

## Bible Reading on Baptism.

## ARGUMENT FOR SPRINKLING.

BY REV. M. C.

Duty is learned only by taking the Scripture as a whole. The Old Testament constituted the entire Scripture during the ministrations of our Lord on earth; and he said of these. (John v. 39.)

1. The importance of the Scriptures as a whole is seen from 2 Tim. iv. 16, 17. The ministry of John the Baptist was under the Old Testament dispensation, and his father being a priest of the tribe of Levi, was consecrated to the priesthood, with which John was similar, as follows. (Num. viii. 5-7.)

2. Moses cleansed the people somewhat after the same manner. (Heb. ix. 19-23.) These and familiar cleansings were called "baptism" (baptismois) translated in our Bible "washing." (Heb. ix. 10. As proof of this, Heb. ix. 13, 14.)

3. This cleansing, or purifying of the Old Testament is similar to baptism of the New Testament, as seen from the drift of the conversation. (John iii. 22-25.) The table and other vessels were cleansed by baptism (baptismois), translated "washing." (Mark vii. 4.)

4. All these vessels were cleansed as follows. (Num. xix. 17-19.) In all these cleansings, running water, called by the Jews "living water," was used. (Num. xix. 17-19; Lev. xiv. 4-7.) As John's ministry was the introduction of Christ, and therefore a transition from the Old to the New dispensation, he likewise uses running water in his baptisms. (Mark i. 5.)

5. The Jews did not use pure water in their cleansing, but mixed water. (Num. xix. 17-19; Lev. xiv. 4-7.) The time was predicted when clean water would be used. (Ezek. xxxvi. 25.) John fulfills this (Mark i. 5.)

6. Every cleansing of the Jews was by sprinkling water. (Heb. ix. 21, 22.) This mode to continue with no intimation of a change. (Ezek. xxxvi. 25.) We have already seen that cleansing and baptism, are the same in design; and the two elements of cleansing were water and fire. (Num. xxxi. 23; Psal. lxxi. 13.)

Both these are used in speaking of the baptism of the Spirit. (Matt. iii. 11; John iii. 5.) This was predicted of the Holy Ghost (Isa. xlv. 3-5; Matt. iii. 11), which was fulfilled at Pentecost. (Acts ii. 16-18.)

7. It is supposed by some that baptism, instead of symbolizing the work of the Spirit represents the burial and resurrection of Christ; but Christ himself said there should be only one sign of his burial, and states what that sign is. (Matt. xii. 39, 40.) Every Sabbath day is a symbol of his resurrection.

8. The mode of the baptism of the Spirit was predicted. (Psal. lxxii. 6; Hosea vi. 3; Acts i. 5.) This baptism came as was predicted. (Acts x. 44-47; xi. 15, 16.) In this last passage Peter was reminded of water baptism by the manner in which the Spirit was given proving that the latter symbolized the former.

The work of the Holy Ghost is symbolized by water; and stated. (John vii. 38: 39. This is shed (sprinkled) on them. (Acts ii. 33.)

There is but one true baptism; water is the symbol of this. (Eph. iv. 4) This true baptism was performed by Christ. (Matt. iii. 11,

Acts ii. 3, 4; x. 44, 47; xi. 15, 16. Christ never used the symbol (water) but left that to his disciples. (John iv. 2)

9. It is predicted that Christ should sprinkle many nations (Isa. lii. 15). This was done with one entire nation—adults, children and all—in the sea. (1 Cor. x. 1, 2.) This baptism was by sprinkling. (Ex. xiv. 16; Psal. lxxi. 6; lxxvii. 17-20.) But the prophecy embraced "many nations;" hence Christ commanded his ministers to fulfill this. (Matt. xxviii. 19.) All Christians are baptized into Christ by the Holy Ghost. (1 Cor. xii. 13.) This disproves the theory that water baptism is referred to in such passages as the following: Rom. vi. 3-6; Col. ii. 12, etc.

Paul was standing when he received baptism. (Acts ix. 18.) The Greek is anastasis, "having arisen."

18. In the baptism of Spirit there is an application of the blood of Christ. This was symbolized under the Jewish economy and was applied by sprinkling. Ex. xxiv. 8.

Peter says this application is made to all Christians. 1 Peter i. 2.

Some say that sprinkling does not cleanse anything, but God declares that it does (Ezek. xxxvi. 25.) Christ corrected Peter for supposing something of the same. (John xiii. 9, 10.)

12. It is claimed that faith always precedes baptism (Mark xvi. 16); but it will be seen that "believeth" is present time, and "is baptized" is past time; and as the past precedes the present, therefore baptism should ordinarily be administered before faith; that, is the infants of all believing parents should be baptized. Of course, this does not refer to the children of unbelieving parents.

## Negro Business League.

## HIGHLY COMMENDED.

Booker T. Washington writes that the effort to organize a National Negro Business League at Boston, August 23-24, 1900., is meeting with the most gratifying commendation and assistance from business men and women in every section of the country. It is to be understood that this organization is for colored people who are engaged in the most humble lines of business as well as for those who are engaged in the higher lines of trade. Few people understand how many successful colored men and women there are who are engaged in business of all kinds in remote towns and who are succeeding in a quiet way. The object of this meeting will be to get hold of these people and give them such encouragement and advice as will enable them to do more and better business. At the same time a demonstration will be made of the enterprises of the race that will do much to help and strengthen it in the eyes of the world.

All persons engaged in business have not yet communicated with Mr. Washington are urged to do so at once at Tuskegee, Alabama. Such an effort deserves and should receive the hearty encouragement and assistance of every man and woman of the race interested in its future.

We at this point are Zion people working for God and Zion. This is my first year here. Things are growing brighter. We are glad to have our same Bishop Lomax back. —Rev. W. H. Harman, Pike Road, Ala.

## Dr. Abbey on the Negro.

## COMPARISON OF THE NEW AND OLD NEGRO.

## "TOTING YOUR OWN TOTE."

[Rev. John N. Abbey, D. D., one of the most intelligent Negro ministers in the city of Memphis, Tenn., delivered a lecture last night at Clinton A. M. E. Zion church to a large audience of his race. "Toting Your Own Tote" was the rather unique title of this discourse. He takes the position that the new Negro has contributed very little toward the material advancement of the race.]

"I am convinced, from evidences in sight, that the Negro has made some progress on all lines; but I am fully of the opinion that there are strong grounds upon which to base an argument for his inactivity as a great factor in the moral, intellectual, industrial and commercial world," said the speaker. "Our advancement is retarded largely on business lines, on account of lack of confidence, the shifting of responsibilities and proper training.

"There are two distinct classes of the Negro race in America—the old and the new Negro. The first class may be described as the antebellum Negro. He lived before the interstate war. He lived at the time of the issuing of the proclamation of emancipation by Lincoln. He lives to-day. He is the greatest figure known to the historian. As a representative of this first class he is in touch with three generations and stands in relation to three periods. He marks an important point in the history of the nation before the war, in the days of master and slave. He lived amid the shot, shell, smoke and fire back in 60s; he heard the announcement of the declaration of freedom; he witnessed the end of slavery, the fall of the Confederacy. He has witnessed the passing away of the midst of darkness, superstition and ignorance, journeyed into a new revelation of things, admitted to the ballot box, voted for and by the side of his master, and was inducted into the school room. He has lived to establish institutions of learning all through our Southland, representing all grades of professions. He is the recognized leader in the establishment of churches and perpetuation of Christian denominations.

The Negro of the class first is the rockbed of our moral superstructure, the arch of our intellectual period, and the capstone of our industrial monument. He stands in proximity with the generations of the present, past and future. Having learned without books, in the school of hard experiences, and having pushed his way to the front, it can be well said of him that he has "toted his own tote." He is the only real, substantial character of the race, representing 95 per cent of the business carried on by us. He represents the farmers, the industries, the ballot and the money. Notwithstanding his efforts to build up a substantial national character among the races of our great republic, and to put his people in a position creditable to any nationality, he has reached the point of despair on account of existing conditions.

This second class to which I have alluded, claim birth this side of the civil war. They represent a new dispensation, a new day and a new

generation. They represent also the age of research and reform. This class, mark you, is the Negro which we are now to consider, while the first class represent the old Negro. This new Negro is a student of some of the best schools of this country, a graduate, a teacher, doctor, lawyer, preacher, bicyclist, gossip, gambler, and a loafer. Of course, you understand that there are exceptional cases, but I am addressing myself to the masses. This new Negro of whom I am speaking has been and is given advantages that his father never dreamed of, and yet he is worthless and shiftless. He is an embodiment of humanity; all clothes, ribbons and flowers and a befitting representative of pride and poverty. He is a shadow without a substance; an existence without an object; and an object without an aim. He can play well his part around the barber shops and saloons; he is enabled to make a creditable showing in the church social and theatrical circles. He is simply a dark spot in the Negro firmament. In fact, to say the truth, he has no future. Futures are based upon actions of the present and are governed by laws of action and reaction; and when there are no real acts upon the part of the actor the play is a failure and the audience is dismissed without having obtained any real benefit.

I wish to assert here with emphasis that there is a condition confronting us which must be met. How shall we meet it, and what is to be done with this new Negro of class second? Will the old Negro give him up or will he hold on to him and strive further to help him make for himself a substantial existence in the future?

There is no comparison between the new women of this class and the old women of the former. The first class represents a type of industry, economy, morality and Christianity. The new women of class two represents idleness, fashion, vanity, gossip, fast living and churchianity; the former is a real exhibition of the old-time Christian stepping in the footprints of the Master, singing to-day amid the ecstasy of the new songs and new method of worship: "Give me the old time religion; it's good enough for me." I am ashamed of the new Negro woman. She is all flowers and dress and as vain as a peacock. She is on a strain year in and year out for dress without a home, and without a tangible income. She dresses beyond her means and parades through the streets of our cities and towns as a specimen of humanity in clothes on exhibition. She is a curse college or institution of learning; she is history and a stumbling block to our progress. If she is a graduate of some college or institution of learning she is without a literary turn of mind. She is above work. She is a stranger to the domestic system, is anxious to marry and will never make a wife, because she is not in possession of any of the essential qualities or elements that constitute and form the basis of a real helpmeet.

You ask, then, is she not a reader of books? Well, yes; she is a reader of trashy literature of the third-class novel grade. Her library consists of the very meanest publications in the catalogue of printed matter. She has not learned as yet to give attention to study

and research of our best literature. She will spend hour after hour reading 5 and 10-cent novels, from which no real benefit can accrue. The new Negro woman is a mere cipher in the race's great problem. I advise her to come down from her perch, lay aside her bicycle and bloomers, put away forever trashy books, walk and work with the people of her race, and stand in touch with those whose superior advantages cover centuries before her. I advise her to cultivate a taste for domestic work; learn to read the best books and periodicals; to enter into her study; make books, write articles, and take instruction that will be helpful to the race.—Dallas, (Tex.) Item.

## Necessary Information.

BY T. H. HANNA, P. E.

Our district conference will convene August 8, 9, 10, 11 and 12. All of traveling and local preachers, the superintendents of Sunday schools of the district, one lay delegate from each circuit and station, one delegate from each Sunday school, and also from the V. C. E., and from the Woman's Home and Foreign Missionary society, one delegate from each society will please be present.

Now, brethren, we as it may be said are walking untried paths, facing unforeseen responsibilities with Bishop G. W. Clinton as our great episcopal leader who in every situation has proven a true man for his Church and race. His clear vision, strong judgment and firmness of action is always inspiring and deserving the confidence of his ministers.

Ministers of Morrilton district, let us rally our forces together and play our part, for as much as we know that our future appointments depend upon the present. Leave not one stone unturned until we have brought our claims along all lines. The prophet styles you to be a watchman upon the walls, and as you see the advance of the enemy, to blow your horn, and if the people hear the horn and not take warning, the blood would be upon them. It made no difference what kind of horn it was, whether it be a ram's horn or a silver trumpet, it had the same effect, and if the watchman failed to blow the kind he had to blow, his blood was required to flow.

Brothers, blow your horns, warning the people of our surrounding circumstances, especially of Walters' Institute in her present unfinished condition, as she seems to say, "I was naked and ye clothed me not," and my present indebtedness you say nothing about it to the people.

Tell the people that they may tell their children that our method and financial plan for the district conference is that each preacher must bring 50 cents, each member 10 cents, each superintendent of Sunday schools 25 cents, and each scholar 5 cents, and all kinds of preachers whether pastors, local preachers or exhorters, or any one aspiring to preach must bring 50 cents. Brothers, let us make it a success. We expect our Bishop to be with us. Let all who can, come.

Some of my local preachers are not taking the Star. They must take their Church paper.

Little Rock, Ark.