

# GLEAMS OF LIGHT

Vol. 4



G. MORRISH

114 CAMBERWELL ROAD, LONDON, S.E. 5



THE YOUNG MILK - MAID

# GLEAMS OF LIGHT



**Kensington Gardens**

# A Good Resolution

**T**HIS is just a few words from the Editor to our young readers, to all of whom he would like to wish "A Happy New Year!" King Solomon, whose wisdom was very great, tells us the true source of happiness in his Book of Proverbs, chapter 16, verse 20: "Whoso trusteth in the Lord, happy is he." What an excellent resolution that is for us all, not only to start the year with, but to carry with us always—to trust in the Lord.

Many of you, I expect, remember making New Year resolutions in the past and, doubtless, have sadly to admit that you failed to keep those resolutions. But that is an experience that very many of us have known, and the Apostle Paul tells us in his Epistle to the Romans just why it is. He says: "I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." (Chap. 7. 18.) And so we need the Lord Jesus, not only to deliver us from our sins, but also from all that we are as born in sin and shapen in iniquity. Then in the next chapter the Apostle, after clearly stating that "they that are in the flesh cannot please God," goes on to show how we need the Spirit of God if we are to be found pleasing to God. Writing to the believers at Phillipi again he says, "It is God which worketh in you both to will and to do of his good pleasure." (Phil. 2. 13.)

Now I want you to make another resolution, and if you are not quite sure what that word means, it is to *purpose in your heart*, or as the dictionary says, "fixed determination." I want those of you who are old enough to read Mr. Markham's monthly talk entitled, "What do you know?" to resolve to write a few words every month, after reading the passage of Scripture referred to, saying just what you think it means. Then, at the end of the year, if the Lord will, we will publish the names of those boys and girls who have written regularly. You will find my address on the last page of this magazine, and I will look forward to receiving your papers, and sending them on to Mr. Markham.

Guildford.

W. J. TAYLOR.



# A Happy New Year

“Praise ye the Lord. Sing unto the Lord a new song.”

Ps. 149. 1.

“His compassions fail not. They are new every morning.”

Lam. 3. 22, 23.

**T**HERE always seems something nice about beginning a New Year. It stretches out before us like a nice clean, white piece of paper, with no spots or marks of any kind upon it.

The Apostle Paul says, “Forgetting those things that are behind, let us press forward.” (Phil. 3. 13.) This is an excellent motto with which to begin the New Year. We have made many mistakes during the past year and done wrong things, but we need not take them over into the New Year, if we are God’s children, for He will forgive and forget all that we have done that has not been right, if we ask Him; and if, for the sake of the Lord Jesus Christ, He will not remember our sins, then we can forget them too, which is a very great comfort, is it not? Having forgotten the past, then let us “press forward,” as the Apostle Paul says.

If you are walking or riding along a country road you generally pass a stone at the end of each mile—a milestone—on which is stated how many more miles have to be travelled before the end of the journey. The *road of life* is not at all like this, for nobody on earth knows how long this road will be. Only God knows how long or short the road of life for each one of us will be. He knows the end from the beginning, and we only have to live one day at a time, and He promises all the strength we shall need for that one day. “As thy days so shall thy strength be.” (Deut. 33. 25.)

“Lord, for *to-morrow* and its needs

We do not pray,

Keep us, O Lord, from stain of sin,

Just for *to-day*.”

The Scripture at the beginning of this article says, “His compassions fail not. They are new every morning.” And our praise and prayers should be “new

every morning," too. If we ask Him, before we do anything else, to take us and our day into His keeping we can feel very sure that He will keep us from failing.

There is one great comfort which those who belong to the Lord have: that is, they have the assurance that He will be always with them. You boys and girls who may have something disagreeable to face (say, a visit to the dentist, which we all agree is unpleasant) know what a difference it makes if father says, "I'm coming with you: *I shall be there.*" You feel happier at once. So it is with Christians. The Lord says, "Lo, I am with you alway," and, "I will never leave you nor forsake you," and believing this we can feel peaceful and happy, even when we are travelling over a very rough piece of the road of life.

Here are two verses of a hymn written by a very saintly woman many years ago. Will you make it a prayer for this New Year's Day? If you do and ask for grace to keep it, then 1952 will indeed be a very happy year.

“ Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
Oh, Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart, I come.

Worthing.

B. B. DOMINEY.

## *Robin*

PERCHED on the roof in the tempest,  
Robin, with patience sublime,  
Shakes off the rain from his feathers,  
Singing a song all the time.

So let me cast off my burdens,  
Lord, upon Thee as they fall,  
Singing Thy praise, who art always  
Willing to carry them all!

Tysoe.

E. ROBINSON.

# *What Do You Know?*

No. 4

**A**ND now, after prayer, I sit down to write a few lines on our subject for this month. You will remember, if you have sent in your account, as the Editor has asked each one of you to do, it was part of that wonderful chapter six of John's Gospel.

The first thing I think every young reader will notice is that a little boy, "a lad" it says in verse 9, had all that the Lord Jesus wanted to feed all those people. Some thought it was ridiculous, impossible they would say, but they did not know (or forgot) the power of Jesus.

Suppose that lad had been you—some boy or girl who reads this may have what Jesus wants to make a blessing in your home or school. Do not keep secret what you know, be willing to share it with others, and it may be a blessing to many people. The bread, you know, is really the knowledge of Jesus. In verse 35 you can see that, and the people were made to sit down, showing that they could not eat it in a hurry, but had to give time to be restful to get the good of this. Now, everybody you come across needs Jesus as a Saviour, and if He is yours tell others about Him so that the little you have may, with the power of the Lord Jesus, lead others to find the Saviour they need.

"They were filled," it says, meaning that they all had enough. Out of the five barley loaves and two small fishes, not one went away hungry. You may be sure the little boy that gave all he had did not go unsatisfied, and he had the joy of seeing many others satisfied with what he brought.

Do not lose one opportunity of yielding all you are and have that the Lord Jesus Christ may bless others through you. Never mind if your name does not appear to become widely known; the name of this lad is not given to us. Perhaps no one will know what you do but the Lord Jesus Himself, and your name and what you have done will meet its reward.

Perhaps you will not at once have an opportunity, but you may be sure, sooner or later, if you are willing to serve, the Lord will use you. You may have to learn a good deal yet, but you may be used before

you grow up, like the little boy in our Scripture. You must not think you are too small; do not wait till you are big. The Lord Jesus, in all the greatness of His grace, was among men to serve them, and He wants us to serve, too. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John 12. 26.)

I hope many more of you will write to me what you think the Scripture MEANS in Luke 8, verses 41, 42 and 49, to the end of the chapter. I do want extra answers each month. If you have not written yet, will you not write this time?

GEORGE MARKHAM.

## *God's Clock Put Back*

**T**HERE is a well-known saying that "Time and tide wait for no man"; in other words, they are not subject to any human influence that may be brought to bear upon them. Time marches on, and it does not lie within man's ability to arrest its progress. When past, it is beyond recall, so far as the creature is concerned. The poet speaks in this connection of the "unforgiving minute," implying that if it is wasted by us we cannot have that period of time over again, small though it be in its duration.

Man may alter his clocks, but it makes no real difference to time itself as created by God. Indeed, we know that in this country an Act of Parliament, known as the Daylight Saving Bill, provides that early in the spring our timepieces should be advanced one hour (and during the late war, two hours), with the object of providing additional daylight. But we know only too well that this is an ingenious means of making people rise an hour earlier in the mornings, and makes no real difference to time itself, for the day and the night still remain twenty-four hours in duration, and not a minute more or a minute less.

The Scriptures, however, record two very striking instances of the suspension of the ordinary laws of nature affecting time by God Himself, and in these instances time was actually altered. It was not merely apparent, but real. God altered His own clock. The

first passage occurs in Joshua 10. 12-15, where we read that Joshua commanded both the sun and the moon to stand still, and that God hearkened to the voice of a man, and the sun stood still at his voice, and hastened not to go down for the space of a whole day, and there was no day like it. Whether this was brought about by the earth ceasing to revolve, or by the sun and the moon being caused to alter their positions in the heavens relative to the earth we are not told, but the fact remains that the length of that particular day was increased to twice its normal duration.

The other instance is even more striking, and occurred in the days of King Hezekiah as recorded in 2 Kings 20. 1-11. He was sick unto death, and in fact was told by the prophet Isaiah that he would die, and was instructed to set his house in order accordingly. When the king, however, prayed to God, the prophet was sent back to him with a fresh message to the effect that he would not die, and that his life would be prolonged by fifteen years, in token of which the king asked for a sign that God would do this thing. The prophet then asked, "Shall the shadow [on the sundial] go forward ten degrees, or go back ten degrees?" Hezekiah, in reply, said, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." We are then told that when Isaiah cried to Jehovah, the shadow was brought back ten degrees, by which it had gone down on the dial. This means that time, which in man's account had already gone by, was brought back again, and the length of the day correspondingly increased.

I think the great lesson we may all learn, from these and other passages, is that if God lengthens out man's day, it is to the end that he might profit from the further opportunity thus given, and repent and believe the Gospel. If God puts back His clock, it is with a view to blessing, for we read that His long-suffering is salvation. When His beloved Son, the Lord Jesus Christ, was crucified, He prayed for His very murderers, saying, "Father, forgive them; for they know not what they do," and God has been answering that prayer ever since, and the day of grace has been

lengthened out to nearly two thousand years, or twice as long as the future reign of Christ, which we know from the Book of Revelation will last one thousand years. How important, therefore, it is for us all to take advantage of this day of good tidings, and the opportunity to repent.

It has been truly remarked that after the Lord Jesus died, and the Jewish nation rejected the testimony of His martyr Stephen, *the clock of prophecy stopped*. In other words, a period began in the ways of God which is not spoken of in the Old Testament scriptures, which in the main look forward to a future day of blessing for this earth when the Lord Jesus shall reign from sea to sea. In the meantime we are living in this wonderful period known as the day of grace, or the Spirit's day, when the church of Christ, His body and His bride, are being gathered out from every nation under heaven. Soon the Lord will come to take away all those who form part of His church to be with Himself, and it is then that God's clock will be set going again, and all the events affecting the earth foretold in the Bible will begin to take place.

The present moment is the one that affects us, however, and it is an exceedingly blessed one, of which we can truly say, "This is the day which the Lord hath made; we will rejoice and be glad in it."

M. H. TUCKER.

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# GOD IS LOVE

(1 John 4. 8 and 16.)

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# GLEAMS OF LIGHT



The Good Shepherd

# *What do You Know ?*

(No. 5)

**I** THINK many readers of "Gleams" must write about the subjects we have each month but do not send them in. If you think it is not good enough, you need not be afraid; no one will find fault with it. It may be a help to others. So, please, send them in anyway.

The little girl in our chapter 8 of Luke's Gospel actually died. She may have heard that Jesus might prevent her dying, but she learnt more than this. What she learnt was that the power of the Lord Jesus could bring her out of death. So He can do for us. You need not be afraid to die if you have trusted in Jesus. If it should be that your body dies and your spirit goes to be with Christ, you need not fear, for the Lord Jesus is in control, and as surely as Jairus' daughter was raised so you will be, and you will be given a new body of glory, and be with Christ, which is far better.

But what this incident conveys to us is that there is a sense in which we can be alive in a new life beyond death NOW.

You see, she was not taken out of her home away from her father and mother and usual surroundings. Nor are you, but you must understand that there is a condition just like death that we are in by nature, not what comes on our bodies sooner or later. Being "dead in trespasses and sins," it says in Eph. 2. 1. The only One who can bring life out of death is the Lord Jesus, and so this story of the little girl means such a lot. You little girls that read this, and you older boys and girls, do you each one know for yourself that it is the spirit of life in Christ Jesus that makes you free from sin and death? Do you know what it is to bring forth fruit unto God as alive from the dead? The mind of the flesh is death, but the mind of the believer in Jesus who has the Holy Spirit is life and peace.

I advise you to pray about this. Jairus' daughter lived in that home of hers in the power of a new life, and you, too, while young and at home, can know,



with the power of the Holy Spirit, a new life, to live for Christ, and not to please yourself.

Would you like to know what it is to be risen with Christ? He took hold of her hand. (Verse 54.) Let Him take charge and take care of you.

There are people in this world who are said to be "risen with Christ." (Col. 3. 1.) Just as this little girl was raised, so you and I can walk in newness of life. It does not alter anyone to look us. It is what you can BE not what you can say about it. It says, "Tell no man," in verse 56.

Get strength in prayer to live daily, not in your own strength; the Holy Spirit will give you power.

Next month we will talk about following Jesus. How many people can you find that the Bible says followed Him, and why?

GEORGE MARKHAM.

## *My Shepherd*

Great Shepherd of Thy chosen sheep!  
Thine eye will guide; Thine arm will keep  
Thy loved ones from the treacherous foe,  
As onward to our rest we go.

No fear of want! Whate'er betide,  
We shelter near Thy trusted side;  
As led the verdant pastures near,  
Those heavenly springs our spirits cheer.

The holy ointment of Thy love  
As healing balm we constant prove;  
The wilderness is free from strife,  
And yields us food—the Bread of Life.

'Tis in the restful eventide—  
The sky is clear, the view is wide:  
And heavenly lays they seem more sweet,  
For soon around the throne we'll meet.

When He, who is our star of day,  
Who brightens all the pilgrim way,  
Shall be our sun, and ever shine—  
Our life, our light, our love divine.

C. R. TURNER.

# *The Lamb of God*

**W**HEN God was about to redeem His earthly people Israel from the thralldom of Pharaoh and the iron bondage of Egypt, He first required of them that they should keep the feast known as the Passover, which was to be held on the fourteenth day of the month Abib, as we may see from the twelfth chapter of Exodus, in which are given the full instructions as to the feast as communicated by God to Moses. Each household was commanded to take a yearling male lamb (or kid of the goats), and the whole congregation was to kill it between the two evenings. I believe the latter expression means the interval between sunset and the time when the stars appear. We have also to remember that the Jewish day did not begin like ours at midnight, but at sunset, or about 6 p.m., and we learn from Deuteronomy 16. 6 that the Passover was sacrificed at even, at the going down of the sun, at the time that the Israelites came forth out of Egypt.

This sacrifice was intended by God to remind his people that without shedding of blood there could be no remission of their sins, and that He could not righteously save them apart from redemption. The blood of a victim had to flow and had to be sprinkled on the lintel and doorposts of each Israelitish dwelling in Egypt, and God had assured them that when He saw the blood He would pass over them, and would not suffer the destroying angel to enter and slay their first-born. This sacrifice really looked forward to "a sacrifice of nobler name, and richer blood than they," namely, that of Christ Himself at a time then hundreds of years in the future.

For year after year and century after century this Passover feast was celebrated by Israel, in the wilderness and in the land itself. We read of it in the days of Samuel and the days of the kings, Solomon, Hezekiah and Josiah. We read of it being held, too, in the days following the restoration of a remnant of the two tribes (Judah and Benjamin) from Babylon, and, finally, we read of it as being kept on three occasions during the life of the Lord Jesus in the Gospel of John. This same Gospel tells us that the very

day before the last of these Passovers (called the Preparation day) our Lord Jesus was crucified. We know from the other Gospels that He was hanging on that shameful cross from 9 o'clock in the morning until shortly after 3 o'clock in the afternoon, when He committed His spirit in dying to His Father. Perhaps shortly after this, thousands of yearling lambs were slain in Jerusalem in preparation for the feast which was to begin after sunset on that very day. How few, if any, realised that a more excellent sacrifice had already been offered that very afternoon, for the One who was Himself the great antitype of the Paschal lambs had then offered Himself without spot unto God, and all the Scriptures of the Old Testament referring to this great sacrifice were literally fulfilled. For instance, not a bone of Jesus was broken. See John 19. 33, and compare it with Exodus 12. 46, and also Psalm 34. 20.

How wonderful that the wickedness of man should thus fulfil the purposes of God, and how blessed for us to look back in faith to that great sacrifice when the Lamb of God took away the sin of the world (John 1. 29) and put away sin by the sacrifice of Himself (Heb. 9. 26).

M. H. TUCKER.

## *Gleams of Light*

Gleams of light, so pure and bright.

The light that comes from Jesus;  
In darkest days, it shines always,  
And from the darkness frees us.

“I am the Light,” so pure and bright,

“Light of the world,” said Jesus.  
So let us shine, the light divine,  
Then darkness will not seize us.

Christ gives the light, so pure and bright,

The true light is our Jesus;  
Eternal day with Christ always,  
To glory safe He sees us.

Inverurie.

M. C.

## Abundance

A SHORT while ago in the course of my work I heard someone ask a tradesman for something he was selling, and this expression was used: "If you have any to *spare*." The person was not a regular customer and so she was in doubt as to whether there was any for *her*, but her doubt was answered by the reply that there was plenty to spare. So my thoughts quickly went to the young man we read of in the Gospel According to Luke, chapter 15, who went his own way in the world and wasted all his opportunities given him by God by trying to enjoy himself, without God and without Christ, and who also, instead of choosing companions who loved the Lord, chose those who wanted to forget Him!

Well, it happened to this young man as it happens to most, if not all of us, that there came a time when his resources *came to an end*. And what then? Ah, after all, what is there that will last and give us peace and happiness without end, unless it is what is found in the Saviour, our Lord Jesus Christ?

In his extreme unhappiness and as his conscience condemned this wayward boy, he found out two important things: one was that in his father's house there was bread enough *and to spare*, and the other that *he was perishing with hunger*. Fancy anyone dying with hunger when he knows there is plenty and *to spare* and only to be asked for!

This is a lesson we *all* have to learn and I would like to ask if we all understand what a wonderfully great Giver the blessed God is. His greatest and most precious gift for the blessing of men, women *and* children is the giving of His dear Son, our Lord Jesus, when the precious Saviour gave Himself to atone before God for our sins, and then rose again from the grave to be a Prince and a Saviour.

To all who read this I would ask earnestly, are you really satisfied about your sins before God? You may be trying to find pleasure and a good time without giving the Lord Jesus the place He deserves in your heart and in your life. If it is so, they are sure to come to an end and, do think, dear reader, what a loss of time and of our life to be following

after our own wills only to awake later to find out how hard, how cold, how unfeeling, and how selfish is the world of men as away from the blessed God. Countless millions of persons all through the years have been brought to trust in Jesus as Saviour and love Him as Lord, and although God has been continually blessing people of all ages all those centuries, it can still be said with truth that there is "bread enough *and to spare*." It means that the love, and the mercy, and the grace of God our Saviour will *never run out* while this present period of opportunity continues, and if anyone has not yet accepted Jesus as Lord and Saviour and is not tasting His love and enjoying all that He gives, it is true that there is an abundance to *spare* for you. Only do not delay to take advantage of all that can be yours by embracing in faith Christ as your Saviour, Friend and Guide through a world that can do our souls no good, but will only lead us further and further away from the Giver of all good.

Gosport.

C. E. WEAVERS.

## ***"He Is Not Going to Stay There"***

**S**OME few years ago, a little boy of eleven years old came to visit an uncle in the city where the writer lives. Before the boy returned to his own home his uncle went to be with the Lord, and a few days after he was laid to rest and Christian friends carried his body to the grave. There was about one hundred feet when they reached the cemetery to the open grave. Four grave-diggers stood there to receive the body. This little boy ran ahead of the mourners and we heard him say, "My uncle is going down there, but he is not going to stay there."

One of the men said, "Oh, sonny, your uncle is going down there, and he is going to stay there." With surprise the boy said, "Why, have you never read what Jesus said, 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.'" (John 11. 25.)

The poor man, who wanted the last word, said,

“ Oh, sonny, your uncle will stay there.” One could only feel what this scene at this grave meant to the heart of Jesus, who could say, “ Out of the mouth of babes and sucklings thou hast perfected praise.”

Very little more needs to be added to this incident, but the faith and confidence in the boy whose uncle will rise again still speaks to those who may think that death is the end, but it is not so. We read that “ many of them [not all] that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Dan. 12. 2.) The question is, “ How does it stand with you? ”

E. I. EMERSON.

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I LOVE

THEM THAT

LOVE ME

(Prov. 8. 17.)

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**Gathering Spring Flowers**

# *What Kind of a Saviour is Jesus?*

**Y**OU will find, dear children, that for each letter of the Name of Jesus, we can think of a simple word that, when put together, answers this question. We shall see how worthwhile it is to know Him ourselves as our own personal Saviour.

His Name is spelt J-E-S-U-S as perhaps even the tiniest of you know; the name itself means "Saviour"; and how wonderful a Saviour He is, as we shall see.

## **J**

Beginning with J, He is a **JUST SAVIOUR**; the hymn that some of you, no doubt, sometimes sing explains this clearly:

“ He knew how wicked we had been,  
And knew that God must punish sin;  
So in His love He kindly said:  
‘ I’ll bear the punishment instead.’ ”

And that is what He really did, taking our place on the cross, and shedding His precious blood so that our sins might be put away for ever; so that if we trust in Him God can freely forgive us, and yet be **JUST** in doing it.

## **E**

Then the second letter is E. He is an **EVERLASTING SAVIOUR**. All who trust in Him are saved, never to be lost again, for the work He did on the cross was a complete one; so that God will never judge one who believes in Jesus, **ALL** the judgment having been borne by Him when He died on the tree.

## **S**

This letter would tell us He is a **STRONG SAVIOUR**. He carries the lambs, once lost but now found, on His shoulders; and never lets go of them until He has them safely in His own bright home in glory. Then He holds them, too, in His hand, and He tells us that none can pluck them out of it. There is a verse in Hebrews 7 (v. 25) that tells us that “ He is able to save them to the uttermost that come unto God by him.” That means He is able to save such, all the way through.



## U

This reminds us He is an URGENT SAVIOUR. He is pleading with you to come to Him NOW; saying to you, "To-day, if ye will hear My voice." You cannot afford to put it off, so in love He waits on you to just accept Him as your Saviour if you have not already done so; to-morrow may be too late.

## S

Then, finally, He is the SINNER'S SAVIOUR. As you are a sinner, is He not just the One you need? He came to call YOU, for He says that He came to call SINNERS to repentance.

What a wonderful Saviour He is; and may every one who reads this be brought to trust and love Him for himself or herself.

Stafford.

P. A. FARRANT.

## Homage

"WORTHY of homage art Thou, Lord. Worthy by all *to be adored.*"

In the olden days of feudalism when the land belonged to nobles, the nobles rented it to the people to cultivate. Instead of paying rent they had to kneel and promise to fight for the lord of the land. The lord would hold the tenant's hands between his own hands, and the tenant kneeling had to say, "I become your man from this day forward, I shall be true and faithful unto you, and will keep my promise to you for the land I hold of you." Thus the tenant did homage to his lord.

Now, if we have come to the Lord Jesus and accepted Him as our Lord, then He is worthy of our homage. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2. 9-11.) If God has given Him such a high place, surely we in our small measure should do so, for He is indeed worthy of our homage.

He is able to keep us, and He will through His Holy

Spirit, true to Himself, if we ask Him. "For of him, and through him, and to him, are all things to the glory of God the Father."

Inverurie.

M. C.

## *What Do You Know?*

(No. 6)

**W**E had the subject of serving the Lord Jesus last month, and I think we saw that none was too small or young—even a "lad" in John 6. So I asked you to find as many people as you could who followed Jesus. If you want to know why I chose this subject—"If any man SERVE me, let him FOLLOW me"—so serving and following go together. And, remember, "Where I am, there shall also my servant be," are the words of the Lord Jesus. What an honour!

The first thing everyone who reads this, or who has this read to them, should know is that it is not only for you to decide, but in the heart of the Lord Jesus Himself there is a longing for you to follow. The good Shepherd is calling all of His flock to follow, as we see from the twenty-seventh verse of that beautiful tenth chapter of John's gospel. So, HE WANTS YOU. To follow means to share. That is, if you love the Lord Jesus as your Saviour, and own Him as your Lord, you do what pleases Him and not your own will, then you will serve and follow, too, sharing His reproach and His joy, His suffering and His glory. This is a very real privilege; do not miss it.

Another thing that shows that following and service go together is that Peter and Andrew were called to follow in order that they might serve the One who called them by being fishers of men. (Matt. 4. 19.) Matthew tells us how he was called in the ninth chapter of his gospel. He obeyed at once, and so did Peter and Andrew, and the Apostle Paul; and I know many people who have done so. And I have. Have you? Philip was called to follow in John 1. 43, and at once he found a friend of his and brought him to Jesus. If you are a real follower and servant, this is what you can do, and the Lord Jesus will help you.

Now, to follow means very really that we must count the cost. "Deny himself" is the condition spoken of in Matthew 16. 24, so that we cannot be selfish. "Even Christ pleased not himself," so if we follow Him we cannot do just what we like. That is not to say we do not enjoy anything we do; we do enjoy it because it pleases Him who has given His life to serve us. We enjoy making Him pleased.

Now you cannot follow Christ sometimes and not others; and you cannot please Him in your own strength. Pray each day that you may be enabled to follow and serve. If any "serve me, him will my Father honour," is the promise of Jesus, and I want every girl and boy to have this honour.

Because prayer is so very necessary for following and service, let us have this subject next month. Write to me before the next month's magazine comes out what you think is the meaning of the two parables in the first fourteen verses of the eighteenth chapter of Luke's gospel.

GEORGE MARKHAM.

## *Editorial*

I AM very glad that a number of our young readers have made a good start in the year by sending in their thoughts in the series of talks by Mr. Markham entitled "What Do You Know?" I would like to encourage all who have made such a good start to continue each month, and as I said, if the Lord will, we hope to publish the names of those who have continued all through the year. If you have not yet started to write, why not commence this month? You could send in your answers to the first two months as well if you like, and if you no longer have the back copies of "Gleams of Light," I will gladly send you one of each number free of charge.

It is a very good thing to put your thoughts on paper, especially impressions received as you read the Holy Scriptures, "which," as Paul says, writing to Timothy, "are able to make thee wise unto salvation through faith which is in Christ Jesus." I do hope that these few words will encourage you *all* to

do what you can. However simple or short your answer may be, I should very much like to see it, and send it on to Mr. Markham. Just remember the words of the Lord Jesus to one who was not able to do very much, but what she did do was valued by the Saviour, as He said, "She hath done what she could."

W. J. TAYLOR.

## *The Resurrection Morn*

WHAT miracles are seen and heard  
In every early spring,  
When flowers appear : bare trees are drest  
And birds awake to sing!

What miracles are seen and heard  
When cold dead winter's gone,  
And spring comes in with life and joy—  
A resurrection morn!

What miracles of power and life  
Shall this dead world surprise,  
When at the Lord's assembling shout  
His sleeping saints arise—

Rise with the living, changed and clothed,  
In glorious garb and fair,  
To meet the Lord Himself from heaven  
Descending in the air!

Together then, caught up with Him  
For evermore to dwell,  
And in the Father's house of love  
The one new song to swell!

O glorious resurrection morn,  
For earth and air and sea,  
When death is swallowed up, and life  
Shall have the Victory!

Tysoe.

E. ROBINSON.

## To be at Home

JESSIE, a Scotch girl on board a vessel homeward bound, remarked, "Yes, I shall soon be at home; not," she added quickly, "to the hills of Fife, but to see His face." The beauties of nature, the highlands and lowlands of bonnie Scotland had very little attraction for this dear girl, born and raised among beautiful scenery and surroundings, no doubt—but she had a better home in sight, "a better country," when, as she expressed it, "I shall see His face."

I wonder how many of my young friends have this better country in view, where Jesus lives? Better far than all the lakes and rivers, and beautiful trees and the singing of birds as they warble in the air. We can all look upon God's creation with admiration and delight, but all these beautiful things and this world's scenery will pass away shortly. To have a home above, and to dwell with Jesus for ever, is indeed supreme joy.

I know many of you delight during the winter evenings to draw your chairs up close to the cheerful fire and to listen to the stories found in the Scriptures. But to know the Lord Jesus as your own personal Saviour and Lord is the greatest joy of all!

"If I come to Jesus,  
Happy shall I be!  
He is gently calling  
Little ones like me.  
If I come to Jesus  
He will make me glad,  
He will give me pleasure  
When my heart is sad."

E. I. EMERSON.

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WE LOVE

HIM

BECAUSE HE

FIRST

LOVED US

(1 John 4. 19.)

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# GLEAMS OF LIGHT



A Sheltering from the Storm

# “*He Maketh The Storm A Calm*”

(Psalm 107. 29)

*“Then he arose, and rebuked the winds and the sea; and there was a great calm.”* (Matt. 8. 26.)

**N**UMBERS of people have had the thought of storms in their minds during the first part of this year, for there have been so many; some with the most tragic results. Some of you who live by the sea have seen for yourselves the terrible destruction caused by storms; the high seas and strong gales have broken down sea-walls, and sometimes flooded streets and houses. Farther away from land, on the ocean, there have been distressing shipwrecks and other disasters.

There are many references to the sea and storms in the Old Testament, which constantly remind us that the sea is the Lord's, He made it and He rules the waves and the winds.

In Matthew 8. 23-27 we read of a storm in connection with the Lord Jesus Christ and His disciples. He had been doing many mighty works and talking to multitudes all day, and at last, when great multitudes were still about Him, “He gave commandment to depart unto the other side.” (Ver. 18.) This meant that they had to cross the Sea of Galilee, on which, then as now, sudden great storms arose, causing much danger to boats and ships upon it. One of these storms arose when the Lord and His disciples were in the ship. The waves washed right over it, and the disciples were terrified, but the Lord was asleep in the back part of the ship. He was awakened by the cries of His disciples, “Lord, save us; we perish.” In the account of this incident given in Mark's Gospel, we read that the disciples cried, “Carest thou not that we perish?” What faithless remarks from men who had been with the Lord and seen His mighty works! They might have been sure that He would not have slept if there had been any danger to them. He would never have allowed them to perish, but they were so filled with fear that they forgot the presence of the Lord. Fear so often makes people say and do



things that would never enter their minds in their calm moments. The Lord said, "Why are ye fearful, O ye of little faith?" Then, in the words of Scripture at the beginning of this paper, "He arose, and rebuked the winds and the sea; and there was a great calm."

In Acts 27 we have a most wonderful story of a shipwreck. Turn it up and read it for yourselves. It is as thrilling as any story you have heard lately, and tells how the captain, crew and all the passengers reached land safely, through the Apostle Paul's faith in God.

The storms about which we have been thinking so far have been what we may call natural storms, to do with the works of nature, but very often our journey through this world is referred to as a voyage on the sea, and sometimes people have trials and troubles in their lives which may be regarded as storms. Boys and girls most happily do not know anything about these, but very few, if any, grown-up people go over the sea of life without some storms, but if they belong to God they need never fear, for He will always bring them safely through, and in His own good time He will bring them to their desired haven (Psalm 107. 30), that is, to heaven, to dwell with Him for ever in perfect peace.

Life is not all storms, though; sometimes it goes on calmly and smoothly. If you only see the sea during the summer, you may never see it anything but still and unruffled, almost like a sea of glass, but as we have said, it can be very different. Someone has said, "*Calm* seas have their dangers; mariners, beware." Sailors on ships always have to be ready to deal with storms or any other dangers that may arise, but if it were calm for a very long time, they might think there was never going to be another storm, and get careless, and forget to take the precautions they should take. Then, when a storm arose, what terrible disaster would overtake them.

So in their spiritual lives, Christians might think they could arrange their lives without God, which would cause them great spiritual loss. So God, who is our loving heavenly Father and desires the best for His children, knows that it would not be good for

them if their lives always went smoothly on, so the "calm seas" are sometimes disturbed in order that His children may learn to trust Him, and not to depend on themselves. He will never fail them, no matter how great the storm, and He will bring them out into "still waters" again. He has promised, "When thou passest through the waters, I will be with thee"—so we need never fear.

“Through waves and clouds and storms,  
His power will clear thy way;  
Wait thou His time; the darkest night  
Shall end in brightest day.”

B. B. DOMINEY.

## *The Little Singer and the Sceptic*

A FEW years ago in a palace of pleasure there were some rich folk assembled to dine at ease. With them was seated a sceptic. Suddenly a little girl appeared at the door, her clothes all tattered, her figure forlorn, and her feet bare on the ground. All at once her voice rang out in sweet tones:

“There is a happy land,  
Far, far away;  
Where saints in glory stand,  
Bright, bright as day.  
Oh, how they sweetly sing!  
'Worthy is the Saviour King!'  
Loud let His praises ring,  
Praise, praise for aye!”

Immediately the gruff voice of a waiter was heard saying, “Be off, you young nuisance, and don't appear any more.” The sceptic, however, recalled the child, at the same time rebuking the harshness of the waiter. He admired her singing, saying it was wonderful, but, he declared, “There is no happy land, no life beyond death, nor land bright and fair.”

“Oh, sir,” said the child, “my mother is there; my Jesus is there.” As she spoke in plaintive tones the sceptic was convinced of her sincerity, and when she told him of Jesus and that happy land, so touched was he that he took her and provided a better home for her than the mere garret from whence she had come.

The little child prayed that God might use the hymn to his eternal salvation, and her prayer was heard and answered.

Taken to her new home, she soon faded away and went to be with Jesus in that Happy Land. But ere she passed away, once more, but, oh, so feebly, she sang the refrain, "There is a happy land," and then, turning to the sceptic, she sang on:

" Won't you come to Jesus,  
To that happy land?  
Won't you love and serve Him  
With that happy band? "

The dear child has gone to be with Jesus, and the sceptic is left to declare His love and mercy to others.

Now, my dear young reader, you have heard this touching story. How about you? Have you that Happy Land in view? Will you be ready to go to be with Jesus when He comes? He is coming, and that *very* quickly. Can you say, "Jesus is my Saviour and Lord"?

E. I. EMERSON.

## *The Sheltering Rock*

**I**N the scriptures we read a great deal about rocks. The children of Israel had not gone far on their wilderness journey from Egypt to Canaan—the land of promise—before they thirsted for water, and God told Moses to smite the rock, and there came water out of the rock for the people to drink. None other than God could bring water out of the rock. (See Exodus 17. 6.)

In Psalm 62 David says, "He [God] only is my rock and my salvation; he is my defence."

I remember in our school books about seventy years ago there was a short story entitled, "The Sheltering Rock." It told how one of God's servants was preaching about Christ as The Rock, the smitten Lamb of God, who by His sacrifice became our salvation and our refuge in time of stress and storm. The preacher, an old man, went on to relate how one day in the month of March, the morning being bright and clear, a mother, with her baby boy, a large plaid

shawl wrapped around her, set off on foot to visit some friends.

During her return journey a snow-storm came on suddenly, which often happens among the hills in the springtime. She struggled on, but the child was heavy. Taking shelter beside some rocks, she noticed a cleft in a rock that would just hold her baby, so she took off her plaid and wrapped it round the child, and laid it in the cleft of the rock while she hurried on for help. The strength of the storm, however, and the want of the plaid overcame her, and she perished of cold by the wayside. But the child was found safe and warm in the cleft of the rock. The preacher ended by saying, "I was that child."

One may say that two died for him. His mother gave her life, that his might be spared, but Jesus died that his sins, and yours, might be forgiven.

"Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood  
From Thy riven side which flowed,  
Be of sin the double cure,  
Cleansing from its guilt and power."

M. C.

## *What Do You Know?*

(No. 7)

I WONDER how many young readers are going to write to me this month. Why do you not write yourself? If you do other Bible Searching questions—and I hope you do—do them the first two Sundays and let me have a simple short letter on the third Sunday of each month.

This time we are speaking about PRAYER, and, as we said last month, we cannot follow or serve the Lord Jesus without it.

How often do you pray? Each morning as soon as you are dressed, and each evening before you get into bed, perhaps. It is a wonderful thing to speak to God; His ear is ever open to our cry. This is to be always remembered, and if your prayers do not get answered, go on asking. This is the meaning of the parable in the beginning of Luke 18. We ought

“always to pray” and not get tired of it. Indeed, we read of people who cry to God “day and night” in verse 7 of our chapter. That does not mean they are kneeling down all the time. If you turn to Nehemiah, chapter 2, verse 4, you will read of a man in the king’s presence who asked silently, but it was prayer; and Hannah, too, in 1 Samuel 1. 13, “spoke in her heart.” You can do this.

Of course, what you and I ask for may not be best for us, just as Mother might not give you sweets when you ask for them if they would make you ill. You see, because it would not be good for us, it may not be God’s will, so that we have to be careful what we ask for, and if it is His will.

Then in our scripture we have two examples of people who prayed. Think, particularly, of the man who did ask according to the will of God. God desired all men to be saved, and he prayed, “God be merciful to me the sinner.” It had a wonderful result. He went down to his house justified; that is, all the past covered—and he was a sinner, perhaps a big one—and a new “unsinable” life began. He could never be punished for those sins. He did not say much, did he? But every word he said he meant from the bottom of his heart. This is the kind of prayer God answers at once.

Have you realised what a sinner you are—and always will be in your own strength? You can do nothing about it to improve yourself, but God has settled the matter as it suits Him in the death of Jesus. You and I may not understand it fully, but that does not matter. God is merciful to sinners who pray with their whole hearts, and you can be justified by His grace at once, even if you cannot explain it. If you do not know this happiness yourself, I hope you will pray this prayer in earnest at once. It will be the biggest joy you have ever had in your life.

I am thinking of joy for next month, and the reason for it. Are you always happy, or sometimes happy and sometimes unhappy, when you think of God? Let me hear from you about the man who “went on his way rejoicing” and tell me *why* this was. (Acts 8. 27-40.) Read the verses carefully first before you write.

GEORGE MARKHAM.

LOVE  
ONE  
ANOTHER,  
AS  
I HAVE  
LOVED YOU

(John 15. 12.)

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# GLEAMS OF LIGHT



**The Prodigal's Return**

## *Grannie's Prayer*

**I**N the year 1814 there was war in a part of Germany called Schleswig, and all the people in the town were dreading the enemies who were expected to pass through it on January 5th, after a truce.

It is recorded that in a house standing outside the town, and with only a few others near it, there lived an old Grannie with her daughter and grandson. She was one who trusted in God, and knowing that the soldiers might enter her house, and be very rough and terrifying, she prayed to God in the words of an old hymn, that He would shield them with a wall around them. The grandson said it was foolish of her to pray that God would build a wall around the house, but she explained that she asked for His protection for themselves, and the people of the town, and said that God could even build a wall.

The weather was wild and snowy when the soldiers were approaching the town that night. Those in Grannie's house could hear the noise and tumult as they drew near the houses in which they intended to sleep; in some homes even fifty or sixty would be billeted. As time drew on all was confusion and fear around Grannie's home, but not a soldier came near, and not even a knock on the door was heard.

In the morning when they looked out they saw a wall of snow! It had drifted to such a height before the house that the soldiers could not reach the door!

What do we learn from this little record of Grannie's prayer? You will find the answer in the Lord's own words if you read Jeremiah 32. verse 27. He says, "Is there anything too hard for me?"

Adapted by E. R.

## *Cast Thy Care*

On Thee, O Lord, I cast my care;  
Too great it is for me to bear:  
Thou wilt my burden take from me—  
For nothing is too hard for Thee:  
My heart and soul Thou wilt sustain,  
For none in Thee shall trust in vain.

E. R.



## Seeing the Invisible

MARY was a little girl of nine years and lived in the country with her brothers and sisters. Nothing very much happened in her life until a gentleman and his wife and baby came to live opposite. They took a very kind interest in Mary, and one day the gentleman, Mr. Hooper, invited her in to see his microscope. Mary had never looked through one and was delighted to go.

Her kind friend took some very dirty-looking water from a bottle, and placed a few drops of it on a glass slide. "That is a drop of pond water," he told her, "now look and see what you think of it."

Mary looked and could hardly believe her eyes. She saw a beautiful pond, full of living fish-like creatures swimming rapidly in all directions. There were green weeds floating on the top, and when the sun shone through, it seemed like a radiant pool, full of animal and vegetable life.

Mr. Hooper told her a little of the life history of the minute creatures, and she went home to tell her mother of the wonders of pond-life, in which she took an interest for the rest of her days. She had seen what was invisible to her naked eyes, some of God's unseen handiwork, and a new world had opened up to her.

\* \* \*

A young man who did not believe in God, was crossing the streets of Paris some years ago, when a stranger put a New Testament into his hand asking him to receive it. He took it graciously and opened it at the words: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them." (1 Cor. 2. 14.)

He believed this for he certainly did not *understand* the things of God, nor did he know them, so the verse confirmed his own experience. Then he uttered his first real prayer, which was a genuine cry of need: "Lord, *show* me the things that are foolishness to me." He went home to continue in prayer and God in His mercy *showed* him the things which the natural man cannot *know* or *see*.

Just as Mary had no idea of the composition of a

drop of pond-water, till she saw it through the microscope, so this young man had no idea of the wonderful things of God, till he was shown them. He had never looked into heaven, nor had he seen God's beloved Son, His Christ, until the Spirit of God "opened the eyes of his understanding," the very "eyes of his heart."

Then he saw marvellous things, he saw Jesus enthroned in glory, and God's glory in His face; the world to come opened up to him, and at once his whole outlook was changed. He was shown the invisible, his eyes were opened on another world, and he became a preacher to show this world to others.

If there is a boy or girl reading this, who would like to see invisible things, ask God humbly to show them you; say like Job, "That which I see not, teach thou me." He will answer your desire, and show you great and mighty things which you have never even dreamed of.

K. M. Ross.

## *What Does It Mean?*

(No. 8)

**T**HIS month we are asking ourselves why we sometimes feel more happy than at other times. The Scripture I have asked you to write to me about is Acts 8. 26-40. This man went on his way rejoicing because of what Philip told him and believing it. Philip had used a wonderful Old Testament Scripture to tell him about the Lord Jesus when He was down here upon this earth; how He was perfectly for God's pleasure, sinless though a sufferer, and showed what the heart of God felt towards men, and also how the great work of redemption which brings us back to God was entirely finished in His death.

I can understand he would be happy. Why should he not? His peace of mind, his fear of God, his feeling that something might remain that made him unfit for God's presence, was all met. Gone was all the burden and fear, never, never to come up again: The precious death of Jesus had made all the difference, and he had got to do nothing; nothing depended on

him. If anything had been left for him to do he might well doubt. Jesus had done it *all*.

Now when we are not happy it is because we forget this. The Lord Jesus did the whole work of redemption: it is all done. It is finished; the Scripture says so. (John 19. 30.) This means for us—and the man in Acts 8—that, first of all our sins can never come up again. Whether they are wilful sins or sins we fall into by mistake, the judgment due to them in the sight of God has been borne and it is finished. Then if we find that we do wrong things after we are converted, all that was future when Jesus died. His soul was made an offering for sin—not some of it—so that judgment can never be ours. Jesus bore that: that is finished.

We have to remember if we have done wrong things we do not get the joy of all this great work the Lord Jesus has done unless we confess our sins. The Scripture says, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [or iniquity].” (1 John 1. 9.) This means we must confess we have done wrong, and we feel sad until we do. But when we are forgiven there remains no cloud or distance, and it says, “cleanse us from all iniquity.” Iniquity is like the scar left from a wound. It is all cleared up as if nothing had happened. It may be healed by forgiveness, but no regrets or memory or future weakness remains: it is all gone, not even the reputation of having done it remains.

I could tell you a lot more why we have reason to be happy, apart from the little sad things that hurt us each day. They may affect us for a time, but I am speaking of being unhappy with God. He is the “blessed” God—“blessed” means happy—and He wants us to be happy with Him. I want to say specially this month that if any boys or girls are secretly wondering about something that makes them not quite happy, they can send me a letter, and perhaps I can tell them of a Scripture that they just want to answer that difficulty. God who knows it when you write will help me to answer you from the Bible what He feels about it, that your faith and hope may be in God.

Remember, redemption done for us, and confession

on our side, are the secrets of happiness. Why should you not go on your way rejoicing like the man in Acts 8? His baptism was really his confession, the answer of a good conscience.

Please write to me what you think is the meaning of Mark 4. verses 35-41.

GEORGE MARKHAM.

## “*He Sought It With Tears*”

**E**SAU, we are told, was a man of the field; such a one as we would speak of today as a thorough-going worldling. Unlike his brother Jacob who was a plain man, dwelling in tents, a man of great natural energy, a hairy man, as we may apply the phrase. But, it may be reasonably asked, why was he in tears? Was it because he had not gained much in his pursuits? Many are disappointed because of their ill gain, despite their efforts to bring them success. But Esau does not appear to be a man of this type. He had vast resources like many more at his disposal. He had sold his birthright, the most valuable thing he had, and he had not made a bargain, but just obtained a meal, which would only satisfy for the time being.

He had come in from the field hungry and dejected, and in a moment of haste had bargained for a mere mess of pottage. Men have sold their souls for less. Think of the cost of your precious soul, and infinitely more so, the cost to Him, our Lord Jesus Christ, who died to redeem it.

It is written that the redemption of their soul is costly, and must be given up. Yes, it is a fact, and one borne out on the sacred page. Yes, it deals with the soul, that living part of you, which will live on through eternal ages. Then if still unsaved, if still rejecting Christ, you will have remorse; awful thought!

Won't you flee from the wrath to come. You may not indulge in evil pursuits—your course may not be one of open sin, but the fact that you, day in and day out, refuse to come to Christ will land you in the blackness and darkness for ever, where the worm

dieth not and the fire is not quenched. But you may escape this awful doom by simply closing in with God's offer of mercy this very moment.

We read of a woman when Jesus was on earth; it says: "The woman . . . came and fell down before him, and told him all the truth," and many others. They received the blessing when they bowed at His feet, confessing their sins.

Would you be happy? Would you know where joy is? Then turn to Jesus now. He is at your disposal. He waits to welcome you. Won't you come just now?

E. I. EMERSON.

## *Three Speakings*

Luke 15

The Wayward Son Speaks:

Father, I ask that thou would'st give  
The portion of thy goods that falls  
To me, that I may take my leave,  
And go where'er my fancy calls.

The Repentant Son Speaks:

O Father, I have sinned 'gainst thee,  
And heaven, too, my guilt has seen;  
Not worthy I thy son to be,  
Who once forsook thy rich demesne.

The Father Speaks:

Bring forth the robe of brightest hues,  
Bring forth the ring of endless love;  
Put on his feet the golden shoes,  
And slay the calf from yonder grove.

Come, let us feast and merry be,  
The music and the dance begin,  
My long lost son, now found is he,  
And lives although once dead in sin.

M. H. TUCKER.

EVERY  
ONE  
THAT  
LOVETH IS  
BORN  
OF GOD

(1 John 4. 7.)

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# GLEAMS OF LIGHT



**Fruit Trees in Blossom**

# Trees

**M**ANY years ago, when spending a holiday in the City of Bath, I visited a large park where, I was informed, there were one thousand different trees.

Standing at a spot where many of these could be seen at once, I was charmed with their beauty and grace of form, and the scripture came to me with much force: "Out of the ground made the Lord God to grow every tree that is pleasant to the sight"—in the Garden of Eden. (Gen. 2. 9.) How that speaks of the kindness and goodness of our creator God!

What a great variety of trees there are! In addition to those pleasant to the sight, there are those good for food—the apple, pear, plum, orange and fig trees; and those used for building purposes—the oak, the acacia (from which came the "shittim wood" of the ark of the covenant), and the cedar (lending its own special distinction to whatever work it is employed upon). Also, the bark and leaves of several trees are much used for medicinal purposes.

In the Garden of Eden there were two trees with special properties—"the tree of life" and "the tree of the knowledge of good and evil." The first would have caused the eater thereof to live forever, and the second gave the knowledge of good and evil, but not the power to do good, or keep from evil. When Adam disregarded the command of God not to eat of it, he fell under the power of sin, and its consequence—death, and so "death passed upon all men, for that all have sinned." (Rom. 5. 12.)

But there was another tree—at Calvary—and on that the Lord Jesus Christ "His own self bare our sins in his own body on the tree," as the apostle Peter says, writing to believers on Him. He was "made a curse for us," for it is written "Cursed is every one that hangeth on a tree." (Gal. 3. 13.) How great was His love!

May you, in repentance of heart (for we all have sinned), turn to God, with faith in our Lord Jesus Christ, who has been raised from amongst the dead



for our justification, and so have peace with God through our Lord Jesus Christ. (Rom. 5. 1.)

W. M. HARRIS.

## *Warnings by the Sand*

### I

FROM the lonely seashore by some high sand-cliffs I happened to look up and saw near the top of them a young boy busy digging into the sand. He was evidently having a fine time alone up there, I could see!

We can imagine what his thoughts may have been as he tunnelled hard into the cliff: "I shall have a place to sit in now! And I shall be able to watch the steamers and sailing-boats go by in all weathers! I can bring my books—and my luncheon sometimes and stay there all day—" and oh! how hard he dug!

*But* while he was working so hard I could see what he could not see—or did not wish to see. I saw his danger.

What would you, or ought you, to do if you saw someone in real danger, and who seemed quite unaware of it—or did not wish to believe it?

Well, I did just what you know ought to be done. I warned the boy!

Whether he had been warned before, or whether he had been forbidden to dig under those sandy cliffs, I cannot tell you. It mattered not to me: I saw he was in great *danger*, and *warned* him of it at once.

Shouting loudly to him from the base of the cliff, I managed to make him hear my voice, and he *turned* round towards me from his digging a hole in that loose shifting sand. As he stood still and *listened* I told him of his danger: I told him that by digging into the cliff, the sand might fall in and bury him!

To my relief he *believed* my word, and I found he was a *wise* boy. *At once* he stopped his digging and *left* the spot—and left his pleasure—gave up his own will!

He was *safe*—*saved from* danger—perhaps *death*! This is a beautiful example to us all to heed a warning! How wise that boy was—he listened to the warning, heeded it at once and fled from the place of danger.

But there was another warning which that young boy, and, indeed, all should heed: it is a warning from God Himself! For we are all born in an unsafe place and with sinful natures, so that we need to flee to a place of safety for our souls.

This world in which we are born is a place of danger, and like the shifting sand-cliff is surely sinking into the waters—the waters of death and judgment which are coming upon it and all sinners in it. Oh! “Flee from the wrath to come!” God is so full of mercy that He is calling and warning everyone to flee to the place of safety which He has prepared.

And where does God hide those who turn to Him for safety from their sins and sinful nature? He puts them in the Cleft of the Rock. It is a mighty Cleft in which there is room for “whosoever will” go in! It is the Almighty “Rock of Ages” which will never move, and is eternal! (Isa. 26. 4; Rev. 21. 27.)

Flee to Jesus! He is the Rock of Ages, and from the cleft in His side there flowed His precious blood, which cleanseth from all sin those who turn to Him to hide them from the wrath of God. (1 John 1.) Oh! what safety there is in Jesus, the Rock of our salvation. (Ps. 95. 1.) Do not build your hopes and trust in the shifting sand! Do not imagine, boys and girls, that you will find a place of rest or safety in this world of sinking sand—for you never will! and God says, “Turn ye, turn ye from your evil ways; [or self-will] for why will ye die?” (Ez. 33.) Make no excuses! There is no time for them! Do not linger or you may be too late! Be like King David of old, who knew the sorrows of sin, and say to the Lord, if you are still at work on the sinking sand, “I flee unto thee to hide me.” (Ps. 143. 9.) Yes! turn and flee from the danger! at once!

E. R.

(To be continued, God willing, next month with another incident which we hope you will all read.)

# *What does it Mean?*

(No. 9)

**T**HERE have been a number of letters about the subjects we take up each month, I hope many more of you will write this time. Do not stop because you have written before.

I hope you have read carefully Mark 4, verses 35 to 41. And we have to remember to pray about what we read, to ask that we may understand the meaning of it.

The meaning seems to me in the question asked by the Lord Jesus Himself, "Where is your faith?" Can we not understand that fear and misunderstanding of the love and power of the Lord Jesus, who is God, all comes from this lack of faith? If the disciples had had this faith, they would neither have thought they were perishing, nor have thought the Lord Jesus did not care. How could the ship sink that had the Son of God on board? What power He had to still the wind and waves! Even if He did not hush them, He was with them in it all, and because He had not actually spoken the word of power that made the sea calm, that was no reason to think He did not care.

Now, I want you to remember all your life that this little story teaches us, that if we have this trustful faith, it does not matter how bad things seem, we always have the love and power of our Saviour, the Lord Jesus. He may make it calm for you and me, or He may not; but He can at any moment. And whether He does, or not, He cares about everything we go through, and we should trust in Him and not be afraid. I hope you will learn this deeply, to remember it always. The circumstances may seem hard, and sometimes dangerous, but the power of God is for you. What seems too much to bear could be removed by His power at any moment, and we shall never perish. (John 10. 28.)

How untrustful they were; how untrustful I am! Perhaps you have found out that when some sad or difficult thing happens to you, you forget the power and love of the Lord Jesus which you can always rely upon. If we knew Him better, we would trust

Him more. It is that faith that, knowing who He is, can rest in all the happenings of our daily life—your school life, your home life—should storms come in, and the enemy suggests to us that the Lord does not care. He does very much indeed, and if it is His will, and when He chooses, He will still the storm. The saddest part of the story to me is that they never thanked Him for what He did. Be sure you do not forget to thank the Lord Jesus for all He does for you each day.

Please write to me before the next magazine comes out on the meaning of Luke 7, verses 36-50.

GEORGE MARKHAM.

## *The Saviour's Appeal*

The living Saviour speaks in love,  
In grace and kindness too;  
His love once brought Him from above,  
To give Himself for you.

Your sins and mine would shut us out  
From God's desire to bless;  
He is just, holy without doubt;  
His power we must confess.

But Jesus came to give His life,  
Himself, the ransom rare,  
To bear your sins and sinful state,  
Our griefs and woes to share.

He rose from death in glorious power,  
Our sins all left behind;  
Ascended high and Lord is made,  
God's Saviour for mankind.

Has He become your Saviour too?  
Have you His love received?  
Will you forever with Him live?  
Oh, have you not believed?

C. WEAVERS.

# *Living Water*

**W**HAT a refreshing sight a spring of icy-cool water is on a hot summer's day, especially when you have had a long walk and are feeling thirsty and tired.

We read in John's Gospel, chapter 4, that Jesus was weary with His journey and sat down to rest beside a well, called Jacob's well. He knew that a woman who needed Him would come to the well to draw water, and He was going to speak to her about the water of life, or living water. He told her that if she drank of the water that He should give her she would never thirst again. She said: "Sir, give me this water."

Now Jesus was not speaking of the water that could be seen, like the water in the well. He was speaking of water which quenches the thirst of a sinful soul that has tried to find satisfaction in the world, but could find no lasting joy there. The woman at first did not understand, but later she went into the city and told her friends and neighbours to "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Vers. 29, 30.) Later we read that many believed on Him, that He was the Christ, the Saviour of the world.

The Lord Jesus knows everything you have done, but He loves you and is waiting to bless you. Will you trust Him to-day as your Saviour, and He will cleanse you from your sinfulness. Water in the scriptures speaks of God the Holy Spirit, who comes to dwell in all those who put their trust in the Lord Jesus, and teaches them more about Him and how to please Him.

In Revelation, chapter 22, verse 1, we read of "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This speaks of heaven where everything is pure and holy and suitable for God's presence. Only by coming to Jesus, who said, "I am the way, the truth and the life" can we be cleansed and made ready to dwell there. The invitation in verse 17 of the same chapter is "Let him that is athirst come. And whosoever will, let him take the water of life freely." May you

accept this to-day, dear young reader, by thanking the Lord Jesus for giving Himself for you, that by believing on Him you might receive everlasting life.

M. A. T.

I WILL

LOVE THEE,

O LORD

(Ps. 18. 1.)

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# GLEAMS OF LIGHT



**Fun on the Sands**

# *Look and Live*

*“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”*

(John 3. 14.)

**Y**OU may remember that a few months ago we talked of the Israelites being delivered from their cruel taskmasters in Egypt by Moses, their leader, chosen of God, and how they crossed the Red Sea on dry land, and everyone from the oldest to the youngest reached the other side in safety, not even one of the cattle being lost.

In Exodus 15 we read of the song of thanksgiving to God by Moses and the people for His wonderful deliverance. Read it for yourselves. God had promised to bring the Israelites into a beautiful land, which is generally referred to as “The Promised Land.” But they had to cross the wilderness and meet with many other dangers and difficulties before they reached this land, but God was still with them guarding and caring for them. They, however, soon forgot the Lord God who had brought them out of the land of Egypt, out of the house of bondage, and we read a very sad story of their ingratitude and lack of faith. They began to complain that they had no food such as they had in Egypt, and we are told that they “murmured” against God, and told Moses that they wished they were back in Egypt, forgetting the cruel taskmasters they had had there. Moses was very grieved that they should be so wickedly ungrateful. But God who is “rich in mercy” said He would send food from heaven, bread in the morning, flesh in the evening, which the people were to gather every day, just enough for their needs, except on the sixth day when they were allowed to gather a double quantity, in order that they might rest on the seventh day, which was the sabbath of the Lord God, on which no work was done. Even though God sent this food twice daily and the people only had to gather it, some of them tried to gather more than enough for one day, thinking to save themselves trouble, but they had been warned against this, and



those who gathered the extra quantity found that it would not keep till the next morning.

We have mentioned that the Israelites had to cross the wilderness, and because they murmured against God and said that their "little ones" whom they had brought out of Egypt would die at the hand of their enemies, God said that none of those who were grown up when they left Egypt should enter the Promised Land, but that it should be entered by their "little ones," who however should not be allowed to do so until all the others had died, so for forty years they wandered in the wilderness, living on the food provided by God. Then they began to murmur again, saying they hated "this light food," and wished they could go back to Egypt. This time God punished them for their ingratitude and complaining by sending "fiery serpents" amongst them, whose deadly bite caused the death of many of the Israelites. Then, as ever, when in trouble, they cried unto the Lord to remove this terrible plague, and He, always gracious and full of mercy, told Moses how they could be healed. He was to make a serpent of brass, set it high up on a pole so that it could be seen by all, and *every-one* who looked at it was healed.

Now we come to the words of the Lord Jesus Christ which are quoted at the beginning of this paper. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The serpent in the wilderness only saved the *bodies* of those who looked, but the Lord Jesus Christ was "lifted up" on the cross to die, that all who look to Him may be saved from spiritual death. We know that we cannot look with our human eyes; very few people saw Him on the cross, but all who believe on Him, believe that He gave His life in order that our sins might be forgiven and we might live forever. "Who-soever believeth in him shall not perish, but have everlasting life."

There was only one way by which the Israelites could be healed, that was by looking at the serpent, and "there is none other name under heaven . . . whereby we must be saved" but by the Lord Jesus Christ. We read in Numbers 21, 8, "Everyone that is bitten, when he looketh upon it, shall live."

There may have been some who did *not* look at it. Perhaps they thought just looking was too easy, or perhaps they thought they knew a better way themselves; but no matter what they thought, unless they obeyed God's command, they died. His way only could heal them. So it is with God's plan of salvation. It is only by believing on the Lord Jesus Christ and accepting Him as our Saviour that we can be saved. Nobody can save himself or anyone else. Some try to do this by shutting themselves away from the world, in attending a great many meetings or reading a number of books, but none of these things can save them. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16, 31)—that is the only way.

"What could you do that the Lord has not done?  
What could you give your sins to atone?  
Think you that God would have spared not  
His Son  
If by a creature the work could be done?"

Will you not come to Him now while you are young?

B. B. DOMINEY.

## *What Does it Mean?*

(No. 10)

**L**UKE 7. 36 to 50, recounts a very interesting story of what actually happened in the life of Jesus. The woman came just because she loved Jesus, and all she did she did because she loved Him, and we are told why. It was said of her, "She loved much." This was because she had been forgiven much.

She did not come because she needed healing for her body, like so many others that came to the Lord Jesus; she did not come because she was invited or called. She had no need other than to have her sins forgiven, and her faith understood that this was the one great Person who could forgive her. Her great opportunity came and she took it. She heard the Lord Jesus say, "Her sins, which are many, are forgiven." She heard more than this. To herself alone He said, "Thy sins are forgiven." What a

peaceful feeling! She was in the presence of One who was absolutely holy. What place can a sinner have there? Perhaps she might have felt afraid to come; perhaps if she thought about herself she would think she was too bad.

Now I want to explain this so that you may know your sins, large and small, are forgiven. Do you know this already? A sure sign that they are forgiven is that you love the One who has done it. "She loved much." Do you? If you do not love Him and want to please Him in all you do, then you may well wonder if the sins are all forgiven.

Simon, the Pharisee, had not provided water for the feet, which was the usual courtesy in that day, nor the kiss, nor the anointing oil that the Lord Jesus is so worthy of, therefore he did not love Him much. The woman provided all these in her love and devotion to Him. All her sins were forgiven: that is the reason for her love, because she was forgiven.

Perhaps you do not know what a big sinner you are. You may remember a few things you were naughty about, but the fact is that you and I cannot do anything right. Never, never has that nature of yours done any single thing right or pleasing in the sight of God. It is not a mixture of some good and some bad, sometimes good and at other times naughty. The Bible says, "There is none that doeth good, no, not one." That is a sad picture indeed. You had better set about getting forgiveness at once, for if you are a small debtor now, you may be a big five-hundred-pence debtor presently.

If you have not had the joy of forgiveness yourself, you need not be afraid to go just as you are to tell Jesus what a sinner you feel you are. "It is God that justifies," and the Lord Jesus is God. He waits to give you the joy and peace in believing, and you, too, will not be able to do anything but love Him much. The ground of this forgiveness is that the Lord Jesus Christ "gave himself for our sins." His precious blood that cleanses from all sin was shed so that you might be cleansed. Ask Him for forgiveness now.

How many new ones who have not written to me

before are going to write this month? Our subject is just two verses—Luke 6. 48, 49. Which house are you building?

GEORGE MARKHAM.

## *Warnings by the Sand*

### II

**L**AST month you may have read about the wise little lad who was warned of his danger when digging into the sand cliff and at once stopped his digging and turned away. He was safe!

Do not be afraid to warn others of any real danger. How glad you may be that you did! Sometimes, however, we may suffer in various ways through warning others. We have a lesson in this from the hard lives of the lonely men on a lightship.

On the sandy cliffs where this wise boy was digging that day long ago, the fog-horn could be heard from a light-ship away on the sea. Day and night in misty weather the horn could be heard, warning other ships to keep off the dangerous hidden sand-bank lying under the sea some distance from the coast. For weeks together the men in relays guarded the dangerous bank, and blew the friendly horn with its

**WOE! WOE! WOE!**

heard over sea and land, leaving the passing ships without excuse if they foundered on that dreadful sand hidden beneath the waters of the ocean.

Satan tries to hide the danger of our souls in this world; but God warns us of it, lest we should be lost for ever. And those who have escaped from danger themselves should warn others to escape, too. God Himself once said to His prophet, concerning those who were in danger, "Warn them from me." (Ezek. 33.)

If we listen to His warning and turn from our own wilful ways and the place of danger, He will hide us in the Rock of Ages—in Jesus, the Rock of our Salvation. From His side the precious blood flowed which cleanses from all sin. How wonderful to have our souls made whiter than snow, and to be clothed in the robe of righteousness, and fitted

to be in the holy dwelling-place of God! We could not be safer than in that holy place!

If you are still on the dangerous sand, working your own way, and doing your own will instead of God's will, then "turn ye, turn ye . . . for why will ye die?" (Ezek. 33.) And if you obey God's warning, how glad you should be to warn others: you will never be sorry if you give a timely warning.

In the charge of his nurse, a little boy was busy digging a trench in the sand, tunnelling into it. How happy he was! How hard he worked as he dug out the loose, slippery sand, and the trench grew deeper and wider, his nurse beside him no doubt admiring the result of his toil!

Presently Mrs. Hall, as we will call her, drew near on the way to her own grandchildren; and as she was passing she noticed the child tunnelling beneath the sand, and saw how dangerous it was, knowing that at any moment the sand might fall in upon him. Turning kindly to his nurse, she warned her of the boy's danger, and told her that he should not be allowed to play in that way on account of it.

Hearing her warning, the boy himself explained that he was making a trench like his father's in France, but he took no heed of the kind words of warning he had heard. As for the nurse, she was merely rude. "He is in my charge, and it has nothing to do with you!" she declared.

So Mrs. Hall walked on towards her grandchildren who were at some distance away. Presently, however, she was startled by hearing fearful screams, and looking about to see the cause she saw the nurse, whom she had warned, throwing herself about and screaming in a frenzy of terror—wildly tossing her arms about in despair.

The sand had fallen in and buried the little boy in her charge, and eventually his body was taken out—*dead*. Too late now to heed the timely warning! Too late! Too late!

Do not let it be too late for you to flee from the place of danger to your soul. You have been warned. Do not despise the warnings.

E. R.

LOVE NOT  
THE WORLD,  
NEITHER  
THE  
THINGS IN  
THE WORLD

1 John 2. 15.

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# GLEAMS OF LIGHT



**The Young Fishermen**

# Summer

**W**ITHOUT doubt most of you prefer the summer to any other season of the year, because you can then enjoy the sunshine, beauty of the trees and flowers, and many other wonders of God's marvellous creation. Your holidays also occur in that season, and who does not look forward to the freedom of long hours beside the sea or in the country?

The summer is therefore a favourable time when we have the opportunity to take advantage of all that God has so bountifully given. It is at this time of the year that food is grown and stored so that there is ample provision for the winter, and this means that action is necessary before it is too late.

How this would remind us of the day of God's grace! It is the summer-time of His salvation, and we can bask in the sunshine of His love as it shines upon us in its strength and fullness. He has given of His best to us when He gave Jesus to die for our sins, and He asks you now to accept this living Saviour as your own personal Saviour before it is too late and the winter of His judgment falls upon this world.

Solomon, that great king, referred to the ant as being a wise insect which prepares her food in the summer, and lays it up in her storehouse against the winter. (Prov. 6. 6-8 and 30. 25.)

There are many people, including children, who are procrastinators. That is a big word, but it means that they keep putting off till tomorrow what should be done today, and as an old proverb says: "Tomorrow never comes." God says "NOW is the day of salvation." (2 Cor. 6. 2.) Don't wait till another day, or until you are grown up. God has provided a Saviour for you and He desires that you should accept Him as your own. Have you thanked the Lord Jesus for all He has done in dying for you? He is living now at God's right hand in the glory, and He loves to receive boys and girls and to bless them, as He did when He was on earth. You come to Him now by faith, that is, you believe His word, and He will make you know in your heart that you



belong to Him. There is everything to make you happy in coming to Jesus. He gives you joy and a desire to do what is pleasing to Him. Ask Him every day to help you to do what is right, and you will know that He is with you and keeping you. Do not be like the people of whom it is said in Jeremiah 8. 20, "The harvest is past, the summer is ended, and we are not saved."

M. A. T.

## *A Black Sheep and a White*

**D**URING the last great war a Christian lay ill in hospital. Whilst he was there many war casualties were brought in, and among them a West African negro. You may know that men of this race are very black skinned. This poor man had been a stoker in a merchant ship which was torpedoed. He was adrift in a small boat many days, exposed to the bitterly cold weather, for it was in the North Atlantic ocean in December, and his toes and fingers were frozen and he became very ill through exposure. He was rescued and taken to hospital, and there lay in very great pain at death's door.

The Christian prayed for him, knowing that God will have all men to be saved, and that although God is great He despises not any and, too, that He chastens men in view of their blessing. The poor negro in his suffering cried to God for mercy, and God heard him, for He always answers every cry of need. He became quieter, and then amidst his groans said aloud the beautiful words of Psalm 23. The Christian near to him lifted up his heart in thanksgiving, and then spoke to him simply of the Good Shepherd that gave His life for the sheep, whether their skins were black or white.

Some of my young readers may find it hard to pray or be obedient, and so easy to be disobedient and naughty; whilst others may find it easier, and perhaps think they are better than the rest. But whether they feel like black sheep or white sheep, all must enter in by the Door, for in God's sight there is no difference, for all have sinned. The Lord Jesus bore those sins in His own body on the tree,

and He says, "If anyone enter in by me, he shall be saved."

The dying negro and the Christian nearby both trusted the same Shepherd. Do you?

A. SHOTLIFF.

## *What Does It Mean?*

(No. 11)

**I** ASKED you last month which house you were building. Some of you have written to tell me, but not all. If you have read the two verses 48 and 49 of the sixth chapter of Luke's gospel, I expect you have decided in your own mind that of course you would like to build the one that would not fall down. What is the good of a house that will fall down?

Well, if you want to build your life, whether it is long or short and whatever may happen in it, so that it will stand, we have to listen and understand what the Lord Jesus says; then having understood His sayings, to act upon them. This will mean that what we do will have His support, what we say will give Him pleasure, and such a life will never be fruitless and end in ruin like the house that fell. What I want you to understand is that you have got to build one kind of house or the other: that is, you must either make that life of yours as you build it according to the kingdom of the Lord Jesus, or to please yourself and not Him.

While you are young is the time to decide, and that is why I am writing to you now that you may make your decision now; a decision to follow and serve the Lord Jesus, so that you have nothing to be sorry for later.

There is much uncertainty in building on the sand. Perhaps you will build a grand sand-castle on the beach this summer, and it is all gone the next day. However grand it was it did not last, but if you build on the rock and take as the rules of your life the things that are pleasing to God, those will last for eternity.

Perhaps you do not see much likeness between living your life and building. They are really very

much alike. Each week you live is like another brick placed on the top of all those that have gone before. They pile up. Perhaps you are at school now, and you may or may not yet have decided what you are going to do and to be after you leave school. That is what sort of house you are going to build. As you grow up, other people see the kind of building you are making. It may be growing slowly but surely, till as you get grown up the house gets quite big. One thing that they cannot see, but sometimes they can judge pretty well, and that is, what kind of foundation has it? Rock or sand? If it is on the rock, it will stand and be like the pathway of Jesus—not outward show, but inward strength. For this you must pray and ask for help and guidance each and every day. Then the foundation will be right, the material will be right, and you “a workman that needeth not to be ashamed.”

So, little builders, as you make that life of yours grow bigger and bigger, be sure you have the unshakeable foundation: “We receiving a kingdom that cannot be moved.” Understand that to own the authority and guidance of Jesus means that our lives will stand as a testimony to His power. They will be like His life, and being built on motives and principles that cannot be shaken, will stand as firm as the Rock.

For next time, what do you think is the meaning of the first four verses of the twenty-first chapter of Luke? When you write, please give your addresses as well as names.

GEORGE MARKHAM.

## *A Time for Everything*

SEVERAL times in these articles we have quoted the words of the wisest man who ever lived, King Solomon, and the words at the top of this paper are really a paraphrase of the first part of verse 1 of Ecclesiastes 3, which reads: “To everything there is a season,” which means that there is a time for everything. Turn up Ecclesiastes 3 and read the first part of that chapter, and you will see that Solomon mentions many things for which there is “a time.” Just in case you cannot find it easily,

Ecclesiastes is next to the Book of Proverbs. You may be surprised to find that he says, "There is a time to sew" (ver. 7), which perhaps some of the girls wish there were not.

The "time" of which I am thinking just now, however, is one which is pleasant to you all, and that is, the time for holidays. Most boys and girls have begun or are about to begin their holidays, a time to play. This does not mean, of course, that you have to spend all your time playing games, but that you stop your school-work, and do things that will make your bodies strong and healthy, so that you will be fit to work well when the holidays are over. Grown-up people take holidays, too, when they rest from their everyday work in order to get ready to do it well when they return to it.

While thinking over this matter of holidays, another thought has come into my mind, and that is the need for being whole-hearted, both in work and play. No doubt you have heard it said by a teacher that such and such a boy, or girl, "never puts his heart into his work"; which means, as you know, that he never works as hard as he should, or could; that he is only half-hearted. Such a pupil is never likely to get on very well. You may think that in the matter of play it is not necessary to speak of being whole-hearted, but no doubt boys have met with another who at cricket does not appear to care whether he hits the ball or not; and girls who at tennis have had a partner who does not trouble to get the ball over the net. Such boys and girls are not at all desirable as playmates, for they are only half-hearted. We used to be told,

Work while you work,

Play while you play;

\* \* \*

All that you do

Do with your might;

Things done by halves,

Are never done right.

Even if you do not hear this quoted much today, it is still very good advice and I commend it to you, both for your holidays and work.

There is a verse in the New Testament which speaks of being whole-hearted, not primarily in work or play but in much more pleasant things. In Colossians 3. 23, we read: "Whatsoever ye do, do it heartily, as to the Lord." This refers to work done for the Lord, for a little lower down in the chapter it is said, "Ye serve the Lord Christ." As we have already said, a half-hearted pupil or play-mate is not at all to be desired, but it is very much worse for anybody who has entered the service of the Lord Jesus Christ to be only half-hearted. Such a person may do more harm than good to the cause of the Lord. "Whatsoever" includes anything and everything we may be called upon to do. Most of us are given only small things to do as servants of the Lord Jesus. Very few are called to do great things, but He takes account of those who are "faithful in that which is least" (Luke 16. 10), so will you who have enlisted in His service ask Him for grace during the holidays, as well as when at school, to be faithful and whole-hearted in doing the small things that may come your way to do for Him. In the holidays, you older boys and girls may find things to do which will give your mothers a rest, or you may know a school friend who is ill in bed and cannot enjoy the holidays. A visit to him or her would cheer him up a great deal, and you will have a much happier time yourselves if you try to make somebody else happy. Only do it "*heartily.*"

Frances Ridley Havergal, an absolutely whole-hearted Christian, who wrote some beautiful hymns, wrote one which begins:

True-hearted, whole-hearted! faithful and loyal,  
King of our lives, by Thy grace we will be!

She writes in one of the verses of the hymn,

*Half-hearted, false-hearted! Heed we the warning!*

Only the whole can be perfectly true;

Bring the whole offering, all timid thought scorning,

True-hearted only if whole-hearted too.

May you all have a very happy holiday, doing with your might what your hand finds to do.

B. B. DOMINEY.

I LOVE  
THE LORD,  
BECAUSE  
HE HATH  
HEARD  
MY VOICE

(Ps. 116. 1.)

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# GLEAMS OF LIGHT



**Keeping Cool!**

# Wonderful

ONE evening a very old Christian was on his way home with a friend after attending a meeting with other Christians. At the corner of a road they met a small boy who was a stranger to Mr. George Cutting—for that was his name—but not a stranger to the friend, who knew him a little, and that he lived in a rough cottage close to the sea-shore, and came to her house sometimes to hear about the Lord Jesus and His love. So she greeted him as they were passing, and Mr. Cutting stopped and stooped to speak to him.

He spoke to him about the One who is so great that He made the heavens above, with the bright sun, moon and stars, and this earth beneath with all the beauties upon it: and yet because those who live on it became lost sinners by nature and away from God, their Creator, He came down here to die for them, so that the lost can be found, and sinners saved and forgiven, and be brought back to God. He is now again in the glory above, and watches over and cares for all who trust in Him.

“And what is His name?” asked Mr. Cutting.

“Wonderful,” said the little boy.

Never perhaps had Mr. Cutting been more surprised than to hear this name given to the Lord Jesus by this little boy.

When he had heard this name is not known, but it is known that about 2,700 years before that evening it was foretold by the Prophet Isaiah that one of the names of the Saviour, who was one day to be born into this world, would be called “Wonderful.” (Isa. 9. 6.) And when He did come to this world—to this earth which He had made—He “went about doing good,” and in compassion He raised people from the dead, and made the lame, deaf, and blind quite well and healed all manner of sickness and disease among the people, who were amazed at the wonderful things which He did, and “wondered at the gracious words” which they heard Him speak. (Matt. 21. 15; Luke 4. 22.)

All His wonderful words and ways showed to everyone that He was God manifest (or made known)



in flesh, which means in a body like our bodies, but which was sinless. (1 Tim. 3. 16; 1 John 3. 5.) He was not born in sin as we are, and He never sinned. He never did a wrong action or spoke a wrong word, for He was, and still is, He who doeth "mighty wonders," and "great wonders"; "wonders in the deep," and "wonders in heaven and earth," and "who only doeth wondrous things." (Dan. 4. 3; Ps. 136. 4; Ps. 107. 24; Dan. 6. 27; Ps. 71. 17, 19; Acts 4. 30.)

What, then, can we think of His dying for us, who are sinful and sinners? It needed a perfect sacrifice to God in order to bring us back to Him, for God is holy, just and true. How wonderful that His own Son, the Lord Jesus, "offered himself without spot to God," and made the way for us to return to Him! (Heb. 9. 14; 7. 27.)

Jesus bore the punishment of death and bloodshed for all who believe in Him as their Saviour; and He "took away the sin of the world." Can you say

Jesus suffered on the cross—  
Died instead of me—  
Bore the punishment for sin  
Due to me.

Once, long ago, a very little girl was one morning in her mother's room. On her knees she had been giving thanks to the Lord—not realising it seems that anyone heard her—and as she closed she sweetly said, "O Jesus, I thank you that you were punished *'stead of me!*"

Have you thanked Him, dear child, for all He suffered instead of us? If you believe that He died for you, will you, too, thank and praise Him for all the wonderful things He has done? How can you praise Him? It is not only with your lips but in your life, by obeying His holy word, and thus pleasing Him instead of yourself.

One of the wonderful things which the Lord does is to help us each one, old and young, who belong to Him, to be overcomers of our own wills, bad tempers, and all wrong things—to say "No" to Satan and all his temptations. How wonderful to be an overcomer, and to show to those around us that we belong to the Lord!

Hear what King David said long ago: "O give thanks . . . to him who alone doeth great wonders . . . and hath redeemed us." (Ps. 136. 3, 4, 24.) "His name shall endure for ever . . . and men shall be blessed in him. . . . Blessed be his glorious name for ever. . . . Amen, and Amen." (Ps. 72. 17, 19.)

E. R.

## *Are You Quite Sure?*

**I** WONDER, dear boys and girls, whether we all value as we should our place of favour, those of us who have been born into Christian households, where God's word is read, and we listen from our earliest days to the name of Jesus. Not every boy and girl has had this privilege. Some, alas, have never heard His name, although we live in a country where the word of God is within the reach of all, and His gospel proclaimed by those who love Him!

Of course, we must each one come to Jesus by ourselves. There was once a little girl, eleven years of age, who had a godly father and mother, and was taught to sing of Jesus, and to read His word. But there came a time when she wondered if she was really safe under the shelter of the precious blood. One night, after hearing of a very sad story where men and women lost their lives in a big house which caught fire, she began to wonder what would have happened to her if she had been amongst them. And do you know what she did? She got down on her knees, and told the Lord Jesus about it, and asked Him to make her feel quite safe and sure. She knew she was a sinner in God's sight, and wanted His forgiveness, and to be washed in the precious blood of Jesus, and to feel quite sure she would go to be with Him should He call her while she was a little girl. He gave her such joy and happiness, that from that time she wanted to live for Jesus all the time He left her here.

Well, she has grown up to be a woman now, and Jesus has been with her all the time, a friend in every time of need. Will you not have Jesus for your Friend and Saviour, and put your trust in Him, and be quite sure that whether you are left here for a short or

long time you will spend an eternity in His bright home above? The Apostle Paul writes to Timothy and says, "And that from a child thou hast known the holy scriptures [which means to us God's word] which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3. 15.) So you too can become like Timothy, who was such a comfort to this great servant of God.

EVELYN G. LLOYD.

## *What Does it Mean?*

(No. 12)

I HAVE asked you to read the first four verses of the 21st chapter of Luke's Gospel, and I hope every single reader of "Gleams of Light" has not only done so, but thought about it carefully. Only in that way will you get good from anything you read. What gets more gain still is to write down what you think it means, because that means you remember what you read much longer.

This little incident that actually happened when the Lord Jesus was here was probably so small that no one else noticed it, and her gift was not a big one, as we should think; just a farthing, when other people were putting in pounds for the care of the temple, which was God's house in those days. But that house was so precious to the Lord Jesus, because He called it "My Father's house," that however small the gift it was a matter of joy to Him because the motive of giving was for this purpose.

What we may learn is, that the value of what we do in the eyes of Jesus is the motive, and not whether our gift or deed is large or small. What I can do, or what you can do, may be so small that no one has known about it but the Lord Jesus; He has not overlooked it, because it was done for His sake. If it was done because we are selfish, or hope some gain will result for us, or that people may think well of us—that is a wrong motive, the wrong reason for doing it. It must be because it would give pleasure to the Lord Jesus Christ and for that reason only, then He will notice and reward it.

How little this widow woman knew that hundreds of years after she was dead millions of people were going to read about what she did. Nothing is ever forgotten.

One more thing I want you specially to remember; that is, that it was this money that she had to live on. It was all she had, and that meant a big sacrifice for her, and it was that which made her little gift of such big importance; it was what she gave up, what she sacrificed that will never be forgotten.

Now, just to say again what you should remember. First, that the motive or reason of what we do is its value; and also the amount of sacrifice it means for us is its real importance.

All my young readers, and those who have these few words read to them, should ask themselves whether they want to please the Lord Jesus, or whether they want to please themselves. To please ourselves is unworthy of anyone who loves the Lord, "even Christ pleased not himself." If we wish to please Him, no matter how small what we do may be, its value is that it is for Him. This precious Person, who has loved us so much and whom we wish to please, because I expect most of my readers love Him, too, said that even a cup of cold water given because ye belong to Christ will be remembered and rewarded. I know that we are not always looking for rewards, because when we love a person we do things because it pleases them, and because it pleases them is all the pleasure we want. That is our reward.

Now everyone that can use their hands can give a cup of cold water to someone else, or some trifling little deed like that, and if our motive is to please Christ, He will value, remember and express His pleasure in it to you. That will be a wonderful result. (Mark 9. 41.) See that your motive is right, and if your sacrifice is great you will have greater joy because it was done for your Lord and Saviour.

Let us choose the 5th chapter of Luke's Gospel for next month, just verses 12 to 16. If you have never written down what you think the verses mean that we speak of each month, please do so this time, then if you care to send it to me, the Editor and I would be so glad.

GEORGE H. MARKHAM.

## Forgiven

**W**HILE passing through a cemetery some years ago, reading the epitaphs on the tombstones, we came across one especially noticeable. One solitary word was carved in the stone—"FORGIVEN." No name, no date, no indication as to who was lying beneath the sod.

It had stood for years as a witness to passers-by. Weather conditions seem to have beaten out all else but the word FORGIVEN. What volumes of meaning lie wrapped in this word. A spiritual meaning? Yes. It would suggest that the one who lay there had come into contact with God about themselves and their sinful condition before Him, for no one can forgive sins but God alone. Not sin! That He must condemn, indeed He has done, at the cross.

Dear young friend, just a word we may venture: Have you ever been to God about your sins? Have you heard Him say to you as He said to the woman who came to Jesus, and stood behind Him weeping, "Thy sins are forgiven thee, thy faith hath saved thee, go in peace"? What words from the blessed Saviour, and you can hear, by faith, these words today if you come as a poor lost sinner to Jesus. This woman got down at His feet. Will you get down? Will you at this moment go down? No one has ever got blessing from Jesus without going down. You may think that prayers or a good life will gain access to Jesus, or an entrance into heaven, but nothing will avail accept the precious blood of Christ.

Come now, just as you are, and get forgiveness from God.

Joy and peace it is to know Him—

O how He loves!

Think, O think how much we owe Him—

O how He loves!

With His precious blood He bought us,

In the wilderness He sought us,

To His loved ones safely brought us—

O how He loves!

E. I. EMERSON.

THE LOVE  
OF GOD  
IS SHED  
ABROAD  
IN OUR  
HEARTS

(Rom. 5. 5.)

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# GLEAMS OF LIGHT



**Eastern Lepers**

## “ *Who Will Pay?* ”

**K**ING FREDERICK was walking over the battlefield after hostilities were ended. In the distance he saw a glimmer of a light in an outhouse. He walked over and opened the door. Before his gaze, lying on the floor, was a young officer fast asleep. Beside him lay a sheet of paper, and on it was a list of debts he had incurred, and at the bottom was written: “Who will pay?”

The king, after scanning the list, wrote at the bottom of the sheet his signature—I, Frederick. Friend, do you not see in this a simple illustration of ourselves, when we were unable to extricate ourselves from the plight we were in—unable to meet the tremendous obligation that was ours, for we were steeped in sin. Our condition was, indeed, a dark picture. How could we possibly meet all our liabilities, not only against ourselves, but against a Holy God of whom it is said, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” (Hab. 1. 13.)

We do not need to present a sheet with all our sins portrayed upon it, for He knows. He says: “I know your manifold transgressions and your mighty sins.” (Amos 5. 12.)

In the case of the young officer, the next day he met the king and, saluting him, said, “I thank you, Your Majesty.” If Jesus, by His death, has removed for ever all your sin and guilt, have you as yet thanked Him? He, blessed be His holy Name, has satisfied God with respect to all that stood against you and me. Proof of it is that He has raised Him from the dead and given Him glory, that our faith and hope may be in God. So you can say,

“ God is satisfied with Jesus,  
I am satisfied as well.”

Yes, He, blessed be His Name, has settled the question, not only of our sins, but sin, the great barrier that barred my approach to God—putting it away “by the sacrifice of himself,” and setting God



at perfect rest with respect to it all. So we do not need to inquire as to "who will pay?" Jesus, the blessed Son of God, has stood in the breach, turning away God's wrath which, if it had been poured out, would have been our inevitable doom, and the result eternal damnation, and plunged into the abyss of blackness and darkness for ever.

Let every redeemed soul say, and give thanks unto the Lord, "for he is good: for his mercy endureth for ever." (Psa. 107. 1, 2.)

"Jesus the Christ on earth His Name  
He came—in love to sinners came—  
And bowed His head and died;  
A full atonement now is made,  
The ransom by His death is paid,  
And Justice satisfied."

E. I. EMERSON.

## *What Does It Mean?*

(No. 13)

I DO not know which of the subjects we have had each month has been the most interesting. If I asked you, each one, there might be many different answers. The verses chosen this time out of the fifth chapter of Luke's Gospel (verses 12-16) are of very great meaning to all of us. Perhaps this will be the most interesting subject we have had yet.

This man was a leper. For the younger ones I will explain that a leper is a man or woman with a disease which cannot be cured. It gradually withers up parts of your body, till they become useless and the person dies. It is, therefore, a type of what scripture calls "sin in the flesh." That is the motive of sin that belongs to every child in this world; not only the naughty things they do, but the nature in them that makes them do those naughty things.

There was no cure for this till the Lord Jesus came into this world. The people who were cleansed in the Old Testament were types of the actual cleansing that is possible now by the power of God. Only the

power of God can cleanse you and me from sin in us; that motive that makes me want to be selfish, cross and disobedient.

As a picture and an example for us this man says, "Lord, if thou wilt, thou canst make me clean." He had faith that the Lord Jesus was able to cleanse him if only He was willing to do so. Was He? Of course He was. He says so in the next verse, "I will: be thou clean."

If you look back a few verses, you will see that Peter discovered that he was a sinful man (verse 8), a man *full* of sin. So was I. Have you learnt this yet? God says, "There is none that doeth good, no, not one"—that means you and me. He says, "All have sinned"—that means you and me. We cannot cure ourselves, and we cannot ask father, mother, or the cleverest doctor to cleanse us; they cannot do anything. It is hopeless unless the power of God comes in.

"The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1. 7.) The shedding of His precious blood means that He died that we might be cleansed. We must have our faith in what God has done for Himself in the death of Jesus, for He has thus met our condition in view of His own standards of holiness so that we may be for His pleasure. This is not just to meet a felt need in you and me, but to purge, or cleanse, those people whom God wants for His glory eternally.

Cleansing is from evil. It is because of what the Lord Jesus has effected for God that we can be cleansed from sin. Our conscience is purified by His precious blood (Heb. 9. 14), so we need have no more conscience of sins.

Chapters 13 and 14 of the Book of Leviticus give the cleansing of the leper, and the sacrifice then offered was a type of the death of Jesus. Though His death was future when this man was cured, the Old Testament type is referred to in verse 14 of our chapter in Luke to show that it is on the same ground we can be cleansed. David said, "Cleanse me . . . and I shall be clean." I hope you will know what it is to be cleansed from all unrighteousness by asking the Lord Jesus to cleanse you by His precious blood.

Next month let us think about the 19th chapter of Luke's Gospel, verses 12 to 27. I want to ask *every* reader to think carefully over this and then write down what they think it means.

GEORGE H. MARKHAM.

## “*Jesus is Mine*”

**I**T was a sight not to be forgotten. A dear, aged believer in the Lord Jesus lay dying. At her bedside sat a beloved sister softly singing:

“Blessed assurance—Jesus is mine!  
Oh, what a foretaste of glory divine!  
Heir of salvation, purchase of God;  
Born of His Spirit, washed in His blood.

Perfect submission, all is at rest,  
I in my Saviour am happy and blest;  
Watching and waiting, looking above,  
Filled with His goodness, lost in His love.”

“Yes!” from the lips of the one soon to be with Christ came the response, “Jesus is mine!”

Dear reader, is this blessed assurance yours? Do you know the One who went into death for you, God's beloved Son? He has for ever broken the power of Satan, and risen triumphant from the grave. God has set Him at His right hand in glory so that “Whosoever believeth in him should not perish, but have everlasting life.” (John 3. 16.) The writer can say in truth, “Jesus is mine.” Dear young friend, can you?

R. DODD.

## *Helen's Questioning*

**O**NE night Helen was very cross. Perhaps she was tired, and she did not want to pray.

“Have you nothing to thank God for, Helen?” asked her mother.

“No,” said Helen, “you and father give me everything.”

“But what about your pleasant home?” said mother.

“Well, this house is father’s, and he lets me live in it,” answered Helen.

“Where did the wood come from to build the house?” asked her mother.

“From trees, and they grow in forests,” said Helen.

“And who made them grow?” asked mother.

“Not your father; not man: it was God.”

At length Helen was convinced and she never after that refused to pray.

Yes; it is God who gives us richly all things to enjoy.

“Pray and praise, night and day,  
God loves to hear what children say:  
He bows the ear to children’s prayer,  
At any hour and anywhere.”

M. C.

## *Crossing the Ferry*

’Twas April—wild had been the day,  
And stormy was the sea:  
Great waves had dashed upon the beach  
All day unceasingly.

It happened that I sat alone  
That evening in the house;  
And quiet enough it was within  
To ’bolden any mouse!

There in the gloaming of the day  
I heard the ocean’s roar;  
The firelight flickered on the walls  
And I could see the shore.

Whilst thus I sat, a gentle tap  
I heard upon the door,  
And rose to see who could have come  
Now day was nearly o’er.

There little Nancy smiling stood,  
With wallflowers in her hand:  
“Come in!” I said, and led the way,  
As she perhaps had planned.

“ These flowers,” said she, “ for you I’ve brought,  
For we the ferry crossed,  
And went to Uncle’s for the day—  
But thought we might be lost—

“ The river was so very rough—  
The boat too small we knew;  
We just depended on the Lord,  
For we were nervous too.”

The ferry thus was safely crossed  
That wild and stormy day,  
For in the Lord they put their trust,  
Whom wind and waves obey!

The tight, round bunch to me she gave,  
And by the fire I saw  
That all the flowers were fading fast,  
Brought through the wind so raw.

But soon in water they revived,  
The pleasant tale to tell  
Of that unselfish little girl,  
Who loved an old friend well.

And yet Another, greater Friend  
Filled Nancy’s heart with love;  
His name is *Jesus*—Lord of all—  
Who dwells in heav’n above.

And all who in His Name believe  
Are cleansed from ev’ry sin;  
Through His most precious blood made fit  
His courts to enter in.

If life’s rough waters we should cross,  
We’ll echo Nancy’s words,  
And “ just depend upon the Lord,”  
Who “ perfect peace ” affords.

No waters shall our souls o’erwhelm,  
If we on Him depend,  
Who said, “ I with you always am,  
Lo! even to the end.”

E. R.

AS MANY

AS I LOVE,

I REBUKE

AND

CHASTEN

(Rev. 3. 19.)

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# GLEAMS OF LIGHT



**A Young Evangelist**

# *A Young Evangelist*

**A**N evangelist is one who carries the glad tidings of salvation to others. In the Holy Scriptures many notable names are mentioned of those who served the Lord in this way.

“But,” says some young reader of “*Gleams of Light*,” “I am not a person of renown, yet I truly love my dear Saviour who has done so much for me, and I long to serve Him.” Do not be discouraged then, for be sure of this, if your heart is filled with real desires for the blessing of others He will be pleased to use you also in His glad service.

I am reminded of that beautiful incident in 2 Kings 5 of one whose name is not even mentioned, yet whose privilege it was to be a messenger of glad tidings which resulted in her master Naaman being cured of that terrible disease, leprosy, which is a type of sin.

Who was she? A little captive maid. Yet what a privilege was hers, and how well she availed herself of it! We read that she said to her mistress: “Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.” (Verse 3.) Torn from her home and loved ones we might scarcely have imagined that she would have troubled herself to consider for the benefit of one who was responsible for the surroundings in which she then found herself. Such, however, was not the case.

Before we can expect to be a means, in the Lord’s hands, of blessing to others we must first of all trust Him for ourselves. Each one of us must be able to say, “He is MY Saviour!” Then:

The more you get to know Him,  
So the more you’ll find Him true;  
And the more you’ll long that others  
Should be led to know Him, too.

A. E. BIRD.

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# *What Does It Mean?*

(No. 14)

**I** WONDER what every reader who has read the Scripture for this month (Luke 18. 9-14) has thought about it. Even if you have not written, the Holy Spirit of God can bless your thoughts. But if you have written, then others get the gain of those thoughts which are given to you by God as you think about the Scripture. Remember that all through your life.

The two men who went to the temple to pray show how we are sometimes when we pray. Sometimes we are like one, sometimes like the other.

It is important to see the kind of prayer that God hears and answers. The Pharisee "prayed with himself." It is not likely that that kind of prayer is answered. The other man had heart-felt longings that he could retain no longer, and it almost seems like a groan that he needed mercy from God who has compassion on sinners. He confessed himself one of them and, without deserving it at all, he felt his case was hopeless unless God could forgive him. He found, as I hope all my readers have found, that God is just and the Justifier. Has He justified you? There is nothing that you can do or hope for, but God wants you yourself to know Him as "the justifier of him that believeth in Jesus." The only necessity is that you feel that without God you, as a sinner, are helpless, and hopelessly lost eternally. You only have judgment to look forward to; judgment for an unforgiven life, long or short, a lost, sinful nature and an unreconciled mind and heart.

Think over this very carefully. It is not that it takes a long time to get. The sinner in our scripture got it before he went home that day. How happy he must have been to find himself enjoying God's love as if he never had ever been a sinner! It is God's doing: "It is God that justifies." He does not take a long time, because the basis of it has been laid in the death of the Lord Jesus; nothing remains to be done, only that you, perhaps, have not found out your lost condition and asked God to put you on the standing of justification before Him.

Get this matter settled at once if you are not sure. Not only forgiveness of past sins waits for you, but justification of life, a life that is in the good of justification. I am going to quote two verses from Romans 5 to finish this, and I am printing them in full so that you can learn them by heart:

“Being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

We are going to have one more article in this series to finish the year, and I have chosen Luke 10. 38-42.

GEORGE H. MARKHAM.

## *More About Elijah*

(1 Kings 18.)

**Y**OU will remember that some months ago we were thinking of Elijah, the prophet of God, being fed by a widow woman at Zarephath for many days while there was a famine in the land of Israel. “The heaven was shut up three years and six months” (Luke 4. 25), during which time there was neither dew nor rain, and everything dried up, which caused a famine. God sent this punishment on the children of Israel because they had forsaken Him and were worshipping an idol, Baal.

The King of Israel, at this time, Ahab, was a very wicked man, more wicked than any of the kings who had reigned before him, and he had made his wickedness even greater by taking a very wicked woman, Jezebel, to be his wife, who worshipped Baal, and turned the heart of Ahab and of his people away from God.

During the third year of the famine, God commanded Elijah to go back to the land of Israel and tell Ahab that He was going to send rain on the land. No doubt this journey took a long time, for, as you know, there were no trains or buses by which he could travel, so he would have to walk. It was a very dangerous errand, too, for Ahab and Jezebel wanted

to kill Elijah because they blamed him for the famine, but God who had sent Elijah took care of him, and he gave the message to Ahab. He told the king, having no doubt received commandment from the Lord, to call all the Israelites on to Mount Carmel, also the four hundred and fifty prophets of Baal. Elijah was the only prophet of the living God to be on the mountain. Ahab did as he was commanded and the Israelites and the prophets of Baal, with Elijah, were all gathered on Mount Carmel. Then Elijah said to the people, "How long halt ye between two opinions?" which means, "Why do you not make up your minds?" He went on, "If the Lord be God, follow him: but if Baal, then follow him." We are told that the people answered him not a word. In their hearts they knew only too well that the Lord was the true God, so they had nothing to say.

Then Elijah said that as he was the only prophet of the Lord remaining, and there were four hundred and fifty prophets of Baal, they should provide two bullocks, choose one for themselves and prepare it for sacrifice, but lay no fire under, while he would prepare the other bullock for sacrifice and put no fire under, "And the God that answereth by fire, let him be God." And the people said, "It is well spoken." All this was accordingly done. The four hundred and fifty prophets of Baal laid a bullock on wood and waited for their god to send the fire. They waited all day, calling on Baal, and when no fire came, they cut themselves in their wild distress. But no fire came. At last, when midday was past and the time for the evening sacrifice drew up, Elijah repaired the altar of the living God, which had been broken down, then took twelve stones representing the twelve tribes of Israel and built an altar. He then did a most surprising thing: he dug a trench right round the altar and told the people to pour water into it; this he ordered to be done four times. As you all know, water is not put on wood if we want it to burn; it is always used to put out fire. Humanly speaking, this seemed a most foolish thing to do, and probably the prophets of Baal thought that if their god had not sent fire, the God of the Israelites would not in the face of that water.

Elijah must have inspired the Israelites with great faith or they surely would not have poured the water into the trench. You may wonder where Israelites had obtained the water, as all the streams and brooks were dried up. There must have been some small wells left or the Israelites could not have gone on living, and, probably, the water they poured into the trench was the little store of water they brought with them. Elijah *knew* that God was going to send the fire, and he wanted both the Israelites and the prophets of Baal to see that neither he or nor any man had anything to do with it.

At the time of the evening sacrifice, Elijah prayed to God, asking Him to show His mighty power and to let the heathen know that He was the only true God, and that the Israelites had turned to Him again. Then the fire came, burnt up the sacrifice, the wood, and licked up all the water; and all the people cried, "The Lord, he is the God." Then they were commanded to take all the prophets of Baal and slay them, which they did. Elijah took his servant and went to the top of Mount Carmel to watch for the rain. He prayed (Jas. 5. 18) while the servant was told to go to look toward the sea for any sign of rain. He came back six times to say that there was no sign of rain, but the seventh time he said he saw a cloud as large as man's hand. God must have made him able to see such a very small cloud. Elijah did not wait any longer, he told his servant to run to Ahab and tell him to make haste and return home or the rain would stop him. Then the sky was covered with black clouds, there was a great wind and the promised rain fell, "an abundance of rain."

This is a most thrilling and fascinating story. Read it for yourselves, you will find you will remember much better if you do so.

There are two or three very important lessons to be learnt from this story. First of all, we must always remember that God is almighty, that He reigns and rules over everything, and although sometimes it seems as if wicked men have things all their own way, yet they only go on as long as God allows them. In His own time, and according to His own purpose, He will stop them. Because God is almighty

nothing is too hard for Him; the things that are impossible with man are always possible with Him. (Matt. 19. 26.) Then, when God gives one of His servants some work to do for Him He will also give the power and strength to do it.

“Through God we shall do valiantly” (Ps. 60. 12), and this was so with Elijah.

B. B. DOMINEY.

## *One Straight Line*

**W**HEN the Czar of Russia had the railroad built from Moscow to St. Petersburg he employed a number of engineers in making plans. After looking over several of them he said, “Bring me a rule.” Taking a pencil he drew one straight line and said, “This is the way to engineer it, we want no other plan, but one straight line, namely, from Moscow to St. Petersburg.”

There is only one way to Christ, one way to heaven, one way to eternal blessing, one way into the presence of God, and that one way is through the Lord Jesus Christ. It is written that there is only one way under heaven given among men whereby we may be saved. There are many ways prescribed by men. Again it says, “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Thus wrote the wisest of his day, King Solomon.

Jesus said when on the earth, “I am the way, the truth, and the life.” He was on His way to the cross, to make the way plain to all, that all may avail themselves of God’s great salvation. What a mercy this is, that the Lord Jesus should think it worth while to lay aside His glory to consider such guilty worms as we, who deserved nothing less than eternal banishment from His presence for ever, who had no claim whatsoever upon Him—marvellous thought that He, the Originator of life, One who breathed into man’s nostrils the breath of life, and he became a living

soul—the creature who had forfeited his title to live, should be able to have a place in His presence for ever.

So, to speak reverently, God has drawn a straight line to Christ.

E. I. EMERSON.

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O HOW

LOVE I

THY LAW!

(Ps. 119. 97.)

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# GLEAMS OF LIGHT



**Bedtime Prayers**

## “*For Jesus’ Sake*”

**W**HEN Sam was seven years old he quite unexpectedly discovered that he had a very wicked heart, and it troubled him greatly.

Sam’s father had a shop, and one day he was left in charge of it. You see, his father trusted him: probably it was only for a short time that he was told to stay there to see that no one interfered with the things in it.

Presently Sam heard a loud voice outside the door. A man was shouting out, “Little lambs all white and clean, at one penny each!”

This was more than a hundred years ago when it was very usual to see men in the streets with a tray of little toys or other things hung round their necks, and calling to passers-by to buy them. These little white woolly lambs were great favourites, and had painted wooden heads and legs. They were fixed on wooden stands with wheels and holes for a string for pulling them along the ground. They were very pretty! And so Sam thought, too! He looked and longed to have one, but he had no penny! But he coveted one so much that he went to the drawer in the shop and took a penny and bought a pretty lamb! He saw—he coveted—he took—and was a little thief! Oh, how sad it was!

When his mother saw and heard about the little lamb she asked him how he came by the penny. Now hear what he tells us himself: “I evaded the question with something like a lie. In God’s sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and was much admired. To me it was a source of inexpressible anguish; continually there sounded in my ears and heart the words, ‘Thou shalt not steal: thou shalt not lie.’” (Lev. 19. 11.)

Sam became very miserable, as well he might. He was miserable in his mind and in his soul, too, until at last in his great misery and fear he went up into a hayloft where he could be alone with God; and there he turned to Him, young as he was, and prayed and pleaded with Him for mercy and pardon: and he asked “*for Jesus’ sake.*”



Soon his little heart and soul were filled with joy instead of fear and misery when the text came into his mind and which he believed in his heart, "Thy sins which are many are forgiven."

How could they be forgiven? It was "*for Jesus' sake*" that God could forgive them! How wonderful that is! Jesus, the precious Saviour, bore the punishment for all the sins of those, old or young, who, knowing that God is holy, repent and believe in Him as their Saviour: then they can sing

Precious, precious blood of Jesus,  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for me.

"I went," says Sam, "to my mother, told her what I had done, and sought her forgiveness *and burned the lamb*, while she wept over her young penitent"—her repentant little son.

Have you noticed that God does not say, "It is of no consequence if thou stealest but a little"? No! He does not say that. He says, "Thou shalt not steal" (Exod. 20. 15)—it may be much or little, it is all the same in the sight of God, because to steal at all is *sin*. There are many ways, too, of stealing. We can steal with our hands, our eyes, our looks, or even our feet. It is all disobedience to God, and it injures our neighbour: and God says, "Thou shalt love thy neighbour as thyself." (Matt. 19. 19.)

But we all, by nature, have such bad, sinful hearts that we do not always obey Him. When Jesus was here on earth, He honoured the laws of God and kept them all perfectly, which we cannot do.

How easily we covet—like Sam—something we like! How easily we, like Sam, tell a lie to hide our sin; and God says, "Lie not one to another." (Col. 3. 9.)

Jesus gave us a new commandment. He said, "Love one another, as I have loved you." (John 15. 12.) How much did He love us? He loved us *so* much that He laid down His perfect life as a sacrifice for sinners. He suffered in our stead, so that God can forgive us—as He did Sam—"for Jesus' sake."

You may like to know that when Sam grew up to be a man he became a well-known Christian and his own little son learnt to fear God, too.

Boys and girls, will you try to do right "for Jesus' sake"?

E. R.

## *The Most Valuable Thing the World Contains*

**K**ING WILLIAM and Queen Mary, as many of you know, were crowned in Westminster Abbey in 1689.

When the coronation oath was taken by the King and Queen, a Bible was presented to them, as "the most valuable thing the world contains."

I wonder if in your heart and mind you agree with this remarkable statement. Do you know that in many homes you would not find this "most valuable thing." It can be bought so cheaply and yet so many are without it.

This should make each boy and each girl, who loves the Lord Jesus, to ask, what can I do to give someone a Bible and get them to read it? A little girl named Joan once did her part to help in the matter.

Her Nanny had parents who lived in the country in a pretty ivy-covered cottage, and she used to go home whenever she could to see them, as they were growing old. She used to tell Joan and her sister all about them, and, of course, they asked many questions and found out that her father did not love the Lord Jesus, and did not read about Him. Joan knew that if Nanny's father would read the gospels, he would learn the truth about God and His beloved Son, the Lord Jesus, and she wished so much that he would.

He said that he couldn't read the Bible because his sight was too bad, so Joan decided to save up her pennies and buy him a large-print Testament.

It took her a great many weeks to get enough, but at last she turned out a great heap of pennies from her money-box and found that she could now get one.

Next came the joy of buying the Testament herself, and then she gave it to Nanny to take home.

“Father,” she said, “Miss Joan sent you this. She has been saving up a long time to buy it, and she sends you her love and hopes you will read it.”

“Of course, I will,” he answered, “the dear little girl! Tell her I’ll be sure and read it,” and he did.

Not long after this he was taken ill and he knew he was dying.

One day, when Nanny had gone home to see him, she was standing at the foot of the stairs and heard her father upstairs, saying, “O God, be merciful to me, a sinner.”

God answered his prayer, and before he died he said to his wife, “Mother, you will be wondering about me, but it’s all right between my soul and God.”

It was a joy to Joan to know that Nanny’s father had prayed that prayer from his heart to God, and knew that he was forgiven, and would go to be with Christ for ever.

God always listens to the *sinner’s* cry, but He didn’t listen to the Pharisee who told God how good he was, for He can see us through and through, and knew that the Pharisee’s heart was evil.

We can only be sure of these wonderful things, how God loves, how He forgives and how He blesses, by reading the Bible, His message from heaven to men.

Could you not ask God to show you to whom you could give a Bible or a Testament, so that some boy or girl might put their trust in the Lord Jesus through reading it?

K. M. Ross.

## *Harry’s Reason*

**A** CHRISTIAN gentleman was visiting at a house one day. After tea the three children climbed on his knee while he told them a story about a boy who loved to pray to Jesus. They all listened attentively till the story was ended, when they were asked if *they* loved Jesus.

Harry, a quiet, thoughtful boy between four and five years of age, said “he was sure that he *did* love

Jesus." His mother entered the room at that moment and the visitor told her what Harry had said. She took his hand and said, "But why does Harry love Jesus?" He replied, looking up to his mother with a sweet smile, "Because Jesus first loved Harry, Ma."

How truly it is written, "out of the mouth of babes and sucklings thou hast perfected praise." And who more worthy than Jesus, the friend of little children, to have perfect praise. We praise Him now but feebly, but one day we shall know Him as He is, and praise Him as we ought. We would say, "Lord, hasten the day," and He has promised—"Behold, I come quickly."

M. C.

## *What Does It Mean?*

(No. 15)

**N**ow it is December and we have been considering the scriptures for more than a year. Many readers have sent in their comments and the Editor has kindly said he will publish the names of those who have written. Whether you have written or not, it has shown us that there is a meaning behind what the Bible tells us, and we should always want to understand what that meaning is.

This is the last of this series, but do not forget what we have learnt from a few of the scriptures each month; but, most important of all, other scriptures that come to your notice have a meaning. Find out what it is. Ask in your prayers, and ask anyone who you think can help you, and you will be rewarded.

Have you read Luke 10. 38-42? It is about Martha and Mary. The great lesson is that we must put "first things first," that is, that the most important thing in our lives is to pay attention to what the Lord Jesus says, and not only be hearers, but answer to it.

If you read the scripture carefully, Mary and Martha both listened; it says that "Mary *also* was listening," which means that Martha did too. Do not think that Martha did not care. The difference was that Mary thought it was so important that she must sit down at the feet of Jesus and give up everything else to listen. It indicated that she had chosen and

made up her mind that while the opportunity lasted the most valuable thing was what Jesus was saying.

Have you decided this? His word reaches you in many ways—through those who serve Him, perhaps through your parents, through the scriptures directly as you read them, and the Holy Spirit is here to remind us of all that He said, perhaps through this magazine. So attend to this all you can, like Mary.

Martha really had a lot to do; she had special visitors that day. Most people have a lot to do these days, you know. But Martha worried about it. She was distracted; she did not know which way to turn, and was tired. The Lord Jesus had to rebuke her as He has had to rebuke me many times; not that she had a lot to do, but that she was “careful” and “troubled.” Would it not have been better to ask for the strength and peace to do the necessary duties—the Lord Jesus could well have given her this—and not have found fault with someone else.

These two people really represent the same person. That is, that there is with us each one the mind to worry and the restfulness, too, that can take in the teaching of the Lord Jesus. No one suggests we must be neglectful but, having chosen the good part, all that we do will be better done in the calm grace with which Jesus Himself did them.

The meaning is plain. Choose the “good part”—yes, the best part—and let us see that nothing robs us of the time and attention that are due to the words of Jesus. And we can ask Him, too, for all we need for our work, whatever that may be.

Have this always before you each day. You may be busy at school or homework, and presently you may have to help at home, and later have a home of your own, and perhaps a family. Divine things must never, never be crowded out by the worry and fatigue of all the things we have to do beside. The more busy you are, the more you must pray for strength that this may be so.

Let it be true of you that you have chosen, all through your lifetime, what shall never be taken away from you. May the Lord Jesus bless every listener to His word, however young you may be.

GEORGE H. MARKHAM.

LET US NOT  
LOVE IN  
WORD . . .  
BUT IN  
DEED AND  
IN TRUTH

(1 John 3. 18.)

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