

The Last Judgement

By John Welch of Ayr 1570 - 1622

Revelation 20:11. -- And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away.

The security of all flesh is wonderous great, for there is a fearful sleep fallen both upon the good and the evil. The foolish virgins are sound asleep, and the wise are asleep also. And suppose the Lord be at the door, and the hour of judgment at hand, and the seventh angel ready to blow the last trumpet, when time shall be no more; yet it is scarcely one of a thousand, yea, one of ten thousand, is to be found that is prepared, and busying themselves to meet the Lord, who is making speed to come in the clouds: and how soon that fire shall break forth, which shall kindle the heavens above your head, and the earth under your feet, and shall set all on fire; how soon the trumpet shall blow, and the shout shall cry, "Rise, Dead, and come to judgment," is only known to God, and to no mortal man. Will ye not then be wakened till this trumpet waken you? And will none of you take pains to look over the leaves of your conscience, and read what sins are written there, since ye came into the world, before that day of doom come upon you? O that ye knew that eternity, and that terror of the day of the Lord, when the heavens above you, and the earth beneath you, shall not be able to stand before the face of him that sits on the throne! Therefore, I hope the Lord has made choice to me of this text, at this time, to give you warning before the judgment come. Ye know the watchman that the Lord takes from among the people, that he sets over the city or house to credit to them, "If ye see the sword and pestilence coming, and warn them not, the blood of them that perish under the judgment for lack of warning, will be required at his hand," that is, the watchman's; therefore it is time for me to be making warning to you, and, in the measure of strength that God will give me, I am to make warning not of a temporal judgment, but of an everlasting judgment that is coming on, (God waken you and warn you in time!) that when ye shall see the Judge sit on his throne, your hearts may not tremble at his awful countenance, having gotten your souls washed in his blood. But, to come to the purpose, there are many visions in this book, and there are many things done here, that the Son shews to his servant John. He shews him first the present state of the Church at that time in the world, under the name of seven stars, and he

tells, "they are suffering, and had patience; and they laboured for his name's sake, and fainted not; but yet he had somewhat against them, because they had forsaken their first love." Some were in tribulation and poverty, but yet rich in God; some kept the name of Jesus, and denied not the faith, suppose they should have given their blood for it, as the faithful martyr Antipas did; but yet he had a few things against them, because they maintained the doctrine of the Nicolaitans, which thing he hated. Some had love, service, faith, and patience, and their work was more at the last than at the first; but yet they suffered the false prophetess Jezebel to be among them, to whom he threatens he will cast her into a bed of affliction, and them that commit fornication with her, except they repent them of their works. There were some whose works were not found perfect before God; therefore he exhorts them to remember how they had heard, and received; he bids them hold fast and repent, otherwise, he tells, that he will come shortly against them. Some had a little strength, and kept his word, and denied not his name; therefore he promises to deliver them in the hour of temptation that shall come upon all the world to try the whole earth. Some were neither cold nor hot; and therefore, because they were lukewarm, he tells them that it would come to pass, that he would spew them out of his mouth; they thought they were rich and increased in goods, and had need of nothing, but they know not that they were wretched, miserable, poor, blind, and naked; and then he counsels them to buy of him gold tried in the fire, that they might be rich, and white raiment, that they might be clothed, and eye-salve that they might see. So what is your case this day? Have ye not forsaken your first love? But as for tribulation, it is not yet come; for our days have been days of peace, of light, liberty, and glory; but as for tribulation it is not yet come; but as the Lord lives, the days of tribulation are not far off. As for false doctrine, God be praised, it is not among us yet, or, at least, if it be, it dare not be avowed yet; but I fear, that, who lives to see it, they shall see heresy and corruption in doctrine and religion creep in piece and piece, in this Church; and if our works be found perfect before God, or not, the Lord knows the contrary, and your own consciences bear witness to it; and if your life be answerable to your name, I leave it to your consciences to judge, if we have not a name that we are living, and yet are dead; and whether this be not the doleful state of the generation that is neither cold nor hot. It is clear, the zeal of the glory of God, being so worn out of the hearts of all, plainly declares the same. But I

leave this. After he had shewed him the present state of the Church, at that time, then he tells him what shall be the state of the Church unto the end of the world.

And *first*, in the vision of a sealed book, containing these acts concerning the Church, which none could open but the Lion of the tribe of Judah, for it was sealed with seven seals. Now, what was contained in these seven seals? This will take a larger time to declare than now is meet to ware upon it.

Mark always of these things spoken, there are three consolations to the Church of God; howsoever it be that she be in tribulation, or poverty, and affliction; and albeit it come to pass, that the devil cast some of them in prison, that they may be tried, and some have tribulation ten days, which is but a short time; and howsoever it be that our adversary goes about continually like "a roaring lion, seeking whom to devour;" but yet, "he that rides on the white horse," with the badge at his belt, and the arrows at his side, he shall get the victory at the end of the world; and to them that are faithful to the death, he shall give them a crown of life.

Mark next, suppose the sword, the famine, the pestilence, these temporal judgments, be common to the godly as well as to the wicked, yet there is consolation to the "souls of them that are slain for the testimony of Jesus, they are lying under the altar, and they cry with a loud voice, Lord, how long, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth?" Then it was said unto them, "that they should rest for a little season, until their fellow-servants and brethren, that should be killed, as they were, should be fulfilled."

Mark, thirdly, the sixth seal is opened, "and there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood, and the stars of heaven fell to the earth, and heaven departed away as a scroll when it is rolled together; and every mountain and island were moved out of their places; and then the kings of the earth, and the great men, and rich men, and the captains, and the mighty men, and every bond man, and every free man, hid themselves in dens and rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the presence of him that sits on the throne, and from the face of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" Then shall the Church of God be avenged on her enemies; then she shall have

power over the nations, and shall rule them with a rod of iron, and as the vessels of a potter they shall be broken; then shall the saints of God be brought out of great tribulation, and have their long robes washed and made white in the blood of the Lamb; they shall be in the presence of the throne of God, and serve him both day and night in his temple; and he that sits on the throne shall live among them, and he that is in the midst of the throne shall govern them, and shall lead them to the lively fountains of waters, and God shall wipe away all tears from their eyes. Now, I go forward. After this, he tells him, before this day the Gospel shall be wonderfully restrained; "And the bottomless pit shall be opened, and the smoke of that pit shall arise as the smoke of a great furnace; and the sun and the air shall be made dark with that smoke: and out of that smoke shall come locusts upon the earth, and they shall have power as the scorpions of the earth have, and the pain of them shall be as the pain of a scorpion, when he have stung a man. And in these days men shall seek death, and shall not find it, and shall desire to die, and death shall fly from them." Then he tells two woes that shall come upon the earth, the one of the Antichrist, the other of the Turk, "who shall run through the world and slay the third part of men, and shall lead their great army of twenty times ten thousand horsemen of war, and there should be two witnesses raised up, and power should be given them to prophesy so many days clothed in sackcloth; and if any man should hurt them, fire should proceed out of their mouth and devour their enemies; and when they have fulfilled their testimonies, they should be slain by the beast that came out of the bottomless pit, but they should rise again; and the spirit of life coming up from God, should enter into them, and they should stand upon their feet, and great fear fell upon them that seized them, and then shall they ascend up to heaven in a cloud in the sight of their enemies."

And at last, "The seventh angel shall blow his trumpet, and the dead shall rise, and every man shall receive according to his works." This he does till he comes to the twelfth chapter, then he tells him, "The fights of the dragon with the woman, and her seed that kept the commands of her God, and kept the testimony of Jesus Christ." Then he tells him, "the two empires of the two beasts, Antichrist and the Turk, and the manner of every one of them." Then he tells, "The noble company of the Lamb that stands in mount Zion, even the hundred and forty and four thousand, having their Father's name written on their foreheads; and how he

heard a voice from heaven, like the sound of many waters, and as the sound of a great thunder; and he heard the noise of harpers harping with their harps; they sung, as it were, a new song before the throne, and no man could learn that song but the hundred and forty and four thousand, which were brought from the earth." He tells what they were, saying, "These are they which were not defiled with women, for they are virgins; these follow the Lamb wherever he goes, and these were redeemed from among men, being the first fruits to God, and to the Lamb: and in their mouth was found no guile; for they are without spot before the throne of God." Then he tells, "That another angel flew in the midst of heaven, with the everlasting Gospel to preach unto them which dwell on the earth;" and that is the same Gospel which I preach unto you, even this, "Fear God, and give glory to him, for the hour of judgment is come; and worship him that made the heavens and the earth, and the sea, and the fountains of waters." Then he tells, "that another angel cried, It is fallen, it is fallen, Babylon that great city, she made all the nations to drink of the wine of her fornication. Ay, Rome, thou shalt be taken and burnt in a furnace of fire, and a mill-stone shall be bound about thy neck, and thou shalt be cast into the midst of the sea, and shalt be drowned; there thou shalt fall, and thy fall shall make heaven and earth, and all the angels and saints to rejoice at thy fall. Ay, God shall put it into the hearts of the kings to do it; we know not what kings they are; and then the bride shall prepare her for the bridegroom's coming in the clouds."

Next again, of *seven vials* he sets down again almost the same things that he prophesied before; and now here, last of all, he lets him see the last judgment. Would you know then what is here? See ye yon great throne? Ye shall see the Judge standing on the throne; ye shall all see both heaven and earth flee away from his face, ye shall all see the dead, great and small, and yourselves among the rest, standing before God; and ye shall all see the books opened, and the dead judged according to their works, and death and hell cast into the lake of fire, even those that had their hands in his heart's blood, and those that pierced his side with a spear, and those that rivetted him with nails, both hands and feet, they shall see it also. The elect shall see it, as Job says, "For I know that my Redeemer liveth, and that he shall stand at the last day upon the earth. And though after my skin worms destroy this body, yet I shall see God in my flesh: whom myself shall see, and my eyes shall behold, and not another, though my reins were consumed

in me." And this was his consolation; even so those very eyes of yours, and no other, shall see with terror or with joy, either to your endless comfort, or to your endless condemnation. Now, what sees he? First, he sees a throne; ye know a throne is set for a judge to sit on; so he sees a throne whereon the Judge of the whole earth is to sit on; therefore he shall come to be a Judge. He came before, at his first coming, not to sit on a throne, nor to be a Judge, but to be judged before thrones and tribunals of men; for John says, "That he sent not his Son that he should condemn the world, but that the world through him might be saved." Christ himself says, "Man, who made me a judge, or a divider over you?" And in another place, "The Son of man came not to judge, but be judged himself." In his first coming, he comes from high majesty to baseness and humility; he came from his Father's glory to shame and ignominy; he came from a palace to a crib; from the seat of his majesty to a tree; he came like a Lamb to be slain, and as a Saviour to save sinners: as the Apostle says, it was a true saying, "That Christ came into the world to save sinners, of whom I am the chief;" Christ himself says, "I came not to call the righteous, but sinners to repentance;" and therefore that is the name that the angel gives him, when he appears to Joseph in a dream, saying, and "thou shalt call his name Jesus, for he shall save his people from their sins; and they shall call his name Emmanuel, that is, God with us," our God made flesh, our God manifested in the flesh. So I say, in his first testimony, he comes as a Saviour and Mediator between God and man; but in his last coming, he shall not come as a Lamb, but as a Judge, convoyed with all his angels and saints in heaven; he shall come in flaming fire, kindling the heavens before him, in melting the elements and earth beneath him; he shall come with a blast of the trumpet, with the archangel, to gather all people from the four corners of the earth; and he shall come with a peremptory sentence, from the which there shall be no appellation, and of which there shall be no revocation, ever again or again calling; and he shall come with his reward in his hand, to every man according to his works which he has done in this world, be they evil, be they good. Now, ye see he has a throne, he has a throne of grace; as the Apostle to the Hebrews says, "Let us go boldly to the throne of grace, that we may receive mercy, and find grace in time of need." Now he is sitting on a throne of grace, that we may receive mercy, and find grace in time of need; and now he holds the door of mercy open, and lets in every penitent sinner that comes; therefore I testify unto you, if ye will flee from your sins, if ye will cast away the works of darkness, if ye will hate and detest all sort of

iniquity, and if thou wilt run to the throne of grace now, I will assure thee thou shalt find mercy, and grace in the time of need; so now is the throne of grace and mercy, but afterwards thou shalt see the throne of glory and justice. Now is the good Shepherd seeking his lost sheep, and finding them, to drink of the wells of the water of life, and to eat of the fat things of his own house; but afterwards, such as would not be gathered of him, he shall bind them hand and foot, and cast them into outer darkness. Now he pities them that will not come home, as he said to Jerusalem, "O Jerusalem, Jerusalem, how oft would I have gathered thee, as a hen doth her birds under her wings, but thou wouldst not: behold, your habitation shall be made desolate." So, wo to the souls that repine and refuse to be fetched within the sweet and loving arms of the Son of God, even those bloody arms which were stretched out upon a tree. Now, discern, I pray you, betwixt his first coming and his last coming; for now is the time of grace, and now is the spirit of grace offered, and now is the throne of grace set up, and now is the rainbow, which is the sign of the covenant of life, round about the throne, and now the twelve ports of that new Jerusalem are standing open, that all may come in; therefore, wo to the soul that shall sit till this time of grace pass over, and will not come in in time.

But I will go forward. Now, ye see two things in that throne, the one is a *great throne*, the other is a *white throne*. Let kings keep silence of their thrones, and speak of this throne. O ye kings, will ye look to the heavens above you, and see that white cloud, and upon the cloud one standing like the Son of man, having upon his head a golden crown, and in his hand a sharp sickle, who thrusts his sharp sickle in the earth, and cuts down the vine of the vineyards of the earth, and casts them into the great wine-press of the wrath of God; so he calls it a great throne. Solomon's throne was great which he made of ivory, and had six steps, and twelve lions, two on every step, and the queen of the South was astonished when she saw it; and it is said in the Canticles, "Come forth, O daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart." But will ye come out, ye daughters of Zion, and see here another throne nor Solomon's, another crown nor his crown? It is a great throne, so that all the monarchs' thrones under heaven, what are they in comparison with this throne? Nothing. Therefore no wonder that the twenty-four elders take their own crowns, and cast

them down before his throne; and it is no wonder that they fall down before him that sits on the throne, and worship him that lives for evermore, saying, "Thou art worthy to receive glory, honour, and power, for thou hast created all things, and for thy will's sake they are created." O that the men of the world saw this throne! And, O that ye did see the greatness of the majesty of his throne!

Now he calls it great, because of him that sits on it; great, because of them that stand about it; great, because of them that shall be judged there; and last of all, great, because of the judgment itself. Now, who sits on it? O! the Judge of the whole world, God himself, that infinite Essence that men and angels have borrowed their being from, even he whose glorious face the seraphims and cherubims cannot behold for the brightness thereof; and therefore they have wings to cover their faces, because they cannot bear to see him, much less so then can any mortal man see his face and live; he that rides on his white horse, and tramples under foot all his enemies, and treads them in the wine-press of his wrath without the city; therefore rejoice, all ye whose garments are made white in the blood of the Lamb, for his throne shall not terrify you, because of the Judge that sits thereon: for he is thy brother, thy Advocate, and thy Saviour. O blessed for evermore is the soul of the righteous, and of such as are reconciled with the great God, before he come to sit on this throne.

Now, I said, it was great in respect of him that sits thereon; next, in respect of them that stand about it. Ye see a judge has his assizers that sit in judgment with him, and consent to his sentence; so this great Judge has his assizers, for there is not one of his angels shall be left in heaven, but all shall stand about this throne, and all the saints on earth shall be caught up in the air, and they shall all have thrones set about his throne. O the fairest parliament that ever was in the world! O! behold the King crowned with many crowns, standing in the midst, and all the King's servants with their crowns on their heads, and also the saints with palms in their hands, sitting on thrones about that throne.

Thirdly, Great is this throne, because great is the number of persons that shall be there. All men and women in the world must be judged here; there is never a reprobate that ever took life, but he shall be judged here, and all the elect and saints of God shall be judged here also, (so fair is this parliament,) six thousand

years' generations shall all stand there, waiting to receive an eternal and final judgment.

Last of all, Great is this throne, because great shall be the judgment that shall come forth from this throne. Lords of the Session think their judgments great; but come out here, and see to whom the new city Jerusalem in heaven shall be given, and who shall be cast into the lake of fire. Now, compare all these together, and see if this throne be not great; great is he that sits on the throne, even the Prince of life, and God of glory, and the Judge of all the world; great is his synod, even all the elect angels and saints, from the beginning of the world to the end of the world; for ye that are in Christ shall be glorified in the clouds, and the sight of your glory shall aggravate the torment of the reprobates, because they might have had it, and would not take it; and then you shall rule them with a rod of iron, and as a potter's vessel they shall be broken; and great is the number of them that shall be judged; for let all flesh prepare them for it, even kings and emperors, those that wore many crowns on the earth, must appear naked before the throne. Alexander, thou worst many crowns, conquered many nations, but yet thou must stand up naked as thou was born, and thou must render a reckoning of thy conquests.

But I leave this. Again, you see this throne is white. What means this whiteness? It is innocency or righteousness, and full of shining brightness, of an unspeakable joy. Innocent and righteous; how so? Because the Judge is white, innocent, and righteous; all his assizers that shall sit round about him, they are white, innocent, white and righteous; all his citations, summonses and convictions, sentences and executions, are innocent and righteous; so all is white, the Judge, the unspotted innocent and undefiled Lamb of God, sitting on his throne of justice, and ordained deputy of his Father, to judge both the quick and the dead, he in whose heart was never found guile; therefore Abraham said, "Shall not the Judge of the world judge righteously?" So this Judge is white, innocent, and he is bright and glorious. Peter, James, and John, saw him white on the mount Tabor, when he was transfigured, "and his face shined as the sun, and his raiment white as the light; and when Peter said, Master, it is good for us to be here: if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias." Matth. xvii.1, 2, 3. Ay, Peter, but this shall be a whiter appearing, and thou shalt think it

better to be with him here. Ay, Lord, it is true, white wast thou upon mount Tabor, but whiter shalt thou be in the clouds.

He is white again, in respect of his citations. O that our hearts were ravished with the consideration of thy righteous and just citing and summoning of all men, when thou shalt cause the earth, grave, hell, and the sea, and all places, thrust out of them all their dead; just shalt thou be in glorifying the souls and bodies of them that glorify thee on earth; and just shalt thou be in glorifying thyself, by tormenting the souls and bodies of them that dishonoured thee on earth.

He is *white* in respect of his accusations, for there shall be nothing read in thy ditty, but that which shall be found written either in one leaf of thy conscience or other; there the sins of thy conception, there the sins of thy youth, there the sins of thy ignorance, there the sins against the light of thy conscience, and there the sins against the law, and there the sins against the gospel, and all shall be presented to thy conscience. O! well is the soul and conscience that dare lift up the head with rejoicing, and can say, "Thou Lamb of God, thou takest away the sins of the world," thou tookest away my sins when thou wast on the tree. And can any body tell how ye will compear before this throne that were never cleansed with the blood of Jesus? O! that blackness and darkness, which is abiding that soul which never yet ran to the blood of the Lamb, to make itself white in it; so the raising of all, the compearing of all, the accusation of all, the conviction of all, shall be just, and God shall be glorified in all.

There is also the absolution of the righteous, and the condemnation of the wicked; and therefore the throne is called white, because of the innocence and righteousness of the Judge. Now, brethren, I will go no further at this time than this that follows or remains to be spoken of, the majesty and terror of the Judge sitting on his throne, "and him that sat on it." Many shall sit on thrones in that day, but one shall sit above all the rest, for the saints shall be caught up in the air, and shall all sit on thrones, and give out sentence both of absolution and condemnation, and they shall say, "Hallelujah, salvation, and glory, and power, be to the Lord our God, for true and righteous are his judgments." I could never yet rightly consider the majesty of this Judge. O heavens! what aileth thee to flee from the face of this Judge. O earth! what aileth thee to flee, and why art thou

chased away, and never seen again? What ails thee, O heavens, that never sinned, and, O earth, that never sinned neither, for they had never understanding to be capable of a law, nor to be subject to keep a law. What means this? O but I must leave this! for who can but wonder at this! Yet I will tell you the cause. You and I, and the generations before that this firmament has seen, and this earth seen or born, since the first day that God made the earth, and established this heaven and earth, and since that day that Adam eat of the forbidden tree, since that day heaven and earth have been eye-witnesses of our sins, and subject to vanity, and since that day they have been defiled with our iniquities, and since that time they have been subject to bondage and corruption, and therefore they groan with us also, and travail with pain together until this present; and therefore, in that great day, they cannot abide the face of the Judge.

Now, what is the fruit ye should make of this? I thank my God that I preach unto you so sure a gospel, even the oracles of the eternal God; the earth and the heavens shall pass away, but this word and oracles shall never pass away; therefore it is not a doubtful message that I carry unto you, for it is surer than the heavens, and surer than the earth; and these eyes of yours, that have seen both the truth of this spoken here. O that the Lord would fill my heart, with this verity, that I might eat it and drink it, and feed upon it continually, and that he would fill me with the spirit of exhortation, that I might exhort you to meditate on this truth, both day and night, that the remembrance of that day might never go out of your hearts. O that you would do it, even for his sake that left you his heart's blood to slacken that fire which will burn both the heavens and the earth: therefore hear, hear! What should you hear? things of the last importance. Is hell, is heaven, is the terror of that day of any importance? And this is not the blessing of mount Gerizim, but that everlasting blessing which the Judge of all the world shall pronounce out of his mouth, saying, "Ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." And it is nothing to the curse of the mount Ebal, but it is that everlasting curse and malediction which the Son of God shall pronounce, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (And what shall I say to you?) This day is coming, and the Lord is preparing himself to come down through the clouds, to sit on a great white throne, and the archangel is putting the trumpet to his mouth, and he is near to the blowing of it, and the rest of the

angels are but waiting when they shall give the last shout, "Rise, dead, and come to judgment," the Bridegroom is coming, and the heaven and the earth are waiting when the Lord shall come in his glory, in flaming fire, to burn them up.

Now, brethren, what should ye do then? It is but this one thing that I will charge you with, hear what I am to say to you, I bear the message of God, and I preach the Gospel that shall judge you; and I am here sent of God to tell you what is his will towards you; therefore I charge you all before God, and his Son Christ Jesus, every man and woman, let this be your occupation this day, turn over the leaves of your conscience, and see there what is the ditty that thou hast pinned up against thyself, since the day that thou wast born, and look on thy sins before the Lord, and come and spread them before the Judge, and crave pardon of them, now in the day of grace; for he is ready to forgive thee and thy sins, were they never so great; for aye the redder that thy soul has been, the virtue of his blood shall appear the greater in cleansing thee from thy sins; therefore let none of you scare at the greatness of your sins; for here I testify unto you, that if any of you be condemned, it shall not be for your sins, but it shall be for contempt of that blood which shall condemn you. O God! full of mercy and goodness, and of fatherly care and providence, and never a greater providence found I in my lifetime, than I found this last time in my journey, I thank my God for it; and here I avow, if this blood of mine should go for it, it was acceptable service to God we did that day; I know there were many that sent up their prayers to God for the maintenance of his liberty, I am sure the Lord heard you; for I say to you, the room was never that I came to, but I found the Lord meeting me there, and confirming me that all was well and acceptable to him; so that I never found sweeter providence since I was born; I see the Lord's hand is not shortened. O Scotland! O that thou wouldst repent, and mourn for the contempt of this so great a light that has shined in thee; then thou shouldst see as glorious a day on God's poor Church within this land, as ever was seen in any church before from the beginning; then the Lord should be strong, and glorious, and wonderful in all the hearts of his own. What is it to him to run sixteen or eighteen score of miles to London, and then run to the hearts of kings, princes, and nobles of the land, and humble them, and subject them to the crown and kingdom of Jesus Christ; but, let them think of it what they will, I know who has approven of us, for it is the running of the Gospel through the whole land, and it is that the net of Christ may be spread over all, that if it

were possible we may gather in a world in it, that they might not perish; it is that which we seek, and when I look to the eternity of wrath that is abiding the wicked of this world, then I may say, who would not pity a world of sinners? But I leave this, and I will give God the praise of his own glory, that he can begin and he can perfect his own work in you: therefore this is my petition to God, that ye may all be presented blameless before him in that great day. Therefore I beseech you all, for Christ's sake, that every one of you would come in time, by speedy repentance, and that you would take up Christ in the arms of your souls, and that ye would take a fill of his flesh and blood, that ye may never hunger and thirst any more; and, in like manner, he may know you in that great day to be his own sheep, marked with his own blood. Will ye have any pleasure at his coming, when ye have eaten and drunken, and taken your pleasure here, and then shall be flung into hell hereafter? So I would beseech you, in all lenity and meekness of mind, for Christ's cause, ye would not delay at least to mint at repentance; and if ye cannot get your hearts melted as ye would, yet run to God, and say, "Father have mercy upon me; Father, forgive me," and cause me to repent; Father, send down thy Spirit to soften my heart. Now, if ye would do this, ye should be welcome to him; for I assure you he delights to shew mercy on poor penitent sinners, that would "repent, and hunger, and thirst for righteousness." Now, I say no more now, but I commend you all to him that is able to give you repentance and remission of sins in the blood of his Son Jesus Christ: to Father and with the Holy Ghost, be all honour, Amen.