

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, AUGUST 26th, 1896.

THE CHRISTIAN, A SPIRITUAL MAN.

The Christian man is nominally and ideally, and more or less actually and entirely, a spiritual man. In this he differs from the man of the world. The unchristian man is not spiritual. He may be a rude man or a refined man, a barbarian or a Greek, a sensualist or an ascetic, a clown or a philosopher, a beggar or a prince; but whatever else he may or may not be he is not a spiritual man. He does not live in a spiritual element and for the sake of spiritual things. In his affections and purposes he is earthly and of the earth. The Christian on the other hand is a regenerated man. He is transformed through the experience of repentance toward God and faith in the Lord Jesus Christ. He has passed, through the process of a spiritual birth, into a new and spiritual world. He has risen again, and that new nature begotten in him of God dwells its affections on the things that are above. Having become a child of light, he walks in the light and rejoices in the fellowship of Christ.

To the unspiritual man this may seem to be mere cant. He will be ready perhaps to say—This is characterizing what is called life and character by means of phrases gathered from the New Testament without pausing to consider whether the picture presented bears any resemblance to the character of the average Christian as he is met with in ordinary life. We may be told that many who profess Christianity appear to be as eager in the pursuit of earthly things, to hold them as dearly and to value them as highly as do those who are called "the people of this world."

In reply to this two things are to be said: First,—It does not do to assume that professions of Christianity are always to be taken as criteria of its real value. Many, it is to be feared, are Christians by profession only. The professor of Christianity may be an essentially carnal man or woman who is but adding a false profession of Christianity to an otherwise faithless and sinful life. Second,—The Christian, though spiritual, may not yet be fully developed or perfect. He is yet a babe in Christ. In a sense and as compared with the perfected Christian, he may be "carnal," a word which Paul applies to the Christians of Corinth. Nevertheless it is to be maintained in all honesty and truth that the Christian is indeed a spiritual man. His conception of life reaches away beyond the present world with its mortal existence and material blessings and lays hold upon things invisible. His heart refuses to be satisfied with earthly things, or with anything short of personal purity, eternal life and fellowship with God. After the inward man at least, he delights in the law of God. As a spiritual being the Christian may be but a babe as yet. But between the human child toddling, falling, perhaps creeping upon the ground, not able yet to walk erect and firmly, and the beast whose nature it is to go with face downward toward the earth and whose destiny includes nothing above that, we recognize an almost infinite difference. The little child is still very insignificant as to strength of body or mind. But even from earliest babyhood, the promise of manhood, with all its majesty and strength, is there. Let it have its appropriate conditions, let it eat and drink, let it have wholesome exercise for its unfolding faculties and by and by it shall attain to stalwart manhood. So likewise in regard to the Christian,—feed this spiritual babe on spiritual food and let his conditions be normal to his spiritual nature and he will grow up into the stature of manhood in Christ.

But the condition is important. It is certainly a great thing to be born. It is a *res qua non* of having any part in the life of the world, its endeavor and achievement. But it would seem better not to be born at all than to fail to develop any ability to take one's place among the powers and powers in life's great field. It were better not to be born if there is nothing to feed and nourish the strength of the child. So in regard to spiritual birth. Regeneration in the prime essential of all that comes to fruition in the fully developed manhood in Christ. There is joy in heaven when a sinner repents, when a child is born into the kingdom. But there are conditions of growth in the spiritual as well as in the natural world. The branch does not grow except it abide in the vine. The Christian life develops only

as it abides in real fellowship with Christ. The spiritual being, man or babe, must be fed on spiritual food. That which will nourish the body may be as poison to the spiritual man; Command that these stones be made bread to satisfy thy hunger, said the tempter. Nay, said Christ, man shall not live by bread alone but by every word of God. The spirit has desires against the flesh and the flesh against the spirit. Sensual appetites constantly demand that which would cripple and destroy the spiritual manhood. But the God-begotten nature in the spiritual man growing strong through the fulfillment of its proper conditions, gains the mastery over evil propensities. The man who lives in the spirit does not fulfill the lusts of the flesh. With a growing consciousness of his spiritual birth, his thoughts and affections turn upward to the things which are above. He is in the world but not of the world. His dwelling place is here but his citizenship is in Heaven. His life is hid with Christ in God, but though a hidden life, it is yet most real, noble and blessed, because it is in God, and when Christ who is in the Christian's life,—its source, its type, its Lord, shall be manifested, then shall also his own life be manifested and glorified with Him.

BRITISH COLUMBIA.

The discovery that immense wealth in gold exists in the mountains of British Columbia has drawn the attention of capitalists and of people who are anxious to make their fortunes strongly to that province. British Columbia is now recognized as being probably the richest gold region in the world. The Kootenay district has been most explored and operations there are, we believe, more extensive than elsewhere, but according to reports the precious metal is very widely distributed and there is promise of rich returns from mining industry, systematically conducted, over a very wide extent of territory. For the development of this mining wealth immense capital is required. Besides the plant and equipments necessary in modern mining operations, railroads must be built at great expense. Large amounts of capital have already been invested and the prospective investment is still larger. Capital employed of course means labor and increase of population, and already we are told the influx of population is assuming large proportions. Roseland, a mining town which a year ago had only 300 inhabitants, has now nearly 4,000, and it is expected that within a short time it will double its present population. A half dozen quite large towns can be named to-day which a year ago had not been heard of. The gold output for the present year, it is stated, will probably be more than four times that of last year. Cecil Rhodes and other South African capitalists are reported to be investing some \$10,000,000 in British Columbia mines. This statement and others of that kind are not unlikely subject to considerable discount when brought to a basis of fact. Mining companies have been forming at the rate of one per day. Many persons of small means are investing with the hope of large returns. Of course there will be disappointments. The conditions favor the designs of unscrupulous men to foster properties on a credulous public, and some doubtless will invest in haste to repent at leisure. With this new development of the country, the influx of population and its concentration in mining centres, there comes the opportunity and the demand for increased religious effort. It is important to all the future of the country, as well as to the immediate interests of these rapidly growing mining communities, that the Gospel be preached to them. This must be at the outset largely a missionary work. The Baptists of the province, though comparatively few in numbers, appear to be fully alive to the importance of the opportunity for missionary and church organization work which the present and prospective condition of things affords. The Victoria church, besides contributing very largely toward the work in other parts of the province, has given its pastor, Rev. Ralph Trotter, leave of absence for some time that he might come to the East and interest the Baptists of the older provinces in the opportunities now present and pressing for evangelistic work in British Columbia. Mr. Trotter has been for some weeks in the Maritime Provinces, and his earnest and eloquent appeals on behalf of the work in the far west have been meeting with a generous response.

In the sermon preached before the P. E. Island Association, by the Rev. David Price, and published in *MESSANGER AND VISITOR* of the 12th inst., our readers will please note the following: **CONGREGATIONS**—The text is, Psalm 67: 1, 2; and not Psalm 67: 12. Under 1:2, read, "Uphold ambition wishes for more power; and not, The holy ambition, etc." The 3rd sentence from the end of subdivision 4 under II, should read as follows: "As it is necessary to have a healthy heart in order to have healthy body, so it is necessary to have a heart wholly devoted to the Saviour, etc." III, should read, The Church's Prayer for the Light of the Divine Presence, and not, Divine Presence, Sub division 3 under IV, should read, The largeness of the present, and not, The largeness of the prayer.

THE CONVENTION.

The fifty-first session of the Maritime Baptist Convention opened at Berwick, N. S., on Saturday, August 22nd, at ten o'clock a. m. The first meeting was called to order by President Parsons, hymn 740, in the Baptist hymnal—a hymn composed by Rev. John Clark of Bass River, N. S.—was sung. The 67th Psalm was read by the President and prayer was offered by Rev. W. H. Warren, Rev. A. Freeman and Rev. A. C. Chute. Revs. Ralph Trotter, of Victoria, B. C.; Selden McCurdy, of Maine; C. R. Minard, of Palmer, Mass.; Rev. A. Chipman, of Springfield, Vt.; Prof. Read, of Colgate University; Rev. W. B. Wallace, of Upton, N. Y.; Bro. Willard Read, Rev. Mr. Grenier and wife of the Digby French Mission, and other visiting brethren present were invited to seats in the Convention.

The Committee on publication of the Year Book reported through B. H. Eaton, Esq., that 2000 copies of the Year Book had been printed at a cost for printing, postage, etc., \$343.37. This was reduced by \$72.50 received for advertisements. Of the balance the F. M. Board paid \$107.54; the H. M. Board \$104.86; the College \$58.87.

On motion of H. C. Creed it was resolved that the Convention appoint the Nominating Committee. The committee was then appointed as follows: Rev. J. A. Gordon, Rev. J. H. Hughes, H. H. Ayer, Esq., Rev. C. W. Corey, Rev. C. H. Martell, Rev. G. J. C. White, and B. H. Eaton, Esq. A letter was read from Dr. Keirstead, resigning the office of Secretary of Convention. As the resignation was made final, it was accepted, and, on motion of Dr. Saunders and Rev. A. Coburn, the thanks of the Convention was by a rising vote expressed to the retiring Secretary for the highly efficient manner in which he had discharged the important and difficult duties of that office. Dr. Saunders was requested to frame a resolution expressing in fitting form the Convention's appreciation of Dr. Keirstead's services as Secretary.

The ballot for President resulted in the choice of Rev. G. O. Gates, of Germain St., St. John. Mr. Gates being called to the platform thanked the Convention for the honor it had conferred on him, and called on Rev. J. G. Gousher to lead in prayer, invoking the divine blessing upon the proceedings of the body.

SATURDAY AFTERNOON.

The report of the Committee on the State of the Denomination was presented by H. C. Creed. The report showed that according to available statistics the membership of the churches connected with the denomination is about 48,800. The number baptised during the year as reported is 2,511. The number of revivals reported are, in Nova Scotia, 30; in New Brunswick, 27; in P. E. Island, 10. The following brethren have been ordained to the ministry during the year: H. A. Porter, A. A. Shaw, J. T. Dimock, W. H. McLeod, Q. N. Chipman, G. R. Baker, R. M. Bynoe, W. A. Allen and A. C. Shaw. The present number of churches is 405—one more than last year. Six new houses of worship have been opened during the year. These were at Port Elgin, N. B., Amherst, N. S., Waterville, N. S., Alexandria, P. E. I., Yarmouth, N. S., Upper Cape, N. B. Besides these, houses have been remodelled at Fairville, N. B., and Caledonia, N. B. The report also contained information in regard to the work of the different Boards which will be presented in connection with the report of those Boards.

The report also made mention of the important work being done by the Book Room in Halifax, the excellence of the *MESSANGER AND VISITOR* as a denominational organ and the importance of its circulation being increased by placing it in every Baptist family. The report also made note of improvement in the Associations and the growing importance of the District meetings. In conclusion the report contains the following remarks concerning the moral and religious life of our churches: "There may be much machinery, complete organization, effective methods, great activity, and yet little spirituality. How is it with the Baptist denomination of the Maritime Provinces? Churches may have a multiplicity of gifts, but little liberality of giving,—a large influx of disciples, but a lax exercise of discipline. How is it with your church and ours? How much truth is there in the reports, so lamentably common in many places, that Christians, even Baptist Christians,—or let us say church members—are mean, dishonest, untruthful, light-fingered, loose-tongued,—that they attend theatre, play cards and dance,—that they are guilty of swindling and smuggling and bribery,—that they put fashion and party politics before Christian principles? If these things are true in any degree surely there is need of humiliation and repentance and purification. When shall the good work begin? Let those of us who do see the need, lead faithfully and heroically with themselves and their brethren without delay."

The address of the retiring president, Mr. Parsons, which was delivered at this point was of a practical character and was received with interest by the Convention. We shall probably be able to

give the address in full or an abstract of it in another issue.

The report of Committee on Obituaries, prepared by Rev. J. H. Saunders, was presented by Rev. G. W. Schurman. The names of the brethren in the ministry who have been called away during the year are those of Revs. Ferris Murray, J. E. Fillmore, Solomon Smith, Benjamin Jewett and Isaac Judson Skinner. Notices of the life and work of these brethren have previously appeared in the *MESSANGER AND VISITOR*.

The report of the Foreign Mission Board was presented by the Secretary Treasurer, Rev. J. W. Manning. In its opening paragraphs the report emphasized the fact that the church's field of effort is world-wide. It embraces all countries and peoples and tribes and tongues. Yet there are nearly a thousand millions now living who have not heard the gospel. "So long as the churches of Jesus Christ turned all their forces upon the home land, the dark ages were upon them, but when they sent forth their heralds to light the darkness in the lands far off, their own morning began to dawn and the last century, which has been the missionary century, has been the century of the greatest growth to Christianity itself. Should we in these provinces multiply the force in foreign lands today, there would be a manifold increase at home in every department of our work."

In accordance with the custom of several past years, and with a view to interesting the children in the work, the Board asks that the last Sunday in March be observed as Foreign Mission day; that missionary sermons be preached on that day by all our pastors; that Mission Bands, Sunday Schools and B. Y. P. U.'s observe the day with appropriate exercises bearing on world-wide missions; and that wherever practicable special offerings be made for this work, and above all that it be observed as a day of special prayer to the God of Missions for His blessing to be given to the workers, both at home and abroad, and that the number and faith and zeal of each may be greatly multiplied.

The report notes the return of Mr. Sanford to his field of labor at Visnagar, where with a fair measure of health he is prosecuting the work with zeal and energy. Also the return of Mr. and Mrs. Higgins and Miss Gray, for rest and recuperation. There is good prospect that Mr. Higgins will be able to resume work in India at no distant day. The return of some missionaries and the illness of others, make it necessary to send recruits. The Board reports that two young ladies, Miss Harrison and Miss Wernough have on their application been added to the missionary staff and that Rev. R. E. Gillison is also under appointment for service in India. Mr. and Mrs. Gullison, Miss Harrison and Miss Wernough expect to set out for India in October. The report also gives information respecting the progress of the work on the several mission fields, showing that the missionaries are laboring earnestly, faithfully and with a measure of encouragement. As to results the report in summing up says:

"A review of the whole field shows that there have been 17 baptisms and 16 added by letter and profession. We are working in India for Jesus Christ. The missionaries are only our agents. They represent us. And their work will grow and be a living thing just in proportion as we put ourselves into it with all the force and energy of consecrated Christian life. In a word it will be just what we, by God's grace, make it."

The question of finances is one that gives the Board anxious thought. "It is some satisfaction, however, to know that though times are hard, yet the deficit of last year has been materially reduced. It ought to have been wiped out altogether. The total receipts for the year were \$16,455.88, and the total expenditure, including the deficit of last year of \$2,935.25, were \$18,390.30. This leaves a balance against the treasury of \$1,784.42. But there is a heavy draft to be made upon the funds of the Board immediately."

The report up to this point was read clause by clause and adopted with very little discussion. Dr. Saunders spoke at some length of the demand for faith above all things in prosecuting our mission work and his belief that a large and confident faith would be honored. Rev. H. F. Lafamme, of the Ontario and Quebec Mission, alluded to the apparently small results of the work on the mission field as measured by the number of converts reported. There were those who exercised their mathematical talents by calculating how much of a money expenditure each Telugu convert involved. That was a poor way to reckon the value of mission work. This work must be undertaken as great national works are, not with the expectation of direct returns but as a condition of national or denominational life and prosperity. Successful building meant expenditure. Foundations must not only be laid but protected and carried to a point at which they could sup-

port a superstructure. Not to do this was almost to throw money away. So in mission work. If Christians would organize their mission work in accordance with what the value of immortal souls demanded, the grandest results would be seen.

SATURDAY EVENING.

was devoted to a platform meeting in the interest of Foreign Missions. The hymn—"Jesus shall reign where the sun"—was sung, and prayer was offered by Rev. A. C. Chute.

The programme of the evening included a welcome to the returned missionaries by the President of the Convention. These words were spoken in the President's most eloquent vein.

Rev. W. V. Higgins spoke first of his profound interest in the foreign mission cause. He hoped to go back, and he would desire to take back with him ten or fifteen helpers. No doubt the hearers are lost. The moral degradation of the people is awful. It is a difficult work. Sometimes we are inclined to despise the heathen. But we are in a measure responsible for the terrible need and degradation. We should ask who is responsible for the fact that a larger number are not going to the mission field and that more money is not being raised to promote this work. Churches should come into direct connection with the work by supporting missionaries, either singly or in groups of three or four. We need more consecration as churches and as individual Christians.

Rev. J. W. Manning spoke on "The Incentives to Foreign Mission Work." The first incentive mentioned was Duty. It seems a cold, hard word, but duty in some of its aspects is sublime. The word of *ought* is sometimes the most tremendous word in the English language. It is of duty that heroism and martyrdom are chiefly born. And we should not leave it out of sight when we consider the incentives to Christ's work. The next incentive spoken of was COMPASSION for the lost. It means a feeling with a suffering together. Christ was moved with compassion for the people. Compassion brought him to this world to seek and to save the lost. It led him through Gethsemane and Calvary. Compassion for the lost is the touch stone of Christianity. The man who can look out on the lost millions and not feel for them a Christ-like compassion is not worthy of the name of a Christian minister.

A third incentive is **ASPIRATION** or VIRTUE. Our commission involves world-wide evangelization. It is also world-wide conquest. We have more to do than simply to preach the gospel in all the world, we are to make disciples of all nations. The command takes in the whole world, not merely as a field to be secured, but as a field to be won. All power belongs to Him who made us, and who are all the powers of the idolatry in the face of His Almighty power.

The next speaker was Rev. R. E. Gullison, missionary agent. He spoke of the strong feeling by which he was moved and of his personal experience and how he had become willing to give himself to the Foreign Mission work. He had become willing during his college life to engage in work wherever the providence of God might lead. He had come to think that it was not his duty to go to the foreign field, but during the past year this duty had been made plain to him, and some to feel that he could not do otherwise than to give himself to this work.

Miss Gray, returned missionary, spoke briefly of her pleasure in being present, of the inspiration that the meeting would be to her, and commended to the sympathy of all the faithful band of missionaries laboring courageously amid so much that was difficult and discouraging in India.

Miss Newcomb and Miss Harrison spoke briefly and with deep feeling of the purpose with which they had given themselves to the foreign mission work and were heard with deep interest.

Rev. J. A. Gordon, on behalf of the Board, addressed a few earnest and appropriate words of farewell to those who were soon to go forth to be the representatives of the churches in carrying on the work of evangelization in India. The meeting was one of rare interest and power. At the close of Mr. Manning's address, when the collection for the support of Bro. Gullison. This was responded to by a number, including Dr. Morse, of Digby Neck, who wished to be counted among the young men in this case. Rev. G. J. C. White presented a gold ring, the gift of a sister who wished to do something for this mission work and had not money to give.

THE BAPTIST INSTITUTE.

Meetings of the Institute were held, in accordance with the notice, in the morning and afternoon of Friday. Rev. E. O. Read, president of the Institute was in the chair. It was announced that papers were expected from Rev. Dr. Welton, of McMaster University; Rev. J. D. Freeman, of Fredericton; Rev. T. Trotter, of Wolfville, and Rev. J. H. Hughes, of St. John. None of these, however, were present at the opening of the morning session, and the hearing of the papers was necessarily postponed. Rev. G. J. C. White, on behalf of the Governors of Acadia University, presented some suggestions and information looking to the organization by the members of the Institute of a Summer School of Theology at Wolfville, or elsewhere. This matter was considered at considerable length, its discussion occupying the most of the morning. There appeared to be substantial unanimity in the belief that such a school was highly desirable, provided satisfactory provision could be made for instruction without

involving too heavy expense and provided a sufficient number of ministers and others could be induced to attend it to make it a success. The prevailing opinion was that haste should be made slowly in the matter and accordingly a resolution was adopted expressing sympathy with the proposition and asking for the appointment of a committee to confer with the Board of Governors on the subject. The following were appointed as the committee: Revs. G. O. Gates, G. R. White, J. A. Gordon, David Price, Thos. Trotter, B. N. Nobles, D. G. McDonald, and S. McG. Black.

At the afternoon session a paper was presented by Rev. J. D. Freeman, of Fredericton, on "Conviction a Qualification for Preaching." The essayist showed that, 1. Conviction constitutes the preacher's inalienable right to speak; 2. Conviction constitutes a solemn obligation to speak; 3. In Conviction lies the power to speak effectively; these points were developed in a very interesting and effective manner. The paper was discussed appreciatively by a number of the brethren, the thanks of the Institute were voted to Mr. Freeman for his excellent paper, and it was requested that it be published in the *MESSANGER AND VISITOR*. We hope, therefore, shortly to give our readers the pleasure of reading this very excellent paper.

The second number of the programme for the afternoon was an address by Rev. T. Trotter of Wolfville. His subject was "A Survey of English Hymnology." The importance of the subject, the speaker said, was made evident by the place occupied by hymns in religious worship, in the power of a hymn to teach truth or error, to help devotion, to inspire enthusiasm. The tests of a good hymn were that it be, 1. In harmony with truth; 2. Devotional in spirit; 3. Rhythmic; 4. Poetical; 5. Naturally and symmetrically developed. As a specimen of a poor hymn, Mr. Trotter quoted from the Moody and Sankey collection (which he said contained many excellent hymns) the hymn which begins—

"Down life's dark vale we wander,
Till Jesus comes,"

which he said offended in almost all points mentioned. As an example of a good hymn, he indicated—

"In the Cross of Christ I glory
Towering o'er the wreck of Time."

No people, the speaker said, were now so rich in hymns as the English speaking people. He proceeded to give a rapid survey of English hymnology. Back to 400 years when the religious life of the people was under the power of the papacy there were no hymns in the common tongue. The Reformation brought with it a mighty burst of song. Luther was great as a hymnist as well as a theologian. He gave the people hymns in their own language. To meet a like demand, Calvin at Geneva, incorporated into the Presbyterian worship a metrical version of the Psalms. The hymn writers of the 17th century did not write their hymns for public worship as they were not then so used. Isaac Watts may be regarded as the father of modern English hymnology. He wrote some 700 hymns, half of which were metrical versions of the Psalms. Watts wrote so much that it is not surprising that he wrote some very poor hymns, but some of his are among the noblest hymns in the language. Such hymns as—

"Before Jehovah's awful throne,"

"O God our help in ages past,"

"When I survey the wondrous Cross."

It Watts is considered a prolific hymn writer, what shall be thought of Charles Wesley who wrote 7,000 hymns? Wesley's hymns are not so profoundly spiritual as Watts', but they are full of poetic spirit and devotional fire. Many other noted hymn writers followed, Steele, Beddome, Cowper, and scores of others. Watts having awakened the spirit of hymnody in England. The sky was soon filled with echoing voices. In his concluding remarks Mr. Trotter spoke of the great interest and value to the worshiper of knowing the history of some of the best hymns or the circumstances under which they were written. As an illustration, he spoke of the history of the hymn,

"Abide with me; 'till falls the eventide."

The English hymn books he considered incomparably better than the American. He urged that pastors should emphasize the value of good hymns and teach their people to love them. The love of good hymns is full of blessing. The discussion that followed was participated in by quite a large number of the brethren present and indicated a very high appreciation of the address. The thanks of the Institute were voted to Mr. Trotter, accompanied with a request that he would contribute a number of short articles to the *MESSANGER AND VISITOR* on the subject dealt with in the address. We shall be much pleased if Mr. Trotter can comply with this request.

The officers of the Institute, appointed at the morning session, were, President, Rev. J. A. Gordon, St. John; vice-presidents, Rev. J. W. Brown, New Brunswick; Rev. C. W. Corey, Charlottetown; Rev. G. Creed, Rev. Fredericton; Sec. Treas., Rev. B. N. Nobles. Executive committee is composed of the officers and Revs. D. Price, L. Wallace and E. E. Daley.

Disappointment was naturally felt that Dr. Welton and Mr. Hughes were not able to be present and to give their papers. We understand that Mr. Hughes missed the boat at St. John in which he intended coming. The paper and the address that were presented were, however, greatly enjoyed.

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