

**OUR CHILDREN'S DAY.**

BY SYLVIA E. MOORE.

Obeys your parents in the Lord,  
For see it is your right  
To honor them and love them, too,  
With all your heart and might.

When we come on this glad some day  
To glory in Thy name,  
We know that we can love this day  
And give to ourselves fame.

Then come ye, parents, friends and all  
And hearken to our speech,  
For we know that we all will know  
The love that God doth teach.

—Boston, Mass.

**CHAMBERS ANSWERED.**

SCRIPTURE AUTHORITY FOR THE  
ORDINATION OF WOMEN.

BY REV. R. A. MORRISEY.

In a recent number of the STAR OF ZION, I find an article from the pen of Rev. S. A. Chambers in which he takes the position that there is "no authority in scripture for the ordination of women." He appears in the role of a Biblical and theological critic and severely arraigns and condemns the action of any annual Conference that ordains a woman to the office of deacon or elder, and defiantly asserts that "there is not a single line in the Old or New Testament which furnishes the slightest evidence or casts the faintest light favorable to this new precedent." When he makes such sweeping and erroneous statements, he not only impugns the wisdom, the prudence and the dignity of the Annual Conference to which he refers, but very unfortunately for him, betrays his ignorance of a correct knowledge of the Bible and theology. And for his own benefit, we desire, with his permission, to refer him to his Greek Testament and no doubt he will quickly discover his error, retract his statements and offer satisfactory apologies both to the "annual Conference" and the women who have been ordained to the ministry.

In the course of his article, he avows that "Christ sent out no women to preach, the Apostles ordained none to the office of deacon or elder." Brother Chambers, the Greek translation of Romans 16:1, 2 shows conclusively that Phoebe—a woman—was a deacon of the Apostolic Church and was duly acknowledged and esteemed as such by the ministry then in authority. In the first verse of the chapter the Apostle says, "I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea. The word 'servant' used in the passage just quoted in the original is 'diakonos' meaning deacon. So the Apostle Paul calls her a deacon; and now what says Brother Chambers?

Then if she was a deacon, as the Apostle tells us that she was, by what method and by what authority was she ordained to this office in the ministry of the Church? Why, she was selected and elected to the office according to the established "precedent" in the Church and received the orders of deacon in the same manner, "by the laying on of hands" by the Apostles as were other ministers who received orders in the early Apostolic Church. It would be absurd for Brother Chambers to contend that Phoebe was a deacon but was not properly set apart for the office in a manner which was wholly commensurate with the dignity and honor of that position in the Church and ministry. The Apostle himself ranks her with him and his colleagues in the ministry as a co-worker when he exhorts them to "receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you." Rom. 16:2. The entire scope, purpose and meaning of the two verses

in this chapter show that Phoebe was a deacon and was so accepted and honored by the ministers and Churches wherever she labored. There is now but one other alternative for Brother Chambers. He must "fling to the winds" his theory that the "Apostles ordained no women to the office of deacon or elder," as it is plain that he is in direct contradiction to the scriptures.

But listen again. Brother Chambers avers that "Christ sent out no women to preach." In this he is again wrong in his theology. I cannot persuade myself to believe that a man of his supposed intelligence and acquaintance with the scriptures meant it when he said so: and yet one fails to understand how he can afford to make such ill-founded assertions, especially when his own reputation as a Bible scholar and critic is at stake. Let him take his New Testament and turn with me to Matthew 28:10 and read as follows: "Then said Jesus unto them, (women) Be not afraid: go tell my brethren that they go into Galilee and there they shall see me."

Now Brother Chambers will agree with me that these persons to whom Christ delivered the commission to bear the news of His resurrection to the disciples were not men, but women. The message itself materially contained as much "good news and glad tidings" as any gospel preached by the disciples; and no greater gospel has or ever will be preached on earth than the story of His triumphant resurrection as preached by these women. He sent these women out upon the self-same errand that He sends every gospel minister to-day, chief among all to spread abroad the "good news and glad tidings." So Christ did send out women to preach, and Bro. Chambers must repent and confess his error at once or persist in exposing to the public gaze his lack of familiarity with the very plainest scripture contained in the Bible.

"The next General Conference," says Bro. Chambers, "should toll the death-knell to this petticoat ministry or fix such limit as will not leave an annual Conference guilty of transcending its bounds by ordaining women to Holy Orders without a scintilla of evidence or authority from the Bible." The very best analysis of this sentence is, it is a compound sentence and is filled only with "wind and words." Every one who is conversant with the laws and polity of our Church knows that the General Conference has wiped out the word "male" from the book of Discipline and therefore that, by virtue of its own actions, that body is now powerless to interfere in any way with the decision of an annual Conference with reference to the subject in hand. Brother Chambers, in his insane fit of jealousy and rage against women, need not appeal with tearful eyes and outstretched hands to the next General Conference, for it can extend to him neither sympathy nor aid.

Birmingham, Ala.

**IN THE QUEEN CITY.**

REV. R. E. WILSON, D. D.

Zion in the Queen City of the West continues to grow in numbers and spiritual power and influence. Scarcely a service closes without an addition to the membership. We have recently frescoed and decorated the interior of the church and put new carpet from front to back. God has greatly blessed our labors of four years in this city and to Him we ascribe praise and glory. Aside from the divine aid the presiding elder is the only preacher of our church that ever assists save when we catch a Bishop passing through. Bishops Small and G. W. Clinton visited us recently and both preached excellent sermons for us.

Cincinnati, Ohio.

**OUR MOST HEARTY THANKS.**

BY REV. J. B. COLBERT.

We are under many obligations to the pastors and the V. C. E's who celebrated the anniversary. While we did not realize as large financial results as was desired we trust the local societies were greatly benefitted by the services. We were sure they would be.

The more often the young people are called together for the purpose of celebrating any Connectional event the better. This is one of the best means of informing them and keeping them informed upon the history and doings of their own Church. Disloyalty on the part of many is due to ignorance and lack of information. Give the people a chance to know their Church and they will know her only to love her. Keep the people informed of the doings of their Church and you will not only have a loyal church but an intelligent people.

NOT TOO LATE.

In view of the fact that many of the pastors could not conveniently celebrate the anniversary of the V. C. E. we have decided to extend the time so as to give all a chance to take some part in the first anniversary of said societies. Now, dear pastors and members of the V. C. E., don't fail to celebrate the anniversary and be sure to send us a free-will offering, as we are desirous of pushing the V. C. E. work with all possible speed.

We as a Connection are in the lead of all other colored denominations in the C. E. movement and it remains for us to stay in the lead. In order to do this some one must be kept on the field. We really have more engagements to visit and speak to V. C. E. Societies than it is possible for to fill; however we will go where our services are most needed. If all the V. C. E's would make a donation to the V. C. E. Union at once we will be better prepared not only to spread the work but to personally visit and assist in many other ways. Names and amounts of all the V. C. E's will be published through these columns later on; also prizes will be sent to all successful competitors next month. It is not too late to send in your offerings to the V. C. E. department. Send at your earliest possible convenience. We must have money to carry on the work.

Yours for the cause of Christ and the Church,  
Jesse B. Colbert.

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