

**THE GREAT CHANGE:
A TREATISE ON
CONVERSION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649032013

The Great Change: A Treatise on Conversion by George Redford

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

GEORGE REDFORD

**THE GREAT CHANGE:
A TREATISE ON
CONVERSION**

THE
GREAT CHANGE:

TREATISE ON CONVERSION,

GEORGE REDFORD, D.D. & LL.D.



WITH

AN INTRODUCTION,

BY THE AUTHOR OF "THE ANXIOUS INQUIRER AFTER SALVATION
DIRECTED AND ENCOURAGED."

(1843)

LONDON:

THE RELIGIOUS TRACT SOCIETY;

Instituted 1799.

SOLD AT THE DEPOSITORY, 56, PATERNOSTER ROW,
AND 65, ST. PAUL'S CHURCHYARD;

AND BY THE BOOKSELLERS.

100

•

100

100

100

100

100

100

100

100

100

100

100

100

CONTENTS.

	PAGE
INTRODUCTION by the Rev. J. A. James	v

PART I.

ON CONVERSION.

Preliminary Address to the Reader	xv
CHAPTER I. Conversion explained	1
II. The Importance and Necessity of Conversion enforced	8
III. The State of the Unconverted	15
IV. The Means which God has appointed, and ordinarily employs, in the Conversion of Sinners	25
V. The Possibility of your Conversion	45
VI. Reasons why you have never yet been Converted	60
VII. Reasons why your Conversion should take place now	78
VIII. The Promise of Converting Grace	87
IX. The Marks of Conversion	95

PART II.

PARTICULAR CASES CONSIDERED OF THOSE THAT NEED CONVERSION.

I. The Unbeliever and Caviller	106
II. The Undecided	125
III. The Mistaken	131
IV. The Self-sufficient	137
V. The Worldling	142
VI. The Delayer	146
VII. The Careless	150
VIII. The Hopeless	154



INTRODUCTION.

THE following work, on the most momentous of all subjects, and written by no obscure or unskilled author, needed not to be heralded into public notice by me, or by any one else; but it was deemed probable, both by the Religious Tract Society, and my friend Dr. Redford, that, as I had become somewhat known as the writer of "The Anxious Inquirer after Salvation Directed and Encouraged," and as I had suggested the idea of the present work to my friend, I might do good service by calling public attention to a treatise, so well calculated as this is, to awaken the solicitude, which, in many cases, God, in his infinite condescension, has enabled me to guide and to relieve.

Reader, whoever you are whose eye shall read these pages, you have, indeed, just cause for anxiety, whether you feel it or not. Did you ever, in serious moments, and in a serious manner, ask such questions as these: "*What am I? Whence came I? Who sent me here? What is my business in this world? What is to become of me when I go hence?*" If not, why not? To say nothing of religion, does not reason press such inquiries on your attention? You find yourself in existence, possessing a rational soul; you know you cannot remain here long, and must soon go and lie down in the grave with your forefathers; but does your history end there? Is there no world beyond the tomb? There is: reason suggests it; revelation proves it. Yes; you are not only mortal, but immortal. IMMORTALITY! What a word! what a thing! Did you ever revolve it? A deathless creature, an everlasting existence! Such is

your soul. You are ever walking on the precipice of eternity, and any moment—the next for aught you can tell—you may fall over it. Eternal duration alone, apart from the consideration whether it is to be spent in torment or in bliss, is an awful idea. You are to live somewhere FOR EVER. Should this matter be allowed to lie forgotten among the thousand unconsidered subjects? Should it be treated with indifference, excite no reflection, produce no anxiety? How can you help being anxious? Ought you *not* to be anxious? Going on step by step to eternity, should you not pause, ponder, and say, “Whither am I tending?” The rational course is, either to disprove your immortality, or seriously to reflect upon it: either to persuade yourself that, though you live as a man, you shall die as a brute, or else to act as an immortal being: either to profess the gloomy negation of atheism, or else to prepare for everlasting existence. The careless infidel is more consistent than the unanxious, nominal believer in revelation: for a man to express his belief that he is immortal, and yet to care nothing about immortality, is the most monstrous inconsistency in the universe. Ought you not to be anxious?

But this is not all. *Consider your history*; look back upon your past life; pry into your heart; examine yourself. Would not reason, even if there were no Bible, discover to you much in your conduct that you must condemn. Admitting there is a God—and you believe there is—does not conscience tell you of many duties omitted, and many sins committed? This is discerned by the dim taper of your own reason; but let in the broad day-light, the bright sunshine of Divine revelation, and then what alarming defects, what appalling transgressions are seen! Think of a God so holy, that the heavens are unclean before him, and his angels charged with folly; a law so perfect, that a sinful feeling violates its precept and incurs its penalty: what, then, must be your sinfulness in the sight of God! Try yourself, not by your own self-love, nor by

man's erring judgment, nor by the opinions of flattering companions, but by the infallible standard of God's holy word; and from such an ordeal you must return with the awful declaration sounding in your ears, "Thou art weighed in the balances, and art found wanting." It is not hyperbole, but sober truth, to say that your sins are more in number than the hairs of your head. Why, if there had been but *one* sin in all your life, there would have been just cause for solicitude. That *one* sin should break your peace, disturb your sleep, and embitter your enjoyments, by the solicitude it awakened, till there was reason to hope it was forgiven. That *one* sin would bring upon you the condemnation of God's righteous law, and would be a cause of more just anxiety than the discovery of the most fearful diseases in your body, or the greatest losses in your property. What, then, should be the solicitude awakened by sins innumerable, committed in childhood, youth, and manhood, against God and man, in opposition to reason and conscience, in despite of the Holy Scriptures, and the remonstrances of ministers and friends? What! going on to eternity with all this load of sin upon the conscience, and yet without solicitude?

Consider your mortality! Your breath is in your nostrils. You are not certain of another moment. The concerns of your immortal souls, the means of grace, the opportunities of salvation, the interests of eternity, ever hang on the passing instant, are all suspended upon the brittle thread of human life, and are dependent upon the frail tenure of a beating pulse. You know not that your term of existence is long enough to enable you to read through this book. Now, if death, which is ever following after you, were the end of your existence, there would be no room for anxiety: at any rate none for the anxiety which prompts to preparation; whatever reason there would be for dread and dismay: but death is not the end, it is but the gate into eternity. "It is appointed unto men once to die, but after this the judgment." Annihilation would be fearful enough: