

THE STAR OF ZION.

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BIBLICAL EPISCOPACY.

The Apostles Ordained Their Own Divine Successors.

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

LETTER NO. 4.

Brother Bloice wants me to explain what I meant when I said that the Apostles ordained their own divine successors. I confess my great surprise at the question asked. When did they become "divine"? Or in his own words, "Were these successors divine before they came into the possession of the Apostles by ordination?"

Before attempting to reply, I would ask were you (Bro. Bloice) a fit subject to interpret God's word and feed the flock of Christ before you felt the divine call to the ministry and received holy orders? Or it may be possible that you object to being divinely called to preach the gospel. Do you believe that the authority of God is necessary to make valid the acts of the Christian ministry? And if necessary, by what mode is this authority conveyed?

Do you believe the Church to be a divine institution? Do you believe that God hath committed unto us the ministry of reconciliation? And if so, through what medium has this authority been transmitted? Are we ambassadors for Christ? If so, by what authority are we ambassadors? If we have not apostolic authority, why not admit any man without authority to preach in our pulpits?

Do you believe that a ministry is valid without ordination? And if not, who should perform the ordination? One other question, Bro. Bloice: Were there any Christian denominations for a thousand years after Christ which did not recognize Episcopacy? If so, please name such denominations and locate their churches.

Now to the point. If you mean to ask when they became deified as gods, I answer, at no time to my knowledge. I did not expect such a question, not even from an "average school-boy." The Son of God born of Mary was both Jesus and Christ. As Jesus, he was human, subject to dissolution and the infirmities of humanity; but this Jesus was divine only in his mission, for his body was divinely prepared and commissioned by the Father to be the habitation of the Christ, but the Christ was eternally and exclusively divine. It is conceded that Jesus was divine in his commission; and in the same sense were the Apostles divine. Is this plain, Bro. Bloice? Perhaps you understand.

Then were not those whom he commissioned as Apostles, to go into all the world and preach the gospel, divinely ordained and commissioned? And since He promised to be with the Apostles all the days: for He says in Matt. 28:20: "Lo I am with you always, even unto the end of the world." Was it not necessary for the fulfillment of these words that the Apostles should ordain their successors to the end of the world?

Now, if they were divinely ordained and commissioned as Apostles, could they not transmit to their successors divine authority? And is it not most likely that they committed to others such authority as they possessed? Verily they were true successors bearing like authority to those who commissioned them. This is what I meant by their own divine successors. If this is not palatable to your very classical taste, please give us the benefit of your deep research: If you simply mean to have a war of words with me, we will set aside Episcopacy for a while and enter the battle field of word analysis.

I claim that the Christian Church is the kingdom of God on earth, built by Christ; for Christ said to Peter—"Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee, the keys of the kingdom of heaven." This means that the Apostles and their divine successors were given power to take in or exclude from the church, according to their godly judgment, thus authorizing them to take entire control of this earthly kingdom as the agents of God.

"And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 18:18-19. These are plain emphatic declarations of our Saviour making the Church His kingdom on earth, and placing the Apostles as chief ministers in charge thereof. The only way that these passages can become mysterious is that men posing to be learned explain away the truth.

Eph. 2: 19-22: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets: Jesus Christ Himself being the chief corner-stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Here we have a description of the Church or kingdom by Paul. Please note here the foundation of this Church as presented by Paul to the Gentiles.

Again in Matt. 18:18 we find the same authority given the Apostles; and in John 20: 22, 23 we find unlimited authority committed to the Apostles as governors, overseers and general managers of the Church—"And when he had said this He breathed on them and said unto to them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Matt. 28:19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This was Christ's final commission to the Apostles.

In the above quotations we have the founding of the Church of the Kingdom of God on earth, and the nature and end of this kingdom set forth; and the Apostles placed in charge with Episcopal authority with the promise of Christ to be with them to the end of the world. They, realizing the brevity of their own lives, ordained their own divine successors and transmitted to them such authority as they themselves possessed regarding the government of the Church. Read Paul's Epistles to Timothy, Titus and others, giving them general oversight.

Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Here we have a continuation of the kingdom until the end of time: It is certain beyond a doubt that the Apostolic commission as to Episcopal oversight did not cease with the death of the Twelve. And there is not a single passage in the New Testament indicating that this authority should cease.

Romans, 10:14: "How then should they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (or ordained to the order of the ministry.) Who should ordain them, Bro. Bloice?

THE PRICE MONUMENT.

Shall It Be Erected—Livingstone College Relief Fund.

REV. W. B. DOUGLASS.

Mr. Editor: Please allow me to offer some brief reflections upon a subject that should be of much interest to the Connection as well as to the race in general. Since our great Centennial Jubilee the world knows more of us now than ever before.

It knows more of our great men both living and dead; more of our institutions of learning and what we have and are now doing for the advancement of the race on all lines.

The name of James Varick, as the first great leader and founder of Zion Methodism will never be forgotten as long as a spark of the holy fire and zeal for this great Church shall burn in the hearts of men.

Another great leader was the immortal J. C. Price, the founder of Livingstone College, one of the greatest Negro institutions in this country.

The man will be hard to find who has done as much within the brief limits of ten years for the upbuilding of his race and humanity in general as the late Dr. Price. With his silver-tongued eloquence he electrified both hemispheres and raised thousands of dollars in England and America for the College which he so much loved.

When Bishop Hood and others presented to him this institution as a lifeless corpse laid out on paper Price spoke to it and up rose brick buildings a living reality. Far and near, cold or hot, night and day, for ten years, his ringing voice could be heard in behalf of Livingstone College and the elevation of his race. More than once he received lucrative appointments from the national government from which he could have heaped up for himself much riches; but with a deeper and wider love for the elevation of his race, he refused them all in order to build an institution of learning that thousands of his race with poor minds might go and become enriched. For this he labored until his death, and thousands to-day are being blessed by the labors of this great and good man.

Now I believe that there are thousands in the Church of his choice and of the race at large who are only awaiting an opportunity to do something to perpetuate the name of this great leader of men. In view of these facts, why not begin now to raise twenty thousand dollars, out of which to erect a suitable monument to his memory and let the remainder, nine or ten thousand dollars, go to relieve the college of its present financial embarrassment? The college will be twenty years old in 1902, and why not let it go down in history that in the beginning of the twentieth century we raised twenty thousand dollars to erect a Price monument 20 feet high and to relieve a college 20 years old of all financial encumbrance? Who is it that would not like, in this way, to honor this great man and espouse so worthy a cause?

I believe that if we would start now, the proper steps being taken, and the proper interest manifest from bishops on down, within the next four years, we could easily raise the necessary amount by the small solicitation of 10 cents. That is putting it in the reach of all; and no one would hardly refuse giving that small amount. Two hundred thousand persons giving 10 cents would give us the twenty thousand dollars. I believe to raise it on the 10 cent plan would teach our people a much needed lesson of what can be done by saving 5 and 10 cents. These little amounts run the horse and electric street cars, and men of great wealth to-day began by these small savings. If you think the idea a good one, let us talk and write it up, and formulate some plans upon which to operate at once. Let us go to the General Conference in 1900 prepared to give it a great boom and every body go back full of enthusiasm to make the plan a grand success. I believe if we begin now by the time of the commencement of 1902 the necessary amount would be raised and we all could go up from every direction to that commencement to the unveiling of a monument to one of the greatest Negroes that ever lived.

Mr. William Chapman has been superintendent of the A. M. E. Zion Sabbath-school for thirty years. He is the only colored contractor and brick mason here, white and colored men working for him. He has built more fine, costly brick houses than any man in town. He accidentally fell off of a building a month ago and came near getting killed. He is recovering and his re-appearance in the Sabbath-school two Sabbaths ago was the occasion of great rejoicing. The young ladies and gentlemen carried out a neatly arranged program, extolling him for his incessant church labors of thirty years. It was a feeling occasion.

Rev. W. J. Holland, the pastor, nicely managed the program. Miss Ruey Beals made a pointed welcome address. Miss Mary Boles sang a fine solo. Mrs. Sarah Fisher made a congratulatory speech. Miss Laura Frazier and Mrs. Campbell very excellently sang a duet. Prof. Maxwell enthusiastically addressed the Sabbath-school, extolling the qualities of greatness possessed by Mr. Chapman. There were two choruses by the school. Superintendent Chapman, who has a large and prosperous Sabbath-school, was very much affected by this manifestation of their appreciation of his efforts and every one thought nothing could have been more appropriate. He is one of the strong leaders of Zion here—has been for years. Our revival will start the second week in February.

BISHOP HARRIS' APPOINTMENTS.

PASTORS AND BISHOP'S P. O. ADDRESS.

Jan 26, Jacksonville, N. C.	N D King
" 27, Wilmington,	E B Williams
" 30, Jacksonville, Fla.	A H Evans
" 31, Bridge,	A A Marshall
Feb 2, Orange Bend	J H Green
" 7, Barlow,	J Alston
" 9, Homeland,	W Walker
" 11, Myers, (if practicable)	A Jackson
" 13, Key West,	W G Maize
" 20, Tampa,	W J Sanders
" 21, Jeffers,	S W Cunningham
" 23, Wade's,	G B Wilson
" 25, Hades Springs,	W C Cato
" 27, Palmetto,	J W Jenkins
" 28, Orange Heights,	J H Williams
Mar 2, Annual Con, Jacksonville, Fla.	A H Evans

LIFE MORE ABUNDANT.

Some Of The Necessary Conditions Before One Gets This Life.

A NOTABLE ADDRESS.

[CONTINUED FROM LAST ISSUE.]

[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.

"Oh!" but you say, "I cannot feel it." "Who told you to feel it? God says, 'Believe it.' Believing is not feeling, feeling is not believing. If a belief is a feeling, then believing cannot be believing; if a feeling is believing, feeling cannot be feeling. First you must believe, and the outcome of believing is feeling. Four and three are seven; your not feeling it will not make it eight; it will be seven all the days of your life. Will you take Him at His word now? Say, 'God says it, I believe it. I have it. What does God say?' 'The Lord hath laid on him the iniquity of us all.'" If you believe this, do not look into your heart for feeling. Believe it because God says it. Suppose a criminal is standing before a judge. The judge says, "John, you are free." But John says, "I hear what you say, but I cannot feel it." What would the judge say? "I have released you; get out." But John says, "Yes dear judge, I hear what you say, but I do not feel released." Hear the judge, "You blockhead, get out; you are released." His not feeling does not alter the fact of what the judge said to him. And all of a sudden, the judge says, "Put him out; he is stupid." And John cries out, "Oh, I see, judge, I am released." And now he goes out, and he feels, now that he is outside, and not inside the Court House. When did he feel? He felt after believing the fact which the judge told concerning him. And this is called faith.

O, dear friend, take God at His word. Do not make Him a liar. You believe all that your tailor, tinker and milkman say; why don't you believe God? When they tell you anything, you believe them. O, friend, take God at His word just now, and the Lord will bless you. This is called "life eternal." Let me remind you of what I have said. Morality is not life—reformation is not life—being religious is not life—conviction of sin is not life; then what is life? Right about face—change of heart, change of life—acknowledge your sins—forsake your sins—take God at His word. O! do it now!

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Let all who favor this project send me a card with their endorsement. I am yours in grateful remembrance of our Price.

R. F. Harvey,
A former student of Livingstone College.
Washington, N. C. Lock Box 113.

Our first quarter which has closed has been very successful. We have organized in the church the Helping Hand Society, V. C. E., and the Douglass Literary Society—all doing nicely. Before Rev. G. W. Muggage came here last September we had not had a pastor for nearly two years. We are now doing finely and the pastor is preparing to fix up the church. We hope soon to have a visit from our Bishop. What we have needed so long was an intelligent minister—one who would try to bring in the young people. We have one now. Before he came the people were scattered. We wrote Bishop Walters exactly what was needed here and he has sent the right man. Please send us a few copies of the STAR weekly to sell to our people. It must shine here.—Miss Mattie Shirley, Florida.

HAVE WE FORGOTTEN DR. PRICE?

PRICE?

THIS IS AN AGE OF MOVEMENT. EVERYTHING IS MOVING. THIS BEING SO, THERE IS A NEED OF A MOVEMENT IN THE LINE OF MEMORIAL GRATITUDE.

Passing through one of the parks in one of our large cities, my attention was attracted to a group of statues of great men of this nation. I examined each to see if I could see one erected to the memory of a colored man; but in vain. Then my mind ran back to our Price, and I asked myself why do not we who have sat at the feet of this modern Gamaliel, and have been taught in the school of which he was so long the honored head, erect a monument to his memory? I thought if Price had been of the other race and had done as much for mankind as he has done for us, long since the students (if no one else had done it) would have had a shaft pointing upward to that home where the sainted man now sits and looks down and watches the doings of those he once instructed. It was then I pledged myself to make the attempt to erect a monument to the memory of our departed friend.

You will ask how is it to be done? I reply, let us suppose that there have been 2,000 students who have matriculated in Livingstone College. Now let each of them give the small sum of \$1 to the end that a monument be raised to the memory of Livingstone's greatest president, and with this sum, \$2,000, we can erect a monument that will be creditable to both the man and the student. I for my part am willing to start the list with \$5. Who will follow? Let me hear through the STAR or otherwise, from all the students who have ever attended Livingstone. Fellow students, rally. We want to show our appreciation, not in words, but in deeds.

I have no fear of the name of J. C. Price being forgotten; for as long as Livingstone College lives and as long as deeds of great men live, the name of J. C. Price shall be remembered. But I want the students to show their appreciation of his service by leaving in marble a memorial that will tell the unborn posterity of the service of this sacrificing man that died in the prime of life, working to uplift fallen humanity.

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R. F. Harvey,
A former student of Livingstone College.
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Our first quarter which has closed has been very successful. We have organized in the church the Helping Hand Society, V. C. E., and the Douglass Literary Society—all doing nicely. Before Rev. G. W. Muggage came here last September we had not had a pastor for nearly two years. We are now doing finely and the pastor is preparing to fix up the church. We hope soon to have a visit from our Bishop. What we have needed so long was an intelligent minister—one who would try to bring in the young people. We have one now. Before he came the people were scattered. We wrote Bishop Walters exactly what was needed here and he has sent the right man. Please send us a few copies of the STAR weekly to sell to our people. It must shine here.—Miss Mattie Shirley, Florida.

BIBLICAL EPISCOPACY.

Episcopacy By Implication The Gist Of The Bishop's Articles.

BY REV. JNO. A. D. BLOICE.

Dear Editor: A careful review and critical analysis of the Bishop's articles, explanatory and defensive of his Episcopal theory, would reduce them to this heading: "Episcopacy by implication."

His argument based on John 20:21 and Matt 18: 13, where he says: Episcopacy without a doubt in the breathing of the Spirit upon and the giving of the "keys" to the disciples by Christ, may, by parity of reasoning, be applied to the President of the United States, who, having received the suffrage of the people and the "keys" of the government, may also be termed *de jure* as well as *de facto* the Bishop of the United States. By the same parity of reasoning, a man who is selected as a steward and given the "keys" of the larder, may be considered not only as the Steward, but as the Bishop of said larder. By the same parity of reasoning, the little school-boy who is appointed by a farmer to shepherd his flock, and to whom is given the "keys" of the sheepfold to lock and to open at his good will, may also be considered not only as the shepherd, but as the Bishop of the sheep. This is indeed logical Episcopacy! It is just this sort of Episcopacy to which Bishop Pettey refers in 1 Peter 4:15. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody—allotropiscope"—a bishop over other men's matters.

This peculiar Episcopacy may be seen in every responsible situation in life. But I would remind the Bishop that it is not this kind of Episcopacy in question.

The Bishop seems to see great significance in the use of the word translated in our authorized version "ordained" which is found in Acts 1:22. He says, "Peter does not simply want this officer to be elected, but says that he must be ordained." Did the Bishop consult his Greek Testament before he read the Episcopal element into that word? If so, let him turn again, and see the word translated "ordained" by our authorized version. See Acts 1:22. The Greek word translated "ordained" is simply "genethal," which means to become. If the Bishop has not a Greek Testament let him turn to the Revised Version, where he will see it translated. What will the Bishop now say about this bulwark of his defense, guarded by the word "ordained!" "Brother Bloice, please read again the 22nd verse just quoted," might be changed to, "Bishop Pettey, please read again, with your Greek Testament, the 22nd verse you have quoted." Don't depend on your English Version. Get back to the original and realize the whole truth. The want of textual investigation has made many a man unorthodox in expression, while orthodox in spirit.

The reference to the question of circumcision in Acts 15, has been so fully explained in my former article, that it is needless