Evidences Regarding It.

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

LETTER NO. 5.

I do not believe in the parity of the

ticle that our Lord "created no distinc-

tion in the ministry of those whom He

From the very beginning Bro. Bloice

our own Church polity; and could he

recognized no distinction in the order of

the ministry, Zion in common with all

other Churches having the Episcopal

form of government would be found

baseless, unwarranted as the work of

self-aggrandizing men, and without

scriptural support left unprotected to

the fusillade of our enemies. Could I

believe it, I would exclaim to the watch-

men on the towers of Zion, "Come down

from thy watch, for the treasure thou

guardest is valueless, and thine orders

clandestine." But I thank God that this

is not true, for the old Ship of Church

as launched by our fathers is ironclad

and safe.
I never knew the full extent of my

ove for Zion and her Episcopal polity

until one of her own sons turned his

battery against her very foundations.

To me, this is a very serious matter. I

am not writing to gain public notorlety;

but as a steward of the Lord and a ser

vant of my Church, I feel it to be my in-

dispensable duty to defend my Church,

together with the polity established by

the Apostles and Fathers, and "bear wit-

ness to the truth." "For this cause"

said Jesus, when standing before Pilate's

called to preach."

THE SEALED VOLUME. A New Year's Sermon Delivered By

The Rev. L. G. Hemphill, P. E. WHAT BOOK IS IT?

And I saw in the right hand of him that sat on the throne, a book written within and on the backside, scaled with seven seals,

We are to contemplate to-day my infinitely more important than curious. It is the sealed volume of which our text speaks; a volume written by God, replete with the most thrilling information, and vet not read and published, but on the eve of publication, for heaven is opened, God is seated on his throne, and His volume, now ready to be unfolded, to us, that the book of Divine Providence

is seen in His hand. What book is this whose pages are about to be read? It is not the book of mature, for that is not sealed. "The Son and our Mediator. He is able to heavens declare the glory of God, and read it; and He alone is worthy to rethe firmament showeth His handiwork. ceive it in our behalf. "He came and Day unto day uttereth speech, and night took the book out of the right hand of unto night showeth knowledge." It is Him that sat upon the throne." And so, not the book of Revelation, for that is my brethren the whole Providential gov not sealed. "Search the Scriptures, for ernment of this world is in the hands in them ye think ye have eternal life and under he administration of "the and they are they which testify of me." Lambothat was slain for us." While he It is not the book of Fate for there is no is "the only begotton Son of God," He such book, but it is the book of Divine is our brotier, our Deliverer on the Providence, the book of the future. It is this throne," at the right hand of the Majesty book which we are to consider to day- on high." We can leave all events in not to read it, but in view of its being read; for though we cannot read it to- His body on the tree." This is our conday, we shall read it hereafter. It is proper that we should consider it to-day, earth. When the book passed into the because to-day we stand upon the thres- hands of fesus, the exultation was hold of a New Year.

The book of Providence is the record of the divine purpose and plans with re- afford to leave the management of all spect to the government of the world our interest in the hands of our ascendfor all time. Of this great volume I pro- ed Lord. Ind in this, we should repose with due caution and reverence to joice. It is infinitely better that they

1. That it is thoroughly prepared, complete. You remember that it was written on the inside and the outside. It had no blank spaces in or upon it. This is a remarkable fact, and it shows us that every event in the future is perfectly known to God, and that his own purposes and plans are deliberately adopted. There is no future with Him. For "one day is with the Lord as a thouand years, and a thousand years as one As we see what is passing before us at this moment, in this house, so God sees, perfectly, at one glance, what passes in the whole universe from beginning to end. Nothing, therefore, can take Him by surprise nor frustrate His designs. As one who writes a book knows its contents, so He, who is infinitely wise, knows absolutely what is contained in the book of Providence. and that book contains everything in the history of the world.

2. Inasmuch as it is the book of Divine Providence it has a perfect record of future events. Without the possibility of knowing times, places, persons and circumstances, we may generalize some of its contents. It contains an accurate account of the duration and the end of the world, of all the future of the Church, of all the resolutions of nations, of all the changes in the face of the Church, toward individuals. Its nature, of all the actions and events of movements are wisely distributed with a human life, of all the births and deaths of view to the divine glory and human human beings and of all the destinies of good according to our necessity and we know, it must contain. They are all written, and are all known to God. This shows what a solemn and awful register that book is.

3. The book of Divine Providence is authentic. We know who its Author is intelligible when read in the light of ideal harmony as to destroy every meanbefore it is opened and read. We see it eternity. All the events of the Divine ing that they now have in the New in the Author's possession. John saw it Government will be vindicated to the Testiment Scriptures and thus build for in "the right hand of him that sat on reason of nankind, and will extort the the throne." We can not only identify universal commendation: "Great and it as the book of God, but we recognize marvelous are thy works, Lord God Al- already been practiced by selfish men; His authority to prepare and to publish it. Providence is as much the work of God as nature and redemption are, and be the most wonderful of all conclusions their erroneous denominational dogbears as truly the stamp of His eternal will be the perfect agreement between majesty. The world is not left to the three great books of God-the books chance. Its events are not accidents. of Nature of Revelation and ef Provi History is not a fortuitous series of consecutive incidents. It is the result of infinite intelligence superintending the affairs of voluntary beings, and its evolutions carry along with them an accumulating proof of the presence and power lies befor, us. The experience of the of God's right hand arranging and controlling their issues.

4. The book of Divine Providence is full of mysteries. It was "Sealed with families and our friends, but we know Seven Seals." Important as its con- them not. The whole is a sealed voltents must be, and conscious as we are ume, scaled with "seven seals." It is that they concern ourselves, well that God has concealed this knowlthey are known only to God. The edge from us. Could we attain it we would secrets of that volume are impenetrable not be tenefited by it. It would enin advance. No finite intelligence can hance ne ther our happiness nor our virascertain them, or reveal them to us. tue. If some of those seals were broken The "Seven Seals" symbolize the inscru- to us to-day, we could not endure the tatement (verse 3): "And no man in full soon Let us not indulge in painful appreher sion.

arth, was able to open the book, neithrth, was able to open the book, neithto look thereon." The inhabitants greatly i creased by the present condif heaven, exalted as they are, do not nprehend the mysteries of Provice. The inhabitants of earth, though ey have tried their utmost skill, canforesee the future. The devils, hough fallen angels, cannot read the ook of Providence. God alone under-

5. The desire to penetrate into the inture, to look beyond the veil of time is ne of the most natural and irrepressible f human passions. We feel that the uture is before us. We have presenti-

ments, foreb dings of it. Our temporal, BIBLICAL EPISCOPACY Septuagint Greek. Trank you, Bro THE SEVEN MOUNTAINS a lovely thing to sit at the feet of Christ SPARE'S FROM ELMIRA our eternal, all are in the future. Oh how earnestly do we wish to know what will happen :o-morrow, next week, this year, years to come. We study science the past; signs, but no response fall upon the ear no ray of light relieves the sight. All is silent as death, all is dark as the shades of night. The depth of the desire of humanity to pry into the mysteries of the future is pathetically expressed by the apostle who witnessed brethren, a very curious subject which is the failure to read the Providential book Said he, "I vent much, because no mar was found worthy to open and to read the book, ne ther to look thereon."

> 6. In the midst of this absolute ignorance of the fature, of this impenetrable oppressive darkness, there is one source of unspeaka ile, unbounded consolation according to the merciful dispensation of God the Father, has passed for us sin ners into the hand of Jesus Christ His the hands of Him who "bore our sins in solation and it is the joy of the whole overwhelming (verses 8-14). Blind and stupid as we are, we can well should be there, than we should know

book (2.) These events transpire to us

by the agency of that Saviour who re-

ceived the book for us. He not only

prevailed to receive it, but breaks the

out to us, and it is our duty to recognize

events in he hands of Jesus Christ

ranspire successively. They do not

all come at once. Each has its time

and place. There is a plan and there is

order in Dizine Providence. The book

had seven seals, and these seals enclosed

seven folds and each of these seven

folds contained its own catalogue of

events. We learn also that the seals

were broke 1 at intervals one after anoth

er, until the last compartment of the

book revea ed the last recorded transac-

tions. It is so with the course of Divine

Providence toward the world, toward

ability, and they continue in a regula

history of he race, but they will all be

mighty. Just and true are thy ways.

dence. All three of them will be the

Let us i nprove this subject to-day.

(1.) This first Sabbath of the year re-

minds us of the darkened future which

past shed; no light upon it. It is full of

events, but we know not what they are.

Many things will befall ourselves, our

tion of the country. Dismal shadows

flit betore us. The state of public affairs

does not seem to improve. The future,

in this respect, is not cheering. The

old greeting of friendship and hope even

appears unseasonable, A Happy New

Year is I lmost a mockery. Those bright

expectat ons of business and prosperity

formerly indulged in at the

NUED ON FOURTH PAGE.]

history of God Himself.

be fulfilled.

par. "came I into the world." Let us sum up the evidences regarding distinctive orders in the ministry. See them oursel res.
7. This sealed book will be gradually Luke 10:1 "After these things, the Lord unfolded. It was written to be ultiappointed other seventy also; and sent them two and two before his face into mately read to be seen, studied and every city and place whither he himself finally understood. 1. The events of would come." In the revised version it Divine Providence are not known until reads thus-"Now after these things, the they take place, and they never have Lord appointed seventy others and sent been, excep to prophets. Their occurthem two and two," etc. rence is to as the page itself which we Norton's translation reads thus-"Afread. It is then that the seal is broken, and we discover what was written in the

er this the Master selected seventy others also." etc. The literal interpre tation as I find it in the Hellenistic Greek is "Now after these things the Lord appointed seventy others also,"using the Greek word anedeixen (appoint seals. The events of life are thus dealt ed) and apesteilen autous (sent them.) the hand of Christ in them. (3.) These

Bro. Bloice in his last article referring o the ordination of the Apostles says the word "epoiesen" in Mark 3:14 also means "to appoint." Then these seventy like the twelve were appointed with out any distinction as to orders, according to Bro Bloice's translation. He reminds , me of a three-year-old child which came into my study the other day with a pictorial primer in its hands, and looking at the pictures, said a b c, cow a b c, horse; a b c, dog; a b c, bird, etc So with Bro. Bloice. Epoiesen means to appoint, anedeixen means to appoint and apesteilen means to appoint, All these Greek words seemingly look alike. and mean the same to him & Now take the word epoiesen from poies which will series until the work of Providence shall (2) To compose. (3) To create, etc., etc., be fulfilled So with all of these words they are capa-8. The book of Providence will be ble of many renditions Bro. Bloice or finally and fully unsealed. Not only any one who can read Greek at all could will all its contents be realized in the separate these words from the several contexts and so translate them into his himself a distinct and independent system of theology. Too much of this has some trying to air their scholastic attainthou Kin; of Saints." And what will ments and others endeavoring to shield mas In order to translate these words so as to give them the meaning intended by the authors of the Greek texts, each passage should be translated with an eye to the mind and spirit of the author as regards the full meaning of these words. I think I might add that it would be necessary to study the conduct and practice of the Apostles who used them. Tle Greek language is more flexible

than the English and this is the reason why infidels and skeptics can prove Biblical discrepancies. They select passages, place their own construction thereon without any regard for the context, apparently making the Bible lie. It is very strange that all of the various denominations, (Quakers and the like excepted,) with their learned Doctors of Divinity, recognize an ordination ability of Providence. Its inaccessibil- sight. We pray God to fold up the as necessary to constitute the of is farther shown by the following volume again. We shall witness them ministry, and then find some of these same learned men who have received these orders arguing against the ordina tion of the Apostles. Are we charged with greater responsibilities than they? For the sake of argument, I will accept of the Apostles being simply appointed (and not ordained) if Bro. Bloice will agree that his ordination as the happy faculty of saying something

> discussing as it is the act itself. of each year, have ceased to Bro. Bloice in his last article reminds charms to the new epoch of me of the fact that Peter speaking in reference to the bishopric in Acts 1:20 did not use the Hebrew tongue, but the Montgomery,

Bloice, this makes it mich better. Peter then doubtless had a thorough knowledge of both languages; the Septuagint in which he spoke, and the Bible Mountains. Distinctive Orders: Summing Up The Hebrew from which it was translated. In speaking of filling the vacancy of Judas, he said, "Kai tain Episcopain autou laboi heteros." (An I his bishopric ministry. Bro. Bloice said in his first arlet another take.) Peter here uses the word Episcopain referring to the office; then it follows that the man who filled the Episcopain must have been an Epis-

Once, again Bro. Blobse, I ask you to seems to have directed his arrows at retire with Peter and straighten this substantiate his above assertion, and that the Apostles commissioned by Christ [TO BE CONTINUED.]

YONKERS (N. Y.) NOTES.

Newbern, N. C.

BY SARAH E. OLIVER.

Mr. Editor: It hat been a long Zion is getting along in Yonkers.

Under the efficient pastorate of our Conference read the name of Rev. Edeny, of Franklin, Va., they will real charm of his mus cal talent.

made upon both Christians and sinners and truth are met together. Righteous is wonderful, and singers will not be ness and peace have kissed each other." able to resist his powerful singing him very clearly what hrist has done and preaching long.

Bishop A. Walters who preached a bare our sins in his own body on the most beautiful and eloquent sermon.

Tree, that we, being dead to sins, should live unto righteousness: by whose stripes I say beautiful, because it is the ad-I say beautiful, because it is the advewer healed," I Peter 2:24), and how jective best fitted to describe it, as he can find pardon for his sins and have everything in it pertained to sublime "peace with God." He sees that all of beauty.

Now a word about the Sundayprogressive condition. On the 2nd and cannot be laid on him again. Christ of December the Surday-school gave was punished, and he cannot be punefforts of the superintendent, who cannot be in two places, and he believewas assisted by the teachers, it proved have gone astray; we have turned every a success. We realized enough money one to his own way; and the Lord hath to give a Christmas sar instead of a laid on him the iniquity of us all." (Is. Christmas tree, which was quite a 58:6) He takes Him at His word and bear twenty or more renditions: (1) It novelty in Yonkers as many had means to make, create, build, construct never seen any before, and everybody I believe it. I have it. God some was very much pleased with it. Each member was made happy with a pres- for all sins to whosoever believeth. ent off the Star. The exercises were (Rom. 10:10,) "With the heart man bevery interesting and enjoyed by a lieveth unto righteousness." large congregation.

On Sunday afternion the Sundayschool enjoyed a very instructive and impressive address by Bishop A. Walters, which I am sure all who heard it will never forget.

The Odd Fellow's Lodge of Tuskegee, Ala., appointed J. Williams, W. may go under a great teacher who un-P. Frazier and W. N. Chambliss a committee to extend thanks to the kind, studious, thoughtful and elosecond of May. The Lodge promised to heed his advice and make would refuse.

work here. Zion is alive. Our Sab-We love our great Zion.

an elder was simply an appointment by at the right time and in the right Learn of Him and by place. The presiding elder system is Tree of Knowled very little what you call it, as it is not one of the organic the name of the act so much that we are dist Church-a fi ture and can no en can the Genmore be chang W. H. Smith,

I will now take up the subject of "the

V. D. DAVID. TAMIL EVANGELIST OF INDIA

life more abundant," illustrating this truth by pointing out Seven Mountains which will give you a clear idea of God's teaching in His Word on this very important subject. FIRST MOUNTAIN: MT. SINAI. This typifies the law of God. Every sinner must come to the experience of this mountain before he goes any further. When the Spirit of God convicts a man

of his sine by His law, he sees the wretchedness and misery of his soul. He experiences the flames and smoke of Mt. to Him once for all, and you are led to Sinai. He sees the true photograph of the world can satisfy him. He realizes the condemnation testing on his head, time since I have had the pleasure of and he cries out "What shall I do to be writing to the STAR Of ZION. As our true God and His Son Jesus Christ is church and Sunday-s: hool have not life eternal. "And this is life eternal, been reported in some time. I would that they may know thee, the only true like to tell you in a few words how God, and Jesus Christ, whom thou hast sent." (John 17:3)

Friend, did you visit this mountain when you were convicted of your sins? most worthy pastor, Rev. W. H. Was this your experience? Perhaps you Newby, I can truly say that our did not see yourself a great sinner; but church is improving piritually and did not you see that you were a lost financially. The metabership is also sinner and going to hell! Did not you increasing. We have with us now God? That is the first n ountain visited one of Zion's most enthusiastic Chris- by every sinner convicted of his sinfultians to help Rev. Newby in the revi- ness by the Spirit of God. "And he val meetings which began on New when he is come, will convict the world Year's night. I imagine when the in respect of sin, and o' righteousness members and friends of the Virginia and of judgment." (R. 7. John 16:8.) SECOND MOUNTAIN: Mr. CALVARY.

This represents the grace of God. When know of the power we have among us sin and shows him the need of a Savior. in Yonkers, N. Y. I have heard of then he is brought face o face with Mt his being a great singer, but when I Calvary where he sees Jesus crucified. In heard him, I did not wonder that any Him he finds pardon for his sins and peace one could not express in words the within. Calvary was the place where God's justice and mercy met together. That is, judgment was passed upon Je-We have had him with us only one sus, and the door of mercy was opened hight, but the impression which he to every sinner that repenteth. "Mercy (Ps. 85:10.) The Spirit of God shows for him, and how God laid his sins on We had with us Sunday night, Him on the tree, ("Who his own self his sins were laid on Christ, and now he knows that he has "passed from death school, and I am through. It is in a clearly that his sins were laid on Jesus, very nice concert, and through the ished again. He realizes that his sins Peace with God," (Rom. 5:1.) Pardon

THIRD MOUNTAIN: M.F. BEATITUDE.

The Spirit of God then takes him to Mount Beatitude, the school for children who are born of God. Mt. Beatitude is the place where all Christians must go for their learning. It is at the feet of Jesus. "His disciples came unto him, and he taught them." (Matt. 5:1.) You may attend one of the greatest

colleges in America or elsewhere; you

derstands theology, Creek, Latin and Hebrew: but he can on v stuff your brain with knowledge, he cannot teach you heavenly things unless you have first been which alone is found in the context; and quent B. M. Guiger for the noble taught in this theological class at the sermon he preached to them the feet of Jesus. This is he trouble now-a days. I do not despite theological sem inaries, nor do I despise Greek, Latin and all that. It is a very nice thing to glad his heart in the near future by have good materials; but you should giving him something that none of us have the Tree of Life before you have the Tree of Knowledge. Now a-days people climb up on the Tree of Knowl-Miss Frances Vickers, of Key edge and eat all its fruits before they West, Fla., writes: Our pastor, Rev. get the Tree of Life. Many seminaries G. W. Maize, B. D. is doing a good Tree of Knowledge and its fruits before imparting the knowledge of the saving. bath-school is prosperous under Sup keeping and satisfying power of the erintendent Isaac Mutray. Our Tree of Life. This improves the knowl-Woman's Day service is the third edge of the young stidents and satisfies their brains, but their hearts are dissatisfied and empty without the Tree of ladies will take an active part in it. Life, Jesus. "Knoweledge puffeth up." We love to read the sparkling STAR. (I Cor. 8:1.) It only helps young men to go on to the Tree of Knowledge and eat all those poisonous fruits before they Bishop Hood always writes strong, get the Tree of Life in their hearts. O ensible, masterly articles. He has he happy faculty of saying something the right time and in the right. Him. a hurt you. aws of the Metho- Have plenty of me

on Mount Beatitude! There your Lord teaches you all about yourself, and all Bloice-Darenport-Editor-No Color about Himself, and leads you unto all truth

May God help you! First the Tree of Life, and second the Tree of Knowledge "In the midst of the street of it, and on and the leaves of the tree were for the healing of the nations." (Rev. 22:2.) "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your ministry is not threefold in its ordisouls." (Matt. 11:29/)

FOURTH MOUNTAIN: MOUNT MOBIAH.

After learning more of your life at the feet of Christ, you find the necessity of consecration and of yielding your will his heart, and he finds that nothing in tion. There all your pet theories are ex-Mount Moriah, the place of consecraploded. Your Isaacs are sacrificed. You lay everything on the altar, your nets, boats and old father Zebedee as well. Then you will be willing to be anything, to go anywhere, to sit or be sat upon, to at, even to become the very dust of the young man. Well, I believe every found the necessity of going to Mt. Moriah to yield their all, especially their will, because they were not taught at the of Christ. This mountain represents he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2.) "Present your bodies living sacrifice." (Rom. 12:1.)

Have you visited this mountain? Have nonestly say that your darling Isaacs have been sacrificed before God? Have you really yielded your wills uncondiionally, once for all? Oh, friend, until ed to the experience of transfiguration and to serve God. Yield all on the altar now! Do away with your Isaacs. Be ionest with God. Ask Him to cut you hrough and through, to scrutinize your heart, thoughts, motives and desires. Yield all, and believe He has accepted t. "I the Lord search the heart, I try

the rains." (Jer. 17:10)

FIFTH MOUNTAIN: MT. HERMON. The Spirit of God then leads to Mount Hermon, the place of transfiguration. The transfigured Christian is brought uman understandings, flesh, self-like, ill disappear, and he sees Jesus only. He sees Him, and wants to abide with Him. He does not wish to come down from the Mount of Transfiguration. He about 400 to 500. eels as if he wanted to put three tents aken up with the Lord: he forgets the world and all the pleasures of the world. He is satisfied with seeing his own Sainto the same image, from glory to glory." (2 Cor. 3:18.)

you visited this mountain? Can you ay you are "made to sit in heavenly Do you see anybody else, or "Jesus only" now! What is your topic when you speak ? What are your thoughts? What s your aim? Jesus only or something self-like about you. You need to go to Mt. Moriah to get rid of your old man, flesh and self. If you are on the Mount of Transfiguration, you see Jesus only living in your heart. He Himself is the power, the victory, joy and peace. You shall always be in the spirit, and unbroken communion will be your experi-ence in life. You will surely go from glory to glory, seeing Jesus only. They aw Jesus only. They did not see themselves, nor did they see Moses and Elijah, although they saw them first. Now hey see "no man but Jesus only." (Matt.

The trouble now in churches meetings and great gatherings is that people seek applause, and almost every one likes to be praised; but when Jesus, the wonderful Ark of the Covenant, lives in mael is cast out and then all glory reigns within. Oh, what a difference will be the result when every believer gets on the Mount of Transfiguration! Then they will lose all sight of man, and all until you come to this Mount of Trans-

SIXTH MOUNTAIN: MT. PIBGAH. Then the Soirit of God leads unto Mt. Pisgah to see the Glory-land, (Dent. 34:-1)—that is the foretaste of heaven. Heavt)—that is the foretaste of heaven. Heaven is not, as some people seem to think, only to be enjoyed after death. That is a serious mistake. Do you see the Glory-land? How far is it? Is it a long journey to you? Christians who are transfigured are now rejoicing and are already in the Glory-land by faith. By tath you shall see all that is prepared for you. "Eye hath not seen, nor ear

Line In My Church.

BY REV. SYLVESTER L. CORROTHERS.

I haven't written to the STAR in either side of the river, was there the two or three years. I see that Rev. tree of life, which bare twelve manner of Mr. Bloice and Rev. Mr. Davesport fruits, and yielded her fruit every month: are determined to let Zion Connection know that they are still living. Rev. Bloice seems to think that our nation. I hope he will be able to prove it, but it looks doubtful. Possibly he can prove that the Trinity is a mere supposition, and that the three in one are without foundation.

Rev. Mr. Davenport was perhaps, "accidently," left off the program committee at the Bishop's reception in Philadelpaia, and he is up in arms. about it. He is representing the sixth episcopal district without aube called mad, fanatic, or to be hooted thority. He is a very brilliant earth for Christ's sake. Many have not man ought to make himself felt if he has not the ability to gather great congregations, organize and build feet of Christ to understand the exact great churches and raise large sums state of their inward life and the beauty of money for the religious and material advancement of the church and separation, yielding and cleansing. "And the people he server. I suppose they have to do as a great many of one men are doing_raise a row with the men that can do these things.

Mr. Editor, I congratulate you upon the very splendid success you are making of the STAR. You were my ou yielded your all? Have you really choice for editor before the General eparated yourself from all the evils of Conference assembled in Mobile. I the world, the habits of the world and felt you were the man for the place. I the fashions of the world? Can you think that it can be said without regard to others that you are the most fearless and the ablest defender of the interest and reputation of the A. you pass Mount Moriah, you cannot be M. E. Zion Church that has ever entered its official organ.

I suppose you have heard of the wonderful progress that God has granted us in this field of labor. Our church has grown from a small frame structure to a mammoth brick building, 90x53, with a seating capacity of about eight hundred or a thousand, with a lecture room, dining room, reception room, pastor's study and two beautiful parlors. In our parlor we face to face with Christ in His glory. All can seat over 100 persons; in our dining room over 150. Our membership has grown from about 70 to 300. We have an attendance from

The color line is broken. Scores ipon the mountain. He is altogether of white people attend all our services, and several have joined our church. We have a Citizen's Comvior and admiring His comeliness, and he mittee composed of 15 or 20 white s also lost in His beauty, and "Changed citizens that are known as the "Citizen's Committee of the A. M. E. Zion church of Elmira, New York." Have you been transfigured? Have Many of them are of the wealthie and most influential citizens of our ces" now (Eph. 2:6)? Are you sitting city. This committee was organized n heavenly places now, or do you think after the great Winter revival of you are going to get there after death 1896 which resulted in the conversion of over 100 white persons. In many respects this is one of the greatest churches in Zion, called the else? If not Jesus only, there is still Douglass Memorial A. M. E. Zion church.

Mr. Editor, I extend to you at your convenience a cordial invitation to this the queen city of the great State of New York. Elmira, N. Y.

Sister Henrietta Holley, of Anniston, Ala., says Rev. J. H. Booker, the right man in the right place, is our pastor. We have had several accessions to the church this year. Our church is flourishing. I am one of the young members of the church.

"Different Thoughts" is my theme. At the day of Judgment the book of the heart, Dagon falls prostrate. Ish- memory will be opened. Every man will be at the judgment seat. Many illustrious men have gone over the Jordan of death leaving their marks on the sands of time. In Zion to-day sight of themselves, and will see Jesus great men are preaching, teaching, only. Friends, you cannot glorify God working. Our Zion has had many assailants Dr. J. M. Henderson and his crowd had better let Zion alone. Our Editor and Bishop Walters are watching him. Henderson is a great man-in his own estimation. He shot at a mark and missed it entirely. The Sabbath-school literature has improved under Superintendent ell. I look with desire for the STAR. I love its editorials. Dr. you are a brown skin white an. The brethren ought to med to address you "col-Rev. T. J. Benson