

"As newborn babes desire the sincere

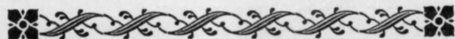
Milk OF THE Word

That ye may

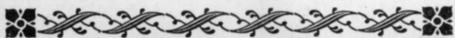


Grow thereby

1 Peter 2:2



CHRIST IS ALL
CHRIST TO ALL
CHRIST FOR ALL



1 TIM
4:13



PSALM
119:9



ST JOHN : 21:15

MILK OF THE WORD

For those who are young in the faith regardless of natural age

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HOW CAN I—

- Be sure that I am safe eternally, while I feel so miserable?
- Live in triumph, instead of in constant defeat?
- Have a clear conscience, when I have sinned after my conversion?
- Be happy when I am so persecuted?
- Save my life?
- Overcome temptation?

A glance at this list will remind our readers of the valuable help David Brinkman has given young Christians through the pages of Milk of the Word during the past six months. These numbers may still be obtained at 3c per copy as long as they last.

Keep up with the "How Can I" series; watch for each new number; file them for frequent reading. —A. B. R.

"THE BOOK OF BOOKS"

A valuable series of articles by Neil Fraser now running in The Milk of the Word. The comprehensive nature of these studies is indicated by the sub-titles: The Origination of the Bible, its Inspiration, Preservation, Translation, Circulation, Interpretation and Consolation.

Those desiring the complete set for study and reference may obtain back numbers as long as they last.

"I wish to subscribe for the Milk of the Word.

"My subscription ran out some time ago. Thought I could get along without it but find I miss it very much, so am subscribing once more."

"MRS. L. K."

HOW CAN I EARN THE SEVEN CROWNS?

Among men there are some who care only to do, and to be, as near nothing as they can get away with. Such lives are worthless to themselves and to all others. It is sadly true that among Christians there are also some who seem to be satisfied to know that they are going to heaven, and are not interested in gaining the rewards of heaven. They have heard the Word of Salvation, "Come unto Me, and I will give you rest," but they are not interested in another Word, "Be thou faithful unto death and I will give thee a crown of life." This paper is penned to stimulate an interest in the rewards that will be given at the Judgment Seat of Christ.

It is to be remembered that, while salvation is by the grace of God, rewards are by the works of faith; salvation is received as a free gift, but crowns are earned by faithful labor; to get salvation we came with our sins and need, but to get a crown we must come with our godly life and testimony.

There are seven crowns to be obtained (though some prefer to count five) and the Lord has arranged it so that every one of the seven are within our reach. By this our Lord shows us that He has not only planned for our salvation, but also planned for our crowning. The Lord who rejoices when sinners are saved, will also rejoice when saints are crowned. We shall now take up the seven crowns separately and learn how we can earn them; then may we start right in to live for these crowns.

The first is the "CROWN OF RIGHTEOUSNESS" (2 Tim. 4:8) and this is to be given to "ALL THAT LOVE HIS APPEARING." To have a clear knowledge of the return of Christ, will **not** entitle one to this crown; it is for those who "love His appearing." And does a Christian who is seeking worldly, social or religious prominence here, "love His appearing?" And will a Christian who has been ashamed to speak for Christ and to bear His Name "love His appearing?" This crown is for those who can, in response to His promise, "Surely I come quickly," heartily pray morning and night, "Amen, even so, come Lord Jesus." Upon such the Lord will place the "crown of righteousness" when He comes with His reward with Him.

HOW CAN I EARN THE SEVEN CROWNS?

The second is the "CROWN OF LIFE" (Rev. 2:10) for those that are "FAITHFUL UNTO DEATH." The first to receive this crown will be the martyrs. They died in agony, but they shall be crowned in triumph. And that crown will be so glorious that each martyr will rejoice that they so suffered for Christ. But there are others that shall receive this crown. We, who live in these last days of darkness and departure from the Lord, are called upon to remain true to Him unto the end. If we will thus be "faithful unto death," this crown shall be ours. Many God-honored men have turned from the Lord's ways in their old age and lost their crown. Let it be a warning to us, lest we, too, even in our closing years lose our crown.

The third crown is likewise called the "CROWN OF LIFE" (James 1:12) and is given to those who ENDURE TEMPTATION BECAUSE THEY LOVE CHRIST. The Lord knows every temptation that befalls His saints and He has provided Divine resources for us to draw upon, so that we shall triumphantly pass through all temptations. To do so requires real endurance, for the temptation is not a battle for a moment but often for days or months. As the temptation returns again and again, and we are almost overcome and our endurance seems at its end, He whispers, "Blessed is the man that endureth temptation, for when he is tried" (by the One Who knows every inward struggle) "he shall receive the CROWN OF LIFE, which the Lord hath promised to them that love Him." A fond father offers his boy a gold watch if he does not smoke before he is twenty-one, but the Lord offers us a CROWN OF LIFE if we endure temptations because we love Him.

One man is true to his wife and family because he loves them; the next man refrains from wickedness so as to glory in his achievements. If we endure temptations so as to go to a testimony-meeting and tell of our wonderful achievement, then we shall get the praise of the people there, but we miss the "CROWN OF LIFE" from our Lord, because we did it for our own praise and not because we loved Him.

HOW CAN I EARN THE SEVEN CROWNS?

A person may smoke and still be saved and go to heaven; Spurgeon could smoke and be a mighty preacher; BUT no Christian can smoke and receive the CROWN OF LIFE. If you want tobacco (or etc., etc.) here, you cannot get the "CROWN OF LIFE" there. You cannot have both. The boy had to choose between the smoke and the watch, and you must choose between the smoke and the "CROWN OF LIFE." In the light of the Judgment Seat of Christ we ask, "Who made the wise choice?" Then "Go and do thou likewise."

Some may be led away by other temptations, equally dishonoring to Christ. This same principle applies to any habit, whether in our private or public life. Remember, if we "endure temptations" because we love Christ, He will give us the "CROWN OF LIFE."

Four crowns remain for our next study.

DAVID BRINKMAN.

THE PLACE OF GOD'S WORD

The WORD OF GOD is to be the believer's daily companion and guide. "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:2). "Let the Word of Christ dwell in you richly." (Col. 3:10). "Thy words were found, and I did eat them, and THY word was unto me the joy and rejoicing of my heart" (Jer. 15:14). "THY word is a lamp unto my feet and a light to my path" (Psalm 119:105).

No believer who neglects the Word will make progress in the Divine life, much less those who read novels and light reading which depraves the spiritual appetite. "God and the word of HIS grace" alone can strengthen and build the new life which believers have received at their new birth. Our obligation is to hold fast every jot and tittle of that Word and to esteem GOD's precepts concerning all things to be right, hating every false way" (Psalm 119:128). The Word of GOD is made of none effect by the traditions of men (Mark 7:13), therefore we must reject that tradition as of any authority whatsoever, and yield implicit obedience to the LORD alone. —E. H. Bennett.

SILENT BELIEVERS.

We often wonder why it is that so many of our young friends who profess to be the Lord's, sit dumb on the benches from one year's end to the other. They are there at the prayer meeting, and all the other meetings regularly, but they never contribute a word to the edification and help of others. They take in all that they can get, but give out nothing. Now, this seems very strange, and we have tried again and again to account for it, and to find out what can be the cause of their continued silence.

Of course no one would expect a backslider, or one in a bad condition of soul, to take any part; and this may keep many more in silence than we think. Then there are some whose life and walk are so crooked and worldly that it's a mercy for all concerned that they keep quiet. But there are a large number of young saints, whose lives are as becometh the Gospel of Christ, and yet they never open their mouths in public at all.

This is a grievous calamity, and a serious loss to the Church and to themselves. There ought to be no "dummies" among the people of God. The "lips" as well as the "lives" of all the redeemed belong unto the Lord, and ought to "show forth His praise," and speak of things touching the King.

All are not fitted for platform preaching, or to preach to the assembled crowd. This is not what we contend for at all; it would be disorder and confusion to attempt such a thing. Gift, grace, and the call of God, are all required for such a sphere of service, and those who feel they lack these requirements do wisely not to attempt to preach in public.

But what about the prayer meeting? There is no gift required to "pray to the Father." Yet they sit with sealed lips, from year to year. This we unhesitatingly say is not of God. It is "the fear of man," some will say. Quite possible. But then "the fear of man bringeth a snare," and it cannot be the will of God that His people should be in any snare whatever.

Why should any fear to speak to God in the presence of their fellow believers? We are certain every godly one would rejoice to hear their voices, even though it might be but the "five words," the very lisping of a babe in Christ. And there

SILENT BELIEVERS

are many lonely ones to whom the word of life and peace might be carried by their lips, by whom the preacher's voice is never heard, who would welcome a visit from a child of God, and gladly hear a portion of the Word read.

—Selected by SAM McEWEN.

Ho! Reapers

*"Ho! reapers of life's harvest
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?"*

*"Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?"*

*"Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching
And soon will come again."*

*"The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?"*

"A very little help is worth a great deal of pity." We often say how sorry we are for those who know nothing of the love of Christ. But why not give a little help instead of so much pity?

—SELECTED.

THE BOOK OF BOOKS.

Inspiration (Continued). Its Prophetic Utterances.

"Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:23).

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure'" (Isa. 46:9-10).

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am He" (John 13:19).

In the passages from Isaiah there is both a challenge and a claim; a challenge to the false gods to foretell the future and a claim from the true God that He does that very thing. Here it is that man is manifestly impotent and where God scores.

Let us take the Old Testament which was in the hands of the Jews several centuries before Christ and from which He quoted frequently. "Ye search the Scriptures," said He to the men of His time, and they evinced no surprise at the mention of sacred writing. Contemporary writers, too, bear this out also.

These prophecies relate to peoples, places, periods, and to the person of Christ. The destinies and dooms of great nations as Nineveh, Babylon, Egypt, Tyre and Assyria are told with rare precision, stopping the mouths of scoffers and changing the hearts of infidels. The scattering of Israel, their terrible persecutions, and their final regathering are set forth centuries before it becomes history. Daniel's outline of the successive nations who would follow, as supreme, the existing nation (Daniel 2 & 7) was so accurate as to be doubted genuine by the critics, but it has long since been substantiated as prophecy.

But it is in regard to the **Person of Christ** that prophecy is particularly concerned, and these are so numerous, so detailed and so accurately fulfilled as to put the Messiahship of Jesus beyond question, and Divine inspiration beyond dispute. The very ceremonies and institutions, such as the Passover, First-fruits, and Pentecost, are prophetic and become plain in His person. They become types of His death, His atonement, His resurrection and His Church. The place and process of His birth are given in Micah 5:2 and Isa. 7:14. His character and career are faithfully portrayed in such places as Isa. 11:1-4 and Chapters 42 and 53, Zech. 9, etc. His reception and rejection,

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His sufferings and sorrows are fortold in a most marvelous and daring manner. (See Ps. 22, Ps. 69, Isa. 53.) These predictions are not vague but detailed. A prophecy giving ten points would have one chance of coming true in a thousand and twenty-four according to ratio, but some of the prophecies in regard to the Messiah far outnumber this. This point should be carefully noted.

Coming to the New Testament and reading the text at the head of this paper, we see that the Lord Jesus foretells the future, as a proof of His Messiahship. He does what Jehovah does in the Old Testament. Think of His words to Peter as recorded in Matt. 16:18; or about the woman who broke the precious ointment and anointed Him (Matt. 26:13); or again His words in John 12:32. Think of the declarations in Matt. 24:6-14, and in Luke 21:20-28. How accurately His words were fulfilled soon afterwards at the destruction of Jerusalem and are being fulfilled before our eyes today.

He who "knew the end from the beginning" told us beforehand, that, when the things came to pass, we might believe.

—NEIL FRASER.

This Book contains—
The mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here too, Heaven is opened, and the gates of Hell disclosed.

Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.

THOUGHTS ON GIVING

What a combination of doctrine and practice there should always be in the life of a Christian! Yet sometimes words and actions do not agree with professed principles. St. Paul soars aloft in his marvelous unfolding of the resurrection doctrine in the fifteenth chapter of his First Epistle to the Corinthians, and then stoops to "Now concerning the collection for the saints," in the beginning of the sixteenth chapter. And in this ninth chapter of his Second Epistle, we have an amplification of his exhortation to give which ends with "Thanks be unto God for His unspeakable gift!"

Paul says this giving should be **Universal**—"every man," and so every Christian's purse is involved, not by command of the Apostle but rather by his advice, that genuine love to Christ may be demonstrated and that abundant joy shall produce from the overflowing heart abundant benevolence, as was the case of the poor Macedonians.

Then, giving should be **Systematic**, not haphazardly, not impulsively, but according to principle. There is need of calculation and care in one's giving that holiness of life may be expressed in practical conduct. A Scottish congregation whose members were poor, pledged itself to give one penny a day for missions on six days of the week, and on the remaining day to go without meat and give sixpence, thus contributing one shilling a week to missionary work.

Giving should also be **Regular**. There must be no forgetting, because to give constantly adds to the value. A member of my congregation in London was in the habit of placing a sovereign on the offeratory plate every Sunday. When unable to be at church through failing health, for she was past ninety years of age, an envelope containing a sovereign was always left in the vestry to be added to the collection. The dependability of the offering enhanced its worth. The Apostle advises — "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This is regularity.

Then **Proportionate** giving is advocated. Let there be mathematical calculation. The New Testament supplies us with three

THOUGHTS ON GIVING

principles: In 2 Corinthians 8:12, giving is to be according to Possession—"that a man hath." If a man has much, he should give plenty and give it gladly and freely. If he has little, there is all the more opportunity for "cheerful" giving. The second principle is according to Power, as we see in 2 Corinthians 8:3, where it is recorded of the poor Macedonian Church that "they were willing of themselves and gave even beyond their power." The third principle of giving is to be in accordance with Prosperity—"As God hath prospered him" (1 Cor. 16:2). Therefore, the amount can be variable. Yes, if my prosperity has been greater this year I will gladly give more; if prosperity has passed me by I will sadly lessen my gifts, but, when I do this, let me not forget the widow's mites, which were "all that she had, even all her living." What did the Jew of old give? He gave a tithing of all, and in addition there were freewill offerings and special gifts. It has been computed that he gave about one-fifth and frequently one-fourth, out of his prosperity.

After considering Universal, Systematic, Regular and Proportionate Giving, we next observe that liberality should be **Hearty**. It must not be grief or compulsion or, as the Apostle puts it, "grudgingly or of necessity." What dignity is given to benevolence when we remember that He Who owns all cares about our griefs! "God loveth a cheerful giver!" The Greek word here translated "cheerful" is the one from which our English word "hilarious" is derived, and its use here suggests a spontaneous outburst of sheer joy in the service of giving. A story is told of a Liverpool merchant upon whom a Christian worker called to solicit money. Ten shillings was the amount given with the remark, "I am sorry it is so little — I have the heart but not the money." A year afterwards, hearing that the merchant had fallen heir to half a million, the Christian worker again presented himself to plead for the cause he had in hand. He was met by a refusal to give anything at all, which looked as though the merchant now had the money but not the heart!

Let us each ask himself or herself, "What am I doing to make myself a hearty giver? Am I looking at my accounts to see how

THOUGHTS ON GIVING

much I can give? Still more, am I examining God's Word to see what he expects of Me?" This chapter, a verse of which we have been considering, ends with the words, "Thanks be unto God for His unspeakable gift," which reminds us to look at the Cross if we would get even a faint conception of what that "unspeakable gift" involved.

"I don't like your way of saying so much about giving," said a member of my congregation to me. To this I replied, "Why should you be concerned about what I say, if you are giving what you ought to give?"

In conclusion, let us consider various ways of giving. First, there is the "careless" way which pays no regard to the why and wherefore. Then there is the "impulsive" way which is moved according to feelings, is irregular and uncertain. The "lazy" way gives because it is less trouble to give to a cause than to think out and explain a reason for not giving. The "self-denying" way is good as it saves the cost of luxuries that can be done without. Doubtless, too, there are those who deny themselves necessities in order to give. The "systematic" way of giving is excellent. Most Christians who tithe decide that one-tenth is the minimum and often go over this amount in their benefactions. There are those who give to the Lord's work one-fifth or one-third. Perhaps these are the ones who look at their cheque books with regard to their balance at the bank and who decide that in their cases one-tenth does not equal the giving of less affluent friends. The "equal" way of giving says, "I will give to God's work as much as I spend on myself." This plan has been carried out by prosperous Christian business men. The "heroic" plan of giving limits expenses to a certain sum and gives the rest to God.

—W. H. GRIFFITH THOMAS.

Faith brings the sinner to Jesus with all his sins and guilt upon him, saying, "Just as I am." But the moment he **possesses Christ** he goes in before God as **Christ is**. It is no longer "Just as I am," but "**Just as Thou art.**"

FINDING TREASURE

Miss Charlotte Elliott, who wrote the hymn, "Just as I am, without one plea," had these lines written in her Bible:—

“Dig deep in this precious gold mine;
Toil, and its rich ore is thine;
Search, and the Saviour will lend His aid
To draw its wealth from its mystic shade;
Strive, and His Spirit will give the light
To work in this heavenly mine aright;
Pray without ceasing, in Him confide—
Into all truth His light will guide.”

THE MOVIES NO PLACE FOR CHRISTIANS

Mr. Roger Babson, of Babson Statistical Agency, blames the moving pictures for a greater part of the crime wave sweeping over the country. He is quoted as saying:

“Why we American people will continue to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building just to make a few dollars is beyond my comprehension. Such pictures in one night uproot all the good seed which schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting any one to set buildings afire just to collect insurance.

“Such studies as I have made lead directly to the movies as the basic cause of the crime waves of today. Furthermore, when one considers that ten million people (largely young people) in the United States alone attend the movies every week, their tremendous influence in all ways must be admitted. In view of statements by psychologists that impressions through the eye are very much more powerful than those which come through the ear, it is evident that the movies are the greatest force today in molding character. In fact, I sent a questionnaire to the school principals of New England asking which of the following had the greatest influence in molding the character of our young people today—the school, the church, or the home—and 70 per cent scratched off all three and replied: ‘The movies.’”

THE MOVIES NO PLACE FOR CHRISTIANS

A certain pastor undertakes to inform the public each week in his radio addresses as to what moving picture theaters are putting on good programs for the week, and to urge Christian people to attend what he believes are the good shows. He states that the morals and manners of the movies will be the standard of the morals and manners of our country in the years to come. He attends what he thinks are the good shows; we do not go to any; but the theaters are being crowded with people, young and old, regardless of what either of us may say.

It seems to us that the work of trying to select something harmless in the movies would be too much like daily pawing over of the garbage can for a crust of bread or a piece of meat to make it worth while for people who are all out for God and making every effort to get to heaven.



—Selected.

THE SEVENTH OF ROMANS

The seventh of Romans is the experience of a quickened soul struggling under the law to produce fruit for God—trying in his own strength to do what he finds he has no power to do. He is under law in his conscience, without the full knowledge of deliverance and his place **“in Christ.”** But he learns through the dismal experience that he is **“carnal, sold under sin,”** that in his flesh **“there dwelleth no good thing,”** and with the consciousness of his desire to do good, along with the presence of evil within, he learns to distinguish between the old **“I”** and the new **“I,”** and to identify himself with the new. It is not the experience of a soul longing for the knowledge of forgiveness, but **“O wretched man that I am! who shall deliver me,”** etc. The eighth chapter is the answer to the struggles of the seventh. It is happy when the believer is led to look away from self to Christ, and to know his place in Him.

—F.E.HATHAWAY.

A sense of forgiveness does not proceed from marks seen in yourself, but from a discovery of the beauty, work, and freeness of Christ.—R. M. McCheyne.



In The Morning's Early Hours


In the morning's early hours
Seek the Lord in prayer;
Tell Him all your hopes and fears,
Every joy and care.
Start the day with God, and then,
As the hours pass by,
Trusting thy heart shall sing
Praise to God on high.

In the morning's early hours,
E'er the day begin,
Seek His blessing and His aid,
Go in prayer to Him.
And to those who know Him not
Be a witness true;
Seek to please Him all the time;
They are watching you.

In the morning's early hours
Bear them up to Him,
Plead for those with whom you meet
Who are lost in sin.
And ask for words of wisdom,
Loving words and true,
Words that will exalt your Lord,
Lead them to Him, too.

And when evening draws apace
You the day review,
If you've not for Jesus lived,
Does it bother you?
O be careful all the day
So at eventide,
With a conscience clean, you can
All to Him confide.

—Edith M. Bennett.



OU
are

*Cordially
Invited--*

The Lord Jesus said:--

“COME UNTO ME,
all ye that labour and are
heavy laden,
and I will give you rest.”

T. M. O.

Matt. 11:28.