

# The Star of Zion.

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## FOOD FOR THOUGHT.

Dr. John E. Price's Communication Reviewed.

BY BISHOP J. W. HOOD.

The venerable ex-Presiding Elder, Rev. John E. Price, D. D., from his quiet retreat, sends out some food for reflection which is worthy of careful and respectful consideration.

Indeed when the Fathers speak, from their deep research and ripe experience, the younger generation should always give an attentive ear to what they have to say.

And notwithstanding I have kept more closely up with the law-making of our Church for the last forty years than any other living man, have attended every General Conference since 1860, have been present every day of every session since that time, except a few days of the session at Mobile two years ago, and have paid attention to everything done, yet I should be very slow to take issue with Elder Price unless I was entirely sure of my ground. And in any case I should treat his opinion with most respectful consideration.

The article which he contributes to the STAR should be carefully studied. I may make this general remark, that my experience has taught me that too much in our own Discipline has been overlooked, and that there has been too much going after Eaker, which was written more than thirty years ago. It is quite likely that even the Church for which it was written has in some measure outgrown it.

The point which Dr. Price raises respecting the judicial authority of the Bishops, I think I have sufficiently met in my answer to Elder Snowden. In the interval of the General Conference, the Bishops are made, by positive law, the highest authority in the Church. To secure to every member his rights, they may be called upon to exercise both judicial and executive authority. The pastor who governs one church has both judicial and executive authority; the individual Bishop in his district has the same. And it would be strange if the Board of Bishops to whom is given the government of the entire Connection, had not the same breadth of authority that the pastor has. Their general supervision includes both judicial and executive authority. They have exercised judicial authority and have been sustained by the General Conference.

Respecting the membership of the traveling preacher in the local church where he resides. Dr. Price bases his argument against such membership upon the omission of "traveling preacher" in the enumeration of those included in the pastor's charge.

He asks: "Why are they so carefully ignored by our own Discipline, wherein defining the pas-

tor's duty, no mention is made of them?" If the good Doctor will look into the Discipline published by Bishop Jones, in 1856, or any other Discipline of our Church, published before 1880, he will see that they were not carefully ignored, but are carefully mentioned. And then he will see that his argument based upon the omission tumbles to the ground.

Now the question may arise, why are traveling preachers omitted in the Discipline published since 1880? The answer is not far to seek. In that year the General Conference provided for the presiding elder system. This change made it necessary to put the traveling preachers into the presiding elders' charge. And we thought it not necessary to mention them in the other place. Possibly we made a mistake in this. Certainly if the omission in effect changes the spirit of the original law, it was a liberty which the compiler had no right to take. I do not think that, did, and certainly I had no such thought at that time.

For 84 years, from the first organization of the Church, according to the point made by Dr. Price, the traveling minister was a member of the local church where he resided. The only thing he finds to throw any doubt upon his membership is the omission above mentioned. Since this omission was not ordered by the General Conference the doubt is removed.

But aside from this, if you will turn to the 82nd page of the latest edition of the Discipline you will find the following:

"THE GENERAL FINANCIAL PLAN.—  
DUTY OF MEMBERS.

"Every member of our Church, including Bishops, ministers and preachers, is assessed the sum of fifty cents per annum, to constitute a general fund." Here you see that not only the preachers and ministers are included as members, but also the Bishops.

It is made the duty of the pastor to collect this assessment from every member in his charge, even the Bishop who resides in his charge. In accordance with this law I have paid my assessment to the pastor of the church at Fayetteville ever since the law was enacted. I have also paid the presiding elder's assessment to my class-leader. And if I should stay away from class, when it was convenient for me to attend, I am sure that the leader would not hesitate to remind me of the great pleasure it gives him to have me present.

Respecting the merits of this subject I may write something later. There may be much more in it than appears on the surface.

Waterbury, Conn.

The question of female elders in Zion Church is being fought and discussed from every point of the compass, and it seems that the talking in open meeting is becoming more general as the discussion progresses.—Charlotte (N. C.) Independent.

## TOPICS OF THE TIMES.

Star--Dream--Woman Ordination --Paul's Advice.

BY REV. F. M. JACOBS, B. D.

Editor STAR OF ZION: Permit me to congratulate you upon the fine appearance of the STAR in its new clothes. Every step the STAR has taken since you have taken charge has been upon the advance. I find much of good reading in its columns which justly gain for it the soubriquet of the leading Negro paper in the States.

I dreamed that I went to the commencement exercises of Livingstone College; that I was present at the meeting of the Board of the College and took part in its deliberations; saw the imposing buildings and witnessed the classic air of professors and students alike; heard the sweeping eloquence of the amateurs in their debut as speakers on the stage that has trembled under the mighty, thundering eloquence of Fonvielle, Davenport, Bibb, Douglass, Provinder and Colbert who, testing the range, inflections and sweep of their voices, entranced the passing crowds which sweep down College Avenue. But, alas! I awoke, found a copy of the STAR, read the report made by one "Westerner" and found that it was all a huge joke, and judging from the report, I had not been there at all. The people I saw, the conversations engaged in with old friends and acquaintances, the promenades taken, the exhilarating music to which I listened discoursed by the (new thing under the sun) college band, and rendered by polished vocalists, foremost among whom are Jno. W. Walker, the basso profundo, W. L. Trent, the inimitable tenor, were illusions. If such fancies can come to one, what will the real pleasure of the presence be? I have wondered why I was not noted among the arrivals, at least when the list of visitors from a distance was made up.

Well, the debate as to whether a woman should be elevated to the position of an elder or not is enough to make a mule laugh when one thinks of the men who are debating the question in the negative and associates them with the discussion of the same question exactly two years ago May past. Before some of them go too far let them remember that this question was before the law-making body of Zion Church and at that time the alarm gong was sounded and they, many of them, heeded it not, but were blinded by compliments paid to the Church in its advance over other denominations, in giving woman so many more privileges than her sister denominations. Many of the gentlemen referred to the fact that women would aspire to be elders in the Church, and that the elimination of the word "woman" from the Discipline would give her

the privilege to aspire to any position in the Church, the position of a Bishop not excepted. I was opposed to the action at that time, I am opposed to it now, but since it is a woman's right to aspire to these high positions in the Church under the law as it now exists, and since it was in the power of the men detating the question to have used the ammunition they are now wasting to have prevented the thing about which they are now complainants, I take the ground and position as a defender of her rights only on account of the gap in the law.

The General Conference at Pittsburgh had the same question under debate and at that general session the bounds of woman's clerical privileges were set, that action being the result of careful consideration of the question by men of matured years and thoughts. This last statement bears a semblance of a charge that these matured thinkers were not active at the last General Conference. They were there, but were either outnumbered by the other kind or intended to permit things to go on, that the wisdom of the selection of many of the delegates to that quadrennium could be questioned after the lapse of a few months.

Much is being written these days of advanced (?) public thinking upon the rights of men to enter the public prints, assail and offend their superiors, malign them and almost demolish their citadel of veracity and hold them up to public gaze as dishonorable occupants of positions of public trust, unworthy of the reverence that the general public is due them by reason of that position. While I do not believe in biting your tongue when occasions give rise to the necessity of defending one's honor, but when there has been no offense given (personally) and indeed none intended in general utterances, that man is to be looked upon with a deal of suspicion who "rushes" into print to assail; especially is this to be deplored when he hits at the very foundation upon which the respect of the Church is to be built. St. Paul in delivering his last charge to Timothy established a rule that should be observed by all. In his charge to the church at Ephesus he said: "Servants be obedient unto them who are your masters." Ephesians 6:5. In other places he demanded that honor should be given to whom honor is due. Rom. 13:7. There is an amount of respect due a Bishop in advance of a clergyman in the lower seats in the ministry, and many of these young men have either lost that respect or have never received the proper training from the start. There are some men preaching in the Methodist Church, the Zion Methodist in particular, who ought to be preaching in denominations which are under a congregational form of government, or change! change!! change!!!

## SOME SHELLS FALL.

A Comparison of The Star and Recorder--Zion Defended.

BY REV. SYLVESTER L. COROTHERS.

Editor STAR OF ZION: I compliment you and Dr. Blackwell on the very splendid improvement you have made upon the Church organ. Truly the STAR OF ZION is a first-class Christian newspaper and a happy visitor to any man that desires to be informed with reference to the leading opinions of the Christian world.

I am pleased to note the difference between the status of the STAR and that of the *Christian Recorder*. The STAR is filled from start to finish almost with first-class, original and philosophical matter. The *Christian Recorder* is generally about half filled with advertisements of such things as "good medicine for headache, neuralgia, pain in the stomach, rheumatism, hair dressers and barber-shops." I don't know whether it's the intellectual dullness of its managers or whether their natural condition makes it a necessity.

According to the latest reports Bishop Turner has wrought a miracle in his last visit to the Fatherland. However, Bishop Turner said in the *Voice of Missions*, that Bethel and Zion both were liars, and I am of the opinion that if there is any class of churchmen in this country that understand lying, Bishop Turner knows them.

I am glad to see that our Bishops, though humble, God-fearing and intelligent, have resolved as a unit to defend the rights and reputation of our Zion; and they are fully able, with God on their side, to meet the crisis of the age. If any silly churchman should think they are not, he will likely meet what Bishop Derrick met in Arkansas when he attacked Bishop Holliday. I have it from reliable sources that Bishop Holliday has stirred that whole State. If Bishop Derrick don't mind, Bishop Holliday will play with him as Sampson did with Cervera at Santiago de Cuba, July 3, 1898.

All of that talk in the *Recorder* about the Editor of the STAR being "narrow" and not in the ordinary channel with the religious editors, is an admission of the fact that you are their superiors. Every department of Zion Church is ably represented, and by a united move in the right direction, Zion is destined to become the foremost Negro Church on the face of the globe.

Elmira, N. Y.

Livingstone College, at Salisbury, N. C., was started in 1882 with three pupils, three teachers and a matron. There is now a faculty of 19 instructors and professors, five departments with a building for each, and an average yearly attendance of 250 students. The College is not endowed, receives no help from the State, and the greater part of the financial assistance, some \$13,000 a year, is derived from the colored people.—Pittsburg Press.