

LIFE MORE ABUNDANT.

Some Of The Necessary Conditions Before One Gets This Life.

A NOTABLE ADDRESS.

[Opening address of V. D. David, the Tamil Evangelist of India, on "Round Top," one Sunday afternoon, at the recent Northfield Conference.]

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

I want to give you the message of God. Not my own word, but His word. I shall speak. What is "life"? What is "the life more abundant"? Before I touch on the life more abundant, I want to deal with life. In order to make this very plain, let me give you some points that you may know

WHAT IS NOT LIFE.

Mortality is not life. A Christian man can be a moral man, but morality itself will not make a man a Christian. Once a moral young man came to Jesus; he was very earnest, and asked Him, "Master, what shall I do to inherit eternal life?" thinking that Christ would pat him on his back and say, "O, yes! right you are; you may go to heaven." But Christ knew what he had in his heart, and He also had fiery eyes to see what was in that man. He did not at all wish to contradict him, but with great patience said to him, "Have you been keeping the law of God?" "Yes, sir! from my youth up." "O," Christ said, "you just go home and sell all you have, and give to the poor and to follow me." Ah! the man was very glad of all else that Christ said, but he was not at all pleased with that "and," all. He would have gladly given to Him hundreds of thousands of dollars, but the word "and" upset him. "Am I to lose my 'all' which I have been earning all these years? I am not going to lose my all for this eternal life, O, Master! keep it to Thyself. I am going away," and he went away sorrowful. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." Luke 18:20-23. Comp. Matt. 19:16-23.

There are many moral people like that; they think that they can go to heaven because of their moral life; but in spite of it all, with their moral life, they will go straight to hell, because morality is not Christianity. I know of many Hindus and Buddhists in my own land who live good moral lives, but they are not Christians. So you, dear young people who are here, if you are taking shelter under this branch, set aside all those vain imaginations, and come to the conclusion that you are not a Christian yet, though you lead a moral life.

To be religious is not having life. Many seem to think that they lead a very good religious life, and therefore call themselves Christians. Many Pharisees and Sadducees were religious. "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20) You may go to church, say your prayers, pay your subscriptions; you may do all these things, but this is not life eternal. So I want you, dear people, to understand that your religious life can never save you. If you are under this delusion, come out of it at once; your religious life is not life eternal.

You may have conviction of sin, but this does not prove that you have life eternal. See Felix. When Paul spoke to Felix about righteousness, coming judgment, and temperance, Felix was convinced of his sins and trembled from head to foot. And what did he say? Was he converted? He said, "Paul, come thou and see me, and speak to me at some convenient time; I cannot listen to such things now. Good-day, Paul." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24:25). He was convinced of his sins, but he was not converted. He had not life eternal.

Perhaps you feel your sins; you acknowledge your sins, you are very sorry for your sins; and there you end, that is all. You stop there; and that does not save you; it does not prove that you have life eternal. You may be a good teacher, or one who is able to preach the Gospel, one who knows the Bible, able to give a good commentary on it—able to give chapter and verse for everything. That does not prove that you have life eternal. Look at Nicodemus. He came to Christ one night, and said, "Rabbi, we know that thou art a teacher come from God, for no man do these things except God be with him." But that man was not converted. He was a teacher. He knew the law of God, but he never understood what it was to be "born again." When Christ said, "Except a man be born again, he cannot see the kingdom of God," he did not at all understand; it was strange talk to him. "Nicodemus saith unto him, How can a man be born when he is old? can he be

ter the second time into his mother's womb, and be born?" (John 8:4.)

So you see you may even be a good teacher or preacher, or clergyman or bishop, but that does not prove you are converted. Your work is one thing; conversion quite another thing. Preaching is one thing—possessing life eternal quite another thing.

Now you may be having a reformation. Will reformation be regeneration. Sentimental religion is not experimental religion. You may reform yourself, but that is not life eternal. Herod was such a man. He reformed his kingdom according to the counsel of John the Baptist, but never was converted. "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." (Mark 6:20) "Herod had laid hold on John, and bound him, and put him in prison for Herodias's sake, his brother Philip's wife." (Matt. 14:5).

I could give many other instances, but I think that these are quite enough to prove that these things are not life eternal.

WHAT THEN IS LIFE ETERNAL?

In a word, it is a "right about face"—change the heart, and change of life. Let me give you some points so that you may prove whether you have life eternal.

The first mark of life eternal is conviction of sin. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." (R. V. John 16:8.) For behold, this selfsame thing, that ye were made desirous after a godly sort, that earnest care it wrought in you, yes, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter." (R. V. II Cor. 7:1.) First the Holy Ghost comes into your heart and shows you what you are. He causes you to see the photograph of your own heart; and in that you are able to see all that you are. Have you ever had this experience in your life? O! When the Spirit is a candle in your conscience you will be able to see just what you are. I know the Spirit of God brought His own light into my conscience nineteen years ago. I had never believed in these things. I was laughing; at the ideas of Christians, and wrote against the preachers, and mocked them. Not a bit of feeling did I have upon this kind of a life. But the Lord put brought the light into my heart, and I had no power to stand against Him. If you have not had this experience of conviction of sin, or, in other words, if you have not seen yourself, that you are wrong in the sight of God, I tell you, according to the Word of God, you are not converted.

The second step is acknowledging your sins. In Psalm 51:4, you will find David acknowledging his sins; he says "I have sinned"—not "we," but he puts it "I"—"Against thee, thee only, have I sinned." (Psa. 51:4) Some people want to hide themselves in the plural number—"we," but when you get a real conviction of sin you always change the "we" into "I." If you are an honest man, you will never try to hide your sins from God. All those who have conviction by the power of the Spirit are sure to acknowledge themselves sinners in the sight of God. Examine your life. Where are you standing in the sight of God? What about your business life?—Your social life?—Your family life? Just ask God to show you. Your pride, selfishness, grudges, worldliness, love of money, love of pleasure—oh! ask God to show you all. If you are living in any known sin, you are not a Christian. "He that committeth sin is of the devil, for the devil sinneth from the beginning." (I John 8:8.) So, humble every nook and corner of your heart; everything is before Him plump and plain. O, dear friends, find out your true state in His presence. If you do not acknowledge your sins, you will never come to the possession of life eternal.

3. Then confession of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) Have you confessed your sins to God? Yes, many have done it. They confess and they stop there. Many know how to confess their sins, but they stop there, and some don't like at all to confess.

5. The next all important step is forsaking sin. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." (Proverbs 28:13.) This is the deep lack in many church members. Many are convinced of their sins—they acknowledge their sins—they confess their sins, but they do not forsake their sins. This is called repentance. Repentance does not mean feeling sorry for sins; that is a part of it, but not all. God says that before you get eternal life you must forsake your sins entirely. All those who do not forsake their sins will never be saved.

In India I visited many churches having from 10,000 to 14,000 professed converts. Many of them were living just about as they used to do. I asked a number of these, "How do you know you are converted?" They said to me, "We acknowledged and confessed our sins, and believe on the Lord Jesus Christ." "And was that all you did?"

BIBLICAL EPISCOPACY.

"Back To Rome" Seems To Be The Trend Of The Bishop's Argument.

BY REV. JNO. A. D. BLOICE.

Dear Editor: The Bishop's article essaying a reply to mine, savors so much of the *argumentum ad hominem*, and the *argumentum ad iracundiam*—that were it not for a few Scriptural quotations therein to sustain his conscientious convictions of the divine right of Episcopacy, I would consider it unworthy of my attention.

I beg leave to inform the Bishop that I am not "contending for the faith and practice of the Fathers," but "for the faith once delivered to the saints." I would also assure him that "epithets and unchristian sayings generally employed in newspaper contentions" shall never characterize my articles. The defense of what I conceive to be the truth is my sole aim.

While I honor, love and esteem my superiors in office, and especially those placed on the Episcopal bench by the suffrage of their peers, I love, honor and esteem Truth more.

My intense love for the Scriptures, and appreciation of their contents as the foundation and ground of truth, forbid me accepting any unscriptural dogma or tradition of individuals or organizations without some inquiry and investigation.

If therefore the genuineness and authenticity of the New Testament Scriptures be accredited by the Bishop, then the references and arguments produced in my last two articles have reached the finality of a geometrical problem to every unprejudiced mind, and may justly merit the subscription of "Quod erat demonstrandum."

In dilating upon the merits of Patristic writings touching the Divine right of Episcopacy, the Bishop, in his first essay, remarks, "Strange indeed that we accept of their Bible and not their polity." It was not the Episcopal Fathers who gave us the Bible. Neither the superscription nor subscription of the Books of the New Testament thus informs. I shall not open a question just here, but suffice to say that the Roman Catholic idea of the Church being greater than the Bible lies enounced in this remark. "Back to Rome!" seems to be the trend of the Bishop's argument.

The Bishop's quotation of Mark 3:13, 14, and Luke 6:12-13 to prove the *divinity of the office and order of the Bishopric* would suggest to a New Testament Greek student either a defective acquaintance with the principles of Exegesis, or a superficial knowledge of the true meaning of New Testament Greek terms. The Bishop seems to discover the Episcopal element in the word "ordained" of our authorized version. Possibly, he also sees the laying on of hands in it, preceded by a ritualistic service of which the Saviour's prayer, to which he alludes, forms a part. If the Bishop will take his Greek Testament and review his quotations, he will find that the Greek word in Mark 3:14 translated "ordained" by our authorized version, is "Epoiesen," which means to make or appoint; and that the word substituted for it in Luke 6:13, and translated "chose" "Elexamenos," which means to select. If he will now turn to 2 Cor. 8:19 and Acts 14:23, and compare the words "chosen" and "ordained" in the English version with the words for which they stand in the Greek Testament, he would, no doubt, repent of his error and confess his mistake. The words in the Greek translated in the English version "chosen" and "ordained" respectively, are "cheirotoneosis" and "cheirotoneosis," which mean to vote or appoint by stretching out the hand. The word "Epoiesen" in Mark 3:14 has no modern day Episcopal idea in it. It simply means to appoint, or as Luke says, to choose. Both Evangelists quoted by the Bishop tell us that the Saviour having appointed or selected the Twelve, named (onomame) them not Episcopos, or Bishops, but Apostolous or Apostles.

I would again advise the Bishop to study well the distinctive meaning of these terms.

The Bishop, after quoting John 20:21, adds "Thus making them overseer or Bishops." To what does this "Thus" refer? I would remind the Bishop that assertions are not proofs no matter how many "Thuses" may conclude them. We do not deny the order and office of the twelve as Apostles. We deny that the Lord made them Bishops. The Apostles as heralds of the gospel were all equal. No one was Bishop over the other.

Touching the Bishop's citations from Psalm 109:3, I would simply remind him that the Apostles did not quote from the Hebrew Scriptures, but from the Septuagint or Greek version. Any student of New Testament Greek would quickly see and carefully heed the significance of this suggestion.

Yes, I am willing to be left with Peter who saw the ridiculousness of the pretensions of modern Episcopacy, and reduced it to the level of an Episcopacy over other men's business. See I Pet. 4:15. "But let none of you suffer as a murderer, or as a thief, or as a busy body (allogroskopos) a bishop over other men's matters." Adieu until we meet again.

CONCLOSION OF STATEMENTS.
The Bishop's articles are so void of

logical stamina that one can scarcely see the drift of his argument. They seem to be simply a conglomeration of statements, heterogeneous in character, and affirmative of nothing.

The exegesis of passages quoted is more than faulty, and the inferences drawn are fallacious beyond degree. References to Mosheim's Commentary and Bishop Hind's History of the First Century are out of order when compared with New Testament History.

We are dealing with "Biblical Episcopacy," or the Episcopacy of the New Testament. One has no need of turning to Conybeare and Howson's "Life and Epistle of St. Paul," or Corley's "Lives of the Apostles," for a true copy of the letter recorded in Acts 15:23-29. The letter as presented to us in the New Testament is sufficiently true to answer all Scriptural purposes.

The suggestion on turn to these Commentaries, Histories, and Lives, may afford a precedent in later years for the ministry of the A. M. E. Zion Church to turn to the "Essay" of Bishop C. C. Pettie on "Biblical and Patristic Episcopacy," for settling the question of the Divine right of Episcopacy, and the three-fold order of the ministry.

The decisions of dogma and tradition should have no authority, legal or ecclesiastical, in the light of *Biblical facts and Apostolic evidence*. Let the Bible speak for itself, and let dogma and tradition be relegated to their respective spheres of influence. "Back to the Text," should be the cry of every honest seeker after truth. Fearing that I might be found guilty of arguing in a circle, I shall wait until I see the Bishop take an onward march, before I begin again to track his path, and expose to public gaze his hidden footsteps.

Atlantic City, N. J.

ZION IN FLORIDA.

BY REV. M. F. STEVENS, P. E.

I succeeded Rev. F. Smith as presiding elder and by the help of God I intend to break the former record of the district. The ministers are waking up along all lines.

Rev. T. D. Upshaw, of New Hope chapel, Caryville, is one of Zion's young sons who was assigned here after Rev. Fitch refused to go. He has done a good work and added 20 persons to the church. We expect a good report from this work on general fund.

Summerville is a new work. A church has just been built on it. The pastor, W. D. Linnox, is getting along nicely with his people.

At Point Washington Rev. J. C. Bellamy was sent to gather the flock and feed them. Instead of doing so, he went as a wolf and scattered them, and then tried to close the church against the members. Poor fellow! He didn't know any better, having been in all of the Negro denominations in the South and wouldn't stay in any of them for the reason that he was called but not chosen. I preached there four nights, had four converts and six accessions to the church. We organized a Sunday-school, a W. H. and F. M. Society, and a V. C. B., and left the church in good condition. R. Middleton, J. Rand and others are pillars of the church.

Rev. H. Taylor is doing all he can to put our church on solid basis at McAaker Mill which is 12 miles across Choctawhatchee Bay. He has organized two new churches this year. This is the kind of men Zion needs in Florida—men who will not sit and wait for others to die in order to get their places, but men who are willing to go out and build up the Connection. Rev. Taylor is the giant of West Florida.

Rev. C. S. Scarborough is not getting along so well with his work at Cotton Dale. Pastor and people seem to love each other, but it looks as if he cannot manage them.

We had a good time at Tallahassee, Rev. J. C. Lee is here. He is hired out in a store instead of pastoring his church. We need a strong man for this Capital of the State. Our next conference meets here.

One year ago Zion was not known in Drifton. Rev. R. H. Hurst has built a church here and added eight members to it. He has suffered for Zion's sake. Let all who believe they are called to preach go and do likewise. There will be ten new mission points on my District another year.

Several persons have promised to subscribe for the new year.

EMANCIPATION SPEECH.

The Negro Still Climbing The Ladder Of Advancement.

CLOSE TO THE TOP.

[Address by Rev. E. M. Smith, pastor of the St. Mark's A. M. E. Zion Church, Athens, Tenn., delivered at the Court House in the Emancipation Proclamation meeting, Jan. 3rd, 1898.]

Ladies, Gentlemen and Fellow-Citizens: I assure you with a grateful heart that the opportunity which now presents itself to me affords me no little degree of pleasure. I do not come before you to try to better what has been said; I come because it is my duty. Like all other races, the Negro is still in the line of progress. Not at the foot nor at the middle, but so close to the top-round of the ladder of advancement that he may well be considered one of the first in ranks. The Negro, like all other races, has his ups and downs; yet in many respects his case presents a different aspect to the world than that of his present competitors; for to my mind there has never been a race of people who have made the same unlimited progress under the same conditions and in the same length of time as the "burly" and hated Negro. Even his worst enemies will not attempt to deny this fact.

And now stretching before us in the great field of advancement, in legislative halls, in our school houses, in every conceivable line of industry, your wisdom cannot but behold the climax of the Negro's progress, though faint was the beginning. The question now may be asked, why is it that I commend one race and not another? Is it because of a special point of gain I wish to reap? Or is it because of the prejudice stirred up in me? My reply, dear friends, is neither. It is only from a heart filled with the love of justice. It is from a motive pure and true as the qualities of tried gold. I might pause, it is true, and flatter the Caucasian race which would claim naturally to be the first in the line of progress; or perhaps exalt the Mongolian to heights which he has never attained yet, through the omniscient eye of the Almighty my wrong acts would be found out, while beneath the loathing of a guilty conscience, as an outcast, I would feel condemned. So as the Romans of old, I will say, "Let justice to whom justice is due, be given, for Caesar and his edicts must be obeyed."

Taking up the line of argument from which I have somewhat deviated, I am forced to a great pause when I contemplate the Negro's past or beginning; for here lies the invisible protoplasm from which shall develop the highest organism of man, only to be considered machines in the hands of a dominant race. The Negro was considered by the tiller in the ante-bellum days only an instrument to be used in the hands of another, but if those producers were living at the present day by his achievement they would necessarily have a higher opinion of him. According to our chances we have superseded all classes in progress, regardless of its size or principles. Yes, from the exiles of barbarism have we come. Out of the most ignorant and darkest jungles of Africa, by marauders were they brought, without sympathy, friends or money. By innumerable hosts did they continue to pour in upon our shores until this fair America, the home of the brave and the land of the free, was glutting in the brutish practices of human slavery, which has stained her bright name and laid low the higher virtues, which could only crown her to be the peer in freedom of all nations. Yet while a bias-minded people were still revelling in that atmosphere of God-given freedom for which they through many sacrifices had gained, they did, in the face of all this, ensave and deprive others of that which they had justly gained. But through all this, the just God who sees and rules all things, still kept His omniscient eye upon the wicked doings of man, and inasmuch as they meted it out to others, now should the same be meted out to them. Independence among the Colonists could now be heard as the cry rising up from all sources, saying that is nation without representation. "The Great Faith and Wise Choice of Moses," and in the evening on "Christian Life and Duty." The party inspected the High School and were much pleased with what they saw. Bishop Clinton will return to his home Wednesday. He expressed himself as well pleased with what he had seen. Bishop Clinton, who annually delivers a series of theological lectures before the well known school of Booker T. Washington, is actively engaged in the work of improving the condition of his people. Unusual success has attended his efforts. He will preach to-morrow night at the Harris A. M. E. Zion church, Marion street. While in Harrisburg he is the guest of Rev. J. H. McMullen—the Harrisburg News.

HIGH SCHOOL VISITORS.

This morning Bishop George W. Clinton, of Charlotte, N. C.; Rev. C. H. Wye, of West Harrisburg, and Rev. J. H. McMullen, pastor of Wesley Union Zion A. M. E. church, paid a visit to the High School in charge of Dr. William Howard Day. Bishop Clinton is one of the representative colored men of the new South. Yesterday morning and evening the Bishop filled the pulpit of Rev. McMullen's charge, speaking in the morning of "The Great Faith and Wise Choice of Moses," and in the evening on "Christian Life and Duty." The party inspected the High School and were much pleased with what they saw. Bishop Clinton will return to his home Wednesday. He expressed himself as well pleased with what he had seen. Bishop Clinton, who annually delivers a series of theological lectures before the well known school of Booker T. Washington, is actively engaged in the work of improving the condition of his people. Unusual success has attended his efforts. He will preach to-morrow night at the Harris A. M. E. Zion church, Marion street. While in Harrisburg he is the guest of Rev. J. H. McMullen—the Harrisburg News.

A mutually pleasant surprise attended this visit to the High School, as the Bishop and the Principal recognized each other as old acquaintances. Principal, Prof. Baer and Bishop Clinton some years ago instructed together in the Teachers' Institute, of North Carolina. Both of the gentlemen rejoiced in the opportunity of renewing an old and profitable acquaintance and each was proud of the other's success. Bishop Clinton considered this incident as one of the most notable of his visit to the North and East, and he spoke enthusiastically of it to your correspondent. W. H. McMullen.

REVIVAL FIRES BURN.

Presence Of The Holy Ghost Manifested—Work Progressing.

BY REV. E. A. FISHER, D. D.

Editor of STAR OF ZION: The work in the first or "Philadelphia" district is in a state of prosperity. The revival fires are burning in many parts of the work. Wesley church in Philadelphia is in the midst of a gracious outpouring of the Divine Spirit. Both Bishops Walters and Clinton have labored in this meeting. Dr. Goler and others of Zion's leaders have also preached the Gospel during its progress and have rejoiced in the conversion of many souls. Over forty have been taken direct from the ranks of the enemy, and between seventy-five and a hundred accessions to the church. Brother Caldwell is happy; he sings and shouts.

Rev. B. J. Bolding at our church in South Media rejoices in the conversion of twenty souls, fourteen of whom joined his church. The writer labored with him in this meeting, doing all the preaching while present, but one sermon which was delivered on Sunday morning, 16th, by the pastor, which was a splendid one.

Dr. J. Mitchell Hall, at Avondale church, rejoices in the greatest revival in the history of that church. Dr. Hall graduated from Marion College, later in theology, and went as a missionary to Africa and taught the heathens the blessed gospel. He came back and subsequently studied medicine and graduated with honor from Howard University, Washington, D. C. His few years practice in Washington found him climbing to eminence in that profession. The call of God which he heard in his earlier days seeming to ring louder in his ears, he has entered with all the powers of his soul into the work of a gospel minister. His success is simply grand. He was appointed by Bishop Pettie to Avondale church last May and he has more than doubled its membership. Within the last two weeks he has had forty-nine accessions.

Rev. J. H. Hardin, of Newtown, Pa., stands at the head of the list so far this year as a church builder. Within a very few weeks from now he will dedicate the most beautiful brick church owned by colored people in all that part of the country. This he has done, neglecting no other financial responsibility. I think our Conference Steward will bear me out in saying that Brother Hardin was among the first, if not the very first that sent in a dollar general fund after receiving his appointment at conference. When the writer held his first quarterly conference he found that about half of his general fund was raised and sent in.

I learned from the steward that several brethren have not sent in general fund who have raised it. Brethren, let me say in one simple sentence, but powerful in meaning—you had better send it in. Within two week it will be in position to report revival meetings and the aspect of the work more generally.

Philadelphia, Pa.

The work here is going on gradually. There is more activity and interest manifested in the V. C. E. Society in the Sunday evening prayer-meeting than has been for a long time. The church is still marching on to victory under the leadership of our noble pastor, Rev. F. H. Hill.—Mary E. Chase, Providence, R. I.

BISHOP HARRIS' APPOINTMENTS.

PASTORS' AND BISHOP'S P. O. ADDRESS.

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|---|----------------|
| Jan 28, Lumberton, N. C. | N D King |
| " 27, Wilmington, " | E B Williams |
| " 30, Jacksonville, Fla. | A H Evans |
| " 31, Elridge, " | A A Marshall |
| Feb 2, Orange Bend " | J H Green |
| " 4, Center Hill, " | J E Rivers |
| " 6, Kissimmee, " | R R Frederick |
| " 7, Bartow, " | J Aiston |
| " 9, Homeland, " | W Walker |
| " 11, Myers, (if practicable) A Jackson | |
| " 13, Key West, " | W G Maize |
| " 20, Tampa, " | W J Sanders |
| " 21, Seffner, " | B W Cunningham |
| " 23, Waco's, " | G B Wilson |
| " 35, High Springs, " | W C Osto |
| " 37, Gainesville, " | J W Jenkins |
| " 28, Orange Heights, " J H Williams | |
| Mar 3, Annual Con. Jacksonville, Fla. | A H Evans |