WHAT IS THE DIFFERENCE?

We are so frequently asked the ques tion, what is the point of difference between the Free Baptist and the Reformed Baptist belief, that we have decided to publish the doctorines in which the principal difference exists, taken from the treatise of faith of the respective denominations in full.

Free Baptist.

The following extract from the minutes of the Conference of 1887, shows the be lief of the denomination on the doctrines of Justification and Sanctification, about which, on account of the erroneous teach ing of some Ministers, the Conference had to take action:

JUSTIFICATION — SANCTIFICATION. — Gospel justification is the pardon of sin sinner is unholy. In justification he is made pure and holy. Through the atone ment of Christ and the operation of the Holy Spirit on the one hand, and repentobtained. Sanctification is the full consecration of the soul to God. It is to be feet love. holy, as God is holy. It accompanies regeneration, which is not a partial kut an entire change from sin to holiness. But the child of God is not infallible. He still exposed to temptation and sin. we sin, we have an Advocate with the Father, and on condition of repentance and faith may be cleansed and restored. If we confess our sins he will forgive them, and cleanse us from all unrighteous-

"Sanctification is a progressive work. It is the duty and privilege of all to grow in grace and in the knowledge of our Lord Jesus Christ. We are to be overcomers, to triumph over both inward and outward besetments, so as to love the Lord our God with the whole heart, mind, and strength, and consecrate our all on his altar. We shall never attain a fixed limit, but should be constantly pressing forward. Believers know that there are special anointings and baptisms of the Spirit, which give us ence, and advancement in the divine life.'

Reformed Baptist.

Declaration of Faith Re Justification, Regeneraeion and Sanctification, 1888-1902

I.—JUSTIFICATION. The great Gospel blessing which Christ secures to such as believe in Him is justification, Acts 13:39; Rom. 8:1. It includes the pardon of sin and the promise of eternal life on principles of righteous. ness, Acts 10:43; Rom. 3:24-26; 2 Cor. 5:18-21; Gal. 2:16; Eph. 1:7; Titus 3:7. It is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's Blood, Rom. 4:4, 5; and it brings us into a state of most blessed peace and

favor with God, Rom. 5:1-9. II. - REGENERATION.

Regeneration is an instantaneous change of the heart from a state of sin to a state of holiness, effected by the Holy Spirit in connection with divine truth, John 3:5-8, 1:13; Ezek. 36:26, 27; Jas. 1:16-18, 1 Peter 1:23; 1 Cor. 4:15, whereby the penitent sinner receives spiritual life, Eph. 2:1; John 5:25; becomes a child of God, John 1:12; Rom. 8:15, 16; possesses the fruit of the Spirit, Gal. 5:22, 23; Eph. 5:9, and has victory over both inward and outward sins. It accompanies justification.

III. - SANCTIFICATION.

or setting apart for the service of God ology." My wife had heard me say this, John 17:19, also an act of divine grace and not long since she called me to come whereby we are made holy, or feed from to the kitchen. sin, or cleansed from moral corruption or pollution 1 Thess. 5:23, 24, is and applied to things and places as well as to character-

This state is variously expressed in the Scriptures as "Holiness," "Sanctification," "Pure in heart," "Perfection," "Fulness of God," etc.

These expressions mean that participation of the divine nature which excludes all original depravity, or inbred sin, from the heart and fills it with perfect love.

Sanctification begins when the principle of purity, viz., the love of God, is shed your chance: practice what you preach.' abroad in the heart by the Holy Spirit in the new birth.

1:4; 1 Thess. 5:23.

the guilt of sin.

Regeneration delivers the justified from the dominion of sin, Rom. 6:14

regenerated from inbeing of sin, Rom.

Sanctification is perfected in the hearts of believers by the Holy Spirit, as the personal executive agent, Rom. 8:2; 2 Thess. 2:13, using the Word of God as the instrument, John 17:17; Acts 20;32; Eph. | ised to share my joys and sorrows." 5:26; 1 Peter 1:22, and the Bood of Jesus Christ, as the element of cleansing, 1 John 1:7; Heb. 9:13, 14; 10:10, 19; 13:12, 20, not say what else we did, but we had a 21; Rev. 1:5; 7:14 12:11.

imputation to us of Christ's personal holi- which we took as a token that there was and acceptance with God. The sinner is ness, but is wrought in us as a second more flour to follow. at enmity with God. In justification he work of grace after conversion, by the obtains reconciliation and peace. The Holy Spirit, through faith in Christ, Acts our need or the empty barrel, the next How can Pa ever blame us, Ma, 26:18, and is received at the moment day a grocery man called with a barrel of when the believer makes an entire living flour for the Gibbuds! Who sent it, or sacrifice to himself to God, Rom. 12:1, on where it came from, we do not know to the Christian's altar, Christ Jesus, Heb. this day, save that we do know that our ance, faith, and obedience on the other, 13:10, 12, and is attested by the Holy heavenly Father knew that we had "need reconciliation is effected, justification Spirit, 1 John 5:10; 1 Cor. 2:12: Heb. of these things." 10:14, 15 who produces in the heart per-

> from manifold temptations and manifold also in the open air under the blue canopy errors of judgment and infirmities, nor of heaven; but there is something very does it exempt us from the possibility of peculiar about the sound of the song when sinning, nor does it supercede the necessity | sung in an empty flour barrel under the of constant dependence upon the atone- foregoing conditions. I have repeated ment for acceptance with God, nor does it the experience once or twice since, with If I should smoke and chew like Pa, exclude the idea of growth, but we are the same result, though now I never commanded to "grow in grace and the spend any time in looking for my faith; I knowledge of our Lord and Saviour, Jesus | simply apply for flour at Phil. iv: 19, and Christ," 2 Peter 3:18.

free from all sin, 1 Thess. 5:23; 1 John from the same place. 1:7, or that state of being cleansed from all unrighteousness, so as to love God with good salary, but that sometimes failed to all the heart, and all the soul, and all the materialize; we have trusted in a good mind, and all the strength and thy neighbor as thyself, 2 Cor. 7:1; Luke 10:27, and it includes the fullness, or baptism, of the Holy Spirit, Matt. 3:11; Acts 1:5; around, and He has never failed to send Acts 2:4.

It is divinely imparted, not imputed, const exelection in the Christian experi Rom. 8:1-4 and instantaneously received thou dwell in the land, and verily (in by faith in the atonement, Acts 15:8, 9, subsequent to regeneration, 1 John 1:7-10. and attested by the Holy Spirit, 1 Cor.

DOXOLOGY IN EMPTY FLOUR BARREL.

It is one thing to trust God when the flour barrel is full, when there is money in the bank to fall back on, and when the wages are coming in regularly. It is quite another thing to trust God when the barrel is empty, the money in the bank is gone, and no wages coming in. Under these conditions one is quite apt to find that what was supposed to be faith in God was simply faith in a full flour barrel.

I heard the Rev. J. Hudson Taylor, of the China Inland Mission, say: "When I came to a place of testing where my faith was most needed, I found it gradually going; then I learned to look less to my faith, and to depend more on God's faith-

Only as we come to God's Word and plant our feet upon the promises, shall we find faith abiding in times of testing. The flour may be gone; the money may be gone; the salary gone; but God is

I know this to be true. I had often said it in public talks: "It takes real faith in Goa to be able to put your head in ar Sanctification denotes a consecration, empty flour barrel and sing the dox.

> I said, "What do you want me for?" She replied, "I want you to come out here and sing." I thought this queer, so I went out to see what it all meant.

In the centre of the floor stood an empty floor barrel she had just dusted

"Now, my dear," said she "I have often heaad you say one could put his head in an empty flour barrel and sing. "Praise God from whom all blessings flow, if he believed what God said. Now here is

There was the empty flour barrel star ing at me with open mouth: my pocket-But entire sanctification is that act of book was as empty as the barrel; I was everything keep silent and read the third gave their hearts to God. I cannot described by the control of t the Holy Spirit whereby the justified soul not on a salary, and knew of no money chapter of James .- Sel.

is perfected in holiness, 2 Cor. 7:1; Jas. that was coming in. I do not know that my wife enjoyed my preaching, but she Justification delivers the believer from was evidently bent on enjoying my practicing. I looked for my faith but could not find it; I looked for a way of escape, but could not find that, my wife And entire sanctification delivers the blocking the door of exit with the dust brush covered with flour.

I said, "I will put my head in and sing on one condition."

"What's that?" said my wife.

"The condition that you will put your head in with me. You know you prom-

She consented; so we put our heads in and sang the long-metre doxology. I will good time; and when we got our heads Sanctification does not consist in the out, we were a good bit powdered up,

Sure enough, though no person knew of

I have joined with a thousand voices in singing the grand old doxology; I have Entire sanctification does not free us sung it in many a fine church building, then sing, "Praise God, from whom all So many things perplex me, Ma, Hence, entire sanctification is an act of | blessings flow." Bread, butter, beef, beans, divine grace whereby believers are made and all our needs we find can be supplied Why things are right for Papa dear,

> In days gone by we have trusted in a committee, but they did not always know when rent was due. But the Lord knows when the first day of the month comes us our rent-money before it was due. "Trust in the Lord, and do good; so shalt 'truth,' the margin says) thou shalt be fed," the Douay version reading, "Thou shalt be fed with its riches."

There is board and lodging for anybody who will "trust in the Lord and do good. -H. B. Gibbud.

ETERNITY IN HELL.

Think of it my unsaved friend! Think of it backslider! Think of it church member engaged in worldliness! Eternity in Hell! Dishonest groceryman, dry goods man, business man, whiskey selling druggist, whiskey drinker, blasphemer, and those engaged in some secret sin, eternity in hell!! Stop! Stop!! Repent of your sins, get to God at once.

Careless fathers and mothers and worldly minded children, if you are not con verted to God you will spend eternity in

Those who are impure in mind and heart, whose mouth is filled with "smut' and filth, who lie and deceive, stop! Seek God or you will spend eternity in Hell!

Let every sober, intelligent sinner consider this awful outcome of sinful life If you wilfully continue in a course of sin, remember your final doom is a "lake of fire and brimstone"-eternity in hell!

Heed this earnest call, Attention! At tention! to this loving appeal, or you may plunge into the "bottomless pit." The opportunity to escape is now. Act now. for the delay of a single hour may fix your eternal destiny.

Eternity in hell! Awful thought. "Es cape for thy life"!!!-Sel.

WHAT TO READ.

If you have the "blues" read the twenty-seventy Psalm. If your pocket-book is empty, read the

thirty-seventh Psalm. If people seem unkind, read the fifteen

th chapter of John. If you are all out of sorts, read the twelfth chapter of Hebrews.

If you are discouraged about your work, read the one hundred twenty sixth Psalm. If you are losing confidence in men, read the thirteenth chapter of First Corin-

YOUNG

JOHNNY'S QUANDARY.

Say, Mamma dear, why don't you smoke And spit and chew like Pa? If right for him it is for you, Now don't you think so, Ma? If he should see me with a pipe, I know he'd really groan. He'd run away this very night,

Or drive me off from home. I often hear my Papa say, A pattern he would be. I wonder if he thinks of you Or ever thinks of me. He prays, "Oh Lord, do make me right, Yes, ever right and true." Now, does the Lord come down and help My Pa to smoke and chew. Now, if he does, it must be right;

Yes, right for me and you, 'Tis more than I can see. I notice when our preacher's here. Pa hides his pipe away. Would he do that just all the time If Jesns came to stay?

Ah, Jesus would not smoke or chew Before your little man, And yet there are some preachers do, I don't see how they can. They often tell me to be good, To always do the right, And be as good away from home As when I'm in your sight.

Would such men fill my pipe, And then kneel down and pray like this "Help Johnny to be right?"

There's much I cannot see; And not for you and me.

One thing for me I know is right, To never smoke nor chew; And what is right for your dear boy, Is also right for you. Now don't say much of dear old Pa, Or dear old Uncle Will, For God hath said of filthy folks, "Let them be filthy still."

J. W. Tamblyn.

AN INCIDENT IN PERSONAL WORK.

warning to myself and others, will you touch of the real reproach of Jesus permit me to mention an event that Christ. They contend for enough occurred some years ago in one of my revival meetings. One day my now sainted wife, who was always quietly watching for opportunities to do good, had invited three bright young ladies to our home for dinner. They were each about eighteen years of age, and all belonged to christian homes, but had themselves never professed conversion.

have a personal, face to-face talk with preach very strong for practical rightthem, and I soon found out that there was an open door to their hearts. kindly urged the necessity of their seeking the Saviour at once, and that now was the day of their salvation, and called attention to the danger of delay and hardening effects of procrastination. Last but not least, I urged upon them the hearers, pacifies the rage of Satan, great love of Jesus Christ in their redemtion. My own heart was moved for their salvation.

All three of the girls went to church that night, and, being associates, were all seated together. Before going to church that night, I prayed the Lord to bless the means and bring them to him that night. When I was through preachfelt much impressed to go and invite them to the altar. I believed it to be of God. When I spoke to the first one she very frankly said, "Oh, I feel that should not neglect this oppurtunity," and, turning to her companions, she said, "Let us all go." This they did, and two of them were converted that night, and the other the next night. All of them did much to lead others to Christ, and became good, earnest, Christian girls. What might have been, had I neglected the Spirit's cal!, God alone can tell. In less than six months two of the girls were stricken with typhoid fever and died. Though they were surrounded by the brightest prospects for long life and much pleasure, when it became apparent that they must die, they looked doath in the cribe the joy that came to my heart as I signing "revival?"—Sel.

stool by the bedside of both these girls and witnessed such wonderful triumphs of grace in death, as they expressed their gratitude for the interest myself and wife had taken in them. I felt it, was worth a life of labor. The other one as far as I know, is living yet, an earnest Christian woman.

And now, will you allow me to say, in conclusion, that although I am now gray with the years that have come and gone, I find my greatest joy in preaching the gospel of Jesus Christ. I know, of course that I must soon cross the river; is it too much to expect that those young ladies thus led to Christ may be near the crossing when I go over? The more I study the work of the Master, the more I am persuaded that our greatest success must be in personal effort.—C. W. Miller, in The Watchword.

More than twenty years after Billy Bray had abandoned smoking he said, "God has just given me enough money to pay my way through life and nothing for the pipe. If I had spent only six-pence a week on the pipe I should have been at this time about thirty pounds in debt." A thought surely worthy of the attention of those who indulge in any useless habit at the expense of others and to their own injury. (Bourne's Life on Billy Bray.)

SHUNNING REPROACH.

Not one preacher in ten thousand will ever suffer any reproach for preaching the gospel until he goes far enough to preach the destruction of the carnal mind, the utter casting out of the old man of inbred sin, according to scripture. Right away he will find out what Paul meant by "the reproach of the cross." The world and the nominal church will both consent for you to be religious, even advise you to be so, if you will only allow a place in your heart for the carnal mind to remain. There are certain religious papers and preachers that class themselves on what is called the higher life side, who denounce the eradication of inward sin, and twist God's Word into a plea for its As an encouragement and also as a continuance, and they never get a religion to please the churches and yet plead for just enough original sin to escape the rage of Satan and those who hate holiness. Such men are loaded with church honors, and large contributions of money, and have large and well pleased congregations to hear them preach. In many in-This furnished a good opportunity to stances they denounce worldliness and eousness, but by just one little slur at what they call "perfectionism," or just one statement that we "must have sin in us until we die," utterly neutralizes all their sermons, pleases the flesh in all their thousands of and prevents them from every touch of the shame of Calvary. We shall never know who are the perfectly true preachers of the gospel till Jesus comes and weighs every preacher and his sermons in the balances.—Ex.

It is unfortunate for some people that they can do their work so easily; ing, and the altar servicee had begun, I for some students that they learn so readily; for some singers that they can sing so easily; for some preachers that they can preach fairly well with so little effort in preparation for which all of these and others like them there is the constant temptation to get along with less than the very best, because the very best requires hard work for every one, even those who have a genius for doing certain things: must work hard if the best results: are obtained.—Sel.

> The basis of the old-fashioned revival was agonizing, prevailing prayer. No wonder God sent mighty conviction on wicked men. Have you ever known of any tremendous convi-