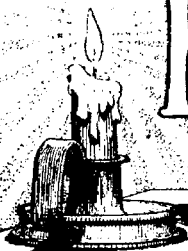


# HOLDING FAST & HOLDING FORTH



HOLDING FAST THE FAITHFUL WORD AS HE HATH BEEN TAUGHT. TITUS 1:9  
HOLDING FORTH THE WORD OF LIFE. PHIL. 1:16

VOL. I. JANUARY, 1930 No. 1.

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WALTER GOFFMAN

1920 PLEASANT HILL, N. Y.

**SPECIAL NOTICE:** During the present year, this magazine will be issued occasionally, as the Lord may enable, and subscriptions consequently are neither asked nor received for the present. Anyone receiving a copy will know that it is sent out free, the expenses of publication having been met by voluntary contributions. Should the magazine be continued, and should it become possible to issue it regularly, it may then be put upon a subscription basis.

Contributions to the pages of the magazine are invited from those who may feel that they have a message from the Lord to present to its readers. Such material should be sent to the Editor, Robert J. Little, 6004 Jefferson St., W. Phila., Pa., or to the associate editor, C. Knapp, Delmar, N. Y.

Anyone sending in extracts selected from the writings of others is requested to verify their accuracy, and give in detail the source of the contribution submitted. Responsibility for the acceptance or rejection of any contribution rests with the editor.

While responsibility for the general character of the magazine is assumed by the editor, this does not signify his approval of particular views or interpretations that may be given in the papers contributed. In this we seek to allow sufficient latitude for true liberty in the Spirit, on the principle of I Cor. 14:29—"Let the prophets speak two or three, and let the other judge."

A department for Bible questions and answers will, D. V., be conducted by the Editor, and questions submitted will be answered as the Lord enables, and as space permits.

Anyone desiring a copy of this magazine is requested to communicate with the Office of Publication, "Holding Fast and Holding Forth," 1205 So. Millick St., W. Phila., Pa.

# "Holding Fast and Holding Forth"

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Vol. I

JANUARY, 1930

No. 1

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## Notes

"Holding Fast and Holding Forth." In sending forth the initial issue of this unpretentious magazine, we take occasion to say a few words concerning the title. The title itself will explain, without further addition, the purpose of the publication, but we desire to call attention to the importance of the two things included in it—"Holding Fast," and "Holding Forth."

In these days of apostasy and departure—of "giving up"—it behooves the people of God to "hold fast." Among other things, Scripture enjoins upon us to *hold fast* the word and truth of God (I Thes. 5:21; II Tim. 1:13; Titus 1:9); the confidence and the rejoicing of the hope (Heb. 3:6); and the profession of our faith, or, more correctly, the confession of our hope (Heb. 10:23, New Trans. and R. V.; also Heb. 4:14).

Of the greatest moment in these "last days" is the need of accepting the Scriptures as the Word of God—as being "God-breathed." If we have not an entirely reliable revelation from God, down to the very "jot and tittle" of the original writings, and substantially so in our standard vernacular translations, then we have, indeed, no firm ground to stand upon, and we are left without any assurance for the present or the future. "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3.) We are not called upon to test the Word of God (except in matters of translation) as to whether or not it is true, for this is the very essence of Christian profession—we "believe God." (Acts 27:25.) Scripture is, for the believer, the court of last resort, and by it he

tests and proves all else, holding fast only to that which is in accord with it. Sceptics may scorn his so-called credulity, worldly men may ridicule his simplicity, but the humble believer in the Lord Jesus Christ is willing to be a "fool for Christ's sake" (I Cor. 4:10), knowing that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." (I Cor. 1:25.)

Let us not be moved from the ground of faith, to that of testing whether the Word of God is true. To do so is to tempt God, as Israel of old essayed to prove Him, and He manifested His sore displeasure with them. No! since the Word of God is "forever settled in heaven" (Ps. 119:89), let it be so in our own hearts, with never a question as to its truth, though we may and should use all diligence to see that we have an accurate translation; and we need to search it continually, and feed our souls upon it, that the word of Christ may dwell in us richly, in all wisdom. (Col. 3:16.) Satan's method of introducing sin into the world was by raising a question concerning the Word of God: "Yea, hath God said?" (Gen. 3:1.) Eve's confidence in God once having become unsettled, there follows the outright denial of His word and truth on the part of Satan: "Ye shall not surely die." (Gen. 3:4.) Old as this method is, it is being used effectively by Satan today, but God would not have us "ignorant of his devices." (II Cor. 2:11.)

Nor does Satan confine his efforts to apostates, or false professors of Christ, but we find him working amongst the true children of God. If not, in their case, questioning the veracity or validity of Scripture itself, he seeks to cast a doubt upon the fundamental truths which it teaches; and even among "brethren" there are not wanting some to question and deny the vital truths of the person of our Lord Jesus Christ, as revealed in the Word

of God, and the resurrection of the bodies of those who have received Him as their Savior. Therefore is it necessary, not only to "hold fast the faithful word," but we must "prove all things," and "hold fast that which is good." (I Thes. 5:21.)

In seeking to obey the Scriptures already referred to, we must not allow ourselves to fall into the attitude of those fighting for a lost cause, or as though it were a losing battle. For, as we are told to "hold fast the faithful word," we are also instructed by the Holy Spirit to "hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) The battle is the Lord's; and faith in God is not simply a position which we take, or a view to which we subscribe, but a living reality in the soul. Therefore is the believer expected to have *confidence in God and His word, and this confidence should characterize him in all his life and testimony.* This is the very reverse of self-confidence, and leads rather to self-humiliation; but far from this causing us to fear before men, we are expressly told, "God hath not given us the spirit of fear." (II Tim. 1:7.)

This confidence which is begotten of faith in the living God will lead to rejoicing. There is on every side that which would tend to make the Christian mournful, if not utterly dejected. He sees the most open sin and rebellion against God, and those engaged in it seemingly prosperous, and apparently in the full enjoyment of life. Himself, had he no hope for the future, would be of all men most miserable (I Cor. 15:19). Yet, by reason of "the hope set before us" (Heb. 6:18), our souls can rise above all earthly woe, and "rejoice in hope of the glory of God" (Rom. 5:12). Let us, then, as we hold fast the faithful word, see that we hold fast also the confidence and rejoicing of hope.

Then, we are to hold fast the "confession of our hope," as Heb. 10:23 is rightly translated. We are not only entitled to have confidence and rejoicing, but we are called upon to confess our hope. The word "profession" has come to convey a sense of insincerity or shallowness, which is not implied in the text here. It is, that in view of His faithfulness to His own word and promise, we are to hold fast the confession of our hope. "Hope maketh not ashamed," so that we can say with the Apostle Paul, "I am not ashamed of the gospel of Christ" (Rom. 5:5; 1:16). "Be not thou therefore ashamed of the testimony of our Lord" (II Tim. 1:8).

This leads us to the HOLDING FORTH. It has been said that there are thousands of promises to the believer, in the Word of God, but only one to the sinner. We read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him," though "God hath revealed them unto us by His Spirit" (I Cor. 2:9, 10). "Exceeding great and precious promises" are given unto us (II Peter 1:4). But, referring to the unsaved, Scripture states, "Among whom ye shine as lights in the world, *holding forth the word of life.*" Eternal life is offered to every soul who believes on the Lord Jesus Christ, the Son of God (John 3:16, and many other Scriptures); and this is our message to those who are perishing. All our holding fast, while good in its place, and necessary, will not relieve us from the necessity of preaching the gospel, on the principle of Acts 1:8: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Every Christian should be spreading the gospel among the unsaved. It may be in the home, to the unsaved members of the family, or to those who come to the door; or

it may be among those with whom we come into contact in our daily occupation. There are numberless places and occasions where a tract may be given, and the incorruptible seed of the gospel thus sown. Some may be occupied in the public ministry of the gospel; but all believers should be engaged in some form of gospel work, and should bear it in their hearts before the Lord at the throne of grace. This would include work in foreign lands also. Nor have we spoken of the privilege and responsibility of giving financial support to the work. It has been said of the foreign work (and in principle it applies to all public testimony)—“some can go, more can give, all can pray.”

May the Lord give us all needed grace to *stand fast*, in these evil days, *holding fast the faithful word*, and *holding forth the word of life*.

—R. J. L.

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## “The Difference.”—Uncle Si’s Theology

Unc’ Si, de Holy Bible say,  
 In speakin’ ob de jus’,  
 Dat he do fall seben times a day:  
 Now, how’s de sinner wus?

Well, chile, de slip may come to all,  
 But den de diff’ence foller;  
 Fo’ ef yo’ watch him when he fall,  
 De jus’ man jes’ don’ waller.

—John (Father) Tabb.

## Anointed With Oil

(Psalm 23:5)

The Shepherd Psalm presents a striking list of things almost all of which belong to the present. Only once does the Psalmist use the past tense and that when he says, "Thou hast anointed my head with oil" (New Trans., J. N. D.).

Now David was anointed three times; first by Samuel (I Sam. 16:13), then by the men of Judah (II Sam. 2:4), and finally by the elders of Israel (II Sam. 5:3). But here he passes by all of these and says to Jehovah, "Thou hast anointed my head with oil." It is the divine anointing, the sanctification of the Spirit, which supersedes all the rest.

The Lord had found David (Ps. 89:20) and had anointed him with His *holy* oil, thus setting him apart for Himself. And this is what He does for everyone whom He finds. Salvation and sanctification go together. The "holy oil" is a type of the Holy Spirit who is given to all who believe in the Lord Jesus Christ, and marks them out as the sons of God. Cf. Gal. 4:6. And so also they are separated from those who are "none of His." Cf. Rom. 8:9.

This separation, however, is not a cold, hard, pharisaiical thing. The holy oil is also "the oil of *gladness*" (Ps. 45:7). Primarily, of course, this passage refers to the Messiah. But the very mention of His fellows encourages us to believe that others share in this joyful anointing. Not to the same degree, to be sure, for He is ever "above His fellows." In all things He must have the preeminence. But, as we sometimes sing,

"There is a place where mercy sheds  
The oil of gladness on our heads."



It is that "joy of the Holy Ghost," the fruit of the Spirit, which began with the reception of the Word of Life (I Thess. 1:6) and which crowns a life of holy service to Christ (Rom. 14:17). The truly holy life is the truly happy life. Nor need the presence of enemies disturb this joy in the least for it is just there that He spreads a table for His anointed and makes their cup to run over.

As we go on we find that our enemies are His enemies (Ps. 92:9, 10). "They shall perish . . . but I shall be anointed with *fresh oil*." This speaks of renewal, the "renewal of the Holy Spirit, which He poured out on us richly through Jesus Christ our Saviour" (Titus 3:5, 6). And how necessary is this renewing. Stale oil is nauseating. Yet, how often we try to use it by living over a stale experience. We try to make yesterday's supply of the Spirit serve for today. But He giveth not the Spirit by measure. The "*precious ointment*" (Ps. 133) is poured out in such abundance that it runs down even to the skirts of the garment. Not only is the head blest but the habits are affected as well. And there is only one thing on earth that is like it, and that is the unity of brethren dwelling together; a unity characterized by holiness, happiness, and a freshness that is most gratifying to the heart of Him who is not ashamed to call them brethren.

"Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1:21, 22). "For we are unto God a sweet savour of Christ" (II Cor. 2:15).

Carl Amerding.

## Creation as Presented in Hebrews 11:3

Before presenting the bright array of believers, the great truth of creation is set out as a question for faith. And so it truly is. Among the heathen all was as confused as the chaos they generally made coeternal with deity. Yet, the fact was once known but got corrupted and lost [see Romans 1:21], notwithstanding the testimony to God's invisible power and divinity in the things that were made. It might seem a necessary inference that there must be an Almighty Creator; yet who drew it plainly? Nothing but Scripture reveals it simply, suitably and solemnly; and faith received it of old as now. And it becomes all the more needful to heed it, when the course of this evil age runs strongly toward the darkness of heathen thought, and men find their Bible in science which knows not a single truth of God, being too self-satisfied to sit at Jesus' feet and hear His word. Yet even the proudest and most hostile of these modern philosophers is constrained to confess that they can only investigate phenomena, and are absolutely ignorant of the originating power which gave birth to them. Only the mind cannot but own that such there must have been. It is an "unknown God" still, though they are hardly as candid as the Athenians in erecting an altar and inscribing their ignorance. Yet there is no excuse now, where not only the Scripture is read, but the Son of God come has given the amplest proof of the truth.

The inspired statement will reward the closest scrutiny. By faith we apprehend that the worlds have been framed by God's word, and that what is seen has not been originated out of things apparent. This leaves ample room for whatever changes can be adequately shown to have followed the original creation of the earth; while it also

maintains that what is seen did not derive its being from what appears. That all was made out of nothing is what no Christian would say; but that, where nothing existed, God created all things out of His own will and word is just the truth alike simple and profound; and all other hypotheses are as unwise as they are uncalled for and untrue. Evolution may not openly deny God, but at best it robs Him of His personal action and concern in the wisdom, power, and goodness of His will in every part; and its tendency is manifest to exclude Him altogether in contradiction of His word which attests His deep and direct interest in the whole.

It is natural enough that science should boast of what it has discovered and can teach of material phenomena, the laws which govern them, and the results that flow from them. Nor is science to be blamed, because from its nature it cannot rise to moral truth, still less to the knowledge of God. Only those who speak for it are out of court when they venture to deny that anything higher and far more momentous can be learnt in a way incomparably surer than any teaching of man. They are wholly wrong, and illogical even, when they affirm that there is nothing to be known beyond the blank wall where all science necessarily stops, unable to lead or go farther. The most thorough-going, the grossest of materialists must and does confess that science can give no account of the originating cause of all, or, as they say, "the origin of the permanent causes themselves."\* Science, says another of these sages, "is wholly powerless to penetrate the mystery which lies behind." But if science cannot discover, God can reveal. And the Bible begins with His revelation in words simple, clear, and worthy of Him. God would not have His people ignorant of the origin of all things through His power and goodness and wisdom,

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\*Mills *Logic*, eighth edition, 398-400.

having called them into relationship with Himself, unworthy as they are, till the only Worthy One bring them to Himself in mercy and truth, then to walk in His light.

—William Kelly, in Exposition of the Epistle to the Hebrews.

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## “Walls Scraped”

Passing down a certain street in one of our large cities recently I noticed a sign such as I had never seen before. It read, “WALLS SCRAPED,” and my thoughts at once reverted to Leviticus 14:33—57.

In that almost wholly typical portion of Old Testament Scripture the Lord gave to Moses the most minute instructions concerning a house or dwelling in which there might be “the plague of leprosy.” Now leprosy we know to be a type of sin, and sin in God’s sight has this malignant form; and He would doubtless teach us by means of the symbol of this most loathesome and incurable disease His estimate, His unalterable hatred of and changeless attitude toward the plague of sin. Here in the passage before us it is “the plague of leprosy in a house in the land of your possession,” v. 34. In the whole of the previous chapter and the commencement of that before us it is leprosy in the individual with the method of its cleansing that is treated of. And this is put first because, it is here that all responsibility begins—in the individual. “So then *every one of us* shall give account of himself to God.” Rom. 14:12.

But there is a collective or corporate responsibility as well—or better, perhaps, a responsibility of the individual that connects itself with the assembly, his behaviour “in the house of God which is the church of the living God.” It is this house or sphere of responsibility that seems

typified in the Israelitish house treated of here in the passage before us. The plague of leprosy would mean for us a plague of sin, unjudged and established in the congregation of the faithful. The priest inspecting and giving orders concerning this house is doubtless a type of Christ our Lord, "High Priest over the house of God." The details of his treatment of the suspected house are highly interesting and instructive, but space does not permit of our noticing them in particular. If after a careful examination of the walls of the house he discovered evidences that the plague was deep-seated, "lower than the wall," he was to place the building under quarantine, shut it up for seven days. After that, if, on further inspection, it was seen that the plague was active, "spread in the wall of the house," he ordered the infected stones to be removed from the wall, and a thorough scraping given the remaining portion, and the scrapings or "dust" poured out "without the city into an unclean place." Other stones and fresh plaster were then to be used in place of that removed. Should the plague again appear in the house after all these efforts to cleanse it, it became evident that it was hopelessly infected and its utter destruction and removal were required.

Now, what, it may be asked, is signified by the scraping of the walls here? What does the treatment of the discolored stones convey to *us* "upon whom the ends of the ages are come"? Is it not meant to teach us, who, in the first Epistle of Peter, are called "living stones," in the spiritual temple of God, that even the suspicion or appearance of evil in any one of us in our collective responsibility is to be investigated, and if sin is found to be at work, rigidly and unsparingly dealt with? There is to be no easy indifference or unconcern about sin in any of the stones composing that spiritual house of which

we are members. If the priest in the picture detected the leprosy to be deep-seated, beneath the surface, and in process of spreading, he was to cause the stones to be removed, and the surrounding walls to be carefully and thoroughly scraped. The removal of the stones would cause a breach in the wall of the house, which had to be replaced with other stones, and this would show the sorrowful but solemn necessity which the apostle enjoined upon the saints at Corinth—"Therefore put away from among yourselves that wicked person." I Cor. 5:13. Then, too, the scraping would be both laborious and unpleasant, and such a task as one would not take up without necessity. In the type it is not stated who should do the scraping. It was not the priest; and in actual practice it was the owner of the house himself, probably, as it was he who was responsible to see that the plague should not spread to others.

In the case of the Christian assembly it must mean that sin, as typified by the plague of leprosy, shall be unsparingly judged, and the evildoer put away. But there must be the most thorough self-judgment on the part of those remaining (corresponding to the scraping of the walls), that all the "dust" of carnality and worldliness may be removed from them; lest they, in turn, become infected by the same or similar sins.

Should the treatment prescribed prove ineffective and the plague spread, the entire dwelling was condemned and its ruins carried forth without the city into an unclean place; solemn warning of what shall happen to any assembly or congregation of Christians when sin in any of its members is left unjudged and so permitted to infect the entire company.

Let us lay earnestly to heart the solemn lesson, Christian reader. Sin is being made light of today and called

by other and softer names, even within the circle of those who are supposed to be aware of its deadly nature and to abhor it. Let us make no manner of excuse for it, either in ourselves or in others—but especially in ourselves. May we ever remember its hideousness in the eyes of God, and hate and shrink from it as from a deadly poison. Let our Great High Priest, the Son of God, search our hearts and pronounce upon our state, even as we see Him doing with eyes like a flame of fire in Revelation I. And if any sign of the plague be there, or in our lives, let the scraping begin and continue until the work of cleansing be thoroughly done. Let not the unpleasantness of dust and harsh, grating noises deter the soul. Scrape, scrape, and scrape still more, until the seat of the infection is reached and laid bare. Spare not for thine own or others' crying. Sin is a deadly plague, it is a crime, as judged by God, and may we by His grace see it only with His eyes; and then, rest assured, it will be neither condoned nor excused nor called by gentle names as if it were not, as we know it to be, the cause of all the death and all the misery, and all the sorrow the universe knows today. It caused the death of the Son of God on Calvary, and this of itself should be sufficient to compel every soul that knows and loves Him to hate all sin, and his own in particular, with "perfect hatred."

In the closing verses of the chapter we see how, when conditions warrant, the plague in the house might be pronounced healed and the house cleansed. Sacrifice was required, blood shed and sprinkled seven times on the house. Which all recalls, "The blood of Jesus Christ, His Son, cleanses us from all sin"; and, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:7, 9.—C. Knapp.

## "Roll"

Psalm 22:8 reads, "He trusted on the Lord, that He would deliver Him: let Him deliver Him, seeing He delighted in Him." This was the taunt of the enemies of our Holy Lord, which, though meant only as a taunt, did bear a most wonderful witness to Him. But in Hebrew, I notice, the word is not *trust*, but "roll."

Psalm 37:5 reads: "Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass." Here again the word *commit* is "roll." A better translation is, "Roll thy way upon the Lord."

Psalm 55:22 furnishes another example of the use in Hebrew of this word "roll." It reads there in our English Bible, "Cast thy burden on the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." Here again the word *cast* is "roll." A more exact translation is "Roll the portion assigned to thee upon the Lord, and *He* (emphatic) will sustain thee." "The portion assigned thee," as used here, I take to mean whatever burden of care, responsibility, sorrow, suffering, or anything else in the way of a burden or load the Lord may be pleased to lay upon us.

Proverbs 16:3 reads, "Commit thy works unto the Lord, and thy thoughts shall be established." The better rendering would be, "Roll thy works upon the Lord, and thy thoughts shall be accomplished." Read either way, what a precious promise this is in a day of confusion and perplexity like the present!

What wonderful promises, either in the face of rejection, as in Psalm 22:8, or if our "*way*," or "*burden*," or "*works*" are in question. May our blessed God graciously work in us simplicity of faith to just lay hold upon Him for the accomplishment of that which He promises us here.—C. A. W. H.



## “Worser and Worser,” or Freddie May’s Mistake

Freddie May was a boy I knew many years ago in New England. He is a man now, of course, if living; whether now dead or alive, I do not know, as I have never seen or heard anything of him since the summer I first met him.

We were having meetings in the Gospel Tent near Freddie’s home and one Sunday Freddie’s brother Bob was nearly dying from eating green apples. This scared to Bobbie’s conversion; for after a sleepless night, worrying about his sins and his lost condition, he confessed that he took Christ as his Saviour. I thought this would be a good time to seek the conversion of his brother Freddie, too; so to get to the point, I asked him, “Freddie, are you a good boy or a bad boy?”

“Oh, I’m a good boy,” he said, without waiting to think. “Well, then, Freddie,” said I, “you cannot be saved, for Christ died only for *sinners*.” I thought he would understand me; but what do you think he did? Why, he went to his mother and told her what I had said to him. “And, mother,” he said, “I do want to be saved, so I’m going to get worser and worser.”

Dear little fellow! He entirely misunderstood me. I did not mean that he was really as good as he claimed, but that so long as he *thought* he was good and did not really believe that he was a sinner, he would not feel his need of a Saviour; so, of a course, he could not or would not be saved. “They that be whole need not a physician, but they that are sick,” Jesus said once to the Pharisees, who thought that they, too, were “good” and had no need to repent.

There was no need for Freddie to try to get “worser

and worser." He was a sinner already and needed a Saviour, just like Bob, his brother, and all other boys and girls, and men and women, too. "All have sinned," the Bible says. All are bad enough already to be lost forever, if they will not repent and believe the gospel.

But all do not make Freddie's mistake; they know that there is no need for them to become worse than they are. But they make a mistake the other way—they think they must become *better* to be saved. They are just as much off the track in their way as Freddie was in his. No one can be saved by trying to become better and better. With all our trying, we would only become worse, really. Jesus will save us as sinners, just as we are; and if we think we can make ourselves better by our trying, we are all the time shutting Him out, and shutting ourselves out from being saved.

"Christ Jesus came into the world to save sinners," the Bible says. So just believe that you are a sinner, a lost sinner, and you may know that He came into the world and died upon the cross to save YOU. Come to Him just as you are, for He has said, "Him that cometh unto Me, I will in no wise cast out" (John 6:37).—C. Knapp.

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A distracted heart is the bane of a Christian. When my heart is filled with Christ, I have no heart or eye for the trash of the world. If Christ is dwelling in your heart by faith, it will not be the question, What harm is there in this, or that? Rather, am I doing this for Christ? Can Christ go along with me in this? If you are in communion with Him, you will readily detect what is not of Him. Do not let the world come in and distract your thoughts.

—J. N. D.

## From the Teachings of G. V. Wigram

It is not persecution that the people of God find now, but a slippery day, in which it is difficult to keep the feet. The hot blast of persecution is not so bad as the clear frost which, after a shower of rain, makes the ground slippery as glass; and that is the character of the day we live in. Little snares of Satan are on every side, the feet slip and slide, and you get discouraged—but why? God says, “Is not eternal life yours? Have I not pledged Myself that it is? If you fail, Christ will not fail. If you slip, get up again and go on, you have eternal life in Him.” What! is your heart drooping when Christ in heaven is yours? Because you are going through the sea and cannot steer, are you drooping? Take hold of that little word (the promise of eternal life) and never let it go. “We cannot go on, we see no way whatever to turn,” do you bring that word and see if they will not be ashamed. It is not only that Christ in heaven is yours, that Christ, the very delight of the Father, is ours, but there is in Christ an answer to everything.

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### Confessing Christ as Lord

He is not ashamed to call you brethren; and will you be ashamed to confess Him as your Lord and Master in the face of all the world? Be not debating within yourselves when you shall avow yourselves. Make the plunge, and trust God for the consequence. I know it by experience that an open, bold confession of being Christ's is more than half the struggle over . . . I say, as one who knows, that if a man, in the strength of the Lord, is just brought to say to his companions and friends, I am Christ's and I must act for Him—that he will not suffer what others must feel who are creeping on fearful and afraid to avow Him whom they desire to serve.—J. N. D.

# The Lord's Work & Workers

1540 Lincoln St., Berkeley, Cal., Dec. 4th, 1929.

Dear Brother,

A few lines to give you some news about the work for the magazine. Am glad that once more, after a long time has elapsed since, for conscience sake, I refused to send missionary items to the paper which we then had, now a paper is gotten out which stands for that which He holds dear. May He bless and prosper same and make it a means in His hand to also help maintain a warm interest in Gospel and Missionary work amongst us.

The work on the ships is being carried out, with His help, and we had many very encouraging things to note, these last weeks. Viewing our field in the light of facts as they are in ports all over the work, we believe God has raised up a Gospel effort among the seamen, as the once faithful work done in the last decades has almost entirely disappeared as a testimony for Christ. I speak of the so-called Seamen's Missions which, at one time, to an extent, were Gospel centers; but the apostasy has so grievously dealt with them that today one can hardly find 2 or 3 around the world where there is work done for God and perishing souls. The so-called Seamen's Missions are at the best but a cheap lodging house and a place where amusements and entertainments have set aside every Gospel effort. It is no small wonder that because of the great need God has so greatly extended the feeble effort made in our work and has enlarged the work so much, blessing it and sustaining us in this effort.

The enemy has sought to disrupt and to hinder, but the Lord has wonderfully helped us through innumerable difficulties, and the last month has given us added proof of His unfailing faithfulness.

The past few weeks, very many seamen met death in a series of accidents at sea, and we were glad to see by our records that some of these ships were visited very recently, in fact, in some cases just on their last leaving port for the scene of their wreck. These incidents do speak to us of the need for very much and close guidance in our visiting, and that He may indeed bless the work done on every ship, in every port. So the best thing we can desire is that the readers of this magazine may be led of Him to pray earnestly and pray continually for all engaged in His work among us and to expect God to bless, and to see many souls saved.

Will close for this time, and sending hearty Christian greetings, I remain,

Yours in His Gospel,

Oscar S. Zimmermann.

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Word received recently from Miss Annie Woof states that she has now changed her location, her new address being: La Cumbre, Colombia, S. A. Regarding the change she writes: "I have no doubts about my move. I feel sure the Lord is directing the whole affair for me. As to working alone, I do not mind it, but rather like it. Others, looking on, seem to think it is hard to work thus alone, but the Lord fits one for just what He wants them to do, and makes them happy in that work, too. I think I have less difficulties than those who are working four or five together, and I certainly have much more freedom in service. Now I must close as it is time for the children to come for the sewing class. Saturday afternoons I teach them sewing."

(Note: We must not forget that our Lord Jesus sent out His disciples by two's, and that Scripture teaches us that "two are better than one," and, "in the mouth of two or three witnesses shall every word be established." The paramount thing in every case is to know that we are in the will of God.—Ed.)

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Wise was God indeed to choose not many mighty, not many noble, not many rich; they find it hard to submit their comforts and comeliness to God's. A rich body of Christians will become practically poor and simple or practically worldly.

J. N. D.

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## Answers to Correspondents

(Note: Readers are requested to look up all Scripture references.)

1. Who or what is meant by "the angel" in Ecc. 5:6?
2. What did Moses mean when he said to Pharaoh, "Glory over me," etc., in Ex. 8:9?

1. The word translated "angel" also means "messenger," and is so given in the margin in the New Trans. and the R. V. An example of this use of the word is found in Mal. 2:7, which reads as follows: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the *messenger* of the Lord of Hosts." This would seem to throw some light on the passage before us, for a "vow unto God" would be made before the priest (*cf.* I Sam. 1), before whom also should be the fulfillment of it, or evidence of its having been performed. "He hath no pleasure in fools" (v. 4) refers to one making a vain vow. Hence (v. 6) God warns against telling the angel, or messenger of God (the priest), that it was an error (or "inadvertance," as Mr. Darby renders it), for God would manifest His anger in His dealing with the one who trifled with sacred vows.

2. It would be difficult to give the meaning of this phrase with any finality, as opinion seems to be divided. Mr. Darby, while making no change in his text, from that of the A. V., states in a footnote that "The LXX and Jerome give the sense: Fix for me." This is adopted by F. W. Grant in the text of his Num. Bible, but the R. V. gives, "Have thou this glory over me," which is similar to what Mr. Newberry has in the margin of his "Englishman's Bible"—Boast thyself. It is clear that Moses is deferring to Pharaoh in allowing him to set the time "against" which (R. V.) he should plead to Jehovah to remove the plague of frogs. Pharaoh's "glory" (if such a thought be in the text at all) would seem to lie in the challenge implied by the fixing of the time.

Word has just been received of the falling asleep, on Friday, December 13th, 1929, of Mrs. Dudley Butler. Our bro. D. Butler is now in Los Angeles, to which place they had removed last spring. Prayer is asked for the Lord's sustaining grace to him.

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"And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; . . . But David tarried still at Jerusalem." II Sam. 11:1. With the commencement of a new year it is a common practice for people to resolve to improve themselves or their circumstances—to undertake new projects, it may be. In somewhat the same spirit, perhaps, we learn from the above Scripture that the New Year was a time when kings went forth to battle. May it not be well for us who are believers in the Lord Jesus Christ to take occasion to renew our vigor in the spiritual warfare in which we are engaged. It may be that during the course of the past year we have weakened our efforts, either through the stress of conflict, or because of the general laxity. In any case, let us engage more earnestly, more consistently, and more intelligently in believing prayer—possibly the greatest weapon of spiritual combat, which is within the grasp of every child of God. Let us cleave to the Lord with purpose of heart, and seek by every means to make Him known to others.

Too often, however, such resolutions are made only to be broken; and in the text before us we find David remaining at home when he should have gone forth to battle. This period marks the beginning of David's decline, which was to bear such awful and abiding fruit.

May we take warning, then, from this example set before us, and neglect not the opportunities which God gives us for faithful, self-sacrificing service to Him.

## TRUE GREATNESS

**L**EARN to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

*This is True  
Greatness, to Serve Unnoticed  
& Work Unseen.*

Oh, the joy of having nothing and being nothing, seeing nothing but a *Living Christ in glory*, and being careful for nothing but His interests down here.

J. N. D.