

**THE SHELTERING BLOOD; OR,  
THE SINNER'S REFUGE: A  
BOOK FOR THE CHRISTIAN, THE  
ANXIOUS AND UNDECIDED**

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The Sheltering Blood; Or, the Sinner's Refuge: A Book for the Christian, the Anxious and Undecided by W. Poole Balforn

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# The Sheltering Blood;

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## THE SINNER'S REFUGE:

A BOOK FOR THE CHRISTIAN, THE ANXIOUS  
AND UNDECIDED.

BY

W. POOLE BALFERN,

*Author of "Glimpses of Jesus," "Pathos of Life,"  
"The Beauty of the Great King," &c.*



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## CONTENTS.

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- No. 1. "CHRIST CRUCIFIED ; OR, THE WAR CRY OF  
THE CHURCH.
- " 2. "CAIN AND ABEL ; OR, NATURAL AND SPIRITUAL  
RELIGION."
- " 3. "THE SHELTERING BLOOD ; OR, THE SINNER'S  
REFUCE."
- " 4. "A LITTLE CHILD ; OR, THE CONDITIONS OF  
CERTAINTY AND REST."
- " 5. "THE SLIGHTED SORROW ; OR, THE SIN OF  
SINS."
- " 6. "THE NEGLECTED SAVIOUR ; OR, THE APPEAL  
OF LOVE."

## PREFACE.

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The object of this little book is to guide the anxious heart to rest and peace in Christ and His finished work—to win the undecided to Christ—and, subsidiary to this, to throw down a few side lights upon those theories too prevalent among many which rob the atonement of Christ of all real meaning and virtue in relation to human guilt.—*W. Pools Balfern.*

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### NOTICES OF "THE SHELTERING BLOOD; OR, THE SINNER'S REFUGE."

"I have read these works with intense interest. It is rare that a writer combines so vigorous a mind with so glowing an imagination. In a day marked by error strong and defiant, and by truth diluted and timid, it is heart-cheering and refreshing to meet with writings like these, so sound in doctrine and rich experience—so forcible in thought and poetic in diction, so outspoken and faithful, yet breathing a spirit of fervent Christian love which embraces, in its expansive sympathy, all who love the name of our Lord Jesus Christ. It is the peculiar charm of our author's writings—and his contributions to sacred literature are many and valuable—that Jesus is the First and the Last, and all in all. I should rejoice to hear that these works were widely circulated."—*Rev. Octavius Winslow, D.D., Emmanuel Church, Brighton.*

"Gospel breathing and Christ exalting."—*Rev. Filmer Sullivan, M.A., St. Margaret's Church, Brighton.*

"Especially suitable to the present."—*British Messenger.*

"We commend it for general circulation."—*The Christian.*

"Of unusual worth—lovers of Evangelical truth should circulate it freely."—*Baptist Messenger.*

"Marked by clearness, beauty, and fervour."—*The Study.*

"Clear, full, and separating."—*Gospel Herald.*

"All perfumed with the love of the Master. We wish much success to this new work."—*Rev. C. H. Spurgeon, Sword and Trowel.*



## Christ Crucified;

OR,

## THE WAR CRY OF THE CHURCH.

“For I determined not to know anything among you, save Jesus Christ, and him crucified.”—1 Cor. xi. 2.

**M**UCH has been said of the importance of Creeds, and in their place they are important; but here we have the Creed of Creeds, emphatically the APOSTLE'S Creed; for it was his life, he lived in it, and it lived in him. The determination of the Apostle was a grand expression of the determination of God, an illustration of the meaning of his own words, “I will put my law in their hearts, and I will be their God and they shall be my people.” In fulfilment of these words Christ came near to us, and died for us, that we might come near to God, that He might dwell in us and we in Him, and thus be with him for ever.

The Apostle's Creed, then, in Paul, assumed the shape of a DETERMINATION. “I determined,” etc., he says, and in his case it was not a dead, inoperative thing, made up of letters and words, and written in a book, or cut in stone, it was a LIFE, his very being indeed, in the highest sense—himself. “I determined,”



he says ; now this is one of the grandest determinations which ever lived in a human soul, and such a one as God Himself only could get there, and when there, keep there. For Christ crucified, not Christ simply, but Christ *crucified*, is to many now, as it was of old, "to the Jews, a stumbling-block, and to the Greeks, foolishness ; while to those who believe, it is still Christ, the power of God, and the wisdom of God."

This determination of the Apostle was full of the light and strength of heaven ; the creature of Divine teaching ; the Apostle knew from his own experience that it was the *power* of God to salvation, and from the same source he also knew the enmity and opposition it ever had, and would excite, on account of its power to destroy the work of the devil both within and without men, in both the world and the Church. Hence his determination to hold it fast, and to make it the warp and woof of his ministry ; and it is possible that to this his invisible determination we owe our knowledge of salvation, for he was the Apostle of God to us Gentiles. Surely, then, seeing that we owe so much to this determination, we ought to be anxious to ascertain the reasons upon which it was built, and why men and devils are so opposed to it. Observe, then, he does not say "Christ simply," but "Christ **CRUCIFIED** ;" if he had but left out this one word, how much better his teaching would have suited certain modern theories which affirm that the whole of Christ's life as it culminates in his death, was intended to teach us how to live, or the doctrine of self-sacrifice ; but the Spirit of God would not permit this, and this one little word

"CRUCIFIED," when properly explained, scatters at once all such theories to the wind. "Christ CRUCIFIED," then, was the Apostolic theme; the sacrificial aspect of Christ's life was to colour every doctrine, precept, and promise; every word, every object presented was to be seen in the crimson light of the cross. Why was the Apostle so determined in this matter? let us notice some of his reasons.

I. IT WAS THE ONLY THEME WHICH WOULD ENLIST THE SYMPATHY AND EFFICIENT HELP AND GRACE OF THE SPIRIT OF GOD. To procure the gift of the Spirit was one of the ends for which Christ died, and hence he said, "It is needful for you that I go away: for if I go not away, the Comforter will not come, but if I depart, I will send him unto you," and the great work of the Spirit is not simply to testify of Christ, but of "Christ CRUCIFIED." The Spirit engaged not to speak of Himself, but of Christ. "He shall receive of mine and shall show it unto you," said Christ. Now of all the things which the Spirit takes and reveals of Christ to the soul, and which it is His work to reveal, we may be sure that that which was the very price of the liberty so to glorify Christ, even His blood, would be especially precious to Him. A ministry, therefore, which hides, or but feebly exhibits THIS, will not have much of the Spirit's blessing. To the extent that the Spirit loves to glorify Christ—and we know this to be His special work and infinite delight—to that extent He must love that which procured Him this liberty, and we know from the words of Christ that this was procured by His death. Here we see, then, the force and

wisdom of the Apostle's determination : not only did his own love to Christ as crucified for him, and his sense of indebtedness to His death, constrain him to this one theme, but the knowledge which he had that this course only would ensure the blessing of God's Spirit by which men are converted, held his faith and heart to the same theme.

II. IT IS ONLY THROUGH THIS THEME WE CAN REACH A KNOWLEDGE OF GOD'S CHARACTER AND OUR OWN. "This is life eternal," said Christ, "that they might know Thee the only true God, and Jesus Christ whom Thou hast sent ;" but this knowledge of God can only come through a knowledge of Christ and Him crucified, for no man knoweth the Father but the Son, and he to whom the Son reveals Him. We require to know God not only as our Father, and as good and merciful, tender and loving, but as HOLY and JUST ; the very mercy and love of God, without holiness and justice to control and direct them, would issue in excess, which would spoil the creature and relax the very bonds of morality, and of all that gives true dignity and worth to existence. In the cross there is an adequate display of ALL the perfections of God. Love shines in her meridian splendour, but not at the expense of justice. Mercy displays her charms, but ever beneath the smile and beauty of holiness. Here "mercy and truth are met together ; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven." This is all fulfilled in the death of Christ, and while the sinner discovers at the cross how God can be just and yet the