THE CHRISTIAN'S WAY AND WORK AND WATCH

A Sermon Preached in Clarendon Street Baptist Church, Boston, by Rev. A. J. Gordon, D.D.

Hence, on the day when the Gospel began to be preached at Pentecost, Peter cried out, "Repent and be converted,"即是说, your mind and turn about," as the words mean exactly. And from that day till this, the words have been addressed to the hearts of all the world's preachers. Now this word of Peter gives us the true secret and method of conversion. 

Conversions must be genuine. When God would reverse the wheels of our life, he begins with the hub, not with thespoiled exterior. If your heart is not in order that the conduct and character may be turned, Reformers and humanitarians are likely to be misleaders, who should work on the hands and polish up the face, instead of putting forth their efforts. God forbid! If even for such the clock of the public conscience could not work, for a real time of day, it were all too the trouble it cost, though it went wrong the next hour.

Our real hope after all is in the right way of doing and that will save us in the worst and face. Change your mind. Turn your Godward and Godward, and trust in God's right. Right thoughts of God will ensure right conduct towards God and men. "As you think in your heart, so is it," says the Scripture. You will observe that there is a double way of thinking here: in the one way turning "ye turned from God's idols," and in the other a turning "ye turned from God's idols." These constitute the two sides of genuine repentance: the one turning away from Christ and both should be emphasized equally. Some, like the Romanists and Arians, put the emphasis on God's part; that of repentance of sin. They would make life one long penance, and be troubled with sin and self-condemnation over past transgressions. This is a grievous perversion of the right way of understanding the self into the place which should be occupied by the suffering Christ—for salvation is not in looking at our sins, but in looking at our Saviour.

The true repentent never forgives himself or others. Says Calvin, "No, no, no, no, no!...I first look to Christ. That is plain enough, for if he did, he would forgive himself in the first place. Only if God has decreed to purchase him for the Cross, Turn upon your sins—look at them with horror and loathsome—look at them and then turn from them as quickly as possible. Then and only then, turned to God, may you make to yourself have not ceased to be—certainly what is idolatry—‘the works of the flesh which are in the flesh idolatry.’ Turn from these to the living God, I beseech you. Exercise repentance from dead works, but for God's sake also, exercise repentance towards God.

Our repentance turns us about and turns us away, and when it is truly solemn, it is his own beloved Son forever maintains. Here is the crucial test of an evangelical faith, that it is not consistent with genuine penitence, and not the fear of punishment. "Keep straight on," is the cry of moralism. "Turn square on," is the demand of evangelicalism in other words, while natural religion insists that man is haunted by guilt, and needs to be guides, strengthened and quickened to go in the way he is already going, and that God is already averted from him, and unless he is turned about he will tend further and further from God, and the knowledge of what is true, the facts of human experiences," does some one say: Well let me interrogate your experiences, are you not laborious and not to your work? You do not feel natural to do right and please God, or the conversational to become a social loaf, and let it slide, and which way will it go? The restraints of the moral law—the rights of God, the rights of self, the necessity of self-respect; these act like a ratchet upon the human heart to keep it from running down, and not to slide into circumstances where all these holds and habits were removed, are you not solicitous so as whether you would it? It is the pious thing to do, and the natural thing to do right and please God, or the converse, to become a social loaf and let it slide, and which way will it go?

The awakening has a distinct place in the spiritual life of man, and the awakening is entirely a part of the spiritual life of man, and the awakening is entirely a part of the spiritual life.

The real heart of Christianity is in the light and in the dark and in the darkness of heathendom to spend a life there. I cannot see how you can do this without the love of God, and the love of God.

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To have a God, and the love of God, and the love of God is the love of God.

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AND WORK AND WATCH.

Jehovah's Witnesses, in many parts of the world, are zealously engaged in preaching the everlasting gospel. It is a work that requires great faith, courage, and perseverance. Many of the witnesses have given up all other pursuits and are living in poverty in order to carry on this work. They face many challenges and obstacles, but they continue to preach the good news of salvation in Jesus Christ.

In this passage, the author is reflecting on the sacrifices made by the witnesses. He emphasizes the importance of faith and perseverance in the face of adversity. The author encourages the readers to continue in their work, knowing that their efforts are not in vain. The author also makes a reference to the cross of Christ and the resurrection, reminding the readers of the ultimate victory that they are working towards. The author concludes by expressing hope and encouragement for those who are involved in this work.

The text contains a call to action for those who are interested in becoming Witnesses. It encourages them to join the work and watch, to spread the gospel of Jesus Christ, and to serve in the cause of salvation. The author also mentions the importance of unity and cooperation among the Witnesses, emphasizing the need for cooperation and support in order to be successful in their mission.

The passage is a reminder of the sacrifices made by the Witnesses and a call to action for those who want to be part of this important work.