# BIBLICAL EPISCOPACY.

James Bishop Of The Jerusalem Diocese-More Facts.

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

scribed no form of Church govern-If they did not perform these duties, er Bloice, for we are auxious to know. dispute it?

Now comes the remainder of my as set in order by the Apostles and further state that "Our Lord while ernment. on earth never organizad any Church Possibly our Lord did not, which they realized to be their duty, Episcopal authority which they daly

and freely exercised. which they exercised such authority. left to judges, overseers, guardians When Paul and Barnabas had re- and superintendents to decide great When Paul and Barnabas had returned to Jesusalem from Antioch where they had been engaged in the work of organizing, etc., Peter the work of organizing, etc., Peter the same time being present, had been down in Caparea in obedience to the Taking his own definition the Aposheavenly command, had entered the ties in this particular, were acting as house of Cornelius, the Gentile, Bishops. This is precisely what I and using the "keys" given him by meart when I said in my sermon Christ had been honored to open for- that he words Apostolos and Episco. ever the door in the wall separating pos vere generally used interchange-Jews and Gentiles, admitting Cornel ius and his Gentile neighbors without tury: but technically speaking not so, circumcision into full fellowship though this is one of the places with the Jewish Christians. This wher the Acostles were acting as Antioch, had caused much confusion the first that I said in my sermon, as and restlessness among the brethren at eye minesses, collectors and compilers Jerusalem. As a result a council of the Apostles had no successors; but os the Apostles and Elders was called. proclaimers and overseers they or-See 15:6: "And the Apostles and dinied their own divine successors Elders came together for to consider All Apostles were Bishops; but in of this matter." Then Peter arose the same sense all Bishops are not and made a speech, Acts 15:7-11, Apoitles. and was followed by Paul and Barnabas. Acts 15:12 Finally Picker that Apos ops lies nabas, Acts 15:12. Finally Bishop James of Jerusalem arose and answered them all, Acts 15:13-21 tribution of ministerial cares led the that they may be forgiven-that they Conference was satisfied with his ex. Eust bius, or it may have been a lit- uals He declared: "I came not to call position of both law and gospel. The the earlier, to place James, surnamed Jomes' views was written and sent to in special oversight of the church in the Gentile churches: "The Apos- Jerusalem. Though the Apostles retles and Elders and brethren (men in maired in the city or thereaboute, lower orders as evangelists, deacons, yet their attention soon began to be etc.) to the Gentile brethren in An- dive ted to other quarters. Nothing tioch and Syria and Cilicia, Greeting: was more natural, then, an that a remen who went out from us have troub- all alike, might be in danger of being your souls by telling you to cir-upor one as his proper and peculiar cumcise yourselves and keep the law, charže." (See Mosheim's Commenathough we gave them no such comtaries and Bishop Hind's History of the first Century). "James, the ling assembled with one accord to universally respected head of this have offered up their lives for the position. He is said to have name of our Lord Jesus Christ. We beer consecrated to God from his idols, and from blood, and from Bulwark of the people. His ap-things strangled, and from fornica- poir tment to the Bishopric of Jerusa-Think of what is implied in sending Wh-refrom if ye keep your-197; also Corley's "Lives of the Apos-

This letter is full of condensed truths. First, it is signed or issued by the Apostles or Bishops, then by erbyters or Elders and approved of by the deacons and Church generally. Again, it shows that the Apos-

salem (Bishop James,) endorsed by

izing; and when confusion arose they ZION'S MISSION WORK asserabled in council to consider mat ters and set in order the Church ac- The Best Means of Fostering the H cord ng to my previous statement. cord ng to my previous statement. And they had authority from Jesus to oversee the Church and settle all disputes of doctrine and polity. John Brother Bloice says that "Our 20:2: "Then said Jesus to them Best Means of Fostering the Lord organized no Church and pre- agair, Peace be unto you, as my Father hath sent me even so send I you.' ment." Who said He did? You will not find such a statement in my sermon. So much for misquoting me. I Matt 18:18: "Verily I say unto you

One of the greatest drawtacks to a resaid that the Church of the New Tes- what soever ye shall bind on earth ligious cause is, persons are likely to tament as founded by Christ and set shall be bound in heaven, and what seek to carry the lightest end of a cross in order by the Apostles and Fathers soever ye shall loose on earth shall be and it is so much easier to tell than to was Episcopal in its general govern loose 1 in heaven" Having this do that a great many excellent teller ment; and I re-affirm my statement, authority from Christ, it is not are poor doers. If we have any Church based upon strange in this edict issued by the New Testament, it certainly was the Lossles ex cathedra to hear them vantageous to the advancement of home founded by Christ. If this be not true, we should be asserted and the Jews were justified in crucifying Him Then follows, And set in order by the sentence it reads—"It has been de general thing, so lasensible to the inter-Apostles and Fathers making Christ term ned by us," and "We have sent the founder of the New Testament therefore Judas and Silas." Al-Church or the true Apostolic Church, though Brother Bloice says that and the Apostles and Fathers the or. Christ created no distinction in the ganizers. They organized, set in or- ministry, we find Judas and Silas der and exercised general oversight. obey ng orders as ordinary presbyters surbordinate to their superiors who did? Please inform us, Broth- "It has been determined by the Holy Spiri: and by us to lay upon you no Can that average school-boy of yours greater burdens than these necessary things," telling the churches here what they should do and what they sentence—was Episcopul in its gener-should not do. This to me seems al government. That is, the Courch like Episcopal authority; and it certainly was settling matters and set-Fathers was Episcopal in its general ting things in order as is now pracgovernment. This you declare to be ticed by the House of Bishops in a mere "gratuitous assumption," and every Church having Episcopal gov-According to Brother Bloice's defi-

with a prescribed form of govern- nition of Apostolos, which he save "means a delegate, a messenger, one but the Apostles and Fathers referred sent orth with orders," the work of to dil organize churches and pre- this council was not very Apostolic, scribe certain forms of government, but technically speaking the work of Episcopoi, which he says "means David known that the "Thou art the as they were left in sole charge of overseers, gnardians, superintend-the Church with both Apostolic and ents. It is not the place of messengers and those sent to carry orders as delegates to decide questions of ec-I present you one instance in clesis stical polity; but this work is issue, to take general oversight and ably by the Fathers of the first cenconduct of Peter, also that of Paul at as Bishops. I call your attention to cludes

A similar necessity for orderly dis-When he ceased speaking the General Apo: tles about this time according to may be saved. Of that class of individfollowing letter in accord with Bishop the . ust, one of the Lord's brethren, He sent His disciples to go into all the Whereas we have heard that certain sponsibility which, devolving upon led you with words unsettled neglected, should be laid especially c'100:0 some from among ourselves great stock, (viz., the Christian and send them to you with our be. Church at Jerusalem) was emineutly loved Barnabas and Saul, men that fitte I for his peculiar and difficult have sent therefore Judas and Silas, birt , after the manner of the Naza- It is our indispensable duty, our Chrisword the same which we tell you by gentine ascetic. Foreseeing the His people, to send missionaries to culmined by the Holy Spirit and by us, guil y nation, and wrestling contin- Go into the vineyard and work, says the

the other Apostoloi, Episcopoi and thi Presbuteroi. Is this valid, Brother pas

[CONTINUED ON POURTE PAGE.]

BY REV. MARY SMALL.

The following address on "The Home and Foreign Mission Cause,'

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 the king.) he found it easy to kindle David's anger at the fligrant violator, and drew forth as judgment: "As the Lord liveth, the man that hath done this thing shall surely die." Had 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 loving, kind and benevolent friends, we least think of our less for tunate brothers and sisters who are differently situated, in mission fieldshome and foreign. It is not always necessary to go to foreign mission fields in order to find distress among a class of God's creature; 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 Caristianity, 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 them Jesus lived, suffered, died; and in His dying breath prayed the righteous, but sinners to repentance.' 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 thom. They cannot "Hear without a preacher;" nelther can preachers preach unless they are sent. God has employed the efforts of man in sending messeagers to preach the Gospel who themselves also will tell you by rite; and to have lived the life of a slan duty, a duty that God demands of "For it has been deter- july ments that were coming on his livate the waste places in His vineyard. to lay upon you no greater bur- nally in prayer for their conversion, Master, and whatsoever is right I will dens than these necessary things: he sequired among them the title of that ye abstain from meats offered to Zidlick, the Just, or Ophlias, the ling! Sometimes we send ministers into Christian communities and they suffer. lem is attributed by some to our Lord them among a shiftless. unwilling and selves it shall be well with you. Hinself. It is certain that he was Farewell." (For a true copy of this letter see Conybeare and Howson's terview with his Master after the Resbut came into the world to save. If "Life and Epistles of St. Paul," page urrection." (See I Cor. 15:7.) that class of people cannot nor will not Frother Bloice said that James support themselves, it is useless to extles," page 84, as handed down by simply made the last speechein the pect them to support mulsters; yet, they Eusebins, the contents of which great council referred to; but the best must be saved, if possible. It is our duty may be found in Acts 15:23-8.) authors of Church history and Biblitology and B This letter was issued ex cathedra cal literature agree with me that our duty to assist in the support of missigned by the chief Primate of Jeru. James was Bishop in charge of the sionaries? Let us ask ourselves—ask cht rch at Jerusalem. "Go show these ourselves individually-how much do I thi igs to James, "Acts 12:17. "Post give annually to the mission cause, to passionem Domini, station ab Aposto- aid in the conversion of my less fortulis Hierosalymorum Episcopus ordinates," (After the passion of the Lo d, he [James] was forthwith ordained by the Apostles as Bishop of Jeinsalem) "He presided at the First Council of Apostles, Elders and consideration.

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

nome and its necessities, that is not on only duty; it is only a part of our obli-

The following expression came from he sacred lips of our blessed Saviour luring His earth y career: "The field is he world;" and so the world is our field of operation. If this were not so, we would be in darkness to day. When the ight of truth shone in the countenance of others, they made their way to their ess fortunate brothers and sisters and ucceeded in getting the word into their ands and hear s. If they were the neans of bringing us to Christ, for this f for no other reason, we ought, also, take or send the word of reconciliation our brothers and alsters who are in he land of darks ese and the shadow of leath.

When we cortemplate the cruelties and sufferings of the heathen world, our sarrowful 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 Chrislanized countries, like our own, what nust it be in Chica, 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 i is! Sometimes we send it with much scarsity-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 Caristianlike to do so!

The Lord pardon us for such dereliction When we send missionaries to heather countries, we send then to contend with obstructions, to cversome great difficul ties, and amid trem all to sprea! the light of the blessed Gospel. They go to oppose heathenism and to dispel itdarkness. We cannot expect the heath en to help them in so doing. Christ said himself that Satan is not likely to opposhimself; 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 re in a strange and, 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 doub our good intention, as is natural, and look for evidence as in days of old we looked for miracles to establish the troth. 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 ev dence, and lo! starva tion looks us in the face. We write to our Christian friends, but receive no re ply. 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 spare a hundred dollars to give big 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 han useless, because they are hurtful. We offer a suggestion as an easy way o 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 recepscle must be a thing from which the mall amount cannot be extracted until needed for the purpose; at the end of the year each person will have the amount of 53 cents for the mission cause: and no hurt will have been done-no one poorer. When the a nount shall have been given for this la idable cause, the blessngs of Almight? God will fall upon the head of the giver. Try it. Christianity will succeed I eatherism as it proves all circumstances.—Daily Mobile (Ala.) Christianity will be pleased to be able in its work, independent of educa-

The most potent subjects are the ministers. They are the very ground work of the Church-self-sacrificing and poverty-s ricken charges being their only confort. Are we progressing? Are we following in the footsteps of the fathers? The history of our great Centennial in New Yark should be in the home of every lover of Zion as a reference, a gui lebook, demonstrating to all Methodist bodies the stability of the race ty cents in addition for educational, to organize, maintain and perpetuate an institution of gospel training ple; a history to hand e generations. -- Rev lown to fato

#### EPISCOPAL ADDRESS. subjects Pertinert To The Success Of Zion Ably Discussed.

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

A part of the Episcopal Address of Bishop J. B. Small recently delivered before his conference ] RELIGIOUS CONDIFION OF THE DISTRIC

For the reason before mentioned, hurches of the district; yet from in- heaven afford. ormation received from presiding elders, the churches are in fair condiion, when it is considered the trying rdeal through which they have had to cass-the terrible scourge, yellow fever-which raged in the district for everal months, during which time nany of the people were out of emoloyment and a great many could not attend divine worship. On this account, many were compelled to enlure terrible suffering. Our prayers and supplications have been offered n their behalf, and it has pleased Him who walked upon the water of

Benessaret to remove the plague. Our beloved Methodism demands for its vigorous life, activity, efforts, seal, ves-enthusiasm. "A poor dyng rate" is incompatible with the piritual life of Methodism, and the pastor who determines to succeed, by he help of God, must understan1 ouching the spring which produces piritual growth, and keeps in existence life and activity. The surroundng atmosphere must not be allowed to become lurid and humid, but oxyzenized.

The prayer and class-meetings must not merely be kept up, but rendered piritual-vigorous. Pastors must not merely be visitors thereof, but spiritual directors. During the years of my pastorate, I never allowed myself to be absent from a prayer nor class-meeting nor Sanday-school session: the vigor of the church is therein enfolded. A living church will always be successful. If I am to have fivorite ministers, they must be the working and successful men: they lemand the right of way every time -they shall have it, Gol helping me. Zion: it pays.

### CONNECTIONAL INTERESTS.

If our Zion is to be successful in her work, her ministers must be Connectional, in the true sense of that term. I am entirely out of sympathy with children-no matter how old they are-who are not careful bout the welfare of their parents.

There are some children who can linners and to entertain others, while their parents go to the poor-house t suffer or to be cured for by others.

Some people murmur a great deal anally. This eighty cents per mem ber, per annum, is to support the various branches and connectional in- nish all needed books and literaterests. Other denominations, no betnot a commendable feature, and gives Sunday Schools, and is recommended can be of his connection.

The last General Conference kindannually, ten cents for educational, leceased ministers' families, and ten cents for missionary work and church extension. It seems all persons who to relieve suffering, and to advance the interests of their Church and of in stlitutions can live only by Milikenbend, G R Nelson; Richard the Redeemer's kingdom.

The annual and quarterly conferences of the Connection have adopted the recommendation of the General Conference; it is therefore, a law by the approval of the members of the Church, and at the semi-annual meeting of the Bench of Sishops, it was ingstone College, Clinton-Lancaster, decided that it go into operation Jannary 1st, 1893. Pastors will be ex. Atkinson College, etc., etc. pected to collect, annually fifty cents Livingstone College is the per member general fund, and thirmissionary and and the widows wornout preac deceased ministers and orphane The persons v o do not see the real

Master; for when it is considered how CONFERENCE AT WORK. much money is spent by the professors of Christianity for less than useless objects, it is painful to know that persons of that same class murmur at paying for general purposes for their Church, annually, less than \$1.00. God help the Christian who does not realize that the maintenance of the cause of God ought not to be ultimate in their estimation, especially when totwithstanding my ardent desire, I we conceive how dearly our salvation lize the Conference. Rev. J. T. Thomhave not been able to visit the has been bought with the best gift as was elected secretary, S. M. Mor-

#### 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 ed. Recess for dinner. 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 Isaiah in connection with the 2nd hundreds of graduates annually, and chapter of Revelation. Rev. R. L. a large number of them take their places in pews. It ought not to be Mathews offered prayer, then roll desire to be taught by teachers illy- the West Alabama Conference was informed. They will not long endure. Brethren, prepare yourselves touching remarks. Rav. Norris refor the work, or you will become, by sponded. The Presiding Elder read force of circumstances, what are his report which showed a great fall termed "back-numbers."

As the world moves onward, intelwhich 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 min 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

## STAR OF ZION.

Our Connectional journal, the STAB Brethren, work for the success of 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.

### BOOK CONCERN.

ture-theological, Sunday school amount and murmur less. This is School Gleaner is the organ of our me pain to mention this fact; for I to the Connection at large. It is exbers of our Church patronize their

### EDUCATIONAL INSTITUTIONS.

the nineteenth century can succeed St James, Rev J T Thomas;

The A. M. E. Zion Church has a number of such institutions in various parts of the Connection-Liv-Jones University, Greenville College,

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 he institutions before named, and

Proceedings Of The North Louisiana Conference-Appointments.

#### S. M. MORGAN. REPORTER.

The North Louisiana annual Conference convened on the 23rd of Dec. at St. James A. M. E. Zion church, with Rev. D. J. Adams, P. E, acting chairman, who proceeded to organgan reporter and statistician. G. R. Nelson, timest, L. T. H. Naswell, marshal, Chas. Bell, sexton. At this juncture the Bishop and his wife arrived and he stated his reason for being behind-on account of the great cyclone in Arkansas. He then read the 125th Psalm and 12th chapter Romars. After devotional exercises Rev. N. N. Norris and Wm. Matthews was introduced to the Conference and made some very interesting remarks. Rev. D. J. Adams respond-

#### EVENING SESSION.

The Bishop read 6th chapter of Wright lined hymn 725 and Wm. expected that well-informed persons was called. Rev. H. W. Barnett, of instroduced and made some very off in membership and finance on the account of the flood that swept lectual development declares things through here last Spring. Some of the members never have returned. There have been two new churches built this year-one worth \$1,200 and the other \$1,000. The Bishop read his address and it was full of thought and encouragement to the

#### THIRD DAY'S SESSION.

Rev. J. H. Smith, of the Arkansas Conference preached at 11 o'clock a. m, taking as his text Matthew 5:18 after which Rev. S. M. Morgan ofshow yourselves approved unto God. fered prayer; then the Bishop sang a spiritual and all got happy thinking over the birth of Christ on that day. P. B. Ballard, Aschew and J. H. Sm.th, of the Baptist Church were received. A. H. Hamner who joined bot's the North Louisiana and South Mississippi Conference, was suspended, also L. B. Bell and L. T. Steward, E. L. Marsaw and H. C. Carrell were located and R. Noble and Thos. Dies were dropped. At this juncture subscriptions to the STAR OF ZION were collected amounting to \$24. The Daughters of Conference reported S11. The W. H. and F. Society reported a nice sum. Each minister had to pay for the paper before his char-Our Book Concern is located in actor passed, also each minister was Varick Memorial Building, Charlotte, assessed \$9 for the purpose of buildbecause they are kindly asked to pay N. C., under the management of Dr. ing a church in Vicksburg. The fifty cents for general purposes, and Blackwell; and a branch still remains Bishop organized an Extension Board thirty cents for special purposes, an- at 853 Bleecker St., New York City for building purposes consisting of -the old stand. Both the Concern Revs. D. J. Adams, S. M. Morgan, J. and the branch are prepared to fur- T. Thomas, G. R. Nelson and R. L. Wright. Mrs. Holliday was elected compiler of the minutes and will send ter off than the rs, pay double that books and papers. The Sunday them to Rev. G. L. Blackwell for publication.

### FOURTH DAY'S SESSION.

The Bishop chose for a text Issiah um as proud of our Zion as any man pedient, indeed wise, that the mem- 66:25 and preached one of his soulstirring sermons. Rev. Wm. Matown Book Concern. The Manager thews preached at 3 p. m. and Dr. ly asked each member to contribute, will supply, immediately, all demands N. N. Norris at night. Conference for books and Sunday-school litera- wan lovely all the way. The Bishop ten cents for wornout preachers and ture on sending order accompanied by issued sacrament and lovefealt Sunday night.

THE APPOINTMENTS.

No progressive Christian body of Fev D J Adams, Presiding Elder in its work, independent of educa-tional institutions; and such Matthews; Vincent and Waverly circuit, 3 M Morgan; Carolina, A W Aschew; encouragement and financial support. P B Ballard; Macedonia, L. T H Nas Words are often encouraging, but an well; Pine Chapel, A I Inge; Jackson, institution of learning cannot live on Natchez, S Jones; Vidella, J H Smith St Joseph, J. Themas; Monroe, P C Sanders; Portgibson, W L Jenkins; St Mary I W Johnson; Hardtime, J H Luc Vicksburg, -

> This is my second year on this charge. With my faithful band of officers on the Newport charge we officers on the Newport charge we have raised and paid \$35.95 on Gathir's chapel, improved the old town Russell chapel church ground to the smount of \$10.50 and repaired Friendship chapel at a cost of \$15.80. I have only received \$78 on salary the year. I have had a hard time;