

THE STAR OF ZION

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN

XXV.

CHARLOTTE, N. C., THURSDAY, APRIL 14, 1898.

PATRISTIC EPISCOPIACY.

Modern Testimony From Historians To Prove Its Validity.

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

LETTER NO. 1.

We have St. Paul in the last public acts of his life which the Holy Scriptures have recorded, (in Timothy and Titus) concerned in giving directions to single officers in the churches of Ephesus and Crete, concerning their superintendence of those churches, their control of the ministers in them; their ordination of the clergy; their responsibility for the public service, and discipline.

In other words the churches of Ephesus and Crete, in St. Paul's time, were Episcopalian. We find the Apostles exercising in their own persons, the superintendence of the churches which they founded, (Phil. 1., and Eph. 1.) and of the clergy, whom they ordained to them; visiting them by themselves, or by their co-adjutors, (Acts 15:36, Acts 19:22, Thess. 3:1.) sending to them pastoral letters, uttering sentences of excommunication, and recalling them, giving directions about the public service and discipline. In other words, all the churches during the Apostles' lives, were Episcopalian. We find our Lord and Saviour Jesus Christ, during His abode on earth, exercising in His own person, the superintendence of the church, ordaining the clergy (of whom He had two orders under Him,) administering reproof to them, giving directions for the public worship and discipline. The true Head of the Church then exercised visibly and spiritually that chief pastorship or Episcopate, which, since His departure from the world, He has spiritually continued to exercise, whence He is still styled the Shepherd and Bishop of our souls; but visibly by His servants, the Bishops and Apostles of the churches, who will continue it till He the chief Shepherd shall appear. In other words, the Church of Christ, in our Saviour's time was Episcopalian. Our Lord, before His departure from the world, addressed these words, not to all the ministers, but to those who were to be His representatives in His absence, "I have appointed unto you a kingdom, that ye may sit upon twelve thrones, and judge the twelve tribes of Israel; for I have appointed you unto me, and ye shall sit with me upon twelve thrones, even unto the end of the world."

"Take these passages, 1 Cor. 12:28, Eph. 4:11-14, in which St. Paul affirms that Christ ordained divers orders of ministers, the chief of whom were Apostles, not for a temporary object, or only for a season, but in perpetuity until the completion of the Christian system, 'for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.'"

"How is this ordinance fulfilled by them who cast away the Apostolic office superfluous in their scheme of the ministry? The Episcopalian have been careful to preserve it. Take Hebrews, where the Apostle speaks of 'the laying on of hands, by which men are partakers of the heavenly gift, i. e., after in conformation or ordination, in both, as one of the first principles of doctrine of Christ,' 'part of foundation' of the Christian religion. It cannot be shown from the Scriptures that this means of grace was ever exercised by any who were not of the Apostolic order. But if it be a fundamental doctrine, it must be of perpetual duration, and it follows necessarily that it must be always in the Church, of whatever order of the Apostolic order competent to exercise this office. Thus the testimony of the inspired records of the church is as harmonious and distinct as that of the uninspired; seeing that from the commencement of our Lord's ministry, may it be of importance to refer to things under the Mosaic Law, which had a shadow of good things to come, we may say that from the appointment of Aaron until the closing of the sacred Canon, no Church of God on earth is spoken of in the sacred Scriptures, which is not Episcopalian; and that from thence down to the end of the fifteenth century, no Church can be shown to have existed (as a distinct orthodox denomination) which was not Episcopalian. If the objectors can show reason for supposing that at any given time, any of the churches through which we trace our orders, were governed by those who had not received Episcopal orders, the objection will be worthy of attention."—*Perceval*.

"There is yet another historical objection, exceedingly strong against those who would slight the Apostolic ministry and orders. The unbroken and unquestioning usage of fifteen hundred years is in itself much. 'For how could it possibly happen, as Hooker well asks, that all that time, if the existing Episcopacy were wrong, no one church ever discovered the right order or doubted the rightness of the order, which did exist? But the presumption is strengthened still further when it is added that those who now deny Episcopacy did not begin by doing so, but were led by circumstances into the want of it, and then

gradually, and by a manifest afterthought, came to make a merit of their own defects, and to defend as right, what at first they only endured as unavoidable."

"The controversy about Episcopacy, or about orders, was not that which either originated the Reformation, or even occasioned it, or by which men's minds were directed to urge the Reformation forward. It was a controversy which grew out of circumstances, and was taken up after a time, in order to maintain a position which no reformed community had sought upon its own merits."—*Hadden*.

Grotius, Blondel, Chamier, Du Maurin, Cassaubon, Beza, Bucer, Le Clerc, Baxter and Doddridge place the origin of Episcopacy, with Christ and the Apostles.

Grotius says that "To reject the supremacy of one pastor above the rest, is to condemn the whole ancient Church of folly or even of impiety. The Episcopacy had its commencement in the times of the Apostles. All the fathers without exception testify to this. The testimony of Jerome alone is sufficient. The catalogues of the Bishops, in Irenaeus, Socrates, Theodoret and others, all of which begin in the Apostolic age, testify to this. To refuse credit in a historical matter, to so great authorities, and so unanimous among themselves is not the part of any but an irreverent and stubborn disposition. What the whole Church maintains, and was not instituted by councils, but was always held, is not with any good reason believed to be handed down by any but Apostolic authority." Beza says "If there be any who reject the whole order of Episcopacy, God forbid that any man of sound mind should assent to the madness of such men." Calvin in his commentary on Titus (1:5), admits that there was no such thing as 'the parity of the ministry.'"

Blonfel says, "We do not intend to invalidate the ancient and Apostolical constitutions of Episcopal pre-eminence, but that whosoever it has been put down or violated, it ought to be reverently restored." Mosheim declares that "The order of bishops could not have originated at a period considerably more recent than that which gave birth to Christianity itself." Hase says, "The Episcopate was the divine appointed pillar which sustains the whole ecclesiastical fabric." Hooker says that "One of the twelve patriarchs issued the whole multitude of Israel according to the flesh. And according to the mystery of heavenly birth our Lord's Apostles we all acknowledge to be the patriarchs of His whole church. St. John therefore beheld sitting about the throne of God in heaven four and twenty Presbyters, the one half fathers of the old, the other of the new Jerusalem."

In which respect the Apostles likewise gave themselves the same title, albeit that name was not proper, but common unto them with others. For of presbyters some were greater, some less in power, and that by our Saviour's own appointment; the greater, they which received fullness of spiritual power; the less, they to whom less was granted. The Apostles' peculiar charge was to publish the gospel of Christ unto all nations, and to deliver them His ordinances received by immediate revelation from Himself. While pre-eminence excepted, to all other offices and duties incident into their order, it was in them to ordain and consecrate whomsoever they thought meet; even as our Saviour did Himself assign seventy others of His own disciples inferior presbyters. * * * To these two degrees appointed of our Lord and Saviour Jesus Christ, His Apostles soon after added deacons."

[TO BE CONTINUED.]
Newtown, N. C.

OUR NEW CHURCH.

BY REV. J. H. HARDIN.

Mr. Editor: After a few months of hard labor I have about completed our new brick church at a cost of \$2,000. Everything is fitted up in first-class style. It has a slate roof, a heater in the basement, and will be lit up with electric lights. Bishop Pettay assisted by Bishop Walters, Presiding Elder Fisher, Rev. J. S. Caldwell and others, will dedicate it the fourth Sabbath in this month. We hope our Editor can be present. I have also taken up a new work in Doylestown, Pa., and the outlook is favorable. My wife and I engaged in a revival there and added five to the church. The people want to build a church there.

Newtown, Pa.
I came here in August friendless and homeless and with no place to worship in, no members; but having God on my side and preaching a pure gospel we succeeded in carrying to Conference which met in Newtown, 20 members and a borrowed house which can be ours for \$175 cash. All who love Zion will please help us at once. Now is the time to show your love for Zion.—E. F. Rollins, pastor, Scotland Neck, N. C.

Rev. MARTIN L. BLALOCK

His Recent Church Work The Crowning Effort Of His Life.

SKETCH OF THE PASTOR.

We take pleasure in presenting to the readers the pictures of Rev.

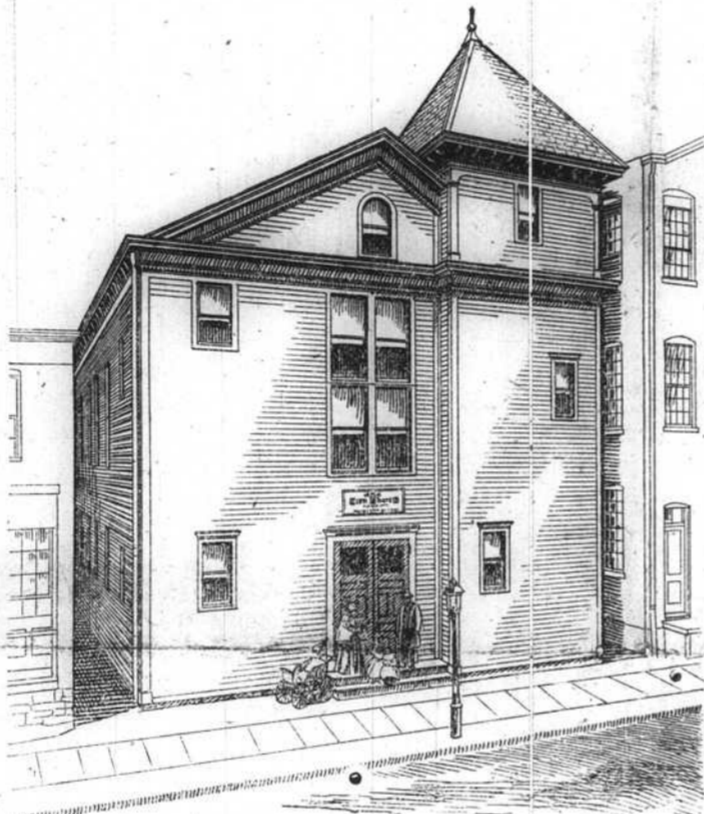
it upon the race. On the 20th of this month (fourth Sunday in September) this church celebrated its fifty-first anniversary and jubilee.

The Morning Call gives this interesting biography:

Rev. Martin L. Blalock was born in Fayetteville, Georgia, near Atlanta, Aug.



REV. MARTIN L. BLALOCK.



A. M. E. ZION CHURCH, PATERSON, N. J.

Martin L. Blalock and the handsome church on Godwin Street, near Bridge Street, worth \$12,000 which he built last year in Paterson, N. J. It is now the leading appointment of the New Jersey Conference. The following sketch of the church is clipped from *The Morning Call*, the leading daily paper of that city:

The history of the church goes back to the time when it was known in this city as Zion's church. It was organized into a society in 1816, and was incorporated in the same year under the name and title of the Colored M. E. Church of Paterson and a branch of the Zion church in New York City. William Tanner, Cato Geroge and John Kline, Sr. were the first trustees of the church. In 1849 they purchased two lots on the present site of the church, for which they paid \$400. The old meeting house recently torn down stood on these lots about forty-five years. In 1894 the pastor and a portion of the congregation decided to do away with the old building and place a \$10,000 brick edifice in its place. They secured the necessary plans and specifications for the work, but finally failed in this undertaking, and the project fell to the ground. In October, 1895, the Rev. M. L. Blalock, the present incumbent, was sent from the South. Mr. Blalock straightened out the defective title to the ground, with the help of Mr. William Pennington and secured a loan from the Paterson B. and L. association for building purposes. The present edifice is the finest building in the New Jersey Conference of this denomination, as it has all the modern improvements.

The *New York Age* in its issue of September 1, 1897, speaking of Elder Blalock and his church, says:

He came to this place about two years ago. The church was torn down. The title to the ground they had controlled for fifty years was found defective. To undertake the task of straightening out a bad title and then building a fine church seemed an utter impossibility. Many said that it could not be done. But it was accomplished. The building is considered to be the finest church in the New Jersey Conference of the A. M. E. Zion Church. It is a blessing to the race in this city to be able to point to such a building as their own. They were very fortunate to get Elder Blalock here to build a temple that reflects cred

EVER LOOK UP—HOPE!

The Christ of Calvary The Christ of Easter—Lesson From Nature.

BY MISS ROSINA NICKSON.

White lillies raise proudly their graceful heads; buds and blossoms break forth, and to the kiss of sunbeams the little birds twitter as the golden sun casts his first shafts across the sky, and all nature awakes, while fragrance and song fill the air. Easter and Spring have come to us together, and bring to our hearts thoughts of new life and heaven-born hope. How welcome is the time of flowers and song birds, soft breezes and warm sunshine, after the dark, cold hopeless days of Winter and the boisterous winds of March! Winter seems indeed a time when dreams and hopes and sweet thoughts were impeded in their flight, and have had to bury themselves deep in the heart to keep warm. Leaden skies and chilly fogs, snow, sleet and rain weigh down not only the atmosphere, but prove often a check to the spirit and a burden to the thoughts; and it is truer still when the surroundings are gloomy, and every effort of will and mind must be exerted to throw off the sad influences.

As the days have grown longer and the sky at even-time has begun to blush with mellow lights, and the coming of the birds and flowers has told of the gladness of Spring, my heart has bounded, for it has seemed to me that fresh hopes and sweet whiffs of free air and stray beams of golden sunlight would soon be bringing gladdening influences to hearts long oppressed. "Easter time! After the winter, sweet Spring; after the time of frozen brooks and bare, naked trees, fresh singing rivulets and budding green! One seems to speak of death and suffering, the other of life and victory. Look back at what preceded this glad day of hope and life. The Christ of Easter was also the Christ of Calvary. Think of the dark side of the picture: the night of agony in Gethsemane, alone, forsaken, suffering and betrayed; the trial in which the divine defendant stood arranged before an unjust judge and bitter enemies, sworn against falsely insulted, condemned amid the acclamations of an incensed mob, Christ, the convict, bears His cross up Calvary. Bowed with a grief no one can estimate, Christ the Saviour dies in agony, and darkness reigns upon the scene!

The greatest darkness often comes before the dawn, and so the dawn of that first Easter, after the awful scene of Calvary, brought to the world the brightest dawn of hope that ever could have come to man. The Christ who looked down on the empty grave that could not hold Him; the Lord who looked out with love to the dead souls to whom He could bring life; the world's Redeemer, who passed through the golden gates in company with the thief whom He called to His side in these last moments, could indeed look back and say, "O Death, where is thy sting! O Grave, where is thy victory?"

The message He sends to sorrowing hearts, the message He would bring to burdened weary ones still in the dark; the thought that the songs of birds and sweetness of flowers lifting their heads to the Spring sunshine would whisper over and over again to the messenger-winds this Easter-tide is, "Look up and hope!" To tiny blades of grass pushing their way through the cold ground, the sunbeams said, "Look up and hope!" and the more they looked up the faster they grew, till the barren brown earth was clothed in their fresh Spring verdure. "Look up and hope," whispered the wind to the close-furled buds on the apple trees, and they waited and trusted, and now the bare branches are bare no longer, but a mass of snowy whiteness and blushing pink, while busy bees and happy birds rejoice in the fragrance of the blossoms. How beautiful that old knotted tree become so beautiful, and the earth so soft with its carpet of green? Well, there was something above worth looking to, something worth trusting, even in those early chilly days of Spring. From above came the gentle rain and sweet dew, and from below all the sunshine, warming

cheering, life-giving, and at his touch cold and darkness vanished. So to the souls dark and dreary, cold and hopeless, comes the message, "Look up and hope," and as they look up they find comfort and love, sympathy and hope, come from above, and better than all, the Son of Righteousness with healing in His wings and life in His touch looks down in loving response and transforming power. Sometimes one is tempted to think the night very, very dark, as one looks on the ground, where not an inch of the path can be seen, and into the shadows, so impenetrable that one can see nothing but blackness; but when one looks up steadily up into the sky above, star after star shines forth, with its message of hope, of infinite might and watchful care.

We learn that astronomers have rarely been infidels. The geologist who digs down into the earth, who studies stones and strata, fossils and bones, may become so filled with his theories and dead, dry knowledge, that the instincts of the heart that should turn to the Infinite become petrified, and its mind exalts itself against its Creator and rules out the tender impulses of the heart. The one who studies the stars, who spends his time watching those worlds upon worlds, those suns and moons and flying fiery comets, is not so. He sees the mighty ruling controlling power. He feels the smallness and weakness of human strength. He stands awed before One who is too great to doubt. But what have stars, flowers, and birds to do with hearts I love oppressed? Well I think the stars can speak of hope—strong, true, inspired hope, that lifts us from our hopeless little selves, up, up to God, and they tell us that for us in our dark sky He has himself placed gleams of heavenly light, flowers pure and fragrant being their message of new life—a life that can be pure and beautiful; a life that can not only be lived above the stain and corruption that would tend to spoil it, but a life that can be lived for others; for no flower blossoms for itself alone. Then do not the songs of birds speak of gladness of heart, of joy, of victory, such as can come to the soul alone who has been made free by the love of Christ, and filled with the dear spirit which He can spread abroad within it. Sometimes the clouds of past failure and sorrow hang so low and prove so impenetrable as to make it hard to believe that there is any star shining behind the clouds for them. The past is dead if you will but believe it. Let it die indeed this Easter tide and from its grave let sweet hope arise, pure and fragrant as the flowers from the earth. Past failures, disappointments and sins must not prove the chilly frost that will blight the buds of promise; must not blow like the cold chilly winds to shroud the little wings of sweeter dreams. Rather let them do their work and prove to us the lessons that will make the future stronger, brighter and better. When we leave the past, we naturally look into the future. To some it holds nothing, to others a delusive prospect, and yet to all it may hold, if they will but see it, a strong gleam of hope.

The hope that Christ gives is one so sweet, so lasting, so inspiring, that those who have followed its gleam have found that it pointed as unmistakably to life as the Star of Bethlehem did to the Christ babe's manger—new, glad, risen life, before which the darkness flies away and tears are lighted with a rainbow glory. Life! What a wonderful word that is in counter distinction to the word death, with all its cold, stiff helplessness and its awful irrevocableness. But as we speak of life other thoughts crowd into my mind. Life is not given for selfish ends. No flower, no creature, no being, has ever been created or ordained by God to live for itself alone, nor are good gifts given to be enjoyed or shut up within the heart of the one who receives them. The snow melts, the rain falls, and drop by drop, stream by stream, the living, singing, rippling torrent gains its strength gladly and joyfully.

It runs down the mountain side, through the forest, along the meadow, away, away, ever downward and onward towards the river and sea. Al-

NEWS FROM BETHEL

Succinct Reports Indicative Of Progress Of Zion.

THE CHURCH AT WORK.

The gospel minister is like the tide of the sea: he is drawn here and there. When the world shows itself up for the devil, Christians should show themselves up for God.—Rev. J. T. Tarbor.

Our pastor, who is a baritone singer preaches powerful sermons. Rev. H. M. Jacobs is his name. The music the choir is grand. Our church is packed each service with eager hearers.—Wm. B. Berry, Brooklyn, N. Y.

The STAR OF ZION is the greatest headlight of Zion. Presiding Elder J. W. Cooper of Union Springs (Ala.) District is a loyal Christian gentleman. As ministers, let us do our duty and build up Zion. Bishop Lomax is a grand man.—Wm. W. Talbot, Troy, Ala.

Jones Chapel Sunday-school, corner of Lexington and Turner Avenues, St. Louis, Mo., Brother Nathan Williams, superintendent, is holding its own. We have a fine set of teachers and scholars. Our Children's Day exercises were conducted on a high literary order. Collection, \$535.—Clara E. Strange, Sec'y, St. Louis, Mo.

Zion has a grand set of people on Flee Hill circuit. They spare no pains in trying to make it pleasant for the pastor. Gardner Chapel has a noble working people. Rev. J. M. Hill, P. E., is a fine man and a gospel preacher. May the day soon come when Zion will have plenty of men like him.—H. C. Harrison, Flee Hill, N. C.

My Presiding Elder is Dr. P. Killingsworth. He is one of Zion's strong and able preachers and carries all the Conventional claims with him. To know Dr. Killingsworth is to love him. The church at this place is moving on nicely. Now a visit by the Editor will put things on wheels.—H. F. Martin, Vanwyck, S. C.

God has blessed and given us freedom. We have but few young men capable of holding up the banner of Zion. Livingstone College is answering the world's call for able men. Rally around this College. Let us encourage the old fathers of the Church by supporting them financially. Let us stand to the appointments the bishop gives us. Our Bishop in our last Conference said if minister did not stay at a charge he gave him that he would not give him another.—Rev. H. J. Davis, B. D., Quintett, Fla.

Mr. Editor: You have the eye of an eagle for Zion and I believe you have a philosophical knowledge of the instinct of every one who hits at Zion. Dr. J. M. Henderson struck at Zion last year but you knocked him into mid-air for the world to look at. When Zion and Bethel were about to unite before they were ready, you showed that it was impracticable and then knocked the life out of it. Go ahead, Doctor, and sling that pen. The boys will see you later on and will put you where they put your predecessor.—J. E. Darrah, Woodruff, S. C.

We are endeavoring to raise Zion's standard high. We enjoyed a splendid session of the Arkansas Conference with Rt. Rev. Jehu Holliday who was accompanied with his most estimable wife who rendered him great help. The reports showed some improvements though not as much as they should considering the membership. Ex-Presiding Elders L. S. Mason and Parker transferred to the North Arkansas Conference and Revs. E. D. Washington and E. M. Martin were elected presiding elders. They are two giants. Bishop Holliday, the preacher of Zion, preached a great sermon on the Sabbath.—L. A. Duckworth.

Our church is financially and spiritually alive. I was sent from Tuscaloosa where I served as pastor in '95 and '96, to this place. God has piloted me and Zion is stretching her wings and soaring higher than any church here. Superintendent M. Dotson and Misses Ida Hubbert, Mary B. Powell, Emily Moore, Jessie Thomas, Annie S. Spaight, Nannie Saunders, Minnie Kimble, Mamie Arrington and Mattie Coleman are making a success of the Sabbath-school. In our revival we added 18 members to the church; Rev. H. C. Banks is our presiding elder and his district is in a gospel blaze. Watch it. A hint is sufficient.—Rev. H. J. Starks, Livingstone, Ala.

The poorest comes first, the best is reserved for the last. We have an up-to-date Sunday-school of 300 scholars and 21 competent teachers who never allow their scholars to drink from stagnant pools. The pastor, Rev. P. R. Anderson, manifests as much interest in the young church as he does in the old church. He has formed a Bible class in the school for adult members. We give a quarterly prize to the officer or teacher who brings in the most new scholars. It would pay other Sabbath-schools to do likewise. We are loyal Zionites—even the little children love to work for Zion. Mr. Editor, I am elated to know that your paper is a bright new star instead of a flashing meteor, and I hope fortune will soon smile so that we will have a larger paper.—(Miss) Mattie A. Newby, Elizabeth City, N. C.

[CONTINUED ON FOURTH PAGE]