

Rev. W. R. Douglass, of Atlanta, Ga., says the outlook for his church to grow is brighter than ever. His members are much interested in the STAR and buy them like hot cakes.

Rev. H. P. Shuford writes that Presiding Elder A. J. Rogers is quite sick on his circuit near Burnt Corn, Ala., and that his friends are taking special care of him. We pray for his recovery, for he is a grand worker for Zion.

The Philadelphia Christian Banner says that Rev. W. H. Davenport renders assistance to every good work in Camden, N. J., and is unselfish in his ministrations. He is an active member of the Colored Citizens' Relief Committee.

The Star of Zion has put on a new dress. Always bright, it now twinkles with renewed brilliancy. Brothers Smith and Blackwell are publishing a paper that is a credit to the race, and an honor to the denomination it represents. May it live long and prosper.—The Georgia Baptist.

Among the printers of the Star of Zion whose cuts were displayed in last week's issue, we noticed several of our old friends such as H. A. Kelsey and E. D. Hagler, who gave us our first instruction in the printing business. The Star continues it onward march.—New York Daily Magnet.

Wednesday, July 26th 1898, at 8:30 p. m., Mr. Samuel Joyner, of Washington, N. C., and Miss Mary E. Patrick, of Greenville, N. C., were married in the A. M. E. Zion church, Rev. G. H. Miles, assisted by Rev. L. B. Williams and Dr. W. J. Moore, officiating. The affair was brilliant and presents costly.

Mr. H. C. Preston, of Selma, Alabama, writes: Sister Susie Oliver, a strong daughter of Zion, died the 3rd instant. She lived at the post of duty uncomplaining, and her death is a great blow to the church. The solace that softens our grief is we know that heaven has gained what we lost. We shall greet her again.

Bishop G. W. Clinton has made several visits in the West Tennessee and Mississippi Conference and attended the district conference and finds the work in better condition than it has been in for several years. Zion is growing stronger and more popular. He has six churches in building, and has the promise of two students from Mississippi for Livingstone College.

Rev. A. McIver, of Newton, N. C., writes: I am greatly pleased with the 8-page STAR. I am not surprised, knowing you have been my choice for editor for many years. Manager Blackwell deserves great credit for the grand improvements made on our Publishing House. God bless you both. It is said "The way to measure what a man is, is by what he does." I donate one dollar to help the STAR.

Our Zion brethren seem to be troubled very much of late about women preachers and women choirs, and the discussion goes on with animation and considerable interest on both sides, with the result seemingly as far off as when the controversy began. It is certainly an interesting discussion and, sometimes we are on one side and sometimes on the other, but it will take stronger arguments and more Scriptural authority than has yet been advanced, to place us on the side of the female preachers.—Louisville (Ky.) American Baptist.

The district conference and Sabbath-school convention of the Washington district of the North Carolina Conference will meet at Whites' chapel, Dover station, the fourth Tuesday in September and continue three days. Full attendance and good reports desired. Our Bishop and Editor are invited to be present.—W. J. Moore, P. E., Wilson, N. C.

A white daily of Charlotte complacently says: "Fully two thousand people attended the services at Latta Park camp grounds last night. Bishop Lomax preached in the afternoon to a large crowd, and Dr. Smith, Editor of the Star of Zion, preached at night. The sermon of Dr. Smith last night was one of the ablest ever heard in Charlotte from a colored divine."—The Evening News.

Varick Day--4th Sunday In August.

\$1,400 Needed For The 3rd Payment, With Interest On Two Notes.

Dear Officials and Pastors: The fourth Sunday in August of every year is Varick Day—a day set apart by the General Conference of our Church on which every pastor in the Connection is to lift a collection in the interest of Varick Building, located at Charlotte, N. C.

You will remember that the Varick Building was purchased three years ago for \$6,000. We have been successful in making the second payment of \$1,000. The third payment which was due March 16, 1898, has not been made in full. We now owe interest on two notes and nearly all the third note, which together amounts to about \$1,400. This amount must be raised at once or the whole property will be jeopardized.

We cannot afford to see this property go out of our hands after it has been so magnificently fixed up by Manager Blackwell. It is well worth the closest and best attention of the whole Church. We believe that the loyal and interested pastors will come to the immediate relief of the Building.

The law sets apart the fourth Sunday in Aug. as a day on which every pastor is to lift a collection for this Building and in order to help you in this matter, the Manager has arranged a program for the day and also punch cards. These he will begin to send out this week to the various churches. We want every pastor to drop the Manager a card as soon as he sees this notice and tell him the number of programs and punch cards he needs for that day. Don't fail to write the Manager at once for programs and cards so there will be no delay. Let every pastor work up a good collection. Call the people together; have them commit their parts; place a dozen or more cards in their hands and then on Sunday have every card brought in with the money. Forward the money on the following Monday. Bishop T. H. Lomax and the Manager have agreed to offer just three prizes:

PRIZES.

First. The pastor sending in the very highest amount, a set of Matthew Henry's Commentaries, or a copy of the Standard Dictionary, 1897 edition, by Funk & Wagnalls; or if he prefers, a dozen of our Church hymnals, with music.

Second. The pastor sending in the next high estimate, a set of Jamieson, Fausset and Brown's Commentaries, or Young's Complete Bible Concordance; or if he prefers, a dozen of our Hymn Books without music.

Third. The pastor sending in the third highest amount, a copy of Bishop Hood's History of African Methodism, or a copy of Wakefield's Theology; or if he prefers, a half dozen of our Hymn Books without music.

Let there be one strong and earnest effort made for Varick Building by every pastor in our Church on the fourth Sunday in August.

"Let Zion's watchmen all awake,
And take the alarm they give."

Let every pastor show to his own Connection, and to the world that he has a part in the great Publication House of the Negro race located at Charlotte, N. C.

Send a card at once to the Manager for program and punch cards. Both free of charge.

Very respectfully your servants,

(Bishop) T. H. LOMAX, Chairman of Board and Committee.

G. L. BLACKWELL, Manager. Charlotte, N. C.

Not since Latta park camp-meeting was organized has any preacher had such drawing powers, preached such powerful sermons, and sung such sweet songs as did Dr. A. J. Warner, the "Swamp Angel," yesterday. As far as the eye could see last night the camp ground was densely packed with white and colored people. The noted colored preacher could be heard easily all over the ground. All who were present yesterday think that "Black Sam Jones," who is surely coming, will find it difficult to eclipse "Swamp Angel." This colored preacher from Alabama is a "warm member" as one of the communicants remarked to a News reporter. He certainly has the power of stirring up his congregation. After the sermon the exhortation came and the sinners crowded up to the mourners' bench. One song after another was sung and the shouts of the emotional church workers could be heard for a long distance. Negroes can out sing any other people on the face of the earth, and no vested choir or bespangled chorus ever sang such stirring melodies as we heard at this camp-meeting. There were thousands of people present last night, packed together so thick that at one time

it was impossible to get near the big arbor. One man called attention to the fact that there were more white people present than were in any Sunday night congregation in the city. The camp-meeting is certainly a great drawing card.—Charlotte (N. C.) Evening News.

LITERARY NOTE.

"The Quick or the Dead," the masterpiece of all the books Amelie Rives has written, is one which furnishes food for the most profound thought. To quote the author's own words, it is "an honest study of a sensitive and morbid woman who feels that she is being disloyal to her dead husband in loving a living man." All the different phases of the subject are portrayed in a most charming manner, and thousands of grateful testimonials—letters from those who have been comforted by the truths advanced therein—have been showered upon the author. Some have attributed impure motives to the author in the writing of "The Quick or the Dead," and others have even characterized it as being smutty; but far from her were any such thought in its production. However we should like for all our readers to read the book for themselves. Sent on receipt of \$1.00 by J. B. Lippincott Co., Philadelphia.

Rev. T. M. Stitt, Vander, N. C., writes: Mr. Daniel, a white man, says the STAR in its new dress is the best Negro paper in the world. Boys, let's stick to the Editor and Manager.

THEY CAN'T SCARE ME.

EDITORS J. W. SMITH AND J. C. DANCY ANSWERED.

BY REV. A. MCIVER.

Somebody seems to be hurt. It is a usual thing for women and children to cry, but very unusual for men, and when they do, we know they are hurt.

I wrote an article to the STAR a few weeks ago touching upon four general principles: the worn-out ministers, the importance of pastors or ministers being better provided for, my opposition to General Officers holding charges equal to other ministers and receiving a salary out of the office which they hold as General Officers, and the necessity of the general fund being collected quarterly so as to pay our bishops and to run all of our institutions.

I believe yet that any member of our Church would be willing to pay 25 cents every three months to support one of the grandest Churches in the world. If the members of Zion would adopt this system, our Church would be in a healthy condition.

In my former article I asked the General Officers to explain how was it that the average minister could live off of \$250 a year and some can't live off of \$1,000. Neither of these Editors have answered my question, but have dodged the issue and have attempted to go for me with hot bricks. I wonder what kind of meat have these two Caesars, as Editors, been eating? While they are deeply interested about the General Officers getting their salaries, I am deeply interested about the general Church being cared for.

The Bishops, General Officers, Presiding Elders, and pastors should receive the salary promised them, but they don't always get it. Our Bishops are to be praised, and deserve great credit, for the sacrifices they are making for our beloved Zion; and they fail to get their salaries, and have no other advantages except the general fund, or no other resource from which to draw and they are not asking for it.

Dancy and Smith charge Rev. W. J. Benjamin and myself with making false impressions. Rev. Benjamin may take their slang, but I won't. They can't run me out of the field by threats; and yet I am as cheerful as an angel. If they want to get me out of the field, furnish me with their cash receipts through the columns of the STAR. Some of the best men of the Church have already informed me that they have approved of my course of procedure.

I meant no discussion when I wrote my first article, but wrote just as I felt over the matter, and I deny the charge of General Officers making a fortune out of pastoring small charges. Yes, all of our salaries are only promised, and sometimes they are paid, and sometimes not.

Rev. J. W. Smith, D. D., and Hon. J. C. Dancy, A. M., are grand and good men, but they must remember that we are all men. This is an age of free speech.

My next will be on women being ordained.

Newton, N. C.

The New England Sunday-school convention and Varick O. E. societies will convene at Cambridge, Mass., Wednesday, August 24th at 2 p. m.

NOT IN FAVOR OF WOMEN ELDERS.

BY REV. R. S. RIVES, D. D.

Bishop C. R. Harris dealt a mighty blow in favor of ordaining women Elders in our great Church. He is a ripe scholar, a deep thinker, and a theologian of the first order; therefore the membership and clergy of the entire Church regard his utterances as coming from authority.

I do hold the Bishop and whatever he may say on any subject in high favor; but I have some scruples with regards to this matter and, hence, I shall take the opposite side, and I believe my position tenable.

The text used by Bishop Harris, Gal. 3: 28, would be an unyielding clincher if it were not for the facts we deduct therefrom.

Paul was not discussing fitness for office in the Church, but he was proving the universality and impartiality of Christ and His work of saving sinful man. Jesus saves any or all who may come unto Him without regard to sexes.

But the choice of persons from whom to select the ministry seems to be quite another thing. So scrupulous was the Almighty in selecting the priests that they were all taken from one tribe, viz.: the Levites, Lev. 8: 24.

It may be decided that no special family or tribe is mentioned by Christ. It must be borne in mind, however, that Jesus conformed to all of the laws laid down for the government of Israel before His coming, etc.

Then there are other texts, the import of which serves to bear on the subject of women officiating in the Church. In I Cor. 11, Paul speaks of certain ordinances or rules that had been laid down for the government of the Church. Among others He speaks as follows: "I would have you know that the head of every man is Christ; and that the head of the woman is the man, and the head of Christ is God." "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head."

We see from the above scripture that women did speak and pray in public, but there were such restrictions laid upon them that I feel justified in saying I believe they have transcended their bounds when made Elders.

In I Cor. 14: 34, Paul says "Let the women keep silence in the churches; for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law." Paul must have known what he was talking about. He knew the law. In the same chapter, 14: 35, he further says, "And if they, (the women), will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." I repeat, Paul must have known what he was talking.

Hear Paul again: I Tim. 2: 11, "Let the women learn in silence with all subjection, (verse 12), but I suffer not a woman to teach, nor to usurp authority over the men, but to be in silence."

[CONCLUDED IN NEXT ISSUE.]

Rev. E. F. Rollins, who is having success in church work, says that Scotland Neck, N. C., has a colored postmaster.