

# "THE TRUE GOD."

*By H. T.*



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**N**O matter what scripture Mr. N., the evangelist, preached from ; his invariable custom was, *first of all*, to seek to rouse up his hearers to the reality of the fact that “God is.” People, of course, admit His existence ; but till it is a reality to them they never get on, never get blessing : “For he that cometh to God

must believe that He is.” (Heb. xi. 6.) A farmer in New Brunswick told me, that before his conversion the first thought he ever had of God was one night when, returning from a fair, he looked up to heaven, and seeing the stars, the thought came to him, “Somebody put you there.” Up to this time Robert——, although a respectable man, and intelligent about things generally, had been “without God in the world.” (Eph. ii. 12.) He said to me “Till that night I never

had a thought of God”; and what had been true of him is true of all who are in their unconverted state—“There is no fear of God before their eyes.” (Rom. iii. 18.)

The writer has also discovered, in conversation with people, that some who “profess that they know God” (Titus i. 16) evidently do not in reality; but are very much like the “wicked servant” (Luke xix. 21) who said, “I feared thee because thou art an *austere* man.” Now this, I do not hesitate to say, is a

libel on the blessed God; for if you look at your Bible, which I suppose is like mine, you will see (1 John iv. 16) that “God is love”; and because of what He is, He loves. A spring has taken its rise in the very heart of God, and flows down, not to some favoured few, but to all—not simply to His children, but to “the world.” Has my reader ever had the slightest doubt, the smallest misgiving, as to God’s love to him? If so, let me ask you to turn to John iii. 16, and

as those precious words of Jesus fall with all their sweetness on your ear, may all distrust for ever flee; for He Himself has said, “God so loved *the world*, that He gave His only begotten Son,” etc. Some have thought that *they* must love God before He will love them; but Scripture puts it the other way, “We love Him, because He *first* loved us.” (1 John iv. 19.) The love must flow down before it flows back, must flow in before it flows out. But there is another side to

which I must allude, and ask your earnest attention. 1 John i. 5 says that “God is light,” consequently the smallest sin is abhorrent to Him, who says, “The thought of foolishness is sin” (Prov. xxiv. 9), and that “every idle word that men shall speak, they shall give account thereof in the day of judgment.” (Matt. xii. 36.) The Holy Spirit uses different scriptures to arouse people. With some it has been, “The wicked shall be turned into hell, and all the nations

that forget God.” (Psalm ix. 17.) In my own case, the first verse which ever really troubled me was, “He that is unjust in the least is unjust also in much.” (Luke xvi. 10.) And a dear friend of mine told me that what first reached him, and led to his conversion was, when playing some game with his sister on their father’s lawn, he got angry and called her a fool; she quietly turned and said to him, “Oh, John, he that calls his brother a fool is in danger of



hell fire!" "My thoughts are not your thoughts . . . saith the Lord." (Isaiah lv. 8.) Therefore sins which to us seem small, when measured by the holiness of God look very different. Perhaps my reader is ready to exclaim, "Who then can be saved?" The answer is very simple, yet terribly sweeping; for it puts man altogether on one side and brings in God. "With men it is impossible, but not with God: for with God all things are possible." (Mark x. 27.)

Should there be just one of my readers trying to save himself, I pray you remember it is “impossible,” no matter how much in earnest you may be, or how zealous. God says, “Not of works, lest any man should boast.” (Eph. ii. 9.) Again, “To him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” (Romans iv. 5.) Doubtless a great work *had* to be done ; but God, who knew *what* had to be accomplished,

and *who* could do it, did not give it to the lost sinner to do, but to His Son Jesus. So He came forth in holy love, not simply from heaven to earth, but from the throne of glory to the cross at Calvary, and there, uplifted between two malefactors, He did, to God's entire satisfaction, the work which was given Him to do. (John xvii. 4.) "Christ . . . once suffered for sins, the Just for the unjust, that He might bring us to God." (1 Peter iii. 18.) He "put away

sin by the sacrifice of Himself.” (Heb. ix. 26.) And when all was done He said, “It is finished: and He bowed His head, and gave up the ghost.” (John xix. 30.) And where is Jesus now? Not on the cross, not in the tomb, but on the Father’s throne, a real, living Man crowned with glory and honour, very man, yet very God—God the Son in a human body; “for in Him dwelleth all the fulness of the Godhead bodily,” or in a body. (Col. ii. 9.) So that if a really anxious,

heavy-laden, repentant soul should cry out, "What must I do to be saved?" how simple is God's answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 30, 31.) And when you get saved by the Lord Jesus at such an infinite cost, from an eternal hell for an eternity of glory, do not fail to confess His name with your lips, and seek to bring honour and glory to Him by a holy, consistent, devoted life. Be like the young converts

at Thessalonica, who “turned to God from idols, to serve the living and true God; and to wait for His Son from heaven.” (1 Thess. i. 9, 10.) God grant it for Christ’s sake. Amen.

“Stricken, smitten, and afflicted,  
See Him dying on the tree !  
'T is the Christ by man rejected !  
Yes, my soul, 't is He, 't is He !  
Mark the sacrifice appointed !  
See *who* bears the awful load !  
'T is the Word, 't is God's Anointed,  
Son of man and son of God.

“Here we have a firm foundation ;  
Here’s the refuge of the lost ;  
Christ’s the Rock of our salvation,  
His the name of which we boast.  
Lamb of God, for sinners wounded,  
Sacrifice to cancel guilt,  
None shall ever be confounded  
Who on Thee their hope have built.”

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