

The DUTY of searching
SCRIPTURE.

A
SERMON

Preached at the Parish Church of

St. *MICHAEL*, Church

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To which is Added,

A PRAYER for one desiring to be awakened to
an Experience of the NEW BIRTH.

And Another,

For one newly awakened to a Sense of the
DIVINE LIFE.

L O N D O N :

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JOHN V. 39.

Search the SCRIPTURES.

WHEN the Sadducees came to our Blessed Lord, and put to him the Question, whose Wife a Woman should be in the next Life, who had seven Husbands in this, he told them they *erred, not knowing the Scriptures* — And if we would know whence all the Errors that have overspread the Church of Christ first arose, we should find they in a great Measure flowed from the same Fountain, *viz.* An ignorance of the Word of God.

Our Blessed Lord, tho' he was the Eternal God, yet as Man, made it his constant Rule and Guide — And therefore, when he was asked by the Lawyer, which was the great Commandment of the Law, he referred him to his Bible for an Answer, What readest thou? — And thus, when led by the Spirit to be tempted by the Devil, he repelled all his Assaults, with “it is written”.

A sufficient Confutation this of their Opinion, who say, “the Spirit only, and not the Spirit by the Word is to be our Rule of Action — If so, Our Saviour, who had the Spirit without Measure needed not always have referred to the written Word.

But how few Copy after the Example of Christ?

how many are there who do not regard the Word of God at all, but throw the Sacred Oracles aside, as an antiquated Book, fit only for unlearned and illiterate Men ?

Such Men do greatly Err, not knowing what the Scriptures are, and for what they are designed.

I shall therefore in the following Discourse,
First, Shew that it is every one's Duty to search them.

And *Secondly*, lay down some Directions how to search them with Advantage.

By the Scriptures I understand the Law and the Prophets, and all those Books which have in all Ages been accounted Canonical, and which make up that Book commonly called the Bible.

These are emphatically stiled the Scriptures, and in one Place the Scriptures of Truth, as tho' no other Books deserved the Name of true Writings or Scriptures in comparison of them.

They are not of any private Interpretation, Authority, or Invention, but Holy Men of Old wrote them, as they were moved by the Holy Ghost.

The Foundation of God's revealing himself thus to Mankind, was our Fall in *Adam*, and the Necessity of our New Birth in Christ Jesus. And if we search the Scriptures as we ought, we shall find the Sum and Substance, the Alpha and Omega, the Beginning and End of them, has no
other

other Tendency but to lead us to a knowledge of these two great Truths.

All the Threats, Promises, and Precepts, all the Exhortations and Doctrines contained therein, all the Rites and Ceremonies and Sacrifices appointed under the *Jewish* Law; nay, almost all the Historical Parts of Holy Scripture, suppose our being fallen in *Adam*, and either point out to us a Mediator to come, or speak of him as already come in the Flesh.

Had Man continued in a State of Innocence, he would not have needed an outward Revelation, because the Law of God was so deeply written in the Tables of his Heart. But having eaten of the forbidden Fruit, he incurred the Divine Displeasure, and lost the Divine Image, and therefore without an outward Revelation could never tell how God would be reconciled unto him, or how he should be saved from the misery and darkness of his fallen Nature.

That these Truths are so, I need not refer you to any other Book than that of your own Hearts.

For unless we are fallen Creatures, whence come those abominable Corruptions which daily arise in our Hearts? We could not come thus corrupt out of the Hands of our Maker, because he being Goodness itself could make nothing but what is like himself Holy, Just, and Good. And that we want to be delivered from these disorders of our Nature is evident, because we find an unwillingness within ourselves to own we are thus depraved,

depraved, and are always striving to appear to others of a quite different frame and temper of Mind than what we are.

I appeal to the Experience of the most learned Disputer against Divine Revelation, whether he does not find in himself that he is naturally Proud, Angry, Revengeful, and full of other Tempers contrary to the Purity, Holiness, and Long-Suffering of God — And is not this a demonstrable Proof that some way or other he is fallen from God? — And I appeal also whether at the same time he finds these hellish Tempers in his Heart, he does not strive to seem Amiable, Courteous, Kind and Affable; and is not this as manifest a Proof that he is sensible that he is Miserable and wants, he knows not how, to be redeemed or delivered from it?

Here then God by his Word steps in, and opens to his View such a Scene of divine Love, and infinite Goodness in the Holy Scriptures, that none but Men, of such corrupt and reprobate Minds as our Modern Deists, would shut their Eyes against it.

For what does God in his written Word do more or less, than shew thee O Man, how thou art fallen into that Blindness, Darkness, and Misery thou feelest and complaineest of? And at the same time points out the Way to what thou desirest, *viz.* — how thou mayest be redeemed out of it — by believing in, and copying after the Son of his Love.

For as I told you before, so I tell you again,
upon

upon these two Truths hangs all Divine Revelation. It being given us for no other End, but to shew us our Misery, and our Happiness; our Fall and Recovery; or in one Word, after what Manner we died in *Adam*, and how in Christ we may again be made alive.

Hence then arises the Necessity of searching the Scriptures. For since they are nothing else but the grand Character of our Salvation, a Revelation of a Covenant made by God with Man in Christ, a Light to guide them into the way of Peace: It follows, that all are obliged to read and search them, because all are equally fallen from God, all equally stand in need of being informed what they must do to be restored to and again united with him.

How foolishly then do the disputing Infidels of this Generation act, who are continually either calling for Signs from Heaven, or seeking for outward Evidence to prove the truth of Divine Revelation? Whereas what they so earnestly seek for is nigh unto, nay, within them. For let them but consult their own Hearts, they cannot but feel what they want — Let them but consult the lively Oracles of God, and they cannot but see a Remedy revealed for all their Wants, and that the written Word does as exactly answer the Wants and Desire of their Hearts, as Face answers to Face in the Water — Where then is the Scribe, where is the Wise, where is the Solidity of the Reasoning of the Disputers of
this

this World? Has not God revealed himself unto them as plain as their own Hearts could wish? And yet they require a Sign. But there shall no other Sign be given them. For if they believe not a Revelation every way so suited to their Wants, neither will they be persuaded tho' one should rise from the Dead.

But this Discourse is not designed so much for them that believe not, as for them who both know and believe that the Scriptures contain a Revelation that came from God, and that it is their Duty, as being chief Parties concerned, not only to Read but Search them also.

I pass on therefore as was proposed in the second Place, to lay down some Directions how to search them with Advantage.

And First, Have always in View, the End for which the Scriptures were written ——— to shew us the way of Salvation, by Jesus Christ.

Search the Scriptures, says our Blessed Lord, for they are they that testify of me ——— Look therefore always for Christ in the Scripture. For he is the Treasure hid in the Field, both of the Old and New Testament ——— In the Old you'll find him hid under Prophecies, Types, Sacrifices and Shadows; in the New, manifested in the Flesh, to become a Propitiation for our Sins, as a Priest, and as a Prophet to reveal the whole Will of his Heavenly Father.

Have Christ, and to become a Principle then of new Life to our Souls, thus always in view
when

when you are Reading the Word of God, and this like the Star in the East will guide you to the *Messiah*, will serve as a Key to every thing that is obscure, and unlock to you the Wisdom and Riches of all the Mysteries of the Kingdom of God.

Secondly, Search the Scriptures with an humble Child-like Disposition.

For whosoever does not read them with this Temper shall in no wise enter into the Knowledge of the Things contained therein. For God hides the Sense of them from those that are wise and prudent in their own Eyes, and reveals them only to Babes in Christ, who think they know nothing yet as they ought to know, who hunger and thirst after Righteousness, and humbly desire to be fed with the sincere Milk of the Word, that they may Grow thereby.

Fancy yourselves therefore when you are searching the Scriptures, especially when you are reading the New Testament, to be with *Mary* sitting at the Feet of the Holy *Jesus*, and be as willing to learn what God shall teach You, as *Samuel* was, when he said, speak Lord, for thy Servant heareth.

And Oh that the Unbelievers would pull down every high Thought and Imagination that exalts itself against the Revealed Will of God! Oh that they would like new-born Babes desire to be fed with the pure Milk of the Word! then we should have them no longer scoffing at Divine Revela-

tion, nor would they read the Bible any more with the same Intent (the *Philistines* brought out *Sampson*) to make sport at it, but they would see the Divine Image and Supercription written upon every Line of it. They would hear God speaking unto their Souls by it, and consequently be built up in the Knowledge and Fear of him who is the Author of it.

Thirdly, Search the Scriptures with a sincere Intention to put in practice what you read.

For a Desire to do the Will of *God* is the only way to know it, if any Man will do my Will says Jesus Christ, He shall know of my Doctrine whether it be of God, or whether I speak of myself. As He also speaks in another Place to his Disciples, *To You*, who are willing to practice your Duty, *it is given to know the Mysteries of the Kingdom of God, but to those that are without*, who only want to raise Cavils against my Doctrine, *all these Things are spoken in Parables, that seeing they may see and not understand, and hearing they may hear and not perceive.*

For it is but just in God to send those strong Delusions, that they may believe a Lye, and to conceal the Knowledge of himself from all such as do not seek him with a single Intention.

Jesus Christ is the same now as formerly. To those who desire to know from his Word, who he is that they may believe on and live by and to him, he will reveal himself as clearly as he did to the Woman of *Samaria*, when he said, *I that*
Speak

Speak to thee am He, or as he did to the Man that was born Blind, whom the *Jews* had cast out for his Name's Sake, *He that talketh with thee is He*. But to those who consult his Word with a Desire neither to know him or keep his Commandments, but either merely for their Entertainment or to scoff at the Simplicity of the Manner in which he is revealed, to those I say he never will reveal himself, tho' they should search the Scriptures to all Eternity.—As he never would tell those whether he was the *Messiah* or not, who put that Question to him either out of Curiosity, or that they might have whereof to accuse him.

Fourthly, In order to search the Scriptures still more effectually, make an Application of every thing you read to your own Hearts.

For whatever was written in the Book of God was written for our Learning. And what Christ said unto those aforetime, we must look upon as spoken to us also: For since the Holy Scriptures are nothing but a Revelation from God, how fallen Man is to be restored by Jesus Christ: All the Precepts, Threats, and Promises, belong to us and to our Children, as well as to those to whom they were immediately made known.

Thus the Apostle when he tells us that he lived by the Faith of the Son of God, adds who died and gave himself for me. For it is this Application of Jesus Christ to our Hearts that makes his Redemption effectual to each of us.

And it is this Application of all the Doctrinal and Historical Parts of Scripture, when we are reading them over, that must render them profitable to us, as they were designed, for Re-
proof, for Correction, for Instruction in Righteousness, and make every Child of God perfect, thoroughly furnished to every good Work.

And I dare appeal to the Experience of every Spiritual Reader of Holy Writ, whether or no if he consulted the Word of God in this Manner, he was not at all Times and at all Seasons as plainly directed how to act, as tho' he had consulted the *Urim* and *Thummim* which was upon the *High Priest's* Breast.

For this is the Way *God* now reveals himself to Man: Not by making new Revelations, but by applying general Things that are revealed already to every particular sincere Reader's Heart.

And this by the Way answers an Objection made by those that say, " the Word of God
" is not a perfect Rule of Action, because it can-
" not direct us how to act or how to determine
" in particular Cases, or what Place to go to
" when we are in doubt, and therefore the
" Spirit and not the Word is to be our Rule
" of Action.

But this I deny, and affirm on the contrary, that God at all Times, Circumstances, and Places, tho' never so minute, never so particular, will if we diligently seek the Assistance of his Holy Spirit,

Spirit, apply general Things to our Hearts, and thereby to use the Words of the Holy Jesus will lead us into all Truth, and give us the particular Assistance we want: But this leads me to a fifth Direction how to search the Scriptures with Profit, Labour to attain that Spirit by which they were wrote.

For the natural Man discerneth not the Words of the Spirit of God, because they are spiritually discerned, the Words that Christ hath spoken they are Spirit, and they are Life, and can be no more understood as to the true hidden Sense and Meaning of them by the mere natural Man, than a Person who never had learnt a Language can understand another speaking in it. The Scriptures therefore have not unfitly been compar'd by some to the Cloud which went before the *Israelites*, they are dark and hard to be understood by the Natural Man, as the Cloud appear'd dark to the *Egyptians*, but they are Light, they are Life to Christians indeed, as that same Cloud which seem'd dark to *Pharaoh* and his House appeared bright and altogether glorious to the *Israel* of God.

It was the Want of the Assistance of this Spirit that made *Nicodemus* a Teacher of *Israel*, Ruler of the Jews, so utterly ignorant in the Doctrine of *Regeneration*: For being only a natural Man, he could not tell how that thing could be; it was the Want of this Spirit that made our Saviour's Disciples, tho' he so frequently conversed

conversed with them, daily mistake the Nature of the Doctrines he delivered, and it is because the natural Veil is not taken off from their Hearts, that so many who pretend to search the Scriptures, yet see no farther than into the bare Letter of them, and continue entire Strangers to the hidden Sense, the Spiritual Meaning, couched under every Parable, and contain'd in almost all the Precepts of the Book of God.

And indeed how should it be otherwise, for God being a Spirit he cannot communicate himself any otherwise than in a Spiritual Manner to the Hearts of Men, and consequently if we are Strangers to his Spirit, we must continue Strangers to his Word, because it is altogether like himself Spiritual ; labour therefore earnestly for to attain this blessed Spirit, for otherwise, your Understandings will never be opened to understand the Scriptures aright, and because Prayer is one of the most immediate Means to get this Holy Spirit.

Sixthly, Let me advise you before you read the Scripture, to pray that Christ according to his Promise would send his Spirit to guide you into all Truth ; intersperse short Ejaculations whilst you are engaged in Reading, pray over every Word and Verse if possible, and when you close up the Book most earnestly beseech God, that the Words which you then have read may be inwardly engrafted into your Hearts, and bring forth in you the Fruits of good Living.

Do

Do this, and you will with a holy Violence draw down God's Holy Spirit into your Hearts, and you will experience his gracious Influences, and feel him enlightening, quickening, and inflaming your Souls by the Word of God; you will then not only read, but mark, learn, and inwardly digest what you read, and the Word of God will be Meat indeed and Drink indeed unto your Souls; you then will be as *Apollos* was, powerful in the Scriptures, be *Scribes* ready instructed to the Kingdom of God, and bring out of the good Treasures of your Heart, Things both from the Old and New Testament, to entertain all you converse with.

One Direction more, which shall be the last, *Seventhly*, Read the Scripture constantly, or to use our Saviour's Expression in the Text, search the Scriptures, dig in them as for hid Treasure, for here's a manifest Allusion to those who dig in Mines, and our Saviour would thereby teach us that we must take as much Pains in constantly reading his Word if we would grow thereby, as those who dig for Gold and Silver. The Scriptures contain the deep Things of God, and therefore can never be sufficiently search'd into by a careless, superficial, cursory Way of reading them, but by an industrious, close and humble Application.

The Psalmist therefore makes it the Property of a good Man that he meditates on God's Law Day and Night: And this Book of the Law says

says *God to Joshua*, shall not go out of thy Mouth, but thou shalt meditate therein Day and Night, for then thou shalt make thy Way prosperous, and then thou shalt have good Success. Search therefore the Scriptures not only devoutly but daily, for in them are the Words of eternal Life, wait constantly at Wisdom's-Gate, and she will then and not till then display and lay open to you her heavenly Treasures; you that are rich are without excuse if you do not, and you that are poor ought to take heed that little time you have; for by the Scriptures you are to be acquitted, and by the Scriptures you are to be condemned at the Last Day.

But perhaps you have no Taste for this despised Book; perhaps Plays and Romances, Books of polite Entertainment, suit your Taste better; but if this be your Case, give me leave to tell you, your Taste is vitiated, and unless corrected by the Spirit and Word of God, you shall never enter into his heavenly Kingdom, for unless you delight in God here, how will you be made meet to dwell with him hereafter.—Is it a Sin then you'll say to read useless impertinent Books, I answer, yes: And that for the same Reason, as it is a Sin to indulge useless Conversation, because both immediately tend to grieve and quench that Spirit by which alone we can be sealed to the Day of Redemption, but you may reply, how shall we know this? why put in practice the Preception, the Text, Search the
Scripture

Scripture in the manner that has been recommended, and then you will be convinced of the Danger, Sinfulness, and Unsatisfactoriness of reading any other than the Book of God, or such as are wrote in the same Spirit; you will then say, when I was a Child, and ignorant of the Excellency of the Word of God, I read other, what the World calls harmless Books, as other Children in Knowledge, tho' old in Years, have done, and still do; but now I have tasted the good Word of Life, and come to a more perfect Knowledge of Christ Jesus my Lord; I put away these childish trifling Things, and am determined to read no other Books but what lead me to a Knowledge of myself and Christ Jesus. Search therefore the Scriptures, my Dear Brethren; taste and see how good the Word of God is, and then you will never leave that Heavenly Manna, that Angel's Food, to feed on those dry Husks, that light Bread, those trifling, sinful Compositions, which Men of false Taste, delight themselves in; no, you will then disdain such poor Entertainment, and blush that yourselves once were fond of it. The Word of God will then be sweeter than Honey and the Honey-Comb, and dearer than Gold and Silver; your Souls by reading it will be filled as it were with Marrow and Fatness, and your Hearts insensibly moulded into the Spirit of its blessed Author; in short, you will then be guided by God's Wisdom here, and conducted by the Light of his Divine Word into Glory hereafter.

A Prayer for one desiring to be awakened to an Experience of the New Birth.

BLESSED Jesus, thou hast told us in thy Gospel, that unless a Man be born again of the Spirit, and his Righteousness exceed the outward Righteousness of the Scribes and Pharisees, he cannot in any wise enter into the Kingdom of God. Grant me therefore, I beseech thee, this true Circumcision of the Heart; and send down thy blessed Spirit to work in me that inward Holiness which alone can make me meet to partake of the heavenly Inheritance with the Saints in Light.

Create in me, I beseech thee, a new Heart, and renew a right Spirit within me. For of whom shall I seek for Succour but of thee O Lord, with whom alone this is possible. Lord if thou wilt thou canst make me whole. O say unto my Soul as thou didst once unto the poor Leper, I will, be thou renewed. Have Compassion on me O Lord, as thou once hadst on blind *Bartimeus*, who set by the Way-side begging.

Lord thou knowest all Things, thou knowest what I would have thee to do. Grant Lord that I may receive my Sight. For I am conceived and born in Sin, my whole Head is sick, my whole Heart is faint, from the Crown of my Head to the Sole of my Feet, I am full of Wounds and Bruises, and putrifying Sores. And yet I see it not. O awaken me, tho' it be with
Thunder,

Thunder, to a sensible feeling of the Corruptions of my fallen Nature; and for thy Mercies sake suffer me no longer to sit in Darknes and the Shadow of Death.

O prick me, prick me to the Heart! Dart down a Ray of that all-quickenning Light which struck thy Servant *Saul* to the Ground; and make me cry out with the trembling Jaylor, What shall I do to be Saved?

Lord behold I pray and blush, and am confounded that I never prayed on this wise before.

But I have looked upon my self as rich, and not considering that I was poor, and blind and naked — I have trusted to my own Righteousness. — I flattered myself I was whole, and therefore blindly thought I had no need of thee, O great Physician of Souls, to heal my Sicknes.

But being now convinced by thy free Mercy that my own Righteousness is as filthy Rags; and that he is only a true Christian who is one inwardly; behold with strong Cryings and Tears, and Groanings that cannot be uttered, I beseech thee visit me with thy free Spirit, and say unto these dry Bones, live.

I confess, O Lord, that thy Grace is thy own, and that thy Spirit bloweth where he listeth. — And wast thou to deal with me after my Deserts, and reward me according to my Wickednesses, I had long since been given over to a reprobate Mind, and had my Conscience feared as with a red-hot Iron.

But, O Lord, since by sparing me so long thou hast shewn that thou wouldst not the Death of a Sinner. — And since thou hast promised that thou wilt give thy holy Spirit to those that ask it, I hope thy Goodness and Long-suffering is intended to lead me to Repentance, and that thou wilt not turn away thy Face from me.

Thou seeest, O Lord, thou seeest, that with utmost Earnestness, and Humility of Soul, I ask thy holy Spirit of thee; and am resolved in Confidence of thy Promise, who canst not lye, to seek and knock till I find a Door of Mercy opened unto me.

O Lord save me, or I perish; visit, O visit me with thy Salvation. — Lighten mine Eyes that I sleep not in Death. — O let me no longer continue a Stranger to myself, — But quicken me, quicken me with thy free Spirit, that I may know myself even as I am known.

Behold here I am. Let me do or suffer what seemeth Good in thy Sight, only renew me by thy Spirit in my Mind, and make me a Partaker of thy divine Nature. — So shall I praise thee all the Days of my Life, and give thee Thanks for ever in the Glories of thy Kingdom, O most adorable Redeemer; to whom with the Father, and the Holy Ghost, be ascribed all Honour and Praise both now and for evermore. *Amen.*

*A Prayer for one newly awakened to a Sense of the
Divine Life.*

O Almighty and everlasting Father, who in the Beginning spake and it was done, saying, Let there be Light and there was Light. O most adorable Redeemer, who when *Adam* had eaten the forbidden Fruit wast revealed as the Seed of the Woman, and didst in the Fullness of Time, die an accursed Death to save us from the Guilt and Power of our Sins, and thereby break the Serpents Head. — O blessed and eternal Spirit, who didst once move upon the Face of the great Deep, who didst overshadow the blessed Virgin, who didst descend on the Son of God at his Baptism, and didst come down after his Ascension in fiery Tongues upon the Heads of each of his Apostles. — O holy, blessed, and glorious Trinity, three Persons and one God, by whose joint Consolation we were first made, and into whose name we have been again baptized. — Accept my humble and hearty Sacrifice of Praise and Thanksgiving for calling me out of Darknes into thy marvellous Light; — for quickening me when dead in Trespasses and Sins, and moving on the Face of my polluted and disordered Soul.

Thou hast promised, O Lord, that thou wilt not quench the smoking Flax, or break the bruised Reed. And thou hast told us, that thy holy Spirit should be in us as a Well of Water spring-

springing up unto eternal Life. --- Finish therefore I beseech thee, the good Work begun in my Soul, and now thou hast called me, never let me lye down again.

Thou seest, O Lord, the good Seed sown in my Heart is but as yet as a very small Grain of Mustard-Seed. --- O continue to Water, with the Dew of thy heavenly Blessing, what thy own Right-hand hath planted, and it shall become a great Tree.

Thou hast touched the Eye of my Mind by thy divine Power, and I see Men as Trees walking. Let thy holy Spirit by his blessed Influences more and more remove the remaining Scales till I at length see all Things clearly.

With Shame and Confusion of Face, O Lord, I confess, I am unworthy of this and all other thy Mercies. For I have long since done Despite to the Spirit of Grace, crucified the Son of God afresh, and put him to open Shame. But do thou, who art rich in Mercy to all that call upon thee, in Faithfulness, forgive me what is past, and grant I may from henceforward work out my Salvation with Fear and Trembling, since thou hast so graciously wrought in me both to will and to do after thy good Pleasure.

I know, O Lord, that now thou hast begun to deliver me out of my natural, and worse than *Egyptian* Bondage, I must expect to pass through a barren and dry Wilderness, that there are Lions in the Way, that the Sons of *Anak* are to
be

be grappled with before I attain the true Sabbath of the Soul.

But thou Angel of the everlasting Covenant, who sentest thy ministring Spirits to rescue righteous *Lot*, who ledest thy Sheep by the Hands of *Moses* and *Aaron*, ——— Send me always a faithful and experienced Pastor, who may lead me by the Hand, and keep me from lingering in my spiritual *Sodom*, by his prudent Directions under thee, and preserve me from the Snares and Fury of my spiritual Adversaries, which otherwise may overtake and destroy my Soul.

O make me teachable like a little Child. ——— Convert my Soul and bring it low. — Grant I may be willing to learn what Things I ought to do, and also may have Power faithfully to fulfill the same.

Strengthen me I beseech thee by thy holy Spirit to cut off a Right-hand, to pluck out a Right-eye, to lay aside every Weight, especially the Sin that doth most easily beset me. ——— To forsake Father and Mother, Brethren and Sisters, yea and my own Life also, rather than not be thy Disciple.

O suffer me not to deceive my own Soul by a partial Reformation. ——— Search me and try me, and examine my Heart, and let no secret unmortified Lust or Passion ever keep me from Life everlasting.

Lord, I am not my own. Thou hast bought me with the Price of thy Son's most precious
Blood.

Blood. — Thou hast often required, and lo! I now give thee my Heart, to the best of my Knowledge, without secretly keeping back the least Part. For whom have I in Heaven, but thee, and what is there on Earth that I can desire in Comparison of thee!

O mould me into thy own most blessed Image my Lord and my God. Fill me with thy Grace here, fit me for thy Glory hereafter. Even so Lord Jesus. *Amen*, and *Amen*.

F I N I S.

