

*The* NECESSITY of the Righteousness of  
CHRIST.

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# Farewel SERMON

Preached at

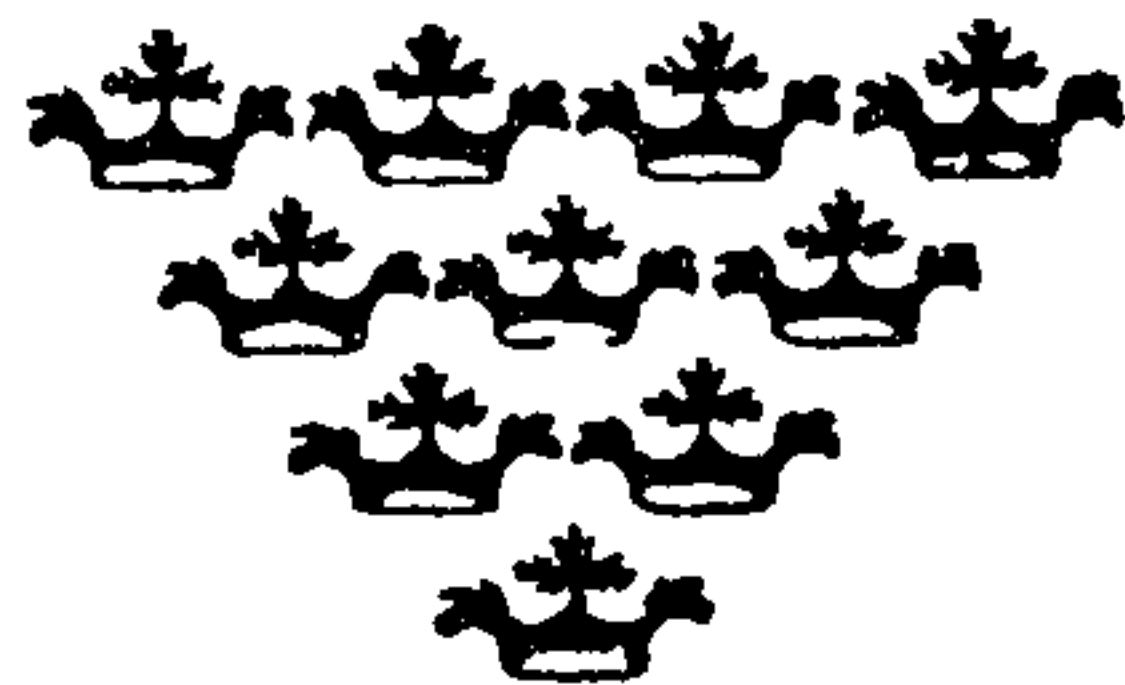
MOREFIELDS, *June 3, 1739.*

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L O N D O N:

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## LUKE xviii, 14.

*I tell you, this Man went down to his House justified rather than the other; For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.*

**T**HOUGH abandoned as the World is, yet, there are a few that are not so far sunk into the Nature of the Devil, as the *Pharisee* in our Text, but will acknowledge, that they must be justified before God some Way or other, out of themselves, that their Justification must be from an other Person, and not from themselves.

Infidelity is, I know not how, apt to creep in among us, to such a Degree, that Men dare even to deny the Mediation of our Lord Jesus Christ, and even divine Revelation itself, and set up their own corrupted Reason as a Standard for God Almighty to act by, instead of believing the Necessity of Christ's Mediation, and that they are liable to Wrath and eternal Condemnation. They dare affirm, that all these Assertions are false, and so dare even to give God the Lye.

But these Errors are too gross to have any Effect upon those who are well-disposed, and that have had a good Education, or that have any Expectation of Justification by Jesus Christ. But then here is the Misfortune, that even these Persons, that are so far well inform'd in Religion, and instructed in the holy Scriptures, and believe the Sacred Oracles of God; yet, even these, the most of them, depend upon their own good Works, and cannot get off from relying on their own Righteousness, and so will not give God the whole Glory of their Recovery; nor believe, that their Salvation is the free Gift of God, thro' Jesus Christ our Lord; but say, There is a Fitness in the Creature, and that if you will be good, and do so, and so, God will give them, upon that Account, his Grace here, and Glory hereafter.

But this is the direct Doctrine of the Devil, and not the Doctrine of our Lord Jesus Christ. Others say, That Man has a Righteousness of his own, and that Christ will make it up. But this is equally derogating from the Honour of God, and our Lord Jesus Christ: And, therefore, our blessed Lord, when on Earth, did not inveigh so much against any Sin, as against this abominable Sin of our own Righteousness: Upon this Account he came down from Heaven to tell us, and shew us, that we had nothing of our  
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own but Sin ; and that we must rely upon him alone for Salvation ; God having made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, that so he might be made of God, unto us Wisdom, Righteousness and Sanctification, and Redemption : And as this was contrary to what the *Scribes* and the *Pharisees* taught, we find for this very Reason, that our Lord, and his Doctrine, was always opposed by them ; and that he, on the other Hand, was always finding Fault with their Doctrines and Practices. --- But we may think that this being 1700 Years ago, there is no such Thing as a *Pharisee* now. But let me tell you, that the most of us, even now, are *Pharisees*, and the Sons of *Pharisees*, for they most depend upon their own Righteousness, just as the *Pharisees* did : And, therefore, it was that so few of the *Pharisees* was brought to rely upon Christ alone for Salvation : And, therefore, as the Apostle *Paul's* Spirit was stirred up in him when he saw, at *Athens*, an Inscription, *To the unknown God* ; so O Lord grant that my Spirit may be much more stirred up in me against the Self-Righteous *Pharisees* of this Generation, that rely upon their own Righteousness and good Works, and so never come to the Lord Jesus Christ as they ought to do.

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Was Christ now to come down from Heaven, how many Woes would he pronounce against the Self-Righteous *Scribes* and *Pharisees* of our Days, that call themselves Christians, and deny the Righteousness of our Lord Jesus Christ, and so in Effect, deny the Lord that bought them.

There cannot, therefore, be a greater Charity done to the People of this Generation, than for me to lift up my Voice like a Trumpet, and to tell them that all their Righteousness is but monstrous Rags; that they cannot of themselves do any Thing acceptable to God, that without Christ they can do nothing, that in them dwells no good Thing; and that all our Sufficiency is of Christ; and that if ever we hope to be saved it must be thro' the unmerited Grace and Righteousness of our Lord Jesus Christ.

With this View it is, my Brethren, that I have chosen this Portion of Scripture, as a proper Subject to discourse on upon this Occasion: And I shall

*First*, Consider the Parable itself; and then  
*Secondly*, Exhort all to imitate the poor Publican, that you would acknowledge yourselves lost and undone Sinners, without Christ, because for want of this Knowledge we are apt to think ourselves righteous and despise others.

*First,*



*First*, I shall consider the Parable itself.

Two Men went up into the Temple to pray, the one a *Pharisee*, and the other a *Publican*,----And

Our Lord could not have chosen two more opposite Characters than these two were, for they are as contrary to each other as Light and Darkneſs, Heaven and Hell. The *Pharisees* made long Prayers, prayed at the Corners of the very Streets, when they went Abroad, and faſted twice in the Week, and gave Tithe of all that they had. The Apoſtle *Paul* having been brought up a *Pharisee* gives us a particular Account of them, *Phil.* iii. 6. according to the ſtrict Sect of our Religion, I lived a *Pharisee*: They were ſo ſtrict that the common People ſaid, If but two Men went to Heaven, the one muſt be a *Pharisee*.

They were very punctual indeed in the external or outward Part of Religion, and when you have ſaid that, you have ſaid all.

But here was the Misfortune, becauſe they did theſe Things, they looked upon themſelves as righteous; and deſpiſed others, and depended upon their own Works, and ſo never looked to our Lord Jeſus Chriſt, by whom alone they could be ſaved, for there is no other Name given under Heaven, whereby Men can be ſaved, but by Jeſus Chriſt.

On the other Hand, the poor *Publicans* was looked upon by the *Jewiſh* Nation, as the vileſt

vilest and basest Creatures, and the most odious People upon Earth, as Persons that feared not God, nor regarded Man ; as Persons not fit for any to have Conversation with: And, therefore, the *Pharisees* were angry with Christ for conversing with them ; they thought themselves the only Persons that were fit for Christ's Company, and that the *Publicans*, (who were the Collectors of the *Roman Taxes*) were not fit to be set with the Dogs of their Flock ; but the Lord seeth not as Man seeth. However these two Men went up into the Temple to pray: Hence observe, that we are all to remember that we are obliged to attend upon the Temple Service : Some say, I take the People from it, but I speak the Truth in Christ, I lie not.

I am not aiming at any such Thing, for as *Peter* and *John* went up into the Temple to pray, so I would have all to keep up constant Attendance upon the publick Worship of God, in his House, and there offer unto the Lord Thanksgivings for all his Blessings, and there make publick Confessions of the Sins that we have committed ; but when we go up, it should not be with our Heads and Hearts filled with the Business or the Pleasures of this World, but for the Work of Prayer and Praise. *Peter* and *John* did not go to be seen of Men, much less to watch for, or to carp at any thing that they should hear.



hear. You are not now, indeed, in a Church, that is, you are not now in a Temple made with Hands.---But remember God is not confined to such Places; for now, under the Gospel, God will have Men to pray in every Place, and the holy Spirit, like the Wind, bloweth when and where he pleaseth: And you have, I hope, experienced the Truth of this Assertion.

By feeling the Power of the Spirit of God working on your Hearts, even in a Field, or a Common, for all Places are holy where God is present; take Care, therefore, that you come with Reverence and godly Fear to hear his holy Word, tho' in a Field, as if it was in a Temple made with Hands; and see that you come with a humble Sense of your own Vileness, as the Publican did, and thus to pray to God, hear his Word, and to give him Praises.

The *Pharisee* begins his Prayer thus: *God, I thank thee, I am not as other Men are, Extortioners, Unjust, Adulterers, nor even as this Publican; I fast twice in the Week, I give Tithes of all that I possess.* It is doubted whether this can be called a Prayer or not, for there is no Confession of Guilt, nor so much as one Petition for the Pardon of Sin, nor for restraining or renewing Grace: His Spirit was so filled with a Sense of his own Righteousness, that he thought he wanted nothing at  
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all, and brings in a Reckoning unto God for his Services ; and so, in an imperious Manner, answers the Character of those that our blessed Lord Jesus describes, in the ninth Verse, who trusted in themselves, that they were righteous and despised others.

How contrary to this Temper are the Children of God, especially, when under the hideings of God's Face, they go mourning all the Day long, and are unable to pray as they ought, and think that God will not hear them ; but there is a way of praying by Groans that cannot be uttered, which is as acceptable to God as Words ; for the use of Words is not for us to inform God of our Wants, but to affect ourselves with the Sense of our Wants, for he searches our Hearts, and tries our Reins, and knoweth our Thoughts afar off.

The *Pharisee* says, *God, I thank thee, I am not as other Men are.* Now to thank God that we are not left to be as wicked as others are, is, indeed, very meet and right, and our bounden Duty, because it is only the free Grace of God that makes the Difference : As for my own Part, without the free Grace of God, instead of preaching hear, I should be lifting up my Eyes in Torment, or be running, in a full Carrier of Wickedness, in the broad Way that leads down to Destruction ; for by Nature we are all under Sin, and if

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we were not restrain'd by Grace, we should be as wicked as the vilest of Men; but for want of a due Sense of this, and a right Knowledge of the vilest of our Natures, we are apt to think ourselves righteous, and to despise others.

We are, therefore, to believe that we are the chief of Sinners, for without this you cannot have a true Knowledge of Jesus Christ, and, therefore, when you look on a Drunkard, or Swearer, a Fornicator, or a Sabbath-breaker, you should say, Such Men I should have been, had God left me to myself, as he has done them. This, this, my Brethren, is the Way to become true Christians, and without this, you are but *Pharisees*; you may call and count yourselves what you please, yet, you are no other than *Pharisees*, and the Sons of *Pharisees*, and no better than the *Pharisee* in our Text, who said, *God, I thank thee, I am not as other Men are, nor, even, as this Publican.* He spoke not this out of a thankful Heart, but as pleas'd to see himself righteous, and the other wicked, because he thought the other's Wickedness added a Beauty and Lustre to his Virtues.

Alas, what had he to do with this poor Publican, could he not have said his Prayers without taking God's Prerogative out of his Hands, by judging of his Brother. But here is the dangerous Nature and Effects of Self-



righteous Persons, they will be always despising of others because they do not follow them in the same external Forms of Religion ; because he did not pray, nor wash his Hands so often as he did ; because he did not pay Tithe of Annis, Mint, and Rue, as he did ; to be seen of Men ; he must be despised as an heathen Man, and a Publican. And yet, good God, how many such are there in our Days, and how hard is it to convince them that they are the vilest of Sinners in the whole World : When we do but attempt to convince them of this Truth, how does the old Man arise within them, and make them presently to account us their Enemies, for telling them the Truth ; and to go away from our Ministry, and say, that we preach Damnation, and that we make People despair, because we would have them despair of ever being saved by their own Works---but we must give you Warning, when we see you depending upon your own Righteousness, and good Works, to the eternal Destruction of your precious and immortal Souls, whether you will hear, or whether you will forbear, we must give you Warning of your Danger, that we may deliver our own Souls.

And, therefore, I tell you again, that we are all alike by Nature ; that we are all born in Sin, and conceived in Iniquity, and that except we are born again, we cannot enter  
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into the Kingdom of God ; this I must declare unto you as the Truth of God, let the Letter-learned Men rave against me as much as they will, and call us Enthusiasts as much as they please, yet, I say, we have all sinned and come short of the Glory of God ; the Crown is fallen from our Heads, and woe unto us that we have sinned ; and 'till we come to see that we are the vilest of Sinners, we are not, we cannot be true Christians.

*I fast twice in the Week, I give Tithes of all that I possess.* But what is all this to the Purpose ; to fast and keep under the Body, is no Doubt, our Duty, as it was the Practice of the Apostle *Paul*, least, after he had preached to others, he himself should be a Cast-away : But the Essence of Religion does not lye in fasting, and in paying Tithes : This indeed, was to be done because commanded of God ; but could he not do this without depending upon it for his Righteousness and Justification before God ? But here was the Misfortune of it ; alas, what could he claim at God's Hands, if he had fasted and payed Tithes ten Thousand Times more than he did ? But this is the Way of all Self-righteous *Pharisees* ; and how many of these fill our Churches in our Days ; I hope there are not many such here : But how many are there that go to Church, and say their Prayers, and receive the Sacrament, and give Alms to  
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the Poor, and then think themselves good Christians, because they have done so; and when we tell them that all this will not do, they immediately cry out, we are preaching them to Despair: But O good God, thou knowest that I wish I could bring all Men off from this undoing Delusion, that will but deceive and betray them into everlasting Misery, and because I know such Persons are more odious, in the Sight of God, than the vilest of Sinners, makes me be so earnest with them, in warning them of their Guilt and Danger; for I have more Hopes of common Swearers, Drunkards, Fornicators, and Sabbath-breakers, and Harlots, and of Deists, and Infidels, than I have of such Self-righteous *Pharisees*: It is against these that almost all our Saviour's Parables are levelled; and he tells them, expressly, that the Publicans and Harlots, go into the Kingdom of Heaven before you.

If you depend upon your own Duties you are but *Pharisees* and Hypocrites, for Hypocrites may do all this as the *Pharisees* did: There is no Doubt but you are to do your Duty; but then, if you depend upon your Duties, you make a Saviour of them, and deny the Righteousness of our Lord Jesus Christ. You may indeed go on in an easy, decent, and polite way of Religion, and obtain a Reputation in the Sight of Men; but you are  
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odious in the Sight of God, and incarnate Devils within.

You may indeed, like whited Sepulchres appear beautiful outwardly to the Eyes of Men, but inwardly, like them, you are full of all Manner of Uncleannefs.

Follow therefore the Example of the poor Publican, who, tho' he had been notoriously wicked in his Life, yet he knew that God was in Heaven, and that he was upon Earth, and, therefore, like the Lepers he stood afar off; saying, *Jefus thou Son of David, have Mercy on us..* So did this poor Publican, he knew that God was present there, and that he was of purer Eyes, than to behold Iniquity, and that he charges his Angels with Folly; and with this awful Sense of the divine Majesty fix'd in his Heart, he stands afar off, at a Distance from God; saying, *God be merciful to me a Sinner.* O, how will his Example rise up in Judgment against the Self-righteous *Pharifees* of this Generation, and condemn them that come to the Temple of God, as if they were going to the Theatre to act their Part, and was to obtain Heaven by what they there perform; and if they come into a Field or Common to hear a Sermon, 'tis only to cavil at the Word, and to ridicule the Preacher, because it is in such Places: But God will hereafter convince them, that he dwells not in Temples made  
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with Hands; that the whole World is his Temple, and his handy Work; and that the living Temples, in which he declares his Delight to dwell in, is the humble and the contrite Hearts, that tremble at his Word.

We have next the Prayer of the Publican, *viz. God be merciful to me a Sinner.* O that every one here, felt what the Publican did at this Time; for I doubt not, but he felt himself to be the chiefest of Sinners; you dont hear him boasting of his good Works, nor bringing in an Account of his Services; nor do you find him judging of others: No, he thought there was so much Wickedness in his own Heart, that there was not a viler Person in the World than himself.

I doubt not but his very Heart was ready to burst with Grief and Sorrow, and that he freely acknowledged that he deserved to be damned to all Eternity, and thought himself unworthy of every common Blessing, much more to stand in the Temple of the Lord; and, therefore, he smote upon his Breast, crying out, *O wretched Man that I am, who shall deliver me from this Body of Sin? God be merciful to me a Sinner.* He did not speak these Words in Pomp and Form, as the Self-righteous *Pharisees* do in Churches; but he felt what he spoke, he knew that he had nothing, could do nothing, and deserv'd nothing but eternal Death; and, therefore, throws



throws himself into the Arms of the merciful Jesus, the Almighty Saviour, saying, *God be merciful to me a Sinner.*

O what would I give that you were all such that are here present.

How often soever you have gone to Church and said your Prayers, yet, I say, you are not Christians, unless you are of the Temper of this poor Publican; for blessed are the Poor in Spirit, and our blessed Lord expressly declares, I am not come to call the Righteous, *i. e.* the Self-righteous *Pharisees*, but Sinners, *i. e.* such poor Sinners as this Publican, to Repentance. Indeed, proud *Pharisees* think such Preaching Foolishness; and, indeed, this is the greatest Piece of Self-denial that we can practice, *viz.* to deny our own Righteousness, and instead of thinking ourselves better than others, to believe we are the chief of Sinners: And; therefore, I pity such Self-righteous *Pharisees*, because without the Grace of God, I should have been just of the same Temper, and in the same miserable State and Condition; and, therefore, I bless God that he has made me to see how vile I am in myself, and that he has shewed me the Necessity of the Mediation of Jesus Christ, and of his Blood and Righteousness, because it is so comfortable unto my own Soul; and, therefore, I would fain have you all learn it, and experi-

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ence it in your own Souls: And it was for this End, it was Love, Love, indeed, to your immortal Souls, that made me take this Method of Preaching to you, the glad Tideings of Salvation by Jesus Christ, because it has always been by such Foolishness of Preaching, that God has saved them that believe, and, therefore, I glory in it, that my Master may have the Glory, and you, my dear Brethren, the Benefit of it: I know I am nothing, and can do nothing of myself; I know I may as well speak to the Stones as speak unto you, without his Spirit and Power, to accompany my Message: But I trust his Spirit is now at work upon your Hearts, by the solemn Silence that there is among you.

Had God sent one endowed with great Learning, and fine Accomplishments, then Men might have magnified the Preacher, and have attributed the Effects of his Preaching to his Eloquence and polite way of reasoning: But when God has sent such an itinerant Preacher, one like unto this poor Publican, you must say the Glory is of God, and not of Man.

And I must tell you plainly, my dear Brethren, whether it please or displease, that if you depend not entirely upon the free Grace of God, in Jesus Christ, but upon your own Righteousness, you cannot be saved.

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But if you come like this poor Publican, tho' you come to hear a Sermon in the Fields, you shall go home justified by the Blood of Jesus, and so be accounted righteous in the Sight of God; for the Blood of Jesus Christ, the Son of God, cleanseth from all Sin.

While this poor Publican was praying, there was, no doubt, a divine Power darted into his Soul: God sent forth the Spirit of his Son into his Heart like a still small Voice, that said unto him, *Son, be of good Cheer, thy Sins, which are many, are forgiven thee.* And this Parable, my Brethren, was written for our Comfort, that we, through Patience and Comfort of the Scriptures, might have Hope; for Jesus Christ is the same Yesterday, To-day, and for ever, and if you come with a deep Sense of your own Unworthiness, and with an inward feeling of your want of Christ, and his Grace, God shall send forth the Spirit of his Son into your Hearts, and enable you to cry *Abba, Father,* even now in these last Days, as well as in the Days of the Apostles, let the Letter-learned Men say what they will to the contrary: They, indeed, tell us, that we must not expect the Spirit to dwell in us, to be our Guide and Comforter as it was then: But the Apostle *Paul*, says, *If any Man bath not the Spirit of Christ, he*



*is none of his* : And do we not at our Ordination tell the Bishop, That we are inwardly moved by the Holy Ghost ; and does he not say, *Receive thou the Holy Ghost* ; and yet, they say now, there is no such Thing as the Holy Ghost to influence, or guide us to any of our particular Actions.

But I say unto you, my Brethren, if you come like this poor Publican, and believe in the Lord Jesus Christ, with a lively Faith, tho' you have been never so wicked, yet, to you shall be given the Spirit of God, and you shall have the Pardon of all your Sins sealed in Heaven. Come then, O all you Swearers, Sabbath-breakers, Strong Drink Lovers, and Harlots ; and whosoever is thirsty let them come and take of the Waters of Life freely. Come and bathe yourselves in the Blood of our Lord Jesus Christ, the living Fountain that is set open, for all that believe in him to wash in, for Sin, and for Uncleaness ; for tho' he has saved so many Thousands already, yet, his Love is no way abated, and the Fountain of Grace is as full and free as ever.

O come then like this poor Publican, and the Lord will breathe on your dry Bones, and cause you to stand up and live a Life of Grace here, and of Glory hereafter. And who would not be contented to be laughed at and accounted methodically mad, for a Time, to be made wise and happy for Eternity ?

After



After To-morrow, or the next Day, many of you will see my Face no more, 'till we all appear before the Judgment Seat of Christ, and, therefore, it is that I am the more earnest with you, and there my Doctrine shall be canvass'd over; and if it then do not appear to be the Doctrine of Christ, and his Apostles, let all my Witnesses appear against me, and rejoice in my Condemnation.

For you all, my Brethren, must be born again, you must feel yourselves lost and undone in yourselves, or there is no Salvation for you in the Lord Jesus Christ; and let Men be never so angry with me for telling you these Things, and let who will come and carry me to Prison, or unto Death, yet, my inward Satisfaction of having been made instrumental of bringing any poor Sinners home to Jesus Christ, I esteem more than a Balance for all that I can suffer: And if this is to be vile, I beg of God I may be yet more vile, and if this is to be mad, I pray God I may be yet more mad, in my Master's Cause; and let his own Will be done, in me, with me, by me, and upon me, so I may not be brought as a Witness against you in the great Day, whose Salvation I desire as my own Soul. I rejoyce, and hope for ever to rejoyce, that I am counted worthy to suffer Shame for his Name: And as this is my last Time of

speaking to you, in this Place, I would invite you the more earnestly to come to the Lord Jesus Christ. O do not lay the Blame of your perishing upon our Doctrine; do not lay the Fault upon us, for the Lord now sends his Servants to call and invite you to him; and if you will still refuse both him and us, What must I say? I must appear in Judgment against you; and O what shall I say? the very Thought, methinks, chills my Blood: But I hope this will not be the Case of you, my Brethren, no, I hope better Things of you; I hope by this Foolishness of Preaching, God will work effectually upon your Hearts by his holy Spirit.

I comfort myself that you are my Epistles in Christ, known and read of all Men. Let your Lives speak for Arguments, my Brethren, on God's Behalf, and prove the Work of his Spirit upon your Hearts, by enabling you to adorn the Doctrine of God, our Saviour, in all Things; and then how happy will you be, and how much shall I rejoice, if it may please God, I should return again unto you. However that may be, yet, I cannot, my Brethren, forget you, unless I forget my God: And when I am in the Midst of the Waves of the Sea, then shall my Prayer be, *That you may all be found at the Right-Hand of the Son of God, and that you may increase with all the Increase of God.*



I can only add ; How many would rejoyce if God permitted the Devil to draw me into any gross Sin, that thereby they, that watch for my Halting, might have some just Occasion against me. O, therefore, be importunate with God, in your Prayers, for me : O wrestle, wrestle, and then he will keep you as well as me, and not suffer the Wicked to triumph over us.

And pray that it may please God to increase my Knowledge in divine Things ; for if I desire to be rich in any Thing it is in the Grace of God, and in the Faith of our Lord Jesus Christ, that thus I may make many rich ; that if it please God to bring me to you again, it may be with the Fullness of the Blessing of the Gospel of Peace.

And now to the best of my Knowledge, I have not shun'd to declare unto you the whole Council of God ; and if the Decree of God should be, to cut me off in the midst of my Days, I shall die with Hopes of meeting you in Heaven, there to tell what God (by me,) hath done for your Souls ; and then all Tears shall be wiped away ; then the Door will be for ever shut against all, all our Sins and Sorrows, and against all our Enemies and Dangers ; then we shall never more be afraid of sinning against our dearest Lord : Then all Destructions will become to a perpetual

petual End, for there the Wicked for ever cease from troubling, and there the Weary are at Rest.

Pray therefore, that the Lord would send forth more Labourers into the Harvest, and spirit them for his Work; for so you are but brought Home to Christ Jesus, I care not what Instruments he is pleased to use: But I believe there will be still greater Opposition made against the Truth, as it is in Jesus; but God will make the Wrath of Men to praise him, and the Remainder thereof, that would not do so he will restrain: Pray therefore, that you may be wise as Serpents, and harmless as Doves, that you may not suffer for your Imprudencies, but for Righteousness Sake only, and live, as much as possibly, peaceably with all Men; and then if you are led by God into suffering for his Sake, he will bring you out again; for nothing can hurt a Soul that has God dwelling in him, nor have we ever more of God than when Men cast us out of the Synagouge: And remember, If we suffer with Christ, we shall also reign with him; and, in the mean Time, he will give his Angels Charge concerning us, and his Spirit to dwell in us, and, at last, bring us to his Presence, where there is Fullness of Joy and Pleasures for evermore.

I wish I could longer speak, or continue my Discourse, even, 'till Midnight; but the  
Worship



Worship and Service of the Day calls us away to attend upon the Lord, in his House and Ordinances; and, therefore, I commend you to God, and to the Word of his Grace, that is able to keep you from falling; to build you up in your most holy Faith, and to give you an Inheritance among all them that are sanctified.

*Which God of his infinite Mercy, &c.*

