SERMON
DELIVERED IN
Third Reformed Presbyterian Church,
NEW YORK
BY THE PASTOR
Rev. F. M. FOSTER.
JULY 7th, 1889
And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.


The risen Saviour identifies Himself to His astonished disciples. He gives them a new commission which should eventually fill the world with His name: "Go ye into all the world and preach the gospel to every creature." In the 20th verse, we have the practical application and the effectual working of this commission. They went. They preached. The Lord worked, confirming the Word. The foundations of the New Testament Church were laid deep and wide. Nations were penetrated through and through with the Gospel of the Son of God. The Apostolic Church had remarkable evangelizing power. Her success was glorious. It would seem that then was fulfilled these prophetic words of Isaiah: "Every valley shall be made exalted, and every mountain and hill shall be made low; and the rough places plain, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (40:4.) The Church being the same today as eighteen hundred and fifty years ago, the same divine pattern should be looked for and expected: the same energetic fulfillment of the commission, and attended by the same blessed results.
This accepted, the following proposition is proposed for consideration, viz.: Is the Reformed Presbyterian Church an Evangelistic Church?

Substituting Webster's definition for evangelistic, the question may be stated, Is the Covenant Church designed or fitted to do this work? There are three things necessary to the conditions of the first: The Commission, The Message, and the Spirit. If these are found, the Church is equipped for the work. An extended discussion of these three, in this connection, is unnecessary. A statement will be found sufficient.

1st. The Commission. The branch of the Church to which the denominations under consideration, belong, reaches back to times. In any of the many denominations can claim the "commission," the Covenant Church can.

2d. The Message. The message which this denomination carries is as broad and deep and high as the Word of God. It is Kezv, as they grappling with the errors and immoral institution preached by the Apostles as they went forth single hand, to preach the Gospel to the heart of holy and superstitious. It is this Gospel which Christ himself in the days of his ministry, and spoken through inspired men in after years. It is this Gospel which this Church witnesses and proclaims. It will be admitted that the truth is held more consistently, preached more conscientiously, and fully than by other denominations. It holds its members to a more conscientious regard for truth and duty. It insists upon times of conduct, believed to be scripture and required, but rejected by other denominations. It maintains the ordinances in their Apostolic purity. The Reformed Presbyterian Church yields to no denomination in the determination to proclaim the whole Gospel of the Son of God.

3d. The Spirit. Is the Covenant Church the Spirit? If not, it has lost it since the Reformation, for it lost the Spirit then. By whose power were those mighty works accomplished? Whose mighty works were those mighty works? The little band of reformers, what were they among so many? The conversion hidden away in the mountains, what could they do? It was the Spirit working through the Word which did those mighty works. The same Spirit that raised Lazarus, and overthrew Rome-Pagans. The overthrow of the spiritual despotism fastened upon Scotland required Almighty power. It was given, and through the Covenant. But has the Spirit been lost since? Has God left the Covenant Church? Has He ceased to bless it and its work? We undoubtedly answer, No. We put it stronger. For it is believed that there is special manifestation of the Spirit's presence in the Covenant church in that there is, in this denomination, a greater number of saints, according to the membership, than in others. This is our conviction after years of observation. These things testify to the presence of the Head of the church. The denomination is, therefore, gifted with the anointing of God for the work of evangelization.

II. Is Evangelistic Work Done? The denomination may be
designated and fitted to instruct in the Gospel, but does it instruct? I
may be designed to convert, but does it convert? Is the Re-
formed Presbyterian church doing evangelistic work? It is ne-
cessary that there should be clear thinking here. According to
Webster's definition of "Evangelistic," churches which preach the
truth and regularly maintain the ordinances, and bring souls in-
to the kingdom, are evangelistic. From this point of view, all the
congregations in the denomination are doing evangelistic work.
And the fact that a new congregation is built up every thirty-
three years is a generation. And that this process has been going
on for seventy-five or a hundred years, where congregations
have been established so long, shows that the denomination has
been successful in doing the work designated. More still, the num-
ber of congregations now as compared with fifty years ago, shows
that the denomination has had a healthy and strong growth. New
congregations have been formed all along the line. Even the
Reformed Presbyterian Church could keep up this pace as in the
last fifty years, it would be only a question of time until the world
would be converted, and not so long a time as might at first be
supposed. The training of these souls and generations for heav-
'en, converting them through the Gospel, sanctifying them
through the Truth, causing them, in turn, to take up the burdens
laid down by others, manning them in the army of the Son of
God, this is a work of vast importance and attended by evan-
gelizing results. It testifies that the denomination is doing the work
designated.

But look at what is being done outside of congregations, and
beyond their reach. As a basis to all work, there must be con-
tributions. Nothing can be done without money. The amount of
money contributed is a good measure of work done. Among
the denominations, not one in the matter of contributions, so far
as learned, stands up with the Reformed Presbyterian Church,
which gives $13.75 per member. With this presumption in fav-
or of the church under consideration, look at the field of opera-
tions. Through this the evangelistic work of the church is seen.
In the Foreign field, it is in no longer a question of opportunity,
but the number of men the church can send. The open doors
and the Macedonian cry have become the astonishment of even
the missionaries themselves. A good, honest look at the churches,
mission and preaching stations and schools in Syria and Asia
Minor, should revive the drooping spirits of those who think the
Congregational Church is not designed to convert and is not convert-
ing! In a most digested nation and in the face of the most deter-
ning! In the Latakia Mission, they have 190 native members. They had an
increase of 37 communicants last year. How many congregations
at home can report a like increase, and with a nominally Christian
community all around them? They have 25 schools in their dis-
trict. They have 335 pupils. They have 38 Sabbath Schools
with an aggregate of 665 scholars. The Mission district, although
occupied but a few years, can give figures equally favorable for
length of time. God is blessing the work.

With changes of scene, like things can be said of the Southern
mission. Half dozen ministers could be placed in most advan-
tageous positions, with most encouraging surroundings, and with
most promising outlook. The prayer of the workers is, "give us
more men." They want more reapers, for the harvest is ripe. A
more practical, congregation of fourscore, grown out of nothing, in a few years!
congregation of two hundred grows into a church of four
hundred, and by converting a people, whose strong inclination would be to
reject truth which they have espoused! That a congregation of
vity can be gathered in fifteen years, and be held to their duty amid all the political excitement of the times, is remarkable! It establishes the proposition under discussion in three pages.

"What need of further witness?" But no doubt some who wish to throw off the distinctive principles, under cover that we can't evangelize, holding them, will say, "Yes, but they are only colored people!" Very true: and it is only white people who, having been raised under the most favorable circumstances, respect such plain evidence.

Take a steady glance at the mission among the Chinese, and the mission among the Indians. The tide is against the former in that they have to do with a people without a fixed habitation. But with this discouraging feature, there is rapid progress in winning souls. Every now and then, a Mongolian, whose ancestors, for an hundred generations, licked the dust of idolatrous superstitition, and rendered unquestioned devotions to their senseless rites, turns his back forever upon idols, and seeks baptism, repentance and forgiveness through the blood of the Son of God. What cause for thanksgiving! Let God be praised, blessed be His glorious name!

The Indian mission, so lately located, has had, as yet, no opportunity to reap. But the devoted missionary and his no less devoted wife to this great cause, has already braved with gold the dark picture of Indian degradation. There is most encouraging and promising outlook. The obligation to the Red man resting on the Covenanters church, is beginning to be discharged. May God smite upon the ambitious beginnings and forward the Gospel among the Aborigines of America!

Once more: look at National Reform work pushed so energetically by the Covenanters church. Look at the Secretaries in their indefatigable labors. Look at the doors wide open and the willing ears to hear. What denomination is evangelizing the nation with the great truths of Christ's mediatorial salvation, spending much time and money, as is the Reformed Presbyterian? The burden of that work still rests upon the church under consideration. The great proportion of the money comes from it. It contributes the soul necessary. It is faith in the righteous cause.

Of this work we say two things: 1st. No denomination is evangelizing the nation with these truths as the Covenanters. It began and carries the work forward. 2d. The life of this work depends upon the continued existence of the Reformed Presbyterian church. Whatever tends to destroy faith in the distinctive position of the denomination in reference to governments, which reject God and shows His law, tends to eventually stop the work of National Reform. If the denomination's work outside of its congregations, was confused to this one effort, the overthrowing of Christ and His law in this nation, there would still exist a denomination doing more efficient and necessary evangelistic work.

In fine (for we cannot notice particular further) look at the Sabbath School work of the denomination. It is as efficient and successful as is any. Look at the schools in connection with congregations. Look at the number of mission schools maintained by congregations. Look at the preaching in connection with these. We are prepared to say that the Reformed Presbyterian Church has as efficient Sabbath Schools, with as large per cent. of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; probably more of mission scholars, as sister denominations; 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tically without limitation. And, say failure to improve the opportunity is the fault of the workers which would follow those into whatever denomination.

The suggestions made on the various lines through which the operations of the church are conducted, remove all reasonable doubts, and put the question beyond successful contradiction, that the Reformed Presbyterian Church is an evangelistic church. There are more clear thus can be brought; more calls thus can be answered. The thousand who stopped out in '33 were converted through the instrumentality of the Reformed Presbyterian church. In the following generation, the denominations saw the instrument in converting three thousand to make up this loss, and three thousand more to replace the dead. Here is a net gain of an hundred per cent, in a generation. The dropping away to other denominations during the years does not argue against the one, saving power. None were more quickly than those who had made their spiritual home elsewhere, would react the implication that they were not converted. But, if converted, it was through the instrumentality of the mother church. They should, therefore, deal very kindly with the denomination which God honoreth in securing them from the pit.

A brother whose long acquaintance with the field endorses the opinion to consideration said, in substance, that if all the Covenanters had been in the church in New York City, there would be seven large congregations. This is probably true. And it shows that God blesses the denomination as a converting instrument. Why these have here and elsewhere, after being born into the kingdom, is another question which we shall come up for solution farther on.

If there be no difficulties which to contend but those with...
asked to retire as a hindrance to the growth of the denomination.

There can be no possible conflict between the truth as it is in
when it is declared or insinuated that principles of God's Word
and inspiration of Dr. George, now
President of Ozeno College; the second, Rev. Samuel Stremetz,
who has passed on to his rest; the third, Rev. F. P. Boyk, now of
Superior, Nebraska, where the Gospel of Christ was preached.
Every other Covenanter you meet can give corroborative testi-
momy. In the somewhat new form of evangelistic services of

these days, the denomination is endeavoring to reap all it can
through them. They are being tried everywhere by the people de-
sire to do so. They have been in many cases, where rightly
executed, productive of much good, to those within, to those
without. May the Master continue to bless every proper means,
and direct to one still more efficacious, until "He shall come down
like rain upon the moor grass; until He shall have shined from
sea to sea, and from the river unto the ends of the earth; until
they that dwell in the wilderness bow before Him, and His en-
emies lick the dust." But it is in place here to say that we have no
sympathy with means often used "to draw" to evangelistic ser-
VICES. Those based on the theory, "get the people there by any
means, then do them good." So the Sabbath is denounced by the
church and the home, stenographic views, an amusing programme,
etc., all intended to "draw." There is but one way to "draw"
to Christ. It is not "flowers around the pulpit or in the sermon"
(as says Dr. Hall,) it is not attractive music, nor anything that
entertains. As true as the truth of God, it is in this, "and I, if I
be lifted up, will draw." That is plain. The extent, "all men
unto me." "O Zion, that bringest good tidings, get thee up into
the high mountain; O Jerusalem, that bringest good tidings, lift
up thy voice with strength; lift it up, be not afraid; sauc unto the
cities of Judah, Behold your God!" (Is. 40:9-10).

III. With the evangelistic spirit more intense during the last
decade years than at any time since the division of '33, why has the
per cent. of growth decreased?

Accurate statistics, earlier than '68, are not at our command.
From the division to this date, however, there was a strong,
healthy growth, probably about an hundred per cent. From '69
to '85, the denomination increased from 5,012 to 9,210, a net
yearly growth of 248. From 1593 to 1793, the increase was from 8,342 to 10,473, a yearly growth of 232. From 1793 to 1883—nineteen years—the increase was from 10,472 to 10,970, a yearly growth of 50. In the year just past, there has been a net increase of 169. These statistics present a problem worthy of consideration. It is this: with the evangelistic spirit more intense during the last decade, why has there not been corresponding growth? Why is it that in the decade of intensified evangelistic zeal, the average yearly growth goes down three-fourths, from 232 to 57? As was said before, true evangelistic spirit is not in the denomination all along. But during the last decade, it has been more common. There is some little unrest with old and tried and successful methods. A few have and more think these too slow. They want the moving and the reaping at the same time. We would not in any way wish to stifle this intensifying desire to bring men and women into the kingdom of Christ. The desire is all right. Let it grow until it becomes overpowering; until the three repeated prayers of Knox, "Give me Scotland or I die," be your prayer and mine. There are but few churches in which special meetings of one form or another have not been held. Permanent missions are being established where the Gospel is preached. This is to be heartily commended. May the Lord bless all these efforts put forth to the glory of His name. There are times when God specially blesses His church, and the Covenant church should now be receiving special evidences of God's favor. And since He has given the more intense desire to reach souls, and the effort is being made, it is strange that the growth has not far outrun the decades of the past. That it should fall three-fourths is remarkable. This question is one of serious importance as its solution is difficult. Shall we go on until the principle be established without precedent that the greater the cry, "we must be evangelistic," the less the denomination grows? Rather let the hindrances be sought out and removed, that the Word of God may have free course and be glorified.

1st. Let it be said once and for all that the difficulty is not with true evangelistic spirit. This should be cultivated more and more (as above).

21. The difficulty is not with the distinctive principles of the church. The denomination has held those principles since its organization at the Reformation. It has held them through all its history in this land. When growth was at the highest yearly rate, these same principles were evangelically, courageously and consistently held. It is not supposed that any will seek to account for the growth then by saying the principles were toned down, and discipline was carelessly enforced. No. Those were days of heroes in word and deed, who believed the truth and labored to bring men to accept it. They fought mightily for God and their efforts were crowned with success. The church grew and multiplied. If distinctive principles be a hindrance now, they would have been then. The brethren who divided the church in thirty-three by cutting away the will of God, and abridging the will of the people in civil government, thus rejecting one of the most important principles of the denomination and one which is supposed by many to hinder, have demonstrated and proved that small churches and large increase in membership expected have not been realized. They have grown, but little in the fifty-six years, while the mother church has grown from between 3,000 and 4,000, to about 11,000. It is strange this demonstration is overlooked or cast aside. God's truth does not hinder any more than the seed hinder the harvest. It is to be admitted.
that now and then persons are not who say they would join were this and that in the way. But what denomination has not exactly the same experience? At a meeting in this city, a prominent Presbyterian divine said, "Their elders and held forms were keeping their young men out." Hence the effort to change the Confession of Faith. It is the same story wherever you go. Our own experience is that in the large majority of cases the assigned reason is but an excuse, as they do not join the denomination which they claim corresponds to their belief. At all events we could get the whole Presbyterian and Methodist Churches were it not for our distinctive principles. But that would be no good to them and a harm to us. It would not add one to the number of God's family nor make a single soul better. But it would take away the power of the truth which we, as a denomination, hold. If truth which smoothes hinders, then our principles hinder. If it brings souls nearer to God, then our principles do not hinder. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ec. 11:6.) The theory that any truth hinders the work of grace proceeds from a superficial view of conversion. The correct view is this as contained in these two passages of Scripture, "Go preach the Gospel to every creature." Not part of the Gospel, as blinded human intellect may suggest, but the whole Gospel of God. This is man's part as an instrument in God's hand. He thus speaks by man's mouth. To fail, after God has made known the truth, is treason against heaven. It is withholding from man what God intended they should hear. The agent has no such right. It is not for him to sit in judgment on the message of the Most High. The second passage is God's part in conversion, "the wind bloweth where it listeth, and thou knowest not whence it cometh, and whither it goeth; no is every one that is born of the Spirit." It is the Spirit that carries conviction and produces conversion.

The Spirit and the message never come in conflict. But through the Spirit, "the Word of God is quick and powerful, sharper than any two edged sword; piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Given: the Spirit quenching a soul into life, the truth as held by the church can no more hinder that soul from seeking admission to the house and family of God, than well prepared soil, the gentle rain, the warm sunshine can hinder the life which is springing from the bursting seed. These but sustain the life. So truth sustains the quickened soul. The more truth, the stronger is that soul against evil. Covenants, holding more truth, are being sanctified from participating in godless civil government: from corruptions of divine worship: from the profligacy of secret oath bound societies, etc. God is blessing the very truth, in the sanctification of the members of the church, which some would have us believe has become a stumbling block to the work of the Spirit in converting men. No, the hindrance to the growth of the church in these last years of special evangelistic desire and effort, cannot be laid at the feet of Jesus by saying, "It is His truth!"

3rd. We explain the low rate of growth during these years of special evangelistic interest and work by the laws of contraception. There is not that whole-souled belief in the distinctive principles there was a generation ago. There are doubts and doubts. Ministers, elders and laymen are not so sure. This being true, and which will not be questioned, several marked effects follow,
First: But little effort is put forth to make men see and believe these distinctive principles. It requires convictions, even in worldly things, to produce convictions in others. Times of reformation have been times of intense convictions. Look at Luther as he stood alone with God at the ecclesiastical tribunal which claimed the power of life and death. His deep convictions stilled the storm in his soul. As a direct result, the Edict of Worms was broken down. More I say and consider it well; I looked upon it and received instruction!" (Prov. 29:20.)

Second: Losing faith in what was once believed re-acts on the whole system of grace. It may seem a small thing to speak against truth professed and contended. But it is as small as it is destructive. Destroy a young man's faith in the Word of God or destroy his desire to fight for it. You have not faith in any truth, and you have planted the seed. Who may drift into some other church? He may drift upon the rocks. More probably the latter. By some the distinctive principles are neglected as if they were not. By others, they are lightly spoken of. By others, they are ridiculed. This is hurtful to the whole system of grace. If a general should on the eve of battle order his soldiers to retire, would be the effect on the army? This well illustrates the condition under which the Covenant church is laboring to-day. Theories which are being sent all along the line. Practical, just such addresses as these are being sent all along the line. Is it any wonder that the deserters are almost as many as the recruits? No amount of zeal for evangelistic work will solve the problem. Without ball, the gun is useless, however heavy the charge of powder or load the round.

4th. We explain the low rate of yearly growth, in this decade of special evangelistic interest, by the new theories which have been instilled into the mind of the people of the past.
denomination. They can be summed up in one sentence, viz.: distinctive principles should not be made terms of communion. Sometimes those who hold and teach such theories seem to say that distinctive principles should be made terms of communion for officers only. At other times, you would suppose they mean that it is wrong to make them terms of communion for any body. We have not, in this connection, to do with these new theories further than to show that they hinder the growth of the church, and paralyze the special efforts put forth to bring converts into the denomination. The brethren who maintain these new theories seem to think that these righteous distinctive principles are held unrighteously by the church, and that requiring them to be accepted by candidates is unwarranted by divine authority. The denomination is put in something of the position in which Moses and Aaron were placed when Korah and his company said, 'Ye take too much upon you, seeing all the congregation we help, every one of them, and the Lord is among them.' They would explain the low rate of yearly increase because the acceptance of these principles is required. But forty years of splendid growth successfully contradicts the explanation. The gospel and truth of God may not be crucified to shield the harmful effects which their own mistaken theories are producing. It requires nothing more than a fair measure of common sense to understand that if a young man, who has some notion of connection, should, by unfortunat Providences, have his attention called to leading articles and editorials in literature which has circulation, he would probably decide for some other denomination. A young man is not as likely to grow into these, and accept them in the public profession of Christ, if they are exalted as invariably unrighteous, and their profession unrighteously required, by those who have.

been standard bearers for years. There are no better young men than those reared in Covenant families. Fostered and nourished and more than likely converted while in the families of the church, it rightly expects their help, and we do most earnestly protest against these things which divert them into other denominations. What a power they would be if all were retained in honest, fearless profession of the truth which was Scotland's freedom and will yet be the liberation of the world?

More still. Those who are weak in the faith in the church, are strengthened in that weakness. This has two effects: one, they spread a discontented influence which reacts on the work. Another, their consciences are eased if they wish to leave the denomination. Their Covenant obligations are explained away. Thus they are hindered from coming in, and they are helped to go out. Not long since, I heard a brother minister who is laboring efficiently in a congregation of about a hundred members, say, that he was getting along very well until those liberal ideas were scattered through his church. Some were becoming restive under their influence. We maintain, without fear of successful contradiction, that the new theories which these kind brethren are putting forth are suicidal. They defeat the very purpose intended, unless that purpose be to have the denomination absorbed by others. We wish no better evidence that this will follow than the destructive work of these same theories fifty-six years ago. Three thousand people left the church at one time and under the influence of just such teaching. That these "new light" doctrines, if pushed, will produce the same results again is reasonable. We believe therefore, and it is the apology for discussing this division of the subject for such length, that effort to withstand these detrimental influences is not only conserving the best
interests of the denomination, but looking to the preservation of
its life. The remark made under this head are what we feel to
be the true explanation of the low sale of growth in this decade
of special evangelistic interest and work.

IV. Bearing these liberal tendencies, what is the outlook?
"Watchman, what of the night? The morning cometh!" "Lift up
your head for your redemption draweth nigh." "Arise, shine:
for thy light is come, and the glory of the Lord is risen upon thee.
For behold, the darkness shall cover the earth, and gross dark-
ness the people; but the Lord shall arise upon thee, and His glory
shall be seen in thee. And the Gentiles shall come to thy light,
and kings to the brightness of thy rising. Lift up thine eyes
round about, and see; all they gather themselves together, they
come to thee: thy sons shall come from far, and thy daughters
shall be nursed at thy side. Then thou shalt see and flow to-
gather, and thine heart shall fear, and be enlarged; because the
abundance of the sea shall be converted unto thee, the forces of
the Gentiles shall come unto thee." "And the seventh angel
sounded: and there were great voices in heaven, saying, the king-
doms of this world are become the kingdoms of our Lord, and
of his Christ; and He shall reign forever and ever. And the four
and twenty elders, which sat before God upon their seats, fell upon
their faces, and worshipped God, saying, we give thee thanks, O
Lord God Almighty, which art and wast, and art to come; be-
cause thou hast taken to thee thy great power and hast reigned."
The outlook? As certainly as the Covenants rest upon the truth
as it is in Jesus, so shall that truth triumph, for the mouth
of the Lord hath spoken it. More: we are measurer and triumph
over any of the past generations. It is barely possible that we live
in the first daybreak of the millennial morning. Those in the past
had to struggle on in the darkness. We are encouraged as they
were not. The future is full of promise. And when that day
does come, and the family of God becomes one in devotion wor-
ship, discipline and government, no disputation will be found
to have more wisely and scripturally directed its course, to have
more justly been focused on the light of the Lamb, to have thrown
a more brilliant light over the waters, to have been unbeliev-
able promoted the interests of a lost world, and to have been in-
struments to rearing a greater number, according to the mean-
agement, than the denomination whose evangelistic qualities we
have been considering. It gives us pleasure to say this for we
believe it. We yield to none in our recognition of the excellent
work, the consecrated, self-sacrificing devotion of sister discom-
nations. The unnumbered multitudes which, through their in-
strumentality, do "wash their robes and make them white in the
blood of the Lamb," are the joy of earth and the song of heaven.
May their past efficiency be but the beginning of a still more
glorious future! All honor to those "labourers together with
God." But the scene, also, to the church of our fathers, and
which conserves the Covenanted cause! Give it the honor due
for its valiant work! When others retreated, it stood as the rock
in the storm of persecution and death! It stood for the genera-
tions to come, and bought their liberty and emancipation from
Rome by shedding its blood! It lived and stood on the same
platform to-day. It enters the possibilities of the future. With
the ever deepening desire to win souls and to reach the masses
with the gospel of the Son of God, properly directed and com-
stituted within and without with the truth, the whole truth, so it is in
Jesus; with new and genuine methods held strictly under con-

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to please men, above all, with the earnest, importunate prayer for
the baptism anew of the Holy Ghost: and the Reformed Presby-
terian church will astonish itself in the work, which, through the
Spirit, it shall accomplish for Christ.

"Bear aloft, then, Zion's standard,
Crimsoned o'er with martyr's blood,
It hath waved through lapse of ages,
Undestroyed by fire or flood.
On the field of bloody conflict
It hath waved amid the strife:
And our fathers, to preserve it,
Perilled fortune, home and life."