. Five causes were pointed out: [1] the aftermath of the war, [2] the breaking up of family ties in the great migration, [3] a spirit of cupidity and avarice, [4] the indifference to evangelical truth, and [5] the influence of French infidelity. It was during this time that the powerful revival at Hampden-Sydney occurred and spread. The effect of this revival on religious literature was great.

The fourth chapter deals with *Five Decades of Revivals: 1810-1860*. In a very succinct remark Lacy penned, "The Great Awakening of the eighteenth century prepared the way for Independence and the New Republic; the Great Revival of the 1800's saved the new nation from French infidelity, crass materialism, rapacious greed, godlessness, and outbreaking violence on the frontiers." Do this again Lord! During the 1850's "one of the sanest and most blessed revival movements America has experienced.... The first was at Lexington, Virginia...." This involved such men as Reverends W.S. White, John H. Boccock, Beverly Tucker Lacy and others. Some of these would be greatly used during the revival during the war of Southern Defense. Then there were outbreaks of revival in other states, such as with Rev. John L. Girardeau in Charleston.

Chapter five deals with *The Revival in the Confederate Army*. Lacy gives the development of the revival, the instrumentalities of the revival and the results of the revival. The results were considered as the deepening of the faith of believers, the conversion of officers and men in the ranks, the strengthening of them for reconstruction. Lacy dealt with the implications for today--"Except we today have a visitation of God which will make of our soldiers, sailors, and civilian population new creatures in Christ Jesus, and give to our nation a new spirit of devotion to God and sacrificial service to our fellow men both within the fabric of our national life and in the fabric of that new internationalism which must follow the war, we shall not have learned aright the lessons of those days or of our own."

In chapter six Lacy deals with *Post-War and Future Revivals*. “Throughout the history of revivals these great movements have come when God’s people were ripe for a visitation either of His *judgment* or of His *mercy*. Signs there are of His imminent judgment upon our nation; but there are signs, too, of a turning to Him in penitence and faith. These are more fateful years than we think, for beyond a doubt the future of the world waits on the answer to America’s prime question: Will God visit here now in wrath or in grace?” It is hard to believe these words were written in 1943.

Benjamin Rice Lacy, Jr. ends with the words of Habakkuk the prophet and can be our prayer, “O Lord, revive thy work in the midst of the years ... in wrath remember mercy.”

You should be able to find this book in the used book market.



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.