

The Christian Advocate  
805 B. way

# The Star Of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

VOL. IX.

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NUMBER 37

### BASIS OF ORGANIC UNION.

We copy the following from the Recorder. A copy should have been sent to the STAR.

#### THIRD DAY, AFTERNOON SESSION.

UNION BETHEL A. M. E. CHURCH, Friday, July 17, 1885.

The commission re-assembled at 4 o'clock and was called to order by Chairman Price, who said: "Brethren of the joint commission, I have to announce that the committee appointed to codify the basis of union is now ready to report."

The committee reported the following, which was adopted.

Articles of agreement of the joint commission of the A. M. E. and A. M. E. Zion connections for organic union, adopted at Washington, D. C., July 15-17, A. D., 1885. Points on which we already agree:

First, We find ourselves already agreeing in doctrine, in our mode of worship in the system of an itinerant ministry in being Methodists. Our class-meetings, prayer-meetings and love-feasts are similar in method and purpose. Our general rules are the same; both have official boards, quarterly, district, annual and general conference; hence in these we are Episcopal Methodists.

#### LAY REPRESENTATION.

Second, We agree that the rights of the people to lay representation in the General conference shall be maintained; but the united General Conference hereinafter provided, shall from time to time fix the ratio of such representation.

#### TEMPORAL AND SPIRITUAL CONTROL.

Third, We agree to give the spiritual control of the churches to the appointing power and conferences, leaving to the people the control of temporal interests subject to quarterly examination.

#### THE TWO DISCIPLINES.

Fourth, We agree that the books of Discipline in use in each body at the sitting of the ratifying United General Conference of the two connections shall be submitted to 12 members of said General conference, equally chosen from each connection; that six of each, and the committee shall report their revision to the General Conference, which shall ratify the same before it becomes a law.

#### CONNECTIONAL INSTITUTIONS.

Fifth, We agree that the most important institutions of learning, the Book Concerns and the periodicals now being published shall be continued.

#### BENEFITS AND LIABILITIES.

Sixth, We agree to share alike the benefits and liabilities of the respective connections.

Points on which we agree in the event of union:

#### THE NAME.

Seventh, We agree to change the connectional names by which the two bodies are now designated and adopt the following denominational title viz, First United Methodist Episcopal Church.

#### TRUSTEES.

Eighth, We agree that as the trustees of the A. M. E. Zion Church are members of the quarterly conference and the trustees of A. M. E. Church are not members, but are amenable to the quarterly conference for the faithful discharge of their duties, the final disposition of this question as to whether they shall be members of the quarterly conference in the event of the union shall be left to the First United Gen. Conference each to abide by its decision.

ion. [Submitted by the commissioners of the A. M. E. Church and agreed to by joint commission.]

#### RECEPTION OF REJECTION OF MINISTERS.

Tenth, We agree that no trustee or official board shall have power to reject a minister sent to the society by the appointing power—[A. M. E. Commissioners.]

To the above the Zion Commissioners submit the following amendment: after the words appointing power insert, when there is nothing against his Christian conduct to disqualify him, and even then such ministers must remain until removed by the appointing power or by a complaint committee. [The above propositions were referred by the joint commission to the First United General Conference.]

#### THE EPISCOPACY.

Eleventh, We agree to retain the episcopacy. The Bishops now in office shall continue in the same during their natural lives, or so long as their conduct conforms to the gospel rule; and as such shall share alike the benefits and prerogatives of the Episcopacy; provided that all persons who may hereafter be elected to the Episcopal office shall be ordained to the said office in conformity with the regularly established usages of Episcopal Methodism.

#### GENERAL FINANCE.

Twelfth, We agree that the question of General Finance be referred to the First United General Conference for adjustment.

#### SUBMISSION OF PLATFORM.

Thirteenth, We agree that the platform or article of consolidation shall be submitted, first, to a joint meeting of the Bishops of the two connections who shall issue a pastoral address to the ministers and members of the same, describing the mode by which the matter shall be laid before the respective connections. It shall be submitted to the annual conferences, to the quarterly conferences and to the membership. Should two-thirds of the annual and quarterly conferences, and two-thirds of the members endorse the platform for organic union a certified copy of such endorsement and ratification shall be sent from each annual conference by the secretary of the same to the ensuing General conference respectively.

#### FINAL RATIFICATION.

Fourteenth, We agree that the basis of union and consolidation which we have adopted shall not be considered binding until submitted to all the annual and quarterly conferences and to the membership, and ratified by at least two-thirds of the members of the United General Conference; and until then the connections shall remain distinct bodies, living on friendly terms as religious bodies ought to live.

#### THE UNITED GENERAL CONFERENCE.

Fifteenth, The General Conference of the A. M. E. Church and the General conference of the A. M. E. Zion Church shall in 1888, at their respective places of convening, on the fifth day of their business session, set apart an hour between 9 a. m. and 12 m. when the result of the decision of all the annual and quarterly conferences and churches shall be canvassed. Should it be ascertained that two-thirds majority of the said conferences and churches have ratified the articles of consolidation, the general conference shall immediately proceed to arrange a time and place for the session of the United General Conference for the ratification of the above articles and

to declare the union consummated.

#### PUBLICATION OF PLATFORM.

Sixteenth, The platform agreed upon by the joint commissioners shall be published in the official organs of each connection and remain in the columns of the same until the assembling of the General Conference.

Signed in behalf of:

A. M. E. COMMISSIONERS. A. M. E. ZION COMMISSIONERS.  
A. W. Wayman, S. T. Jones,  
E. H. W. Leake, I. C. Clinton,  
T. B. Caldwell, R. R. Morris,  
Geo. W. Bryant, J. S. Cowles,  
D. P. Roberts, J. W. Smith,  
A. Grant, N. J. Green,  
W. J. Gaines, R. S. Rives,  
A. M. Green, S. S. Wales,  
I. H. Welch, Sec'y, Jehu Holliday,  
J. T. Jenifer, J. C. Dancy, Sec'y,  
Chairman, J. C. Price, Chair'n.

### A LECTURE

#### ON THE ANCIENT HISTORY OF JERUSALEM.

BY BISHOP J. J. MOORE.

As we glance at the past, in the history of our world, the astounding human developments that a vast succession of ages place before us, strike the reader's mind with wonder and admiration. As he lifts the veil of the dark night of antiquity and peeps into the visionary past, his imagination yields to bewilderment when contemplating the graphic descriptions of the career of succeeding nations as they figured upon the great theatre of human society. While each in their destiny, like the resplendent meteor in its brilliant pathway, the zenith of its glory, signalized its approaching dissolution. These nations, in the magic details of the annals of their existence, have furnished for all coming time as imperishable monuments of man's wisdom, folly, power, weakness, glory and ignorance, which they left as the great foot-prints of human society in the progress in the world's development, in the formation of governments, the collecting of communities, the moulding of institutions and the founding of populous cities, with their growth, glory and destruction.

These are the great subjects that have furnished the chief tributaries to history's perpetual stream. Of these historic tributaries none is fraught with such wonder, delight and instructions as topography. The pleasure, wonder and delight of which is the musing over the details of the rise, growth, glory and fall of splendid cities. From this branch of history has been the subject of our lecture selected—The history of Ancient Jerusalem. This ancient city in the days of its glory, was classed among the wonders of the world. To us its history is fraught with peculiarities numerous, grand, sublime, astonishing and instructive, stand as so many evidences of God's wisdom, power, goodness, justice, mercy and truth, standing as irrefragable attestations of prophetic inspiration.

In reviewing the history of ancient Jerusalem, the city of the great King, we desire to present some of its marked peculiarities. The first peculiarity characteristic of Jerusalem, was its religious typical bearings. It was the city of religious types. God employed it to typify the great essential principles of his church in both states of its existence, the earthly and heavenly. First, it affords us a series of types, applicable to God's church in its militant state under the legal and gospel dispensation. Secondly, it furnishes typical representations of the triumphant state of God's church. The first class of these religious or mystic types is found in its historic names.

The first of those names was Jebus, taken from the name of its first inhabitants, the Jebusites, a tribe of Canaanites, a descent from Ham, Noah's son. They were its founders (see Joshua xviii, 28). It was their national capital. When Joshua took it in war, a king reigned in it named Adoni-Zedek; from him it took its second name—Zedek. Succeeding this a Canaanitish prince occupied it, named Melchisedek, who was named mystical or religiously "King of Peace and Righteousness." From him it took its first religious typical name: King of Righteousness and Peace.

For 500 years it was occupied jointly by the Jews and Jebusites, under the government of this righteous prince or king, pre-figuring Christ's reign over Jew and Gentile under the gospel. When King David conquered the Jebusites and took possession of it, he named it Jerusalem, a compound of the words "jeru" consecrated, and "salem" peace. Thus the word Jerusalem means, consecrated to peace. He also named it the Holy City, because when the Jews took it a righteous holy king and priest occupied it. Melchisedek and God's holy people inherited it. Jerusalem was mystically named, Ariel; the Lion of God or the place of Kingly Power or Strength. It was named Zion, God's selected habitation.

In the second place, Jerusalem was peculiar for its topographical types. As in the names of its mountains, as Mt. Moriah: the Mount of religious vision. Here God appeared to Abraham, to David, to Solomon to Jacob, the latter in the vision of the ladder. This mountain pointed toward revealed religion.

We have Mount Zion, the seat of Divine Government and glory. The law shall go forth out of Zion. Beautiful for situation is Mount Zion. This mountain pointed out mystically, the gospel pulpits. The third was the Mt. of Olives. This mountain was peculiar as the mount of signals, giving warning at the approach of danger, by signals of lights, trumpet blasts or vocal proclamation. On this mountain Christ stood when he uttered that warning valediction, "Oh Jerusalem, etc." This mountain points out the warning voice of grace in the gospel with threatnings of its neglect. Mt. Calvary, the mount of suffering, mystically of Christ and signifying the afflictions to be endured to secure the merits of Christ's blood, shed on it.

The second topographical source of types furnished by Jerusalem, was its pools. First the Pool of Bethesda, the House of Mercy, etc. This pool pre-figured the power of the atoning merits of Christ in the gospel, to heal the terrible malady of sin. The Pool of Siloam, meaning "sent," because it was sent forth from a rock, which had its counter representation in the water sent forth from the rock smit by Moses in the wilderness. It typifies the Holy Ghost sent from or through the Rock Christ Jesus. The water of this pool was used for three purposes at Jerusalem: cleansing, fertilizing and immortalizing.

In the third place, the valleys of Jerusalem furnish us with several important religious types. First the valley Hinnom or horror, called Tophet, in Canaanitish language, the name of a dream. Here the Canaanites sacrificed their children to the Pagan god Moloch, a brazen god, in whose brazen hands the children were burned to death. To drown the screams of the children while dying in the hands of this brazen god, the drums, called tophet, was beaten; which

word is used in English to signify 'hell'. Into this valley, which was south of Mount Zion, the Jews threw all the dead bodies of malefactors and other animals, with all filthy substance. To keep the air from becoming pestilential, they kept fires burning constantly in this valley; hence they called it Hinnom or Gehena or Hell, making it a type of hell, illustrating three essential principles characteristic of hell as, corruption, suffering and fire. Second, we have the valley of Jehosaphat or the valley of death and judgment. This valley lay east of Jerusalem, through it flowed the brook Cedron, from which David took the five stones for his sling, with one of which he brought down the Philistine giant, Goliath. This brook Christ crossed to yield himself up as a sacrifice for sin. Through this valley he went a lamb to the slaughter; hence it is called the valley of slaughter, mystically.

In the fourth place, Jerusalem's Temple furnished a series of religious types of importance. First in the structure of the building: The outer court prefiguring the Gentile world; the sanctuary, the church of God on earth; the holiest place, the church of God above; the first veil of the temple, the separation between the Jew and Gentile; the second veil, the separation between the carnal and the sanctified state of professed Christians, to be fitted for the holiest of holy.

(To be continued.)

#### FROM WOLF CREEK, TENN.

Mr. Editor:

I am of the opinion that the many readers of the "Star" would like to hear from the mountain boomers once in a while. We celebrated Children's Day on the 12th inst. and enjoyed a grand time. Rev. Johnson marched round through a little scirt of woods and then back to the little log cabin and we had a short lecture from Miss Maggie Garrett of Newport, our present school teacher. Then a speech was heard from every child in the house, and then we enjoyed a handsome dinner. Refreshments of every kind were spread and every one was filled. Swinging and other amusements were indulged until 2 o'clock, when Rev. J. W. Johnson delivered a splendid address. He should have some praise from Zion. There is not a local preacher in the connection who does more for Zion than John W. Johnson. He is the only minister we have now. He has collected all the general funds here this year, and turned it over to Elder I. D. Banks. Yours for Zion, Sept. 12th. Wm. McCrea.

#### FROM NORFOLK, VA.

Mr. Editor:

Please allow me space in your valuable paper to inform your readers of the tidings of great joy at Gabriel Chapel. On the 2d Sunday in Aug. at our protracted meeting we had 65 converts and 35 added to the church and quite a number yet to join. At Cedar Hill, 3rd Sunday in August, we had 13 converts and 11 to join the church. At Mt Pleasant on the 4th Sunday I was taken with chills and gained only three converts. We have yet to hold meeting at Moyock. It will be on the 1st Sunday in October. Please pray that God may crown our efforts with success. I have not been well since April. All my family have been under the doctor. I was continually expecting some of them to die, but it has pleased God to spare us still. The old man roared this year, but the Lord fought for Israel. Yours for the "Star," Sept. 14th. S. STONEY.

#### FROM BISHOP JONES.

Dear Brother Farley:

By request of the members of the Virginia conference, I have been induced to defer the sitting of that body to November 25th—4th Wednesday. I shall therefore be compelled to put off the C. N. C. conference one week later, or the 2nd Wednesday—9th. Fraternally, S. T. JONES. Brooklyn N. Y., Sept 25th.

#### FROM EDENTON, N. C.

Mr. Editor:

Please allow me space through your columns to make some concise expressions of our church and Sabbath school to inform its many readers that we are in Edenton. On Sunday last we recited the 13th chapter of the 1st Corinthians. The pastor in charge gave it out a month ago and it was rehearsed in first Bible class taught by Mr. J. W. Draper, by Misses Sallie Cheshire Fannie Britt, Annie Mixon and Martha Wills. In second Bible class taught by Mr. H. C. Gregory; by Miss Penelope Lewton, Miss Fannie Gibbs, Mrs. Anna Jones and Miss Maria Paxton. In the 1st Testament class taught by Mrs. Emily Tatem by Mr. Edward Eason and Mr. Jackson Benbury. In the second Testament class taught by Mr. A. J. King by Misses Hattie Gregory and Aleatha Smith, in third Testament class taught by Miss C. E. Harper, by Misses Rachel Swan and Joanna Nichols. The Judges were J. J. Gregory, R. M. Blount, J. W. Draper, A. A. Jordan, and Jno. L. Skinner Jr. who decided in favor of Miss Martha Wills, member of the first Testament class. A mong this number of Sabbath School children were a great many parents and friends out to hear them. All that I can say relative to our Sabbath school, we are going ahead, we have a very good superintendent. One beloved by all the school both great and small. Since the revival has closed here with us, a great many of the converts have enrolled their names upon our register and say that they intend, God being their helper to help sustain Zion. Our school is crowded every Sabbath with parents and friends. We are sorry to say that some of our teachers are absent from our school. Some are teaching Public school, some are at home sick, but we hope that they will soon meet with us again. Yours for the advancement of Zion. R. M. BLOUNT.

#### FROM PLANTERSVILLE, TEX.

Mr. Editor:

Please allow me space in your valuable paper to inform your many readers of our progress here. Simon Chapel and Mt. Moriah Chapel are growing. We are raising the general fund and hope all the churches are doing so, for I believe this is what we should do to make our church prosper. Revs. A. Vincent, Sim Simon, Isaac Simon and brother Wise Hubbard are doing all they can for the conference. I am glad to say we are building in Montgomery, Texas; we are getting on nicely with the building. The work in Texas would do much better if we had more laborers here. The harvest field is ripening, but the laborers are few. We want to say to Bishop Lomax that we want the annual conference either in Austin or Galveston. When we hold our next district conference we will inform him. We intend to do all we can for the annual conference. Yours for God and Zion, Sept. 14th. A. VINCENT.