

# THE STAR OF ZION

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

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NUMBER 4

## BIBLICAL EPISCOPACY.

James Bishop Of The Jerusalem Diocese—More Facts.

BY BISHOP C. C. FETTER, A. M., D. D.

Brother Bloice says that "Our Lord organized no Church and prescribed no form of Church government." Who said He did? You will not find such a statement in my sermon. So much for misquoting me. I said that the Church of the New Testament as founded by Christ and set in order by the Apostles and Fathers was Episcopal in its general government; and I re-affirm my statement. If we have any Church based upon the New Testament, it certainly was founded by Christ. If this be not true, we should cease preaching for Christ was a fraud and the Jews were justified in crucifying Him. Then follows, *And set in order by the Apostles and Fathers* making Christ the founder of the New Testament Church or the true Apostolic Church, and the Apostles and Fathers the organizers. They organized, set in order and exercised general oversight. If they did not perform these duties, who did? Please inform us, Brother Bloice, for we are anxious to know. Can that average school-boy of yours dispute it?

Now comes the remainder of my sentence—*was Episcopal in its general government.* That is, the Church as set in order by the Apostles and Fathers was Episcopal in its general government. This you declare to be a mere "gratuitous assumption," and further state that "Our Lord while on earth never organized any Church with a prescribed form of government." Possibly our Lord did not, but the Apostles and Fathers referred to did organize churches and prescribe certain forms of government, which they realized to be their duty, as they were left in sole charge of the Church with both Apostolic and Episcopal authority which they duly and freely exercised.

I present you one instance in which they exercised such authority. When Paul and Barnabas had returned to Jerusalem from Antioch where they had been engaged in the work of organizing, etc., Peter the same time being present, had been down in Caesarea in obedience to the heavenly command, had entered the house of Cornelius, the Gentile, and using the "keys" given him by Christ had been honored to open forever the door in the wall separating Jews and Gentiles, admitting Cornelius and his Gentile neighbors without circumcision into full fellowship with the Jewish Christians. This conduct of Peter, also that of Paul at Antioch, had caused much confusion and restlessness among the brethren at Jerusalem. As a result a council of the Apostles and Elders was called. See Acts 15:1-22. "And the Apostles and Elders came together for to consider of this matter." Then Peter arose and made a speech, Acts 15:27-31, and was followed by Paul and Barnabas, Acts 15:32-33. Finally Bishop James of Jerusalem arose and answered them all, Acts 15:33-21. When he ceased speaking the General Conference was satisfied with his exposition of both law and gospel. The following letter in accord with Bishop James' views was written and sent to the Gentile churches: "The Apostles and Elders and brethren (men in lower orders as evangelists, deacons, etc.) to the Gentile brethren in Antioch and Syria and Cilicia, Greeting: "Whereas we have heard that certain men who went out from us have troubled your souls by telling you to circumcise yourselves and keep the law, although we gave them no such commission; it has been determined by us being assembled with one accord to choose some from among ourselves and send them to you with our beloved Barnabas and Saul, men that have offered up their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also will tell you by word the same which we tell you by letter." "For it has been determined by the Holy Spirit and by us, to lay upon you no greater burdens than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. Whosoever if ye keep yourselves it shall be well with you. Farewell." (For a true copy of this letter see Conybeare and Howson's "Life and Epistles of St. Paul," page 197; also Corley's "Lives of the Apostles," page 84, as handed down by Eusebius, the contents of which may be found in Acts 15:23-29.) This letter was issued *ex cathedra* signed by the chief Primate of Jerusalem (Bishop James), endorsed by the other Apostles, Episcopal and Presbyteral. Is this valid, Brother Bloice?

This letter is full of condensed truths. First, it is signed or issued by the Apostles or Bishops, then by Presbyters or Elders and approved of by the deacons and Church generally. Again, it shows that the Apostles with others had been out organizing;

## ZION'S MISSION WORK.

The Best Means of Fostering the H. & F. M. Cause.

BY REV. MARY SMALL.

The following address on "The Best Means of Fostering the Home and Foreign Mission Cause," delivered by Rev. Mary Small, wife of the bishop, is published:

One of the greatest drawbacks to a religious cause is, persons are likely to seek to carry the lightest end of a cross; and it is so much easier to tell than to do, that a great many excellent tellers are poor doers.

The way we have thought more advantageous to the advancement of home and foreign mission work, is, to make ourselves missionaries, individually. We are so sensitive and sensible of self-interest—self-interest—and as a general thing, so insensible to the interests of others, that a transformation scene is often necessary to arrive at facts in their true light.

It is not amiss to know (for very few so consider it) that the only true service which can be rendered to God, can only be accomplished by serving our fellow creatures. This is a striking evidence that there can be nothing selfish about true religion. Whenever we allow self to occupy the throne, the connecting link of the spirit of the religion of Jesus Christ has been broken. Persons are not likely to judge justly when self is in the way. The Prophet Nathan knew this fact, hence, when he would call from King David's lip a declaration which reflected on the integrity of the king himself, the prophet took up a parable, and putting in David's place a transgressor (instead of David's anger at the fugitive violator, and drew forth as judgment: "As the Lord liveth, the man that hath done this thing shall surely die." Had David known that the "Thou art the man," would follow in the next sentence doubtless he had not rendered the severe though just judgment before quoted.

Speaking of missions and missionary work, when we are in our comfortable homes, surrounded with the blessings of life, by living, kind and benevolent friends, we least think of our less fortunate brothers and sisters who are differently situated, in mission fields—home and foreign. It is not always necessary to go to foreign mission fields in order to find distress among a class of God's creatures who are strangers to the inviting calls of the gospel—we may find them sometimes in our gospel land.

The way we think best to awaken our thoughts to the true interest of this important work, is, to put ourselves in the places where missionaries are employed—in the home and foreign mission fields. We will speak:

1. Of our home mission work. In this our land of boasted civilization and Christianity, there are millions of people who seem worse off than those of heathen countries. There may be those who have opportunities to assist themselves (while others may not) but have not the will nor energy. Notwithstanding the neglect of favorable opportunities, for Jesus lived, suffered, died, and in His dying breath prayed that they may be forgiven—that they may be saved. Of that class of individuals He declared: "I came not to call the righteous, but sinners to repentance." He sent His disciples to go into all the world and preach the gospel to every creature.

It is true some people are not eloquent in tongue, but they can use other means just as effectively, and which may speak more eloquently than tongues.

That sinful people are faulty, the reason they are not saved, does not relieve us of responsibility in trying to save them. Were it not for the efforts of others, directly and indirectly, we would be in their condition. The fact remains, they are unsaved, and it is plainly our duty to make every effort possible to save them. They cannot "Hear without a preacher," neither can preachers preach unless they are sent. God has employed the efforts of man in sending messengers to preach the Gospel. It is our indispensable duty, our Christian duty, a duty that God demands of His people, to send missionaries to cultivate the waste places in His vineyard. Go into the vineyard and work, says the Master, and whatsoever is right I will give thee. Remember, pay-day is coming! Sometimes we send ministers into Christian communities and they suffer. Think of what is implied in sending them among a shiftless, unwilling and "don't-care" people. Yet to that class of people Jesus not merely sends us, but came into the world to save. If that class of people cannot nor will not support themselves, it is useless to expect them to support ministers; yet, they must be saved, if possible. It is our duty to do our part in that direction. Is it not our duty to assist in the support of missionaries? Let us ask ourselves—ask ourselves individually—how much do I give annually to the mission cause, to aid in the conversion of my less fortunate brothers and sisters? Do I give for the salvation of my brothers and sisters, according to my ability, what God requires of me? These are searching questions, and worthy of our serious consideration.

2. The foreign mission work. While it is our first duty to look out for

## EPISCOPAL ADDRESS.

Subjects Pertinent To The Success Of Zion Ahy Discussed.

BY BISHOP J. B. SMALL, D. D.

The following expression came from the sacred lips of our blessed Saviour during His earthly career: "The field is the world," and so the world is our field of operation. If this were not so, we would be in darkness to day. When the light of truth shone in the countenance of others, they made their way to the less fortunate brothers and sisters and succeeded in getting the word into their hands and hearts. If they were thence of bringing us to Christ, for this for no other reason, we ought, also, to take or send the word of reconciliation to our brothers and sisters who are in the land of darkness and the shadow of death.

When we contemplate the cruelties and sufferings of the heathen world, our sorrowful hearts go out in pity for them but what will that avail, unless we give them a helping hand? When we see with our eyes the sufferings of those who are in darkness in civilized and Christianized countries, like our own, what must it be in China, Japan, Africa, India, Fiji and other heathen countries? Is it not our Christian duty to send them the Gospel? Yes, we feel it is—we know it is! Sometimes we send it with much secularity—with apparent reluctance, and so the bearers suffer the consequence. Ought we to allow those we send to heathen countries to suffer? Is it generous? Is it Christianlike to do so? The Lord pardon us for such dereliction.

When we send missionaries to heathen countries, we send them to contend with obstructions, to overcome great difficulties, and amid them all to spread the light of the blessed Gospel. They go to oppose heathenism and to dispel darkness. We cannot expect the heathen to help them in so doing. Christ said himself that Satan is not likely to oppose himself; we ought not to expect it. When we send missionaries abroad, we must be prepared to render them some support, or we will assist the heathen in opposing them.

Let us put ourselves in their stead. We are in a strange land, among a strange people, contending with darkness and striving to spread the light of life. We tell them we are sent to give them the light of truth—that we are from the land of light, peace and righteousness. That the people of our country are enlightened, gracious, God-fearing and benevolent. They doubt our good intention, as is natural, and look for evidence as in days of old we looked for miracles to establish the truth. They say to the missionary, if the people of your God send you, if they are gracious, God-fearing and benevolent, we will see; let them supply your necessities. So saying they wait for the evidence, and lo! starvation looks us in the face. We write to our Christian friends, but receive no reply. It is natural this destroys the faith of the heathen. If our brethren who send us refuse to sustain us, what proof have we that our holy religion is better than the heathen's?

Everybody may not have \$100 to give to the mission cause annually, but there are those who can give \$1, 50 cents, 25 cents, 10 cents, 5 cents, or even 1 cent per year to assist in maintaining the mission cause in heathen lands—in bringing the heathen to the cross of Christ. Has each man, each woman, and each child done all he or she could to maintain this laudable cause, the cause for which Jesus came into the world, labored, suffered and died to accomplish?

But a word as to the best means to sustain this cause. It is not so much our inability to do, as a want of will to accomplish. A great deal of money is used daily by the poor, as well as the rich, for things less than useless. Less than useless, because they are hurtful.

We offer a suggestion as an easy way to assist in maintaining the mission cause: obtain a small jug—not for strong drink nor anything of the kind—drop a penny therein every week. The receptacle must be a thing from which the small amount cannot be extracted until needed for the purpose; at the end of the year each person will have the amount of 52 cents for the mission cause; and no hurt will have been done—no one poorer. When the amount shall have been given for this laudable cause, the blessings of Almighty God will fall upon the head of the giver. Try it. Christianity will succeed in heathenism as it proves itself superior in all cases and under all circumstances.—*Daily Mobile (Ala.) Register.*

The most potent subjects are the ministers. They are the very ground work of the Church—self-sacrificing and poverty-stricken charges being their only comfort. Are we progressing? Are we following in the footsteps of the fathers? The history of our great Centennial in New York should be in the home of every lover of Zion as a reference, a guide-book, demonstrating to all Methodist bodies the stability of the race to organize, maintain and perpetuate an institution of gospel training among our people; a history to hand down to future generations.—Rev. Geo. H. Simons, New York.

## CONFERENCE AT WORK.

Proceedings Of The North Louisiana Conference—Appointments.

S. M. MORGAN, REPORTER.

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This is my second year on this charge. With my faithful band of officers on the Newport charge we have raised and paid \$35.95 on Galt's chapel, improved the old town Russell chapel church ground to the amount of \$10.50 and repaired Friendship chapel at a cost of \$15.80. I have only received \$78 on salary this year. I have had a hard time; but the heavier the cross the brighter the crown.—Rev. C. Walton, Newport, Tenn.

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No progressive Christian body of the nineteenth century can succeed in its work, independent of educational institutions; and such institutions can live only by encouragement and financial support. Words are often encouraging, but an institution of learning cannot live on words.

The A. M. E. Zion Church has a number of such institutions in various parts of the Connection—Livingstone College, Clinton-Lancaster, Jones University, Greenville College, Atkinson College, etc.

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This is my second year on this charge. With my faithful band of officers on the Newport charge we have raised and paid \$35.95 on Galt's chapel, improved the old town Russell chapel church ground to the amount of \$10.50 and repaired Friendship chapel at a cost of \$15.80. I have only received \$78 on salary this year. I have had a hard time; but the heavier the cross the brighter the crown.—Rev. C. Walton, Newport, Tenn.

**BOOK CONCERN.**

Our Book Concern is located in Varick Memorial Building, Charlotte, N. C., under the management of Dr. Blackwell; and a branch still remains at 353 Bleecker St., New York City—the old stand. Both the Concern and the branch are prepared to furnish all needed books and literature—theological, Sunday-school books and papers. The Sunday School *Gleaner* is the organ of our Sunday Schools, and is recommended to the Connection at large. It is expedient, indeed wise, that the members of our Church patronize their own Book Concern. The Manager will supply, immediately, all demands for books and Sunday-school literature on sending order accompanied by cash.

**EDUCATIONAL INSTITUTIONS.**

No progressive Christian body of the nineteenth century can succeed in its work, independent of educational institutions; and such institutions can live only by encouragement and financial support. Words are often encouraging, but an institution of learning cannot live on words.

The A. M. E. Zion Church has a number of such institutions in various parts of the Connection—Livingstone College, Clinton-Lancaster, Jones University, Greenville College, Atkinson College, etc.

Livingstone College is the chief, and the Connection is under special obligation to see to its support. At the last General Conference, Children's Day money was divided among the institutions before named, and this placed Livingstone College in a severe struggle. Special appeal had

**MINISTERIAL EDUCATION.**

A man scarcely needs to travel in order to find the real need of a higher grade of ministerial education and Christian intelligence, for the growing requirements of the pews are not merely showing themselves, but making rightful demands.

A man partakes of what is called brass, rather than judgment, when he desires or attempts to teach one who is more intelligent than himself. To say the least, the pulpit must keep abreast of the pew, if not ahead; our judgment is—it out to be ahead. The schools and colleges are turning out hundreds of graduates annually, and a large number of them take their places in pews. It ought not to be expected that well-informed persons desire to be taught by teachers ill-informed. They will not long endure. Brethren, prepare yourselves for the work, or you will become, by force of circumstances, what are termed "back numbers."

As the world moves onward, intellectual development declares things which have served their purpose and the demand of the time, yesterday, fall short to-day. It is true, education is not the only, nay, not even the chief requirement of the Christian ministry; but without it, without a reasonable share of it—a man is not merely impeded and hampered, but in certain places and under certain circumstances, he brings discredit upon himself, and upon the cause he represents. Brethren, study to show yourselves approved unto God.

**STAR OF ZION.**

Our Connectional journal, the STAR OF ZION, by all appearances has started on the road to success, under the editorship of Dr. J. W. Smith, and the business management of Dr. G. L. Blackwell. By this time all the brethren are acquainted with the law of the last General Conference—we only mention this as a reminder—the bishops are forbidden to give an appointment to any minister who does not subscribe and pay for the STAR OF ZION. Look to yourselves, brethren.

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