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SMALL DIFFERENCE

Between Us—Discipline Will Enlighten Dr. Price.

BY BISHOP J. W. HOOD.

Mr. Editor: When I closed my last article I had no thought of writing another word in answer to what Dr. John E. Price might say; and on reading his last article, the margin of difference between us seemed so small, that it seemed unnecessary for me to write again. But I see that you think that a further word from me is demanded, and that my silence would be disappointing, at least to you, and possibly to others; hence, I add the following:

Dr. Price says I admit a difference of membership in the quarterly conference. I should hardly put it in that shape. It is not merely an admission on my part, but it has been my ruling when presiding in the annual Conference, that while the traveling preacher is a member of the quarterly conference, he is not amenable to that body. This is the only difference which the law knows. He is not "ex-officio," as Dr. Price has it, but defacto a member. Ex-officio means by virtue of office. The traveling preacher did not get his membership in the quarterly conference by virtue of his office; he had his membership there before he had his ministerial office, and it clings to him.

He is declared by the Discipline to be a component part of that body, with all the rights of any other member, and with the additional right of exemption from trial by that body. The traveling preacher is the first person named in answer to the question:

"Of whom shall the quarterly conference be composed? Ans. All the traveling and local preachers," etc.

There is not even a comma, separating the traveling from the local preachers. There is nothing in this passage—nothing in the Discipline anywhere, even intimating that the traveling preacher is any less a member of the quarterly than any other member. The only difference shown in the Discipline is, that the quarterly conference is not authorized to examine his character, while it is authorized to examine the character of the local preachers and other members.

Likewise while the Bishop and other ministers are members of the local church where they reside and pay their dues, they have the right, (not enjoyed by others,) of exemption from trial by the local church. The local church can no more try them than the quarterly conference can. This is admitted in one case, and must hold good in the other.

Dr. Price insists that the pastor is not authorized to collect the general assessment from the bishop and other traveling ministers. If he is correct, it is the strangest assessment ever levied. Every law making an assessment, authorizes

some one to collect it. But if the pastor is not authorized to collect this assessment from the bishops and supernumerary preachers, no one is. The pastor, alone, is authorized to collect the general fund assessment. He can appoint assistants, but he is responsible to see it collected.

The bishop and other preachers can pay the tax to the steward, at the Conference if they choose, but the steward is only authorized to receive what the pastors have collected. The law does not even suggest that he shall collect the assessment from the bishop or supernumerary preachers. The fact is, that the law which authorizes the pastor to collect all, or as much as he can of the general fund, is too plain to need any argument.

Now, Mr. Editor, you seem to think that these questions are on the way to the General Conference. If you mean for a judicial decision, and refer to the two questions which Dr. Price and I have been discussing, I cannot agree with you. There is nothing in either of them for the exercise of the judicial function of the General Conference.

The legislative function of the General Conference may be exercised. It may repeal the law which makes the traveling preacher a member of the quarterly conference. It can also repeal the law by which bishops and other ministers are assessed. But I think it will be late when it does. Or to accommodate any feeling against the having the pastor to collect from the bishop and traveling preachers, who live within his charge, the General Conference may, if it chooses, designate some one else to collect from them. But what would be the advantage? I believe in the sacredness of the ministry, but I do not think that a minister is so holy that no one can collect money from him. Nor do I think that they should be exempt from contributing to the cause of God according to their ability. They promised to do it when they joined the Church, and that obligation is still upon them.

Sanford, N. C.

WIFE WANTS TO COME.

BY REV. J. H. SLIGER.

Letters are continually coming in asking for special preparation for "my wife, as she wants to attend the Annual Conference." I take this medium through which to inform the good brethren that its a task to solicit homes for the wives who belong and I can't insure any brother special places for them. While I regard them and would be glad to say, come one, come all, I can only do my best to make the delegation comfortable.

Abingdon, Va.

Rev. R. C. Nash, of Canton, Miss., has had chills and fever. He is getting over them.

SEARCHLIGHT SCENES

Ordination Of Women And The General Conference.

BY REV. J. HARVEY ANDERSON, D. D.

The Bishops of the A. M. E. Zion Church are on record as follows: Mrs. Julia A. Foote, ordained deacon by Bishop J. W. Hood; Mrs. Mary J. Small, ordained deacon by Bishop A. Walters; Mrs. Mary J. Small, ordained elder by Bishop C. C. Pettey. Bishops T. H. Lomax, C. R. Harris, I. C. Clinton, G. W. Clinton and J. Holliday, not publicly committed. Bishop J. B. Small, open advocate of ordination of women to holy orders.

The Bishops, in ordaining females, have in no way transcended their authority nor antagonized the polity of the A. M. E. Zion Church, and have furnished no subject for the prosaic or legal consideration of the General Conference. They base their action upon the "equality of the sexes" as ordered and recognized by the Church, no limit nor restriction, being imposed upon female membership than upon the male.

It is not a question of Biblical authority, but of the A. M. E. Zion Church polity, with which the action of the Bishops in ordaining women is in perfect harmony; and no man who is delicate in the exposure of his ignorance will think of mentioning the matter in the General Conference, and attempt to plead wisdom above Bishops Hood, Walters, Pettey, Small and the General Conference of 1868 that made the woman the equal of man in the A. M. E. Zion Methodism with the absence of every and all restrictions as to females previously.

It is fair to presume, whether the non-committed Bishops have assumed their prerogative to ordain women or not, that they do not in the least doubt their right to do so; and that the lack of the ordinary fitness, votes and qualifications are the only barriers to it.

They, with others, may not see the "necessity" of it, but the lack of necessity, has nothing to do with the right. Right here the Bishops are a unit. The Scripture arguments in the STAR are learned and instructive in several instances, but they "cut no ice" in this case. The rights of female membership in the Church are defined,—"she" being entitled to the same immunities as the "he," from start to finish. The General Conference will have to reverse itself from the action of 1868 to prevent the Bishops from ordaining women, and the General Conference of 1900 will not designate the General Conference of 1868 a farce, and itself play ridiculous pranks before the religious worlds.

Resolutions "not to ordain any more females, to confirm the ordinations already made, to limit the ordination to deacon's orders, etc.," would only spring from that

body of thought which is not only ignorant of its own Church polity and government, but trailing lamentably behind the age, and showing itself the ecclesiastical counterpart of the Negro element following the brass band.

Other Methodist bodies, understanding the A. M. E. Zion Methodism better than many of its own thinkers, have long watched to see what would be the result of a policy regarded by them as a too radical advance of the female element in Methodism. They knew we were committed to the ordination of females,—not in theory, but in fact. Their long patience is rewarded, and they will see that the A. M. E. Zion Church will survive her policy, will not "drag anchor." There will not be indiscriminate, imprudent and compromising ordination of women in the Church, but the Church will not by any means "weigh anchor" on the subject.

The Bishops understand their prerogatives and are exercising them. The "night-mare spasm," and "scare crow fright," afflicting the experience of so many serious, solemn, apprehensive, far-seeing minds, will exhaust itself in newspaper arguments, and vanish in queer glances at the General Conference.

Binghamton, N. Y.

GOOD TIMES.

BY J. L. BLACK.

On July 2, in company with Rev. J. Frances Lee, of Greensboro, N. C., I arrived at Mount Pleasant church at 3:30 p. m. and found Rev. J. J. Stubbs and the good people of his circuit waiting the arrival of Rev. Lee who preached a splendid sermon. His sermon and conversation impressed me that he is a careful student. He has pledged himself to raise \$250 of the \$700 needed to complete a brick church in Greensboro. On Sunday at 11 a. m. the people from Concord and from all parts of that country densely filled the church. We broke the bread of life. The power of God was among us. At 3 p. m. papers were read by Superintendents and teachers from the different churches of the circuit. The choir rendered excellent music. Collection for the day \$20.30.

Rev. Stubbs is a good pastor. His people love him. Some of the older people of his church tell me that when they consider the condition of the church when he came to it, it is a miracle to them to know how he has succeeded so well. It was our pleasure to stop with Rev. J. S. Reid and kind family while in Mount Pleasant to whom we wish to return thanks for kindness. It is a treat to hear Rev. Reid tell of Zion's early history in North Carolina. He was present when Clinton chapel was organized in Charlotte, and followed the pioneers to Pineville where they organized the second church in Mecklenburg County.

Charlotte, N. C.

TRIBUTE TO DOUGLASS

Miss Susan B. Anthony Gives Reminiscences of Him.

OUR DEPARTED LEADER.

The introduction of Miss Susan B. Anthony was received with applause. This gifted woman spoke in her delightful, reminiscent manner, and recalled the familiar recollections of her younger days, when her father entertained on many occasions the late Frederick Douglass and his family.

To Miss Anthony had been given the privilege of providing a suitable inscription for one side of the monument. Only lately had she found time to gather from the priceless literary treasures written by Douglass in letters to herself a sentence of his own which she esteemed suitable. This sentence was: "The cause of woman's suffrage has underneath it a truth as eternal as the universe of thought, that must triumph as long as this planet exists."

Miss Anthony went over the list of famous men who were the pioneers of the cause of woman's suffrage.

"What a galaxy of splendid men," she said; "but let me tell you behind each one of them was a magnificent woman. I am sorry to see these men get the honor," she continued, "but I want to say, as Platt said to Conkling at that great convention, 'Me, too!'"

She beseeched the colored men not to imitate the white men, but to stretch across the chasm and grasp the hands of the noble white women and together fight against the social prejudices and for the enfranchisement of women.

"Look at what we women have done," exclaimed the fervent woman. "We women were behind the men in the Revolution. We are behind their greatness, and yet they carry on wars without our consent, they take the mother's son with the father's leave alone, and now the great flag is about to spread its folds and take in and enfranchise those thousands of half-civilized creatures in Porto Rico, Manila and Cuba, while we women are shut out from any voice in the government of this country."

Scathing, indeed, was Miss Anthony's denunciation of the management of the war. The idea of putting men in positions that required the knowledge of experienced women housekeepers; the monstrosity of placing a young man who couldn't find his own clean shirt on Sunday morning to nurse a typhoid case. She claimed that such women as Josephine Loyal and others scented in charities, food supplies and such matters should have been named on the commission of investigation appointed by President McKinley.

—Rochester (N. Y.) Democrat.

Rev. H. H. Gray, of Forks, Md., is succeeding grandly and arranging to remodel his church.