

“Comforted of God”

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“Take heed unto thyself”



LET **nothing** come between my soul and God.
Keep nothing back from God—tell Him
everything as if He knew nothing about it.



Be mercilessly true to yourself, and have every-
thing out with God; none will ever treat
you so tenderly as He.



The measure of my love for God’s Word is the
measure of my love for God; as you rever-
ence Him, so you reverence it.



There is no halting-place short of conformity to
Christ; but there is no need to be disheart-
ened, the Holy Spirit is here to work this
out in us.



We have a four-fold Strength:—

The Holy Spirit, The Word of God,
The Throne of Grace, A Pair of Knees.

Make use of them: but there is nothing for lazy
people.

Take time to pray.



Buy the Truth and sell it not. There is a bidder for it—the Devil.



Dig into the Word, and meditate upon it. Use your spare moments in the street—anywhere—for meditation. Learn to abstract yourself.



Spiritual thinking is what we need; we must work it into our souls. God will reward you. “He that tilleth his land shall have **plenty** of bread.” Only that which you appropriate benefits you. (*See Proverbs 12:27*).



Is the fear of man before me, or am I satisfied with the private approval of Christ?



If you want to get on, keep on praying.



Whatever my circumstances are, can I say: “God is love”?

Extracts



To true happiness here, as well as for a guard against the dangers of it, some strain of sorrow seems of necessity to mingle with it, something wherein the soul has to submit itself to God—to say: “It is the Lord.”



Our joy to be solid must rest on something immovable. Just as soon as we hang our happiness on circumstances or surroundings, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside circumstances. “REJOICE IN THE LORD ALWAYS: AND AGAIN I SAY, REJOICE.”



You may be sure of this, that God never sent a trial so bitter that a Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, or ask us to make merry at a funeral. But away down, deep under the tempest of trial He gives us a serene sense that whatever He does is right.



Oh! the power and the joy of being nothing, having nothing, and knowing nothing but a glorified Christ up there in heaven; and of being “careful for nothing” but the honour of His precious Name down here on earth.



Sometime, Somewhere



UNANSWERED yet? the prayer your lips have pleaded
In agony of heart these many years?
Doth faith begin to fail, is faith departing,
And think you all in vain these falling tears?
Say not the Father hath NOT heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed as though it could not wait the asking,
So urgent was the heart to make it known.
Though years have passed since then, do NOT despair,
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps YOUR part is not yet wholly done—
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning—prayer,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith CANNOT be unanswered;
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails beneath the loudest thunder shock.
She KNOWS Omnipotence has heard her prayer;
And cries: "It shall be done sometime, somewhere."

HIS APPOINTMENT

DISAPPOINTMENT—His appointment,”
Change one letter, then I see
That the thwartings of my purpose
Is God’s BETTER choice for me.
His appointment MUST be blessing
Tho’ it MAY come in disguise,
For the end from the beginning
Open to His wisdom lies.

A Few Thoughts on Psalm 23 and John 10

Psalm 23 is the sheep speaking about the Shepherd; John 10 the Shepherd speaking about His sheep. In the former, although the writer was inspired by the Holy Ghost, David’s experience of the Shepherd must necessarily have been limited. In the latter the Good Shepherd knows all about His sheep perfectly, knows what poor wandering things we are, and in spite of it speaks of our not perishing, and having eternal life! How wonderful! What ample provision He has made for His own!

But there are two negatives in Psalm 23 lying like two precious glittering gems amid all the positive blessings that David enumerates:

“I shall not want.” (Verse 1).

“I will fear no evil.” (Verse 4).

If I do not want in the *present*, and do not fear for the *future*, then surely I am in a happy position.

David himself had been a shepherd, and as a king he was called to shepherd Jehovah’s people, and he knew something of what it meant. If he could say the Lord is my Shepherd, “I shall not want” was a necessary deduction.

And the careful observer of the two Scriptures will be able to trace in Psalm 23 all the blessings that the Good Shepherd tells us about in John 10, perhaps dimly and obscurely, but still there. Not, of course, in all the full light and relationship of Christianity, but still there in a Jewish mould. All this is deeply interesting and instructive and comforting. We can read Psalm 23 in the light of John 10.

The Touch of Jesus

“And Jesus came and touched them, and said, ‘Arise, and be not afraid.’”

HE touched my restless heart, and all was still,
And I was just content to wait His will;
He told me how I yet should surely see
That He had planned the very best for me—
Could I not trace His love in all the past?
Well might I know all would be right at last.
Ah! blessed, soothing touch! 'Tis His, I know,
No other hand could ever touch me so;
The longings, and the achings, and the pain,
But meet that touch, and all is calm again.
He touched me first, when I was full of sin,
For I have heard Him saying, “Be thou clean,”
And then He touched my eyes that I might see
His beauty, which eclipsed all else for me.
Without His tender touch, my hands by turn
Hang idle, or with restless fever burn;
That touch alone can loose the speechless tongue,
So that His endless praises may be sung.
And so I need His touches, day by day,
Earth's fevers, and earth's fears, to take away;
To bid the wonderings, and the doubtings cease,
And fill me with His own unclouded peace.



Settled Peace

THE moment we begin to rest our peace on anything in ourselves, we lose it, and this is why so many saints have not settled peace.

Nothing can be lasting that is not built on God alone.

How can you have settled peace? Only by having it in God's own way, by not resting on anything, even the Spirit's work within yourselves, but on what Christ has done entirely without you. Then you will know peace, conscious unworthiness, but yet peace. In Christ alone, God finds that in which He can rest; and so it is with His saints. The more you see of the extent and nature of the evil that is within as well as that without and around, the more you will find that what Jesus is and did is the only ground at all on which you can rest.

God Knows Best

GOD would never send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright:
And you would not care to walk by faith,
Could you always walk by sight.
'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few could reach heaven at all,
If pain did not drive them there.
So He sends you this blinding darkness,
And this furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander,
When our lives are glad and sweet.
Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low,
And well if your lips do quiver,
God will love it better so.

A Word to Doubters

Read *carefully* John 3:36 and 5:24, and Acts 13:38-39.

IF all the *shalls* in Scripture meant *perhaps*,
And all the *haths* meant simply *hope to have*,
And all the *ares* depended on an *if*,
I well might doubt;
But since our Saviour-God means what He says,
And cannot lie,
I trust His faithful word, and *know* that I
Shall surely dwell throughout eternity
With Him whose love led Him for me to die,
E'en Christ Himself.

Particularly note the words *is* and *Verily, verily*, in the above text uttered by the blessed Saviour. Also notice that the word *know* occurs forty-two times in John's Epistles, which are addressed to *believers* in the Lord Jesus Christ.

Unveiled Mysteries

“What I do thou knowest not now;
but thou shalt know hereafter.”

MUCH is baffling and perplexing to us in God's present dealings. “What!” we are often ready to exclaim, “could not the cup have been less bitter—the trial less severe—the road less rough and dreary?” Hush thy misgivings, says a gracious God; arraign not the rectitude of My dispensations. Thou shalt yet see all revealed and made bright in the mirror of eternity. What I do—it is all My doing, My appointment. Thou hast but a partial view of these dealings; thou canst see nought but plans crossed and gourds laid low. But I see the end from the beginning.

“Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them.”