

THE
HIDING PLACE,
AND
Room in it for You.



London:
YAPP & HAWKINS,
70, WELBECK STREET, CAVENDISH SQUARE, W.

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AND
ROOM IN IT FOR YOU.

"Him that cometh unto Me I will in no wise cast out."
John vi. 37.

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THE FULNESS OF JESUS.

How loving is Jesus, who came from the sky,
In tenderest pity for sinners to die !
His hands and His feet were nailed to the tree,
And all this He suffered for you and for me.

How gladly does Jesus free pardon impart
To all who receive Him by faith in their heart ;
No evil befalls them, their home is above,
And Jesus throws round them the arms of His love.

How precious is Jesus to all who believe,
And, out of His fulness, what grace they receive !
When weak, He supports them ; when erring, He
guides ;
And everything needful He kindly provides.

Oh ! give, then, to Jesus the prime of your days,
They only are blessèd who walk in His ways.
In life, and in death, He will still be your friend ;
For those whom He loves, He loves to the end.

THE HIDING PLACE,

AND

ROOM IN IT FOR YOU.



ON the eve of one of the dreadful battles fought during the Crimean war, a pious soldier was reading the 32nd Psalm to some of his comrades. He stopped at these words, in the 7th verse, "Thou art my Hiding Place," and began to speak to them of the fearful danger to which every sinner is exposed, and of the safety and blessedness of those who are in Christ Jesus. "Those," said he, "who are living in sin have no security whatever. The storm of battle may soon burst, and in a moment they may be summoned to the bar

of Divine justice. There, with no faith in Christ, and no love to God, their condemnation is sure, and will be everlasting. But 'there is no condemnation to them who are in Christ Jesus' (Rom. viii. 1). Jesus has taken the sinner's nature, and stood in his room, and borne the punishment due to his sins. Those who have fled to Him are therefore perfectly secure. No evil can come nigh them in Him as their Hiding Place. Should they fall in the battle, Jesus will receive them to dwell with Himself in glory everlasting." With many earnest and affectionate words he urged his comrades to flee to the Hiding Place. He then read to them that beautiful hymn which we have copied on another page, beginning "How loving is Jesus, who came from the sky."

In the battle on the following day, this good man was struck by a ball on the chest, and fell mortally wounded. A

comrade raised him to carry him to the surgeon; but it was too late—life was fast ebbing away. “It is all right, dear Robert,” he said; “I’m in the Hiding Place we were speaking about; I’m safe and happy in Jesus; and soon I’ll be with Him for ever. Oh, make Him *your* Hiding Place, and by-and-by I’ll welcome you into His heavenly kingdom.”

His comrade soon followed him: not struck down in the battle, indeed, but smitten by dysentery. “It was he who pointed me to Jesus,” said he to a lady who visited him in the hospital; “he told me of the Hiding Place in Jesus; I felt myself to be a guilty sinner, and in great danger; so I ran to it, and found there was room in it for me. I cannot tell you what peace and comfort I’ve had in it. Though I’m dying,” he added, “I have no fear. I’ve seen many die in terror; but I know I’m going home to Jesus.”

Thus he, too, found himself safe and happy in this Hiding Place. And so have multitudes more, young and old, rich and poor, together. Like Noah in the Ark, riding securely on the water-floods by which the world of the ungodly was drowned, they have felt that no evil could reach them in the strong refuge into which they had run.

Sin is the great enemy and destroyer of man. It has filled the world with crime and wretchedness, and covered it with graves ; and peopled hell with victims. "By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned" (Rom. v. 12).

What is sin ? Sin is the transgression of God's law of love. Sin is the creature saying to his great Creator and kind Benefactor—"I do not love Thee ; I will not obey Thee." Sin is the refusal of love

to our neighbour. All the angry and malignant passions of our nature spring from sin. From whence come wars and fightings, but from sin? From whence, also, are pride, envy, covetousness, lying, theft, cursing, and cruelty, which cause such unhappiness among men; and those fleshly lusts which war against the soul, but from sin? Not a tear has ever been shed, not a pang of anguish has ever rent the heart, but may be traced to sin as its cause.

Sin thus robs God of His glory, and brings misery and ruin upon His creatures. God is therefore irreconcilably opposed to sin. He is "angry with the wicked every day" (Ps. vii. 11). And "though hand join in hand, the wicked shall not be unpunished" (Prov. xvi. 5). "His sin will find him out" (Num. xxxii. 23). "The soul that sinneth, it shall die" (Ezek. xviii. 4). Even the loving Saviour will

say of such at last—"As for these mine enemies, who would not that I should reign over them, bring them hither and slay them before me" (Luke xix. 27).

Fools may "make a mock at sin" (Prov. xiv. 9), but an awakened conscience finds it to be its sorest trouble. "Oh! my sins, my sins!" exclaimed a dying man; "if it were not for my sins I should not be afraid to die. But I feel my sins like a millstone about my neck, dragging me down into perdition. I know that I have a just and holy God to do with, and how shall I appear before Him?"

It would be easy for God to pour such a light into the conscience of any sinner as to fill him with the deepest alarm and anguish. During the late revival in Ireland, multitudes had such distressing convictions of sin that it was impossible for them to work, or attend to business,

or even to rest, till they had found peace with God. And they were not such as had been living previously in ignorance. Many of them were persons of education and intelligence, and not a few of them had imagined that, to have such distressing convictions of sin and guilt before God, would be the last thing that could happen to them.

One young man had seen all the members of his family brought to Christ; but he remained unchanged, and even expressed his doubts as to the reality of the work. But the Spirit of God did not allow him to rest. He could not help thinking. At length, the question was suggested with terrible force to his mind: "Are they all to be saved, and shall I be lost for ever?" He betook himself at once to a private apartment to pray. He soon felt the enormity of his guilt. He cried out in agony for mercy and pardon

through the blood of the Redeemer, and was unable to rest till he had found that peace in believing which the world cannot give, and cannot take away.

Dear reader *have you felt the burden of your sins?* Perhaps you will say, "The thought of my sins has seldom troubled me. I know, of course, that I am a sinner. I have not loved God, nor lived to His glory; but I hope that, somehow or other, I shall escape the consequences of my wrong-doing, and find myself safe in the end."

But it is utterly impossible that, out of Christ, you can ever be safe and happy. "There is salvation in no other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). If Christ be rejected, there "remaineth no more sacrifice

for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27). When at length the avenging storm of Divine justice bursts, if you are not in Christ as your Hiding Place, you will find yourself exposed without a shelter, and without the possibility of escape, to its desolating blast. Listen, then, while we endeavour to show you this sure Hiding Place.

This Hiding Place is Christ Jesus. From eternity He dwelt "in the bosom of the Father" (John i. 18), "the brightness of His glory, and the express image of His person" (Heb. i. 3). "By Him God made the worlds" (Heb. i. 2). All truth and knowledge, all wisdom and goodness, all might and majesty and dominion were His. Who can conceive "the glory which He had with the Father before the world was"? (John xvii. 5). No

sorrow could reach Him in the bosom of the Father. No suffering or sadness were possible to Him there.

In order that He might become a Hiding Place for the sinner, *the Son of God became man*. He took our nature upon Him, and "was made in all things like unto His brethren" (Heb. ii. 17). Being "in the form of God, He thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant" (Phil. ii. 6, 7). Astonishing spectacle! "God manifest in the flesh" (1 Tim. iii. 16). God's only begotten and well-beloved Son living as a man among men! He was liable, as we are, to hunger and thirst, to poverty and pain, to want and weariness and woe. During His life on earth He sounded all the depths of human suffering.

} "In every pang that rends the heart,
The Man of sorrows had a part." }

He knew what it was to be deserted by friends, betrayed into the hands of enemies who thirsted for His blood, mocked and slandered, spit upon and scourged, and put to the ignominious death of the cross. Yet He "did no sin, neither was guile found in His mouth" (1 Pet. ii. 22). He was holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26).

Why then did He thus suffer and die? Because, as He said Himself, "He came to give His life a ransom for many" (Matt. xx. 28). Because "the Lord laid on Him the iniquity of us all" (Isa. liii. 6). "He was wounded for *our* transgressions, He was bruised for *our* iniquities" (Isa. liii. 5). "He bare *our* sins in His own body on the tree" (1 Pet. ii. 24).

Thus, the storm of Divine wrath, which should have overwhelmed the sinner, burst in all its fury upon Him. His "soul was exceeding sorrowful, even unto death"

(Matt. xxvi. 38). How deep must have been the anguish of His spirit, when "His sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44); and when, amidst the mockings of men, and the assaults of hell, and the hiding of His Father's face, "He poured out His soul unto death" (Isa. liii. 12) How strict that justice which dealt with Him in the room of the guilty, when it bore Him from the garden to the cross, and from the cross to the grave!

But He "finished the work that was given Him to do" (John xvii. 4). "For the joy that was set before Him, He endured the cross, despising the shame" (Heb. xii. 2). (He is able, therefore, to save them to the uttermost that come unto God by Him" (Heb. vii. 25).)

It is thus that Jesus has become a Hiding Place for the sinner. But you will perhaps ask, "*Is this Hiding Place for*

all? How do I know that I may enter in? Perhaps it was only for a select few that Jesus died."

But what saith the Scripture? "He gave himself a ransom for all" (1 Tim. ii. 6). "He tasted death for every man" (Heb. ii. 9.) "He is the propitiation for the sins of the whole world" (1 John ii. 2). "I am the door," says Jesus Himself: "by me if any man enter in, he shall be saved" (John x. 9). "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

"Is that in the Bible?" said a deeply awakened sinner, to one who was seeking to lead him to Jesus. "Does it say 'whosoever'?" On being shown the passage, and made to read it for himself, he lifted up his hands, exclaiming, "Blessed be God, there is mercy for

whosoever : there is mercy, therefore, for me!" He at once fell down on his knees, pouring out his soul in praise to God.

A lady, who had long been a professor of religion, once said to her minister, "I am very unhappy. I thought myself a Christian; but I have been deceiving myself. What am I to do?" The minister replied, "The blood of Jesus Christ, God's dear Son, cleanseth from all sin." "I know that," she replied; "but I fear that Christ has not died for me." "Why not for you?" "Oh," said she, as the tears coursed down her cheeks, "I have been brought to believe that Christ died only for a few, and I fear I'm not one of them." The minister opened the Bible at the 53rd of Isaiah, and read slowly the sixth verse, thus, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of—*some of us?*"

“No,” she replied, with a radiant countenance; “not *some of us*—it is *of us all*.” She now saw her mistake. They knelt in prayer; and when they rose, she was enabled to exclaim—“Behold, God is my salvation; I will trust and not be afraid.”

Imagine not, then, dear reader, that you are excluded from this Hiding Place—none are excluded but those who exclude themselves by unbelief. Oh! come then; come to Jesus; come now; and you will find that there is room for you.

This Hiding Place is not in some distant place, to which you must travel in search of it. When the mutiny broke out in India, some years ago, a few English officers had charge of a regiment of Sepoys at an out-station. The Sepoys mutinied, and the officers found themselves in danger. They tried to escape to a fortress garrisoned by their own countrymen, where they would be safe. But, alas! it was

seventy miles away; and they were overtaken and massacred on the road.

But this Hiding Place for the sinner is *very near him; it is quite within his reach*. "The word is nigh thee; even in thy mouth, and in thine heart; that, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). So the three thousand found it on the day of Pentecost, when they "gladly received the word" (Acts ii. 41). So the Ethiopian eunuch found it, when he "believed with all his heart, and went on his way rejoicing" (Acts viii. 37—39).

Not only is this Hiding Place near at hand, *it is open to receive you; you may enter in at once*. You need not fear that you will be kept standing without; knocking, but knocking in vain for admission; and fearful lest death should overtake you before you have got in.

A wicked young man was once travelling by rail in the United States of America. When going up some of the inclined planes, he thought to himself how easily his life might be taken away by an accident; and how surely his soul would be lost if he died as he was. Conviction and alarm seized him; he was led to ask, "What shall I do? How shall I escape destruction and ruin? there is no one here to speak to me; no one to pray for me." All at once a voice seemed to say within him, "Come unto me, and be saved; I am able to save to the uttermost. Put your trust in me; follow me. Will you do it?" The young man replied, "I will," and peace, and light, and joy, at once broke forth in his heart. Long before he had finished his journey, all unknown to his fellow-passengers, he had entered upon the path of eternal life. He went into that railway car, a swearing, profane child

of the devil; he came out of it a new creature in Christ Jesus.

You need not fear being refused admission. Jesus says, "Him that cometh unto me I will in no wise cast out}" (John vi. 37). He has never yet cast out one who has come to Him, and He will not cast out you.

You will not be cast out *because of the number and aggravation of your sins.* What does God say? "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18). Manasseh filled Jerusalem with innocent blood (2 Kings xxi. 16), yet he was pardoned and saved. Saul of Tarsus "made havoc of the church" (Acts viii. 3), yet he, too, was pardoned and saved. John Bunyan tells us that, from a child, he had but few equals for cursing and swearing.

lying, and blaspheming the holy name of God ; ” yet he, too, was pardoned and saved. John Newton was an infidel, and captain of a slave ship ; yet he, too, was pardoned and saved.

Then, why not you ? Were your sins ten thousand times more numerous and more aggravated than they are, “ the blood of Jesus Christ, God’s Son, would cleanse you from them all ” (1 John i. 7).

You will not be cast out *because you are old in sin*, and have been *long hardened in sin*. In spite of this, come now ; and He will “ receive you graciously ” (Hos. xiv. 2). “ I am a week old, to-day,” said an aged man at a meeting, one evening. “ I was born last night week. I appear before you as a vile sinner. Many of you know me : you know I was an old man, hardened in sin ; you know I was a servant of the devil. I brought my wife and family to beggary more than fifty

years ago ; I defy the town to produce my equal in profligacy. But, friends, I have seen Jesus ; my heavy and enormous sin is all gone ; the Lord Jesus has taken it away, and I stand before you this night a monument of His grace. I stand here to tell you that Christ's work is perfect : had it not been so, it would not have been capable of saving the profligate nailer of Broughshane."

You will not be rejected *because you are poor*. You may be an outcast, a beggar, without a home, without an earthly friend ; but Jesus will receive you—He came "to preach the gospel to the poor" (Luke iv. 18). He Himself was poor. "The foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay His head" (Matt. viii. 20).

"Oh ! tell me," said a sick soldier to his comrade, "tell me something of the

love of Christ, for I can only cry out that I am a sinner. I hardly know anything of the Lord Jesus, He is too high for such as me."

"Now, you're quite out there," said his friend. "He came to earth and was a poor man like us, and now He's the friend of sinners, and all we need is to let gratitude for His love draw us to follow, obey, and love Him."

You are not too young to seek refuge in this Hiding Place. The young are sinners as well as the old, and therefore need a Saviour. Very many die when young; therefore they should not delay fleeing to Jesus. Jesus invites the young to come to Him; "I love them that love me," says He, "and those that seek me early shall find me" (Prov. viii. 17). "He shall feed His flock like a shepherd. He shall gather the lambs with His arms, and carry them in His bosom" (Is. xl. 11).

When on earth, He took little children in His arms and blessed them, saying, "Of such is the kingdom of heaven" (Matt. xix. 14). He has saved many of the young. King Josiah was only eight years old when he began to reign, and he wrought a wonderful reformation among his people (2 Kings xxii). From a child Timothy knew the Scriptures, "which are able to make men wise unto salvation" (2 Tim. iii. 15). Doddridge, Janeway, Payson, and many others, who afterwards were devoted servants of Christ, were all saved when young.

Of late many young persons have given themselves to Christ. During the revival in Ireland, nine-tenths of those brought to religious decision were among the young. The Rev. J. D. Smith tells of a little boy, praying with four or five others, who said, "Lord Jesus, pardon my sins! they are so great that crimson and scarlet are no

name for them." Another said, "Oh wash me in that *grand* fountain," referring to the fountain of Jesus' blood. Some years ago, when the cholera was raging in London, many of the young were carried off by it. In one of the hospitals in the east of London, a mother sat by the dying bed of her boy, whose golden hair lay loosely on the pillow: he was singing himself to a sleep, from which he would never awake in this life, with these words:

"I do believe, I will believe,
That Jesus died for me ;
That on the cross He shed His blood,
That I might happy be."

Come, then, you who are young, to Jesus; He will receive you into this Hiding Place, and you will "rejoice and be glad in it all your days" (Ps. xc. 14).

You will be received kindly and lovingly; Jesus does not upbraid. Once, when He sat at meat in a Pharisee's house, a woman

who was a sinner came behind Him weeping: this poor penitent washed His feet with her tears, and wiped them with the hairs of her head. The Pharisee was shocked because He allowed such a woman even to touch Him; but Jesus turned, and said to her, "Woman, thy faith hath saved thee; thy sins are forgiven thee; go in peace" (Luke vii. 48—50).

"Oh," said a young woman in Ireland, who had found the Saviour after a season of deep distress and anguish of mind, "Oh, how loving He is! If you had felt His love as I have, you would love Him not only during your short lives on earth, but also throughout eternity."

When once you have entered this Hiding Place you will be *safe and blest in it for ever*. "I give unto my sheep *eternal life*," says Jesus; "and they shall *never* perish, neither shall any one pluck them out of my hand" (John x. 28).

All your wants will be supplied in this Hiding Place. You will not only have pardon and purity, but "peace which passeth understanding" (Phil. iv. 7), and "joy which no man can take from you" (John xvi. 22). Jesus will be *all in all* to you; wisdom in the time of perplexity, strength in your weakness, and consolation in the hour of trial and sorrow. "All things will work together," if not for your gratification, yet "for your good" (Rom. viii. 28), and you will find "wisdom's ways to be pleasantness, and all her paths to be peace" (Prov. iii. 17).

When you come to die you will have no fear. Death will be nothing more to you than a friendly angel come to take you home. When Dr. Payson was dying, at a time when his body was racked by suffering, and his cheeks pale and sunken with disease, he exclaimed, like a warrior returning from the field of triumph, "The

battle's fought, and the victory is won ! I am going to bathe in an ocean of purity, benevolence, and happiness, to all eternity." At another time he exclaimed, "The celestial city is full in view ! its glories beam on me, its breezes fan me, its odours are wafted to me, its music strikes upon my ear, and its spirit breathes into my heart ! Nothing separates me from it but the river of death, which now appears as a narrow rill which may be crossed at a single step whenever God shall give permission."

Oh ! come, then, dear reader, to this Hiding Place in Jesus ! come at once ; come now. Jesus waits to receive you. He offers you His hand to lead you in. He will seat you beside Himself at the feast. In Him you will have a "friend that sticketh closer than a brother" (Prov. xviii. 24), and who "will never leave nor forsake you" (Heb. xiii. 5).

Come *as you are* : the Prodigal did not

wait till he had got rid of his rags before going to his father. It was his father who stript them off, put the best robe on him, a ring on his finger, and shoes on his feet (Luke xv.) You are not to say "I must get rid of this sin or that sin before I come. I must tarry till I'm better. I must first get rid of my hard heart."

Come with your sin and your hardness of heart to Jesus. He will take it all away. Hear what He says: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. xxxvi. 25, 26).

Come, then, *just as you are*. He will do all that is needful for you. He will not only pardon, but will cleanse you as well.

He will make you as holy as you have made yourself sinful; and as happy as you have made yourself miserable.

Delay not coming to this Hiding Place. If you delay, you may be too late. The door now swings open before you, and Jesus bids you enter. Refuse this invitation, and it may never be repeated. The door may soon shut on you for ever.

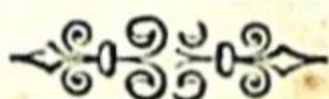
Then another scene will present itself. Now it is Jesus inviting, entreating you, but in vain, to enter. Then it will be you knocking at the closed door, saying, "Lord, Lord, open unto us!" but knocking *in vain* for admission. He will answer you from within, saying, "I know you not, from whence ye are" (Luke xiii. 25). Then you may begin to plead with Him. You may tell Him of your guilt, and misery, and helplessness, and entreat Him not to allow of your beginning your eternity without happiness and without

hope. But He will remind you how, "when He called, you refused; when He stretched out His hand to you, you did not regard it; but set at nought all His counsel, and would none of His reproof. Therefore will He leave you to eat of the fruit of your own ways, and to be filled with your own devices" (Prov. i. 24-31).

Hasten then to Jesus. Delay not; for "behold, *now* is the accepted time; and *now* is the day of salvation." (2 Cor. vi. 2). "*To-day* if ye will hear His voice, harden not your hearts" (Heb. iv. 7).

"Hasten, O sinner, to be wise,
And stay not for to-morrow's sun;
The longer Wisdom you despise,
The harder is she to be won.

"O hasten, mercy to implore,
And stay not for to-morrow's sun,
For fear thy season should be o'er
Before this evening's stage be run."



THE HIDING PLACE.

Hail, sovereign Love, that first began
The scheme to rescue fallen man !
Hail, matchless, free, eternal Grace,
That gave my soul a hiding place !

Against the God that rules the sky,
I fought with hand uplifted high ;
Despised the mention of His grace
Secure without a hiding place.

Indignant Justice stood in view :
To Sinai's fiery mount I flew :
But Justice cried with frowning face,
" This mountain is no hiding place."

Ere long a heavenly voice I heard,
And Mercy's angel-form appeared ;
She led me on, with joyful pace,
To Jesus, as my Hiding Place.

On Him the tenfold vengeance fell,
That would have sunk a world to hell ;
He bore it for the fallen race,
And thus became their Hiding Place.

A few more rolling suns, at most,
Will land me safe on Canaan's coast ;
There I shall sing the song of grace,
And see my glorious Hiding Place.

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