

BROTHER BIDDLE REPLIES.

HE CRITICISES THE EDITOR AND THE
REPUBLICAN PARTY.

BY E. GEO. BIDDLE.

Editor STAR OF ZION: My Dear Brother—I cannot answer your tirade in last week's STAR; you take the prize on that style of writing. I am willing to "stoop to conquer," but I am not willing to roll in filth in order to answer your so-called arguments.

You threaten to publish my private letters to you. I say, DO IT. I have not written anything to you or any one else I am not willing to have "published on the housetop." You slur Holiness and the *Zion Trumpet*, the only Holiness paper published by the Negro in this country; but those familiar with your writings are not surprised that you slur Holiness.

You are so far lost for an answer to my criticism of your conduct as Editor of the STAR that you go back eight years, to the time when I called you to task for your blackguard writing in the STAR, and then as an offset to my criticisms you yell out that I am a Democrat, as though that was anybody's business or had anything to do with the subject in hand. You wrote me a wailing letter about my criticism of your editorial work in the STAR, and out of pity for you I wrote to you that you might omit that part of my article. You did so, but you at the same time wrote your mean and unmanly answer just as though you had published all of my article. Now I demand that you either publish the rest of my article or return it to me, for which I send stamps.

You with others seem to think it a smart thing to denounce me as a Democrat ever time you are driven to the wall by just criticisms of unmanly acts. Do you know that anything you can say on that line will have no more effect on me than the Spanish ships and batteries had on Dewey's men-of-war? The fact is you with many of our so-called leaders are so blinded by prejudice, and are so ignorant or thoughtless in reference to the true state of affairs in this country that you are still harping on the Republican party as the hope of the Negro, just as though we had any Republican party now worthy of the name.

The Republican party of Lincoln, Charles Sumner, Henry Wilson, Thaddeus Stevens and William H. Seward was buried with them; that was a party of stern convictions of what was right and just, a party having the courage of its convictions, a party of high moral principles. Now we have a party called the Republican party, but it is a party without any moral principles, a party of spoils, bribery, greed and selfishness, a party whose mission it is to crush the poor at the behest of the money power. In the place of Lincoln, a born leader of men and shaper of events, we have McKinley a *putty man* in the hands of unscrupulous demagogues; instead of Charles Sumner the liberator, we have Mark Hanna the briber; instead of William H. Seward the statesman, we have Tom Platt the trickster.

McKinley did not have the manhood or statesmanship to enter into the righteous war for the liber-

ation of Cuba until he was forced into it by the Democratic press, and then, though waging war to liberate Negroes from oppression, he discriminated against the Negro in his call for troops, and even those holding commissions in the Regular Army he caused to be detailed away from their regiments. The military and naval academies and one important branch of the Regular Army (the artillery) are closed against the Negro, but McKinley as Commander-in-Chief of the Army and Navy does not lift a straw to right the wrong. Republican governors all over the country chime in with him in his wilful and wicked discrimination against us as a race, but still self-styled leaders shout themselves hoarse for *Master McKinley* and a defunct Republican party.

The great State of New York has not a single Negro soldier in her militia, and Governor Black cannot see any way to remedy the wrong, and yet we are urged to re-elect Black and cheer for McKinley. We hope and pray that they will both be buried beneath an overwhelming Democratic vote, (never to be politically resurrected,) and by the help of God we intend to assist in the burial.

When you say that the *Zion Trumpet* is published in the interest of any party you are mistaken. The *Zion Trumpet* is published in the interest of purity in Church and State, and is and ever shall be free and untrammelled—free to criticise any officer in Zion—to call the Editor of the STAR to task when he uses our Church organ to give vent to his spite and to bolster up his unholy ambition. The STAR OF ZION is supposed to be a religious journal, but no one would suspect it by reading its columns for the last few weeks or months.

Troy, N. Y.

HOLINESS.

BY MRS. E. J. RICHARDSON.

There are many things said about holiness in the different papers. Some for it, some against it. Some say you can be holy, others say you can't live holy down here.

What shall we believe? We that can read the Bible should not be so intent on what we think, nor what we desire, but on what the Bible and the Holy Ghost desire and teach in any matter whatever.

In regards to holiness, many perhaps have tried to get it; failing to do so, as they supposed they would, they have passed the sentence of error upon the doctrine. Now my friends, the Bible is holy. It was written by holy men of God. In it we read, "Sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11:44.

"Be ye holy, in all manner of conversation." I Peter, 1:15.

Bishop Hood, in his address to the New York Conference, spoke rightly when he said: "No man ought to be ordained elder or bishop who is not entirely sanctified." Read, if you please, in Titus—"A bishop must be blameless," sober, just, holy. Oh, we must separate ourselves from the sinful things of this world and receive the Holy Ghost as an abiding comforter. We must follow Jesus. In following him we are following holiness. Brother, listen: God has said, without holiness no man shall see the Lord.

Winnie, N. C.

THE SUNDAY SCHOOL.

ITS RELATION TO THE CHURCH.

ZELMYRA PETERSON.

The relation can be compared to parents and their children. The Sunday-school is the nursery of the church.

The people of the church must help constitute the Sunday-school, and by their examples train the young mind by teaching them what Christianity is. If the good seed is sown they will reap good men and women for the children of the Sunday-school must some day become the members of the Church. If the Church and Sabbath-school have worked in unison, when possible, the rising generation will have some conception of what duties they will be expected to perform in the near future.

Then the pastor has a great influence in the Sabbath-school. If he pays some attention to the young folks as well as to his flock upstairs, just as a father should pay some attention to the innocent prattle of his small children as well as the larger ones who have more knowledge, much good will be accomplished and the little folks will not stand in awe of him, but will respect and obey him. The pastor that will not notice the children will not win their hearts to God. They will not desire to join the church. If he interests himself in the Sabbath-school as well as the church members the scholars will become attached to the church and will not be obliged to be coaxed and urged to assist in church work; for as the members of the church pass from time to eternity, there must be some to fill in the vacancies or the church will dwindle into non-existence. The Sunday-school is the future church and is literally what the present church makes it.

Our pastor teaches the young men's Bible class; he is generally to be found in the Sabbath-school always ready to help and encourage the young people to do right. May he have as grand a success or even a greater success during the present year, as he had in the past. The Sabbath-school wish him all of God's speed and prosperity.

New York City, N. Y.

THE CUBAN SITUATION.

BY REV. F. H. WILLIAMS.

We are so much absorbed in "territorial acquisition," "right of conquest," "abolition of the Monroe doctrine," and our foreign policy that we have almost forgotten the religious situation that confronts us in Cuba. In fact very little has been said on the subject. It is a known fact that Cuba is Roman Catholic in religion. The whole island is given over to Catholicism and has been for centuries.

Columbus took possession of it in the name of the queen of Spain; and the Pope for the Church was then, as now, united with the State—that's one problem. They are Christians, which cannot be successfully denied, and more devoted to their religion than we dare to be. Would it be right for the Protestant churches of America, especially African Methodists, to proselyte them from their cherished faith, or shall we go to convert sinners to God and his Christ?

I am in favor of the latter but bitterly opposed to the former.

Then another serious fact confronts us. There is no prejudice in God's world like the American prejudice, and just as sure as we go down there preaching a separate Negro Church, just so sure will the Southern whites go down there preaching a separatedness in every thing else. Cubans know nothing or little about prejudice of any kind. They live peaceably together, worship together, all things are in common. Maceo, Garcia and Gomez were honored alike. If American caste prejudice is to go there, in God's name let some one else but not any of us carry it there. Let us keep pace with the times. Let's plant Zion churches everywhere. Let us also be careful, lest we might do that for which we might be sorry. What think ye, brethren?

Rogersville, Tenn.

DOING WELL.

BY MRS. IDA SNOW.

The St. James A. M. E. Zion school is alive. Our pastor, Dr. G. W. Walters, bears a great name in our little town. He is loved by everybody and knows not failure. I think we can boast of leading Children's Day. We raised \$12 in the morning. We opened Sunday-school at nine o'clock with the Superintendent G. B. Snow. Teachers: W. A. Greenlee; H. B. Bride and Mrs. E. J. Jackson. Our classes are growing so large that we have divided them into four classes, and the fourth teacher is quite a young boy whose name is Warren Davis. Pray for him that he might make one of our great bishops in Zion some day.

Grady, Ark.

EGYPT NOTES.

BY REV. W. F. M. EDWARDS.

The future lookout for a Zion church here looks fair. Several families here own their own homes. The old people seem to be much interested to have their children brought up under Zion. Last year I only had two class-leaders, namely, M. B. O. Jones, and Lee Johnson. They moved off because they could not be suited in securing farms. So my church now is all minors, number 25. However I have been attentive. I am planting Zion here in this wilderness. I thought once that I could not stand, as this seemed to be the hardest place that I had ever heard of or witnessed in the history of my life.

This is a Hard Shell Baptist community. I hate to say it, yet it is true, that some of our Zion brethren have slipped around on my work and caused me unnecessary trouble. Brethren, remember whatever a man sows that will he also reap. It is a wonder to both white and colored how I have managed to support a wife, seven girls and a horse. I have done one hundred dollars worth of painting here for the business men in this town since the annual Conference. They call me a first-class painter.

I do think that the ministers of Zion ought to show their sympathy and not try to pull me down in my trade, but encourage me. My time is coming. I will suffer till my deliverer comes.

Mt. Holly, N. C.

WOMAN ORDINATION.

We admire the manner in which Bishop Small presents his views. He is mild in his mode and inviting in his doctrine; but the Bishop has entirely failed, in our opinion, to prove his case—the evidence produced by him is insufficient to establish the validity of woman's ordination to the work of the gospel ministry.

The conclusion of his evidence rests upon Phoebe and Priscilla—deaconesses, which to our mind, is foreign to the subject. He refers to Romans 16:1 and 3, and to Acts 18:26. What has that to do with the ordination of woman to the work of the gospel ministry?

The Bishop, in another place, says that "Phoebe was an ordained deacon;" but the Bible does not say so; and the Bishop, by saying so, transcends the boundary lines of privilege,—eh. A deaconess, in the church, is simply the wife of a deacon, and there is nothing to show that ordination was ever accorded the office—deaconess. And even if it could be proven that woman had ever been ordained to the office of deaconry it would not validate her ordination to the work of the gospel ministry. Therefore, the Bishop is lost to his subject. What we have above said applies to Priscilla and Aquilla, Rom. 16:3, as well as to Phoebe—Rom. 16:1.

It appears a little strange that, in this enlightened day, the evening of the nineteenth century, there should be so great a condition of restlessness in the Church respecting woman's ordination to the gospel ministry, and stranger still to find the bishopric on the affirmative side when it is a direct departure from the custom of the fathers, and absolutely without Scriptural authority. We would advise the brethren to take heed to their ways when they shall have read: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16—Petersburg (Va.) *National Pilot*.

A FEW FACTS.

REV. L. H. HANCOCK.

It is a great pleasure every Friday morning to go to the office and get my paper, and if I fail to get it I feel as though I am lost, for there is such rich food in it.

Mr. Editor, I wish you would make it convenient to visit our little city. We have colored doctors, merchants and land owners. I am glad to see the STAR shining so bright in its improvements. We have no church there, but a good outlook for one. I am a young minister just started out. I embraced religion in September 1894 under Rev. A. P. Pettey.

In 1896 I was granted exhorters license. My parents were strict Baptist, and when I was growing up never allowed me to go to the Methodist Church. But as I grew in the knowledge of Methodism I cast my lot with Zion. God bless Zion and all her host. Bishop G. W. Clinton is leading this West Tennessee and Mississippi Conference to the highest standard. He is my Bishop and a loving one. We have a good presiding elder—Rev. D. L. Irvin.

Greenwood, Miss.