

THE VALUE OF PRESENT TRUTH

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As a basis for these thoughts we will take two texts: 2 Peter 1:12 and 3:17 “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in present truth.” “Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked [lawless or unsettled], fall from your own steadfastness.”

Although we are sure that all in this room are fully convinced and confident that the Harvest Message is given to us from our present Lord and is our only security in this present hour or trial, yet we find that from all sides, the Adversary is bringing to bear upon the Lord’s people, subtle influences which would force in a wedge, tending to minimize the importance of the Harvest Message and leading to the thought that it is somewhat out of date or that it needs “adjusting” here and there. The Harvest Message, the great “Divine Plan of the Ages,” is the Divinely appointed and established standard—appointed and established by God Himself, through the agencies: and instrumentalities of His own choosing. It is our (the church’s) standard. We are to adjust and correct ourselves by it, and not presume to correct the standard. By what authority could we correct it? What a great sin of presumption this would constitute in any who would try to do. Oh what a danger here, dear ones—how alert is the adversary to trip up the feet of the saints and stumble them for a disloyalty to the Lord and the Truth! And though we be established in present truth, we need to bear in mind that our election to the high position to which we are called is not yet made sure. The last portion of our race is still before us and we are yet in the enemy’s country surrounded by many subtle and powerful foes, so that if we would be successful we must “fight the good fight of faith,” remembering that “we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high [or exalted] places.” Eph. 6:12

Taking our second text again, “Ye, therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” This exhortation applies to the Lord’s consecrated people living at this present time. The Apostle has just been portraying some of the events connected with the Day of the Lord in which we are living—the Day of Vengeance. And in V. 10 he had pointed out that the present age will end with the dissolution of the symbolic heavens and earth. In V. 13 he points out that we are looking for a new order of things and not hoping to patch up the old order which the Lord has declared shall pass away. And now in our text he says, “seeing ye know these things”—and he points out that at this particular time the Adversary will take advantage of certain ones and will get them to wrest the Scriptures, and thus deceive themselves to their own destruction—to their loss of present light, at least.

We notice further that the Apostle is not addressing the worldly nor even the nominal Christian, but he specifies that his warning is to the “beloved”—those who already had attained to steadfastness. This implies that they had become rooted and grounded and built up, both in knowledge and in the love of God, for only such ever become steadfast. It seems surprising that the Apostle should address such a developed class of Christians and warn them of their own personal danger of falling into the error of the wicked. But we find that according to Prof. Young’s Analytical Concordance, this word rendered “wicked” signifies “unsettled” or “lawless.” And now the passage seems more reasonable. We can readily see that those once established in the Truth might be so led away as to become unsettled and wrest the Scriptures, handling the Word of God deceitfully, and thus become lawless in the sense that they would set aside the Word or Law of God, and take instead a twisted interpretation which would the better suit some theory of their own. Such a course, the Apostle points out, would surely unsettle them, and eventually mean the destruction of their spiritual interests; and that they would go into outer darkness in respect to the Truth (the outer darkness of nominal Christendom as compared with the light of present Truth, enjoyed at present by the Lord’s truly consecrated people).

Note that the Apostle says, and I quote again, “beware lest ye also, being led away with the error of the unsettled, fall from your own steadfastness.” The Apostle’s language not only points to this present time but seems to imply that there would be previous fallings away which he calls the error of the wicked, or literally the delusions of the unsettled or lawless ones. The implication seems to be that the not-settled ones would first be shaken out, and that finally there would come a more deceptive trial which would test even the steadfast. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the past, and that the fully consecrated of the Lord’s people may need to be more than ever on guard against the wiles of the devil.

Note again, the Apostle in our text cautions that we beware against being “led away.” This word here rendered led away occurs in only one other place in the Scriptures (Gal. 2:13) where the Apostle says, “Barnabas also was carried away with their dissimulation.” The words “carried away” give the same thought as “led away,” but a little more strongly; they imply that the danger to the steadfast will be along some line which would sweep away or carry away their judgments from the fixed statements of the divine Word, through personal preference or sympathy, or through the influence of someone held in respect or esteem. Let us all, therefore, be on guard, that whoever may, consciously or unconsciously become instruments of the Adversary and seek to lead us away from the Lord’s Word and that which our present Lord has provided for us—that we may not be carried away, but that we may be the more determined than ever that—“To our Lord we will be true, Who bought us with His blood. Only Jesus will we know, And Jesus

crucified.” And let us be more determined than ever to make use of this wonderful provision from our present Lord.

We read in Isa, 1:3, “The ox knoweth his owner and the ass his master’s crib; but Israel doth not know, my people doth not consider.” This is our Lord’s complaint through the prophet against many whom He has favored both in natural Israel and in spiritual Israel—they do not exhibit the wisdom or even the brute beast. After our gropings in the past—our failure to find anything in the Bible that would satisfy our reason and our hearts, one would think that we would all know assuredly that the present satisfaction and blessing and enlightenment and refreshment are from the Lord Himself. As the ox would be able to know his owner, we surely ought to be able to know our God and recognize His supervision in our affairs and His provision for our feeding in the Harvest Message. But it is not so with all. Some, we are sorry to say, seem to overlook the Divine supervision of the Church and the Divine arrangement respecting the Harvest time and the present development of the Truth. The miraculous supply of Manna to natural Israel in the wilderness was not, in our estimation, more wonderful, nor a better foundation for faith in the Divine Providences, than is the present supply of spiritual Manna to the spiritual Israelite. Nevertheless, some know not the Lord as their owner and are looking for food from other quarters. Surely the Lord expects that when the true light shines so clearly upon the path of the just, in the end of the age, that those who are awake and loyal will appreciate the message of present Truth as the voice of God—the voice of the Good Shepherd, and that they will be strengthened and energized by His Word as meat in due season.

The ass knoweth her master’s crib—she knows to look for her food as of her master’s providing and goes again and again to the same crib, where she receives his bountiful supply, that she may be again and again refreshed and nourished. But our Lord intimates that the stupid ass could give pointers to some of His people. And how true this is! How many we find who, after feeding at the Master’s crib, practically say, “Yes, there was good clean provender in that crib; it tasted good, I feel refreshed; but it was not specially of the Master’s providing; it was a happen-so; let us browse and wander about—we may come across another crib containing still better provender; let us nose about some of these new ideas of our day that are more up-to-date; let us try to make a crib of our own and fill it ourselves and eat therefrom; let us adjust the Harvest Message to suit ourselves.” The Lord intimates that the ass is not as foolish as this; but if we could find one thus disposed, we would say, poor, foolish donkey, you do not know a good thing when you have it—you do not realize your master’s care.

Turning from the Lord’s parable of the ox and the ass we find the Apostle’s direct statement respecting the trials and difficulties sure to beset the Lord’s people along this line of forgetting who is their owner, and who began the work in them and who it is that proposes, if we are faithful, to complete it. (Phil. 1:6) As the Apostle intimates, (Acts

20:30) “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them”—we find many of the leaders today, instead of feeding the flock and pointing them to the food which the Lord provided, the meat in due season—they are on the contrary, seeking to turn the flock away—to draw disciples after themselves.

Taking for granted that some of the Lord’s people are more stupid than the ass they do their best to turn them from the Master’s crib—the Lord’s provision. One illustration of this which we see so prevalent today, is the suggestion of open Bible study—the Harvest Message must not be referred to, but only the Bible. This sounds loyal to God’s Word, but it is not so! It is merely an effort of such teachers to come between the people of God and the Divinely provided light upon God’s Word. (R4531, col. 1, par. 6) Let us remember that Satan is behind such a move as that! He poses as an angel of light and a defender of the Bible, yet he has succeeded in blinding millions with Bibles in their hands and in regular Bible study classes! Why should it be any more disloyal to the Bible to consult the Harvest Message respecting the meaning of a verse of Scripture than to consult the leader of a class or any of its members? And our dear pastor has said that he is no less our teacher through the medium of the printed page than he would be in person. Surely this is an attempt of our wily Adversary to lead away from the very instrumentality God has provided to keep the “feet” of Christ in this evil day.

Dear brethren, how many evidences we have that this is the provision from the Lord Himself. For instance note Rev. 1:1, “The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [or sign-ified] it by his angel unto his servant John.” Here we see that John the Revelator represented those favored members of the Church who, living in this end of the age, are granted the privilege of seeing and appreciating more and more of the things which he saw in symbol, revealed to them by the angel or servant who said,—do not worship me, for I am not the author of this plan, I am thy fellow-servant. But God alone is the Author of this great Plan and it is brought to our attention now by Him because it is now due time for His people to come to an appreciation of His Plans.

Thus we see that Divine providence has furnished the people of God at this time an outline of the Divine Plan and a detail of Bible doctrines such as they have never before had in their possession; and the Lord promised that at this time He would cause His people to sit down to a bountiful repast of spiritual food and that He would be their servant and bring forth to them things new and old. (Luke 12:37) All who recognize these things must recognize the Harvest message as being identified with the fulfillment of that promise. The secret of keeping clear in the Truth can be attributed to a diligent use of these Divinely provided helps. And those of today who are less clear in the Truth than they were years ago, owe their loss of spiritual vigor and clear perception, to the fact that they have neglected this Divine provision for their needs.

We are promised in Psa. 91:11 that he will give his angels or messengers a charge concerning thee to guard thee in all thy ways. This promise is made to the elect class, but apparently there must be a test along this line—are they willing to have the assistance of the angels or messengers which the Lord provided? It seems one class will receive this assistance gladly, and another class will be so self-confident and so overcharged and so lacking in spiritual development, that they will not be ready to avail themselves of the services of these messengers. This is because God uses as his messengers or mouthpieces some, whom they are not humble enough to receive. I believe we all recognize the messenger through whom the Lord has given His consecrated people “a charge,” a message, words of warning, council and advice—an opening of the Word of Truth, an enlightenment of their understanding, that it should bear up all the members of the “feet” class, in this time of serious trial, testing and stumbling. How manifestly this is fulfilled!

And now I quote from the Harvest Message, something we have quoted so often, and in which we find so much comfort (R3441, col. 2, par. 1), “The Harvest Message in its various features, bearing on every phase of Truth now due and every phase of error now being brought forward, is God’s keeping power by which, according to His guarantee, we know that nothing shall by any means hurt the ‘feet’ members of the true ‘Body of Christ’.” We might ask, how does this message bear up the feet of Christ? It is by helping them to a clear understanding of the Truth, and teaching and encouraging them by word and example how to be faithful to the Truth, and how to run so as to obtain the prize of our High Calling. So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, the loyalty and the obedience to the will of God, of all who have made with Him a covenant of sacrifice, even unto death.

There is today, amongst those purporting to be the Lord’s people, a tendency to be independent thinkers and give the impression that they should be the more highly thought of on account of this independence. But how surely in vain that we would pray in the hymn, “Be thou my teacher, Lord,” if in practice we give no heed to the Lord and His provision as the Teacher, but on the contrary encourage great independence of thought, and that anyone can bring in new light. Whoever believes this to be possible cannot believe that the Divine Plan is the Truth—the Plan of God. It cannot satisfy his longings as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so over-awed with the wonderful grace of God in the light of Divine Truth, that he would be bowed down in humility and gratitude. Nor could he rationally expect to find a grander vision, if he has really seen and really tasted the riches of God’s grace and Truth, as now made manifest to the saints, given us by the Master Himself. And now in the very close of the age the Lord is proving us to see to what extent we recognize Him as the giver of all good, to what extent our hearts are feeding upon the Truth; to what extent they are being nourished

spiritually, and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this condition, Satan will present himself as a messenger of light offering them other food and other light which they esteem newer and better. We cannot afford to be independent thinkers: we can only afford to be independent believers.

The Apostle Peter in 1 Pet. 4:12, says, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you,” All of the elect Church must be tried; and blessed is he that shall endure unto the end. The sure Word of Prophecy points to severe conflicts and great trials in the closing scenes of the Church’s history. Elijah, a type of the Body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire—strong symbols of storms and great afflictions. John, another type of the church, was cast into prison and then beheaded. And also, we are forewarned of the great necessity of the whole armour of God, if we would stand in the evil day.

The Psalmist, in Psalm 91:4, assures us that His Truth shall be thy shield and buckler—our protection. We quote from Reprint page 3332, col. 1, top, “Yes, His truth—that grand system of Truth comprised in the Plan of the Ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove it faithful to it. It is the armor of God which the Apostle urges all the faithful to put on—to appropriate, to meditate upon, and to store up in mind and heart — that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.”

The strongest protection God’s people can have is the one which He has provided them—the armor of His word—His Plan. Whoever sees the Plan of the Ages as laid down in the Harvest Message, clearly, distinctly, will be safeguarded, not only against one, but against all the devices of the great Adversary in this evil day. But it will require that they give careful prayer in order that the study may be satisfactory in its results—in order that it may sink into conviction in their hearts, and establish them so strongly in confidence in the Bible and its inspired statements that all contrary theories and so-called scientific proofs to the contrary, will be unable to move them. And let us remember that the whole armor is not only the Truth, but also the spirit of the Truth.

We remember too, that the Apostle refers in 2 Tim. 3:1 to these very last days of the age, as the most perilous times of all. He says, “This know also that in the last days perilous times shall come.” Why more perilous now? Because the errors and temptations of this day come in more subtle forms than heretofore. This is emphatically the age of reason—an age of advancement in almost every direction; many are running to and fro and knowledge is increasing on every subject. On the other hand, human conceit and presumption are running vastly ahead of knowledge; and reason unguided by the Divine Revelation, is falling into many foolish and hurtful errors, which are passing current

among those who profess to be the children of God, but who are deceived by these errors and are falling away from the “faith once delivered to the saints.” These errors must be met by the faithful few who are armed with the Truth—others cannot detect or defeat them. It is for these, armed with the sword of the Spirit, which is the Word of God, to show by its profound reasonings the difference between Truth and error, and to prove that God’s Plan, in God’s way, is superior to all the plans and ways of human arrangement. To escape falling into these errors, and being deceived by their subtle sophistries, and by the professions of loyalty to God in the part of the deceived deceivers who advance them, the children of God must keep close to their Father’s Word, and be filled with His Spirit; and when they see the Truth they must be bold and fearless in its defense, regardless of consequences.

“Our cross-bearing comes when we find the Truth, so beautiful to us, so charming, is hated by others and draws upon us their anger, malice, hatred, as the same truths drew the same opposition upon our Master. Our faithfulness in cross-bearing consists in our willingness to stand up for the Truth and for every principle of righteousness—meekly, humbly, yet firmly, speaking the Truth in love, no matter what the cost of friendships broken or enmities enkindled, or evil words spoken against us falsely for the Truth’s sake.” R3237, col. 1, last par.

Never in the Church’s history, has it been in such great peril—times of peril to the spiritual nature of the saints and to their valuable inheritance in the exceeding great and precious promises. Subtle influences are at work to extinguish our spiritual life and rob the saints of their glorious hope. The voice of Prophecy indicates that such would be the case and this voice has never yet set up a false alarm or foretold an uncertain event. The perilous times are here, dear brethren, and many who once enjoyed the Truth seem to feel as though the credit for the Truth now due and received, were in some way due to them, and as though they had a right, therefore, to alter and amend it at their own pleasure. These claim too, to be very earnest students of the Word of God, and the unwary receive them as such. Thus their faith in the Truth already learned is unwittingly undermined; they are caught in the snare of the enemy; and as they continue to give ear to these seductive influences they become more and more entangled, until having lost their anchorage, they find themselves finally adrift on a sea of unbelief, floating they know not whither. Like their leaders, they may retain the form of godliness, but they have lost its power. Nor will this class be only a small minority; for in order that the faithful may not be discouraged when brought face to face with these things they are forewarned in Psa. 91:7, that before this conflict ends, a thousand shall fall at their side and ten thousand at their right hand. Thus realizing that God foreknew it all and that the accomplishment of His glorious purposes is not in the least endangered thereby, we may still have confidence and joy in view of the glorious consummation of His Plan and of our promised position in it.

Dear ones, let us not forget that there is one way and one way only, whereby we may insure ourselves against falling into one of these traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and the Apostles. The same Apostle who gives us this caution against falling from our steadfastness, tells us in the same epistle (2 Peter 1:5-12), "If ye do these things, ye shall never fall." What things? He tells us that it is by continually adding to our stock of heavenly graces—"Add to your faith virtue [fortitude or strength of character in righteousness]; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness, love. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." The surety then, is in doing these things—thus we shall never fall.

Again the Apostle counsels (2 Tim. 3:14), "Continue thou in the things which thou hast learned and hast been assured of knowing of whom we have learned them", having proved them ourselves by the Scriptures. This precious Truth is God's message to us, not man's. Thanks be to God for this whole armor! In the words of our dear pastor—"We can do no less than defend the Truth. The Truth is God's representative, Christ's representative, and hence our standard, and as true soldiers we must defend our standard, even unto death."—Manna comment, Sept. 23.

The Apostle wrote to Timothy (1 Tim. 1:18), "This charge I commit unto thee"—this message. And again in 2 Tim. 6:13, "I give thee charge in the sight of God, who quickeneth all things and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment [in the Greek, 'this thing given in charge'—this doctrine] without spot, unrebukable, until the appearing of our Lord Jesus Christ." These earnest exhortations apply with even greater force to us now living in the end of the age to whom an important charge is committed. Three times the Apostle most solemnly and earnestly repeats this charge and commits it to the faithful ones who must carry on the work after his departure. This charge was to keep the blessed Gospel untarnished and "without spot," to keep it in its glorious simplicity and purity, unmixed with human theories and false doctrines, which even then the enemies of the cross of Christ were laboring to introduce. As the end of the age should approach, false teachers, he said would multiply and gain influence and overthrow the faith of all who would not meekly and devoutly walk with God, trusting alone in His faithful Word and provision. Next to guarding ourselves, is the charge to help others to stand: to help them by earnestly contending for the faith, by pointing out the snares of the opponents of the truth and by calling attention boldly and fearlessly to every pitfall and placing the light of Truth over it. Until relieved of this duty of guarding the Truth, the Church must wait for her victory and watch against the dangers of abounding and wide-spreading error and the

seductive temptations of the world, the flesh and the Devil, and must pray for and use Divine strength in enduring hardness as good soldiers unto the end, and must boldly and nobly contend for the faith delivered in charge to the saints.

Now we have thought of how helpful it would be to us in making a practical application of these many important ministries of the Holy Spirit, through the Harvest Message, if we could briefly consider them, in such a way as to be able to keep them and their importance before our minds. Appreciating that it is only as we meditate upon the Truth that it sinks from the head into the heart, and only by heart appreciation of its principles, and heart application of them in our lives, can they truly become the governing and controlling power in us, we were very greatly impressed with the necessity of our own need of an understanding of the many and important ministries or services rendered to us by God, through the medium of the great Divine Plan of the Ages, the Harvest Message. Also we were greatly impressed with the fact that it is God's great provision for us, in and through the Beloved, our Lord and Head, and that we are truly, completely and entirely dependent upon God and this, His provision for us; as only our Heavenly Father knows what is needful to the development of the Divine nature in us—as only He could bring this, the highest form of life, into existence.

Our mind turns briefly here to the experiences of fleshly Israel in the typical "Wilderness of Sin," and how the typical Manna given them by God, was entirely sufficient for their every need, in order to the sustenance of their natural lives. But we remember how some of them were not satisfied and murmured, wanting something different. We remember too, how they got something different, in that they got the different food all right and the result was that they lost not only God's care and protection over them, but also their lives. Now, when we remember that these things happened unto them for our instruction, and for ensamples and examples unto us, how very much we stand in awe, as it were, of such a lesson as this. Can it be that this has a parallel in our day? I think, dear ones, that we are mindful of the fact that in the great antitypical camp today (i.e. amongst those who are professedly God's people), there is a great movement or cry against the food that God has provided. This cry is manifested by some in words of dissatisfaction, by others in acts denoting their dissatisfaction, trying to prepare different food for themselves and others who care to follow them. Others attempt to alter and amend or adjust the Harvest Message so as to make it more to their liking, and to support their way of thinking. And then with what great zeal and energy they support and promulgate their new ideas and teachings. And as time goes on, the Truth and its spirit become less and less apparent, and their own teachings become more and more important, and more and more a test of fellowship; until finally the Truth becomes to them merely a convenient carrier for their own ideas and teachings. And only as it will serve on this capacity, is it used by them at all.

In our study of the lesson we were very forcefully impressed with the thought of how all-abundant and all-sufficient, was the Lord's provision for the Israelites. This heavenly provided Manna could be seethed or boiled, it could be ground and baked: for bread, or prepared according to their needs. It was only when they desired to add to it, or wanted something else entirely that they got into trouble, and produced pestilences and fevers, which cost them their lives, or else required a miracle in order to save them. How fully the picture fits at this time! How fully has our God, our Heavenly Father, provided for our every need! Surely the great Divine Plan of the Ages, the antitypical Heavenly Manna, provided for Spiritual Israel now, is no less miraculously provided than was natural Israel's Manna. Surely it is no less fitted to our every need than was theirs. How very many have tried and are trying to add to it, some one, and some other theory or idea of their own. But these efforts only tend to produce a fever or sickness in themselves, and in as many as eat of their adulterated food.

Let us remember that God's Truth owes no apology to anyone. It needs no additions from any outside source. God is its Author and its Preserver. It was designed to develop and perfect a Bride class for His Son, and it will accomplish this mission regardless of how many may think otherwise. Let us hold it in the love and the high esteem and reverence to which it is entitled. It is a most sacred charge given into our hands by our Heavenly Father. Its possession by us constitutes us stewards of God. We have been entrusted by God with Divine Truths, Divine property. These Truths have been given us, not to use for self gratification or self laudation. We are to use them to glorify God, His great character and Plan, and for our own development as New Creatures. If we faithfully use these Truths, now, for God's glory, and to show forth His praises, God will, in due time, entrust us with greater privileges and powers of the Kingdom, and give us a much closer association with Him in the Kingdom.

I believe, dear friends, that one of the most beautiful expressions of the proper appreciation of the Truth is given to us by Brother Russell in the Manna comment of Sept. 23, which I will again quote, "The Truth is God's representative, Christ's representative, and hence our standard, and as true soldiers we must defend our standard, even unto death."

And again in Vol. 6, Studies in the Scriptures, page 264, Bro. Russell says, "Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury."

Thank God for the light of Present Truth! Now we can see the Plan of God—a Plan which covers every detail of history past, and of revelation future; a Plan that is complete—lacking and disjointed at no part; a Plan that is in strictest conformity with Divine Justice, Wisdom, Love and Power, and with every text of the Divine Word.

So, how solemn the obligation given in 1 Tim. 6:13, “I give thee charge in the sight of God!” We are His representatives in the earth and His eye is upon us marking how faithfully or unfaithfully we, as His ambassadors represent Him. Not only do we receive this charge in the sight of God but also, “before the Anointed Jesus”, our great Example and Forerunner, who also bore witness to the Truth, sacrificing all things for the privilege of witnessing to it, even unto death. All told, the Church is but a little flock; they are generally also the humble poor of this world, who have little influence among men. Nevertheless, their charge is an important one. They must hold the “fort” until the Lord Himself, shall in power and great glory, establish the Truth and exalt His Church. Then let us, dear brethren, be faithful to our charge!

“Truth how sacred is the treasure!
Teach us Lord, its worth to know,
Vain the hope, and short the pleasure,
Which from other sources flow.”