

THE  
Dying Man's Assistant:  
OR  
Short Instructions  
How to  
*Prepare Sick Persons*  
FOR  
DEATH.

Which are no less  
Worthy the Consideration  
OF ALL

Good Christians in time of Health.  
As shewing the Importance of an Early  
*Preparation for their Latter End.*  
*Set forth for the Benefit of the Publick.*

By PAUL LORRAIN,  
Ordinary of Newgate.

*O that they were wise, that they understood this, that  
they would consider their latter end! Deut. 32. 29.*

LONDON, Printed for John Lawrence, at  
the Angel in the Poultry. 1752.

TO THE  
Right Honourable  
Thomas Abney, Kn<sup>t</sup>.  
LORD-MAYOR  
OF THE  
City of *London*.

MY LORD,

THE Obligations YOUR  
LORDSHIP has  
been pleas'd to lay up-  
on me, and the Impressions of  
gratitude thereby fix'd on  
my Heart, are such, as make  
a 2 me

## *The Epistle*

me embrace with delight, all Opportunities of owning those Favours, which I am not able to retaliate otherwise, than with my hearty Prayers to God ( *the Rewarder of all Good Deeds, and the Giver of every good and perfect Gift* ) That he would be pleas'd plentifully to reward **YOUR LORDSHIP** for them, both in this Life and in that which is to come

**MY LORD,** Your Lordship (together with **Your Honourable Brethren**) thought fit, some time since to choose me to be a *Predicator of Repentance*, and an *Assister to Dying Persons*. This great

## *Dedicatory.*

ly encourages my Hopes of Your countenancing the following *Papers*, which a few Years ago I put to the Press, and now again publish, for the Benefit of them that are drawing towards their *Latter End*, as well as for the Help of those, who are concern'd in giving their Attendance and Assistance to such.

*MY LORD*, I shall not presume here to attempt *YOUR LORDSHIP's Encouragement*: Your known Merit has no need of my Pen to set it forth. I therefore leave that *Province* to such, whose proper Business it is to write the *Annals* of our *Times*; where-

## *The Epistle*

wherein *YOUR LORDSHIP* (*in Justice*) cannot but be represented to Posterity, as One of the *Wifest* and most *Upright Magistrates* that this Great City ever had : Who (among other the many *Excellent* and *Praise-worthy Actions*, attending and adorning Your *Pious Life* and *Happy Mayoralty*) have advanc'd that *Reformation of Manners*, which was begun under the Government of Your *Honourable* and *Worthy Predecessors*, and I hope will be prosecuted by those that shall Succeed *YOUR LORDSHIP*.

The

## *Dedictory.*

The *GREAT GOD*, who (in his Mercy) has made *YOUR LORDSHIP* an Eminent and Happy Instrument of Publick and Private Good, replenish You more and more with his Grace, and multiply his Spiritual and Temporal Favours upon *YOUR LORDSHIP* and *YOUR MOST EXCELLENT CONSORT*; and Bless You both, and Your whole Family (to all succeeding Generations) with Blessings of his Right Hand and of his Left here on Earth, and at last make You all *Partakers of the Inheritance of the Saints in Light.* A M E N.

A

I am



# *The Epistle, &c.*

I am, with all possible  
Gratitude and profoundest  
Respect,

My LORD,

YOUR LORDSHIP'S

*most Humble,*

*most Obedient,*

*And*

*most Obliged Servant,*

*and daily Orator,*

Paul Lorrain

T H E

# P R E F A C E.

**J**udging the SUBJECT of this TREATISE above the need of any Arguments to persuade the World of its Importance ; I shall trouble the READER with no other PREFACE, than may just suffice for the facilitating his Application of it to practice. Nor to this purpose do I think any thing more necessary, than the imprinting in his mind a clear and succinct Idea of its Design. Which in short is this.



## The Preface.

*The whole, being intended for  
A Compleat Set of Instructions,  
shewing how to assist  
and dispose a Sick Person, in  
order to his making a Happy  
End, is divided into  
XVIII. Chapters.*

*In the First of which I have re-  
presented to the MINISTER  
the Zeal and Charity, the  
Humility and Sincerity, the  
Patience and Attention, the  
Prudence and Conduct, re-  
quir'd on his part, toward  
the due Performance of the  
SACRED OFFICE*

*Through the Body of the Work  
I have consider'd the SICK  
PERSON*

## The Preface.

**PERSON** *under all the various Circumstances of Virtue or Frailty, incident to Mankind in that Condition; and have attempted to lay down the most proper and effectual Means for improving the One, and removing the Other; whether by force of Argument, or manner of Application and Address: Wherein great distinction is to be made, according to the different Quality, Capacity, and Temper of the* **PATIENT.** *In a Word, the* **MINISTER** *has here, ready digested (and in Terms for the most part taken out of the* **SCRIPTURE,** *or* **FATHERS)** *Forms of Prayer and Ejaculations, both*

## The Preface.

*for his own Use and the SICK PERSON's; with whatever else I judged conducive to the stating a good Christian in a perfect Readiness for his Dissolution; having therein had so much regard to his Temporal Affairs, in conjunction with his Spiritual, as concerns the providing (by a prudent, just, and timely Disposal of his Estate) for his doing Right to All, Good to as Many as may be, and preserving Peace and Amity in his Family.*

*And Lastly, As the PATIENT's Illness shall terminate in his Death, or Recovery, I have made it the Subject of the*  
XVII

## The Preface.

XVIII Chapter, to shew the  
MINISTER, how to improve  
both Events to Edification ;  
the former with respect to the  
Standers-by, the latter to the  
Person Recover'd.

WHICH Instructions tho'  
I have all along directed to the  
MINISTER, as falling within  
his proper Province ; yet would  
by no means be understood, to  
restrain them to his use alone ;  
there being, God knows, too ma-  
ny Accidents in the way of ob-  
structing his Assistance, to put  
the Patient's Everlasting Salva-  
tion upon that Issue. Thus far  
only I would urge it ; that when  
by any reasonable Endeavours, the  
Minister's Aid may be procured,

## The Preface.

'tis without Dispute, to be preferred: But that failing, it is not barely allow'd to, but incumbent on every good Christian (whether Relation, Friend, or other best qualified for it) to put in Practice any such Part of this Treatise, as he shall think may most avail the SICK PERSON in his Last Minutes; with Exception only to the Administration of the Holy Sacrament of the LORD's SUPPER, which the Church has thought fit, from a due regard to the Sacredness thereof, to reserve to herself; not doubting, but through the Mercy of GOD, the Person desiring it, will, in such Case, reap equal Benefit from his good Inten

ten

## The Preface.

entions, as if he actually received the same.

And this being said; methinks here should need nothing more, to perswade any one that professeth Christianity, of the necessity of his endeavouring to render himself capable of discharging this Duty; were it meerly in Charity to his Neighbour, without other Motive thereto. But when to that, shall be added the yet further Considerations, of his being also taught hereby, not only how to regulate his own Life, whilst in Health, so as to leave little to be done, when it shall please God to visit him with the like Summons; but even of his Little, to know how therefore more readily to acquit himself, by  
being



## The Preface.

*being prepared to make the best Advantage of the MINISTER'S Assistance, Or Lastly, under the want of that, to be able to make his own Peace with GOD, before he go hence, and be no more seen: I say, when all these Considerations shall be duly weigh'd; I cannot suppose it possible for him to doubt, its being a Concern of the Last Importance.*

*What remains is, Christian Reader, that with the same sincerity, wherewith I have thus endeavour'd to represent to you, the Design and Use of this little Treatise I also own the many Defects and Frailties of its Author. Divers Repetitions may appear therein less grateful to you, and which I will not presume to say, were*

## The Preface.

possible to be avoided. But I  
doubt not of your thinking more fa-  
vourably of them, when you shall  
consider, that the Whole is not to  
be us'd at once, but such Part only  
shall be found most applicable to  
the Condition of the Patient; not  
to mention, how little unmindful  
I have been, on this Account, of  
making References from one  
Chapter to another, where the  
Discourse would admit it, with-  
out interruption. The rest you  
will be desired by your Charity to  
excuse and supply; carrying it all  
along in your Thoughts, that the  
chief Intent of this Work was,  
the GLORY of GOD and  
SALVATION of MEN'S  
SOULS: For which therefore,  
I am not much in pain about  
your

## The Preface.

*your Censure, so neither do I ask  
your Thanks ; but only to be re-  
member'd in your Prayers, as you  
shall always be in mine ; I who  
am your Fellow-Christian and  
Faithful Servant in the LORD*

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THE

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T H

THE  
Dying Man's Assistant :  
OR,  
Short Instructions

For those who are concern'd in the

*Preparing of Sick Persons*  
FOR  
DEATH.

CHAP. I.

*The Duty of a Minister in assisting Persons, who are in danger of Death.*

THOSE whom it shall please Almighty God to call to the Assistance of *Dying Christians*, in order to their making a happy End, ought well to consider, that  
B this

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this is an Office of the highest Consequence ; for as much as no less than our *Neighbour's Salvation* may depend thereon.

As we die but once ; so if in the last moment of our Lives, we omit ought that is necessary to our Eternal Welfare we are gone for ever ; the Fault is irreparable. And what should still the more excite the Zeal and Charity of *Ministers* on this Occasion is, this Consideration That oftentimes the *Divine Providence* marks out some particular Persons to contribute to the Salvation of others who without their Assistance, might eternally perish. But though this were not so ; certain it is, that they who are aiding to *Dying Persons*, may perform their *Duty* in such a manner, as to dispose them at least, to die in more abundant Grace, and contribute to their enjoying a greater degree of Felicity in Heaven. If it be an Act of Charity to preserve in Grace those that are in Health, by exhorting them to a frequent Participation of the *Blessed Sacrament*, and the Use of other Pious Means What ought the *Minister's Zeal* to be in assisting those poor Souls that are drawing near the time of their Departure

## *The Dying Man's Assistant.* 3

ture ; it being certain, that whereforever the Tree shall fall, be it on the South, or be it on the North, there it will for ever lie ?

Let the *Minister* therefore remember, that of himself he is by no means capable of performing this important *Part* of his *Ministry* ; but must apply himself to God for the Assistance of his Holy Spirit herein. *A Sick Person* has often-times his Mind disturb'd through the violence of his Distemper, and sometimes a Prospect of Hell too raises in him an inward Terror and Disquiet ; and whilst he is in this Agony, and just upon the point of giving up the Ghost, the Devil n'ere fails to use all his Arts for improving the little time that remains, to his final Destruction. The Consideration of all which should oblige the *Minister*, humbly to acknowledge his own Weakness, to be mistrustful of his own Strength, and repose in God alone, all his Hopes of contributing to the *Salvation* of *Dying persons*. His intention of assisting them in the Condition they are in, must be sincere ; remembering they are the *Images* of God, and *Members* of *Jesus Christ*, who has redeemed them with his *Blood*, and appointed him in his stead to take

B 2

care

## 4 *The Dying Man's Assistant.*

care of their *Salvation*; and that by how much the better *End* they make, so much the more God will be glorified. Let all these *Motives* serve to raise in him a fervent desire of saving them, by all the Means the *Divine Providence* shall inspire him with.

Let him every day ask of God the Talent necessary for this Function. Let him pray for the *Sick* in general, and particularly for those to whom he is called. Let him renew his Zeal by Exultations of the Heart, and short and frequent Ejaculations, which he may apply to them; and let him recommend their *Souls* to God, not only in his private Prayers, but above all, in the Publick Prayers of the Church.

'Tis advisable, that the *Minister* think afore-hand of what he is to say or do on this Occasion, and so to order and dispose it in his memory, as to omit nothing that may be necessary, both for the Comfort of the *Sick Person*, and Edification of those that are present. This he ought to be very intent upon; forasmuch as the same things are not always proper to be said, or at least not to be said in the same manner; but must be carefully suited to Time and Place, and



the Disposition he shall find in the *Patient*, of hearing them. A Person of Quality is to be dealt with after a quite different manner from one of a low Condition. They that abound with Wit and Learning, and are of a sweet Temper, and have exercised themselves in the Practice of Devotion, are not to be addressed to in the same Stile, as those that are ignorant, rude, and of a morose Nature. To the former, a few Words well chosen, and seasonably spoken, are sufficient: Whereas the latter need common things to be said to them, adapted to their Apprehensions; and those to be also enlarged upon. But here the *Minister* is to consider; whether they retain, or have lost their Sences; whether their Distemper puts them to great Torment, or not; whether they may for some time be spoken to, or whether their Pain will not permit it. All which shews, that there is a great deal of Prudence requisite in the *Minister*, for his making a good and seasonable use of those Things he has prepar'd; speaking them sometimes interruptedly and by intervals, sometimes softly, and at other times in a different tone; to the end the *Sick Person* may the better relish them.



be less troubled therewith, and reflect on the same with more leisure. He may also propound Questions to him, if he perceives in him Strength and Understanding enough to answer them. And above all, he must not omit Praying by him, and causing those that are present to join with him therein. In short, let his whole Discourse be plain, tender, and affectionate, particularly with Persons of Piety and Understanding, who are not to be spoke to by way of Instruction, but as it were only to refresh their Minds with those Virtues they have already known and practis'd.

But if the *Minister* has no knowledge of, or acquaintance with the *Sick Person*, the first thing he is to do, when he goes to his House, is to get information concerning him, with respect to the Qualities and Circumstances above-mention'd; *Viz.* Whether he be a Man of Learning, or not; Whether of a meek and sweet Nature; whether he has still his Senses good, and the use of his Reason; Whether he is at the point of Death; Whether he has been already visited by any other *Minister*, and has receiv'd the Sacred *Viaticum*: What Course of Life he has led; Whether there be any particu-

lar

any thing of which he ought to be put in mind, necessary to his Salvation; Whether he lies under any secret trouble or affliction; and whether he has his Hearing so good, as to be able to hear what may be spoken softly to him.

As soon as the *Minister* is come into the *Sick Person's* Chamber, let him begin his Exhortation with greeting him in an affectionate manner; that so by his Civility he may render himself the more agreeable and welcome to him. Then, if he finds it convenient, he may ask him some Questions about the State of his Conscience; but this he must do gently, and with a modest liberty. And when the *Sick Person* shall give him Answers, he ought to hear him patiently; taking care not to disturb him with any Discourse forrein to the purpose, or with vain repetitions. And thus having made himself acquainted with his Temper and Disposition of Mind, let him not omit any thing of Gentleness, Tenderneſs, or the like, that may win the *Sick Person* to a Confidence in him; whereby he may the more easily perswade him of what he shall say, and in case he be oblig'd to come again, the *Patient* may receive him with pleasure and delight.

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### C H A P. II.

*What things are requisite for the disposing a Sick Person to die well.*

THEY are two-fold. Some absolutely necessary; which are such as may put him into a State of Grace: Others, only useful to the comforting him and strengthening his Hope. To which is to be added, the Disposal of his Body, and of his Estate for the benefit of his Relations. And though there are different ways of effecting this, according to the Condition he is in, and the time he has for it; yet we shall hereafter treat thereof, as if he had all the leisure he could desire for the same; and from thence shall proceed to speak of what he ought to do, when he wants time and his Understanding grows weaker.

What therefore the *Minister* is principally to take care of is, to put the *Patient* into a State of Grace: To which end he ought to dispose him to the receiving of the Blessed Sacrament of the *Lord's Supper*, which is the Channel whereby the Holy Ghost descends into our hearts.

He must also read to him some proper Places in the Gospel, and the Service for the Sick: And that done, he may go on to the asking him Questions, and let his Discourse fall upon his Distemper; intimating to him, that the Physicians are apprehensive of his Life; and therefore he should not rely too much upon Human Means, or what Help his Friends and Relations can give him; but put his whole Trust and Confidence in God: Who loving him with an unbounded Love, and being able to do all things, will (if it be for the good of his Soul) restore him to his Health again; or else afford him those means whereby he may attain to Everlasting Bliss. That he ought with all his heart to turn himself towards *Jesus Christ*, his most true Friend, whose Love to him extended so far, as to the shedding even his Blood for him; as himself expresseth it in his Holy Gospel: Who is the only Faithful Friend, that never abandons us at the point of Death; whereas our other Friends either will not, or cannot in that last moment be of any avail to us. Who is also a Wise Physician, that is able not only to cure the Body, so as to continue it still in life for many Years; but even to heal the Soul.



too, and make it happy for ever more.

Having thus spoken to him, and hereon enlarg'd according to his discretion, the *Minister* should in the next place ask him, whether he has any thing which troubles his Conscience, and ought to be reveal'd ; so that, if he finds his Distemper to be violent and dangerous, he may admonish him forthwith to disburthen himself by Confession. But if he be in no present danger of Death, he may be allow'd more time for it ; to the end he may the better recollect himself of all he has done amiss, and heartily beg God's pardon for the same ; the Minister putting him in mind, of the Words of the Prophet to this purpose, *In the bitterness of my Soul, O Lord, will I call to remembrance before Thee all the Years that I have spent in Sin.*

But in case the *Patient* desires no time to examine himself, and the *Minister* knows, that this is only to avoid the trouble of searching his Conscience ; perhaps out of fear that in reflecting upon his sinful Life past, he may unhappily meet with some new Temptation, or at the best, not reap much fruit there-from, he ought to perswade him, that to be re-  
established

established in Grace, he must without delay make an humble Confession of all his Sins to Almighty God, and according to the Advice of the Son of Sirach in his *Ecclesiasticus*, not defer his Conversion from day to day: Forasmuch as we cannot promise to our selves one hour longer; and that according to our Repentance, or Obdurateness of Heart, we shall be for ever happy or miserable. On which occasion let the *Minister* remember him of what the Wiseman saith, *That delay of Conversion has been the Destruction of many Sinners, who flattering themselves with the hopes of long life, often fall into a Delirium, and lose their Senses, or else are surpris'd by a sudden Death; and so being prevented of time and opportunity to repent, are irrecoverably lost; adding, that he who is not ready to be converted to day, will be less so to-morrow. In short, the Minister ought to stir him up to a true Contrition of heart, by representing to him the heinousness of his Sins; yet with such moderation, as not to affright him and cast him into Despair. It will be sufficient, that he make him sensible of the Majesty of that God he has offended, before whom the Angels themselves tremble;*



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of his inflexible Justice, which severely punishes the Devils and all Reprobates; and no less of his Holiness, that bears so great a hatred to Sin, that whoever dies in impenitence, though formerly he may have led a Righteous Life, must expect to be adjudg'd to Everlasting Flames.

Yet let the *Minister*, as is said before, take care not to affright the *Patient*, especially if he be naturally timorous; but rather increase and support his Contrition, by laying before him God's Mercies and Goodness, in the order both of Nature and Grace; shewing him what great Love He had for him, in not sparing his only begotten Son, but delivering him up to the Death of the Cross for the Redemption of him and all penitent Sinners; What Glory He has prepar'd for him in Heaven: How good and gracious He is, and worthy of our Love and Praise, who has both made him out of nothing, and adopted him in his Son and our Redeemer *Christ Jesus*. And so the *Minister* shall continue with an affectionate tenderness to represent to him, that this is that Good God he has offended by his manifold Sins; and for which therefore he ought sensibly to be afflicted and heartily repent.

Which

Which having said, the *Minister* may here make a pause, and give the *Sick Person* time to reflect upon what he has now spoken, so as he may be excited to Contrition. And then he shall raise his Hope again, and animate his Love, by telling him, that the same God forgives him all his Sins, who in his infinite Mercy waited for his Repentance; and has promised by his Prophet, that at what time soever the Sinner shall return to Him, He will pardon his iniquities, and remember them no more: That his Saviour has his Arms stretched out upon the Cross ready to embrace him, and put him into the possession of Heaven, which He has purchased for him with his Precious Blood. After this let the *Minister* exhort him to say both with Heart and Mouth, as the *Publican* in the Gospel, *Lord, have mercy upon me, a poor Sinner!* And with *David*, *Lord! forgive me all my Sins. Have mercy upon me O Lord! according to thy great Goodness; according to the multitude of thy Mercies, do away mine Offences. Wash me thoroughly from my iniquities, and cleanse me from my Sin. Turn thee unto me, and have mercy upon me; for I am desolate and in misery. Against thee, O my God! have I sinn'd, and done evil.*

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evil in thy sight. And if thou, Lord, wilt be extream to mark what I have done amiss, I cannot abide it. O enter not into Judgement with thy Servant; for in thy sight shall no man living be justified. My soul cleaves unto the dust, O quicken thou me according to thy Word. I am full of heaviness, because I have offended thee. My Soul also is sore troubled; but Lord how long wilt thou punish me? O be thou merciful unto me, and help me; for I put my trust in Thee. Remember not, O Lord! the Sins and Offences of my Youth; but according to thy mercy think thou upon me. Turn thy face from my Sins, and put out all my misdeeds. O let me bear of joy and gladness, that the bones which thou hast broken may rejoyce! Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy help again, and stablish me with thy free Spirit. Lord! I am thine, O save me and deliver me! Shew the light of thy countenance upon me. Make hast to help me, O Lord! Thou art my Helper and my Redeemer; O Lord, make no long tarrying. Cast me not away in this time of distress; forsake me not now my strength fails me, but draw nigh unto my soul, and save me for

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for thy mercies sake. Bow down thine Ear,  
O Lord, and hear me, for I am poor and in  
misery. Be merciful unto me, O Lord, for  
my spirit waxeth faint. Comfort the soul  
of thy servant, for unto thee, O Lord, do I  
lift up my soul. For thou Lord! art good  
and gracious, and of great mercy unto all  
them that call upon thee. Give ear, Lord!  
unto my Prayer, and ponder the voice of my  
humble desires. In the time of my trouble  
I will call upon Thee, for Thou bearest me.  
Teach me thy way, O Lord, and I will walk  
in thy Truth. O knit my heart unto Thee, that  
I may fear thy Name. Lord, Thou knowest  
all my desire and my groaning is not hid from  
Thee. My heart panteth, my strength has  
failed me, and the sight of my Eyes is gone  
from me. There is no health in my flesh, be-  
cause of thy displeasure; neither is there any  
rest in my bones by reason of my Sin. Take  
thy plague away from me; I am even con-  
sumed by the means of thy heavy hand. O  
hide not thou thy face from me; nor cast thy  
servant away in displeasure. Thou hast  
been my succour; leave me not, neither for-  
sake me, O God of my Salvation. Hear  
my prayer, O Lord, and with thine ears  
consider my calling. Hold not thy peace at  
my tears. For thy band is heavy upon me  
day and night; and my moisture is like the  
drought



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*drought in summer. O spare me a little that I may recover my strength, before I go hence, and be no more seen.*

These Divine Sentences, or some of them, or the like (with which the Book of Psalms is abounding) the *Minister* may use, according as he shall judge most proper and suitable to the Capacity of the *Sick Person*, and the Condition he shall find him in ; to the end he may still keep him in a state of Contrition, and remove from his heart all inclinations to Sin. But, as we have intimated before, let him take great care, that this Contrition of his be not imperfect, and grounded only upon fear of Punishment; but be excited and supported by a true Love of God, and perfect Charity towards all Men. And when the *Minister* shall perceive the *Patient* to be thoroughly affected with the sense of his Sins, and to express a hearty Sorrow for them, and fervent Love towards his offended Creator, let him for his Comfort declare to him, *In the Name of the Father and of the Son, and of the Holy Ghost* that upon his sincere Repentance all his Sins are done away, and will never more be remembered ; That the Gracious and Merciful God has passed by an



and forgiven his Iniquities and Transgressions, has now received him into his Favour, and will shortly admit him into the Company of his Holy Angels and Blessed Saints ; That He will make him sit at Table with him in the Kingdom of Glory ; and replenish him with Joy and Felicity for ever more.

But before this Declaration be made, 'tis necessary that the *Minister* exhort him to take his Sickness, and ( if it should so please God ) his Death too, with patience and submission ; it being a Tribute we are all obliged to, and acceptable to God, when freely paid. He must also admonish him, that if he has any Goods in his possession that belong to his Neighbour, he should, if possible, make immediate Restitution thereof, and not leave it to be done by his Heirs or Executors, who perhaps will forget it as soon as he is dead.

What we have here said of *Restitution*, is to be understood of things that are undoubtedly another Man's, or Debts that he has legally contracted, and admit of no dispute. But if it be a doubtful Debt, and the *Sick Person* be able to give a clear account of it, he must by all means be advis'd to do it, in order to  
the

the restoring what is not his own: Or if he cannot presently clear the Matter as may happen in the Case of a Guardian to a Minor, or a Steward or Agent to One of a great Estate or Dealings, he must be told, that he ought by a special Clause in his Last Will and Testament, to oblige his Heirs, Executors, or Administrators, under a certain penalty to prepare immediately after his Death, the Accounts he should have given-in himself, had he lived; and what shall be found to be remaining due to pay without delay. And if he ow'd a clear Sum, which he was not then in a condition to pay, he ought likewise to oblige his said Administrators to discharge it as soon as may be. But if it were at all possible, 'twould be much better and safer for him to make all those Restitutions himself, before his Death, than to charge them that come after him therewith.

Again, if the *Sick Person* be publickly known to have been at Enmity with any one, he ought not only to be now with Charity with him, but (if possible) to forgive him; and as his Hatred has made noise in the World, so it would not be amiss that his Reconciliation were made

before Witnesses, to remove the Scandal occasioned thereby. And if it was he that gave the first offence to his Neighbour, he ought to send to him to beg Pardon for his misbehaviour, and make him satisfaction for the Wrong he may have done him. This is meant of publick Injuries. But if it be a private rudge or Spleen, Prudence requires, that Satisfaction should be made in private, and only with the Persons concerned therein.

And if he is under an Obligation of repairing the Honour and Reputation, which by Slander he may have taken away from his Neighbour, let him do it in the best manner he can, either by himself or another, by word of Mouth, or in Writing. And Lastly, If he has had the misfortune to incur the publick Censure of the Church, he should be exhorted to an humble submission and acknowledgment of his crime.

This being over, the *Minister* shall more particularly dispose him to receive the *Holy Sacrament* of the *Lord's Supper*; preparing him thereto by Acts of Faith, Hope, and Charity, and above all a profound Humility before God; who  
has

has said by his Prophet, *That he dwelleth with him that is of a contrite and humble Spirit.*

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### C H A P. III.

*Advice to be given to a Sick Person concerning his Relations, his Body, and his Estate.*

**T**HE Minister having done with the Patient, in whatever he thought necessary for the good of his Soul, must now proceed to the advising him to think of his *Relations*; to declare where he will be Buried; and to dispose of his Worldly Goods: Of which he might have put him in mind before he administered the *Holy Sacrament* to him. But if he omitted it then, he ought now to do it; and first of all, to offer to him, the consideration of his Wife and Children, especially if the latter be under Age; that he may appoint an honest and careful Person for their Guardian, whom he can trust with their Education and Estate. And

se he has any Daughters not yet disposed of, that he may leave them (according to his Ability) wherewith to live, either a Single or Married Life, as shall please God to order it.

And if he has Nephews or other Relations under his Care, or Servants he owes any Wages to, or is in conscience oblig'd to provide for, that he be not deficient in his Justice and Charity to every one of them.

In like manner, if the *Sick Person* has had the Management and Administration of any one's Estate or Affairs, or has been in any Publick Employment, or concerned in any part of the King's service; let the *Minister* exhort him, strictly to examine his Conduct and Behaviour with relation thereto, that if he finds any thing, respecting the discharge of such his Duty or Trust, that troubles his Conscience, he may tell it him; or else it to be told by some body else, to the Parties concerned.

He should be ask'd also, what Place he desires to be Buried in; in case he has not yet declared it. But above all, should be desired to prohibit any superstitious Pomp at his Funeral, which does not in the least contribute to the Salvation



tion of the Soul ; but is commonly done by the Friends and Relations, out of Pride and Vain-glory : Shewing him that a good Christian ought to direct and enjoyn, that his Burial be made in a humble and modest, and decent manner and at most but suitable to his Qualities and Condition.

In the making his Will and disposing of his Estate, let the *Minister* exhort him, carefully to avoid all unjust Partialities ; which are often-times very ill grounded : Or if he has made his Will already, 'tis fit he be ask'd whether he has any thing to add to, take from, or alter in it : which may be done by a *Codicil* annexed ; putting him in mind to order therein, the payment of his Domestick Wages, and what other Debts he owes.

If his Estate be so considerable as to admit of Pious Legacies, the *Minister* may shew him the Order he ought to observe herein. And much better and safer it would be for him to see the Distribution of his own Charities before he dies, than to charge his Heirs or Administrators with them ; it too often falling out, that they prove very hard and backward in the acquitting themselves of them.

herein : Whereas, if he saw the same one in his Life-time, the Poor would reap the greater benefit, and himself receive more satisfaction from it; and he might say with St. Lawrence, *The hands of the Needy have carried up my Alms to heaven.*

And if among his pious Legacies, he designs to found an *Hospital* or *Almshouse*, of this kind, that may remain a Monument to Posterity, let him take great care, that he does it not, more out of Pride and a Vain-glorious Expectation of being celebrated for his Munificence, than through a sincere Love to God; making him sensible, that those Foundations that are laid purely for Charity-fake, and the Service of God, and true Religion, are infinitely more pleasing and acceptable to Him, than the bestowing of a Man's whole Estate upon the Poor, with any other respect or intention. Upon which the Minister shall advise him to make a serious reflection; and to take notice also, that though the Foundation of *Hospitals* and other Places of Charity, be a very commendable Work; yet the necessities of the Poor may at that juncture be so great, as to render his Alms much better  
and

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and more effectually imploy'd, in some Bequest of present Relief to them.

As the *Minister* himself ought not to be in the least byass'd by a Spirit of Covetousness, so will it be very advisable for him, to retire whilst the *Sick Person* is making his Will, lest he seem by his presence to beg something for himself. Let him only (if the Testator so desires) give him his Advice, as in the presence of God, and then withdraw; always remembering that his Function is an Office of Charity, and ought to be remote from all Self-interest.

If the Testator be determin'd to leave his pious Legacies at large, and without respect to any particular Persons; in this Case the Minister may point him to such, whether of his own or other Parishes, as he knows to be Worthy Objects of his Charities, and especially those that are ashamed to beg: As also to the redeeming Slaves out of Captivity; the marrying of poor Maids, that might otherwise go astray; the providing for poor Orphans, and putting them out to Apprentiship; the relieving of Prisoners for Debts (incurr'd by their misfortunes) or any other Persons that groan under known Wants and Distresses. In which Disposal

disposal and Ordering of Charities, regard must be had both to the Circumstances of Place and Time, and the person giving, and Things to be given: for Example, if the *Patient* be a *Clergyman*, especially if he has any Cure of souls, as a Bishop or Curate, he should be advis'd to prefer in his Charities, the poor of his own Diocese or Parish.

Lastly, Let no Advice be wanting, towards enabling the *Sick Person* to make choice of fit and honest Men for the executors of his *Last Will and Testament*; such as he has by experience known to be his Faithful Friends, and may repose a particular Confidence in, for their maintaining the Interest of his family

## C H A P. IV.

*What the Minister's Duty is, when he finds the Sick Person has not done all that is necessary for him, in order to his dying as a good Christian.*

**I**F the Sick Person has express'd a sincere sorrow for his Sins, and has not yet receiv'd the Sacred *Viaticum*, the Minister is to exhort him forthwith to receive it; that out of this Fountaine of Holiness he may draw such Strength and Comfort, as may enable him patiently to bear the pains of his Distemper. And to the end he may be put into better State of appearing in God's Presence, let the Minister endeavour to raise in him an ardent desire and appetite for this Holy Sacrament, by putting him in mind of what happen'd to *Elijah* who, as he was flying from *Jezebel*, and imploring of God, that Death might put an end to his Afflictions, had sooner eaten the Bread, and drunk the Cup of Water, which the Angel set before him, but through the strength of the



Divine Food, found himself enabled to march Forty Days and Forty Nights, till he came to *Horeb*, the Mount of God, whither he betook himself for Refuge. This Example of the Prophet shall represent to him, as by a Figure, the Spiritual Strength, which the *Holy Eucharist* communicates to a *Dying Christian*, desirous of Salvation; it being also to be intimated to him, that there is no time to be lost herein, lest by delay something should happen to prevent his receiving this Divine Comfort. Let the *Minister* therefore endeavour to prepare him, as we have said in the Second Chapter, by all the Arguments he shall judge necessary and proper for that purpose; and if he finds in the *Patient*, a desire of Reconciliation with his offended Neighbour, he may ask him, whether he has forgot or omitted to disburthen himself of ought that troubles his Conscience; whether he thinks he has any thing resting in his hands of another Man's Goods; whether he has slander'd any one; or as yet sincerely reconcil'd himself to his Enemy: And then let the *Minister* apply himself to the weighing of his Answers, and considering from them, whether he be truly and thoroughly penitent;

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and in case he finds him not altogether so much so as he ought to be, his next care should be, to raise in his heart a true Sorrow and Contrition for his Sins, by all the Means we have set down in the fore-mention'd Chapter.

If the *Sick Person* has not yet made his *Last Will and Testament*, he may be advised to make it now without delay, lest some accident or other happening in his Malady, should render him incapable of doing it hereafter. But if he has done it, and the *Minister* is apprised, either by what he says, or by the Report of some other Persons of Credit and Integrity, that he is not thoroughly satisfied with it, let him direct the *Patient* to order in a *Codicil* (as we have said somewhere else) whatever he desires should be either further, or otherwise executed after his Death. And without occasioning too great a terror to him, let him make him sensible of his approaching Dissolution, and all the while entertain him in the Acts of Faith, Hope, and Charity ; assuring him, as much as possible, of his Salvation, by the Means we shall mention in the following Chapters.

But if the *Sick Person* be likely to live for some time yet, and also has his Senses perfect, let some Godly Book or other be read to him ; choosing above all, that which he us'd himself to read, and draw Comfort from, whilst he was in health. And if the *Minister* discovers, that he has not enough reflected upon his Sins, and has let some unrepented of, he shall repeat and explain to him God's *Commandments*, to the end he may put him in mind of his Breaches of them, and shew him the necessity of his particular Repentance for every Transgression he has been guilty of.

Let the *Minister* take special care, that he does not too much entertain him with the Expectation of Life: For it may so happen, that flattering himself with these hopes, he may be apt to neglect those Things that are most necessary to his Eternal Salvation. In short; if after his Receiving the Holy Sacrament, and all that has been said to him, he still remains disquieted in his Mind, the *Minister* should ask him, whether he has any thing more to discover. And if he finds this disquiet of his to arise only from Scruples, or the Fear of God's judgments, he shall do whatever in him

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lies to calm his Conscience, and bring Peace to his Soul, in the manner that shall be shewn hereafter.

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### C H A P. V.

*How Sick Persons, especially such as are not very perfect in their Belief, ought to be exercis'd in the Faith.*

**T**HE Minister finding the Sick Person, though believing all the Articles of our Christian Faith, yet not so clear and perfect in that Belief as he ought to be, shall instruct him therein in few words, and in a Method suitable to his Capacity : As for Example ; by rehearsing the *Apostles Creed* in conjunction with him, and giving him an Explanation of its Contents. From which if the Patient shall think himself in some measure enlightened, but not yet sufficiently acquainted with some certain Articles thereof, the Minister may prudently and dexterously instruct him concerning the same, without any shew of catechising



ling of him, but by way of Prayer  
exhorting him to say after him.  
*I ord: I commend my Soul to Thee. O most  
Holy, Blessed and Glorious Trinity, Father,  
Son, and Holy Spirit, One only God in  
Three Persons and Unity of Substance, have  
mercy upon me. I commit my self to Thee,  
O Father Almighty, who hast created Heaven  
and Earth, and all things visible and invis-  
ble. I commend my self to Thee, O Blessed  
JESU, Saviour of my Soul, who wast  
sent from Heaven by the Father Eternal;  
Who wast conceived by the Operation of the  
Holy Ghost in the Womb of the Virgin  
MARY; Who Suffer'dst, Dycdst, and  
wast Buried; Who didst descend into Hell,  
and ro'st again on the Third Day; Who as-  
cendedst into Heaven, and art sitting on  
the right Hand of God the Father Almighty:  
From whence Thou shalt come to Judge all  
Mans, who are to rise again in their own  
Bodies; giving Life to such of them as shall  
have dyed in Grace, and adjudging the Re-  
probates to Eternal Fire. I commend my  
self to Thee, Holy Spirit, who proceedest  
both from the Father and the Son, and  
whom, together with these Two Divine Per-  
sons, I adore with one and the same Ado-  
ration; who inclinest and sanctifiest One  
Catholick and Apostolick Church on Earth,*



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*in which Thou hast ordain'd Two Sacraments for the Remission of Sins and Communion with Thy Self: I beseech Thee, humbly intreat Thee, through Thine Own Merits, O sweet JESU, my Redeemer, by Thy tender Love and Mercy, and by all that Thou hast done and suffered for me, to lead me to those Mansions of Eternal Bliss and Glory, which Thou hast prepar'd for those that love Thee. Amen.*

The same thing may be done also by way of Oblation; as, I Offer up my Heart and my Soul to Thee, O Lord, who, &c. Or by way of Supplication; as, Have mercy upon me, O Lord, &c. Or Lastly, by way of Thanksgiving; as, I thank Thee, O most Holy, Blessed, and Glorious Trinity, Father, Son, and Holy Ghost, One only God in Three Persons, who hast created, &c. as before.

The Minister may also instruct the Patient, by raising his Hope towards God, and shewing him what Father he has by Creation, and at the same time explaining to him those Articles of Faith that respect the Divinity: Then by shewing him who his Redeemer is, and acquainting him with the Mystery of the Incarnation: And lastly, by telling him who is his Comforter; directing

courting

coursing to him of the Holy Spirit, and of the Graces which he communicates to us.

In like manner may he teach him the Articles of his *Belief*, by causing him to ponder the Benefits and Favours God has done him ; by representing to him, that the Father, the Son, and the Holy Ghost have created all Things for him ; and that *Jesus Christ*, who is the Word, equal to his Father, has been willing to put on Human Flesh, in order to his Redemption from Sin and Death, and the purchasing for him a Crown of Everlasting Glory.

All these different Ways of explaining the Articles of the *Christian Faith*, to One that is not thoroughly acquainted with them, may also be very useful to those that are the most perfect therein ; not for instructing, but inciting them to Acts of Faith, especially when drawing near to Death ; it being very necessary at that juncture, to fix in the Patient a Belief of those Blessings he hopes to enjoy to all Eternity.

## C H A P. VI.

*How the Minister is to raise and exercise the Hope of the Sick Person.*

**F**IRST of all he must examine how his Soul is affected; there being three sorts of Dispositions to be found in *Sick Persons*.

Some have little *Hope* with much *Fear*, whether proceeding from a Natural Timorousness and the remembrance of their Sins, that perhaps are very many and heinous; or from the Craft and Malice of the Devil, who having propos'd to them, while they were in health, God's Mercy alone, abstracted from his Justice, for the more easie inducing them to a Security in Sinning; does, now they are approaching Death and Judgment, present to their Eyes the Severity of God's Justice unattended with his Mercy; to the end he may cast them into Despair concerning their Salvation, and so harden them to a thorough impenitence.

Others there are ; who, on the contrary, exceed in *Hope*, even to *Presumption* ; as thinking of nothing but the *Virtuous Actions* and good Works they fancy to have done, and regarding only the *Divine Mercy* and infinite Merits of *Christ*, without reflecting at all upon their Sins, or the Judgments denounced by God against them.

The third and last sort are such as have neither *Hope* nor *Despair* ; in whom it is therefore expedient to excite the former, by the Means we shall next endeavour to shew ; referring it to another place to speak of raising the Hope of the Timorous, and moderating that of the Presumptuous.

As the principal Object of Hope is God, He being the Author of that Felicity we look for ; so there are two Things which the *Minister* is chiefly to attend to, with regard to this Head. The one is, the raising and fixing the *Sick Person's* Hope upon the Glory Eternal. The other is, the exciting him to a Christian Confidence that he shall attain to it.

He may raise his Hope and strengthen his Courage, by telling him, that within a little time, the Torments and Afflictions

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Afflictions which always accompany this present Life, will be at an end. He may comfort him also with that which made the Prophet rejoyce; namely, *The glad Tidings of his being now going to the House of God*; Wherein he shall feel no more Pains, nor Cares, nor Grief; the same Prophet assuring us, that no Harms, no Sufferings, no Torments, no Fears, shall ever come nigh the Everlasting Mansions: Where also (as St. *John* says) *God shall wipe away all Tears from our Eyes*. The Minister shall endeavour to lift up his Heart and Mind to the Heavenly *Jerusalem*, that Divine City and sure Refuge from all our Enemies; where the World, the Flesh, and the Devil shall no longer be able to pursue after us; and where we shall reap the Eternal Fruits of our Victories over them, and be Crowned with immortal Life and Glory. It may inspire the Sick Person with some sort of Joy too, to put him in mind, that he will shortly return his acceptable Thanks to Almighty God, for his having led him, as it were, through Fire and Water, into a Place of true Refreshment and Delight. Let him repeat sometimes the Words which God spake by his Prophet *Isaiah*

*Behold*



Behold, I will extend Peace to them like a River, and Glory like a flowing Stream; that is, I will cause their hearts to overflow with joy and tranquility. Let him remember with St. Paul, that God's Children have no abiding and continuing City upon Earth; but ought to long for the New Jerusalem which is above. Let him cry out with David, O how amiable are thy Tabernacles, Thou Lord of Hosts! My Soul longeth, yea even fainteth for Thy Courts, O Lord! For there to dwell but one day, or be a Door-keeper in Thy House, is far better and more pleasant to me, than were I to live Thousands and ten Thousands of Years in the Palaces of Worldly Men. Let him possess his mind with the unspeakable Joy he will feel in the Company of so many Saints and Blessed Spirits, that do, and shall ever, love each other with a most perfect Love; that resemble so many glorious Kings, who reign, not as the Kings of the Earth, for a little while, and that too in continual troubles and disquiets; but in the Kingdom of the Living, where there are none but the Children of God, and where Sorrow and Death shall never come.

Let

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Let care be used to remove from his Soul, all sort of reluctance or difficulty he may conceive, of parting with his Body; by making him sensible, that at present 'tis nothing but Filth, and Corruption, and Weakness, and Infirmary; and in lieu thereof, will rise again all Glorious, Spiritual, and Immortal. Let him be put in mind of what is intimated to us in *Exodus*, *That Man shall never see God, so long as he lives in the Flesh.* For, as the *Apostle* saith, *God inhabits an inaccessible Light*: That therefore out of this World we must get, before we can enjoy that Glory, so full of Beauty and Sweetness, the sole fruition whereof makes up the Felicity of the Blessed: For which reason it is, that Life Eternal is said in the Gospel, to consist only in the full Knowledge and Love of God: A Bliss so great, as no Eye ever saw, no Ear ever heard, nor has it enter'd into the heart of Man to conceive. Such is to be the Felicity of the Elect; *Who*, as *David* saith, *shall be satisfied and refreshed with those Rivers of Pleasure that continually flow from God, as the Well of Life.* Let him be exhorted to say with the same Royal Prophet, *Like as the Hart desires the water-brooks, so longeth my Soul after Thee, O God*

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God! My Soul is a-thirst for God, ~~and~~  
ever for the Living God. O when shall I  
come to appear before the presence of God?  
"Must my Confinement continue yet  
"longer? And shall my Soul never be  
"dissolv'd from this Body, that she may  
"for ever abide with Christ my Savi-  
"our?"

These or the like Sentences, accord-  
ing to his discretion, the *Minister* shall  
make use of; uttering them in such a  
manner, as the *Patient* may distinctly  
hear them, and (if he can) repeat them  
after him, in order to their making  
the greater impression upon his mind.  
This is one of the Means for raising his  
Hope.

Now for the exciting his Confidence  
and Assurance of obtaining the Happi-  
ness he is labouring after, the *Mini-*  
ster may use these three several ways.

*First.* By moving him to the Exercise and  
performance of those good Works and  
virtues, his Condition shall leave him ca-  
pable of; such as Alms, and pious Lega-  
cies: Wherein he must yet be very cau-  
tious, how he prompts his Zeal so far,  
to give any just occasion of murmur  
or dissatisfaction to his Friends and Re-  
lations.

## *The Dying Man's Assistant.*

lations. But let him not spare exercising him in all the inward Acts of Faith, Hope, Charity, and Contrition; which no Doubt, will give him great Confidence, especially if he be fervent and continue in the practice thereof.

*Secondly*, By Consideration; that is, fixing his Thoughts upon those things he shall say to him, in order to his obtaining this Confidence. And here he may entertain him after this manner.

“ Though the Glory of God infinitely  
“ exceeds your poor Merits; yet fear  
“ you not: God in his Mercy will sup-  
“ ply your Defects, and support your  
“ Weakness, and comfort your Heart.  
“ Be fully perswaded, that he to whom  
“ Grace and Glory belong, will bestow  
“ them on you; inasmuch as he is in-  
“ finitely Good, and is pleased to make  
“ you, and all sincere Believers, happy.  
“ You are his Son, and He your Fa-  
“ ther, and a Father full of Love and  
“ Tendernefs; who is far more desirous  
“ to receive you into Heaven, than  
“ your self can be to obtain it. Why  
“ should you therefore at all doubt of  
“ your being now going to possess Eter-  
“ nal Joy and Felicity? For that alone



## *The Dying Man's Assistant.* 41

“it was, He created you: Nor came  
“*Jesus Christ* to die upon the Cross for  
“any other End, than to open to us  
“the Gates of Heaven, which the Dis-  
“obedience of our First Parents had  
“shut upon us. He has also wash’d in  
“his Precious Blood the Sins you have  
“committed. He has given you his Sa-  
“craments, and preventing Grace that  
“hath wrought Contrition in your heart,  
“so as to make you Heir of his King-  
“dom. Consider that He who so often  
“fought for you, during the whole  
“Course of your Life, even whilst you  
“despised and highly provoked him,  
“will shew so much the more Mercy  
“and Favour to you now, that you  
“humbly prostrate your self before  
“Him, with a truly broken and con-  
“trite heart.

Again, The Minister may comfort  
the Sick Person, and more and more  
stablish his Trust and Confidence  
in God’s Mercy, by continuing to  
speak to him in this sort. “Dear  
“Brother, look-up chearfully towards  
“*Jesus Christ*, and never grow weary  
“of thinking of what he did and suf-  
“fer’d for your sake, for the space of  
“Three and Thirty Years: He lived  
“here



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“ here upon Earth : Who, though ve-  
 “ ry God and King of Glory, was wil-  
 “ ling to subject himself to pain and  
 “ contempt, and at last, to a shameful  
 “ Death upon the Cross, for your Sal-  
 “ vation. Be you perswaded, that so  
 “ many Sufferings will not be lost, but  
 “ will certainly procure you Everlast-  
 “ ing Rest and Glory. This All-mer-  
 “ ciful God, who for your sake was  
 “ pleas’d to take Human Flesh upon  
 “ Him, and hath left a sensible memo-  
 “ rial of that his infinite Love to you  
 “ in the Blessed Eucharist ; In a word  
 “ who has adopted you to be Partake-  
 “ of his Kingdom ; How can he now  
 “ deny or reject you, seeing you so wel-  
 “ dispos’d to receive the Impression  
 “ of his Holy Spirit, and so patiently  
 “ submitting to all the Afflictions where-  
 “ with He thinks fit to try your Fide-  
 “ lity ?

“ Consider that He is your Advoc-  
 “ and Intercessor with the Father, and  
 “ is prevailing with Him at this ve-  
 “ time I am speaking to you, for the  
 “ Pardon of your Sins : Apply your-  
 “ self to Him, and say ; O Holy JESU  
 “ my Redeemer, accept, I beseech Thee, of  
 “ my Love and my Repentance ; Wash all my Sins

thy most precious Blood; Cover my Un-  
cleannesses and Imperfections with thy  
Holiness and Righteousness; and thus adorn-  
ed present me unto God the Father, that so  
it may be acceptable to Him, for Thy sake  
and through Thy Dear Self, O my Sweet  
Saviour! All these things may be useful  
keys to raise a true Christian Confi-  
dence in them, who are afraid of Death:  
Of whom we have promised to speak by  
and by.

Another Means to excite Hope in a  
Sick Person, is, by Words or Sentences  
taken out of the Holy Scripture, and a-  
dapted into a Form of Prayer, which the  
Minister shall first devoutly pronounce,  
and the Patient (if able) repeat after  
him; saying, both with Heart and  
Mouth, O Almighty God, and my Eternal  
Father, I shall ever be troubled in my Mind,  
till I am perfectly united to Thee. The  
Number of my Transgressions, I confess,  
could set me far from that happy Union:  
but Thine infinite Mercy will draw me to  
Thy self. Remember, Lord! that I am the  
Work of Thine own Hands; and that  
through the means of Thy Blessed Son Je-  
sus Christ, Thou hast call'd me to the Par-  
ticipation of Thy Kingdom. I acknowledg  
my unfaithfulness to be such as renders me  
wholly

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wholly unworthy so great a Favour: But by the Merits of Thine only Son, wondrous safe, I beseech Thee, to admit me into that Place of Rest and Bliss, where I shall to all Eternity celebrate the Glory of Thy Name. Be Thou pleased, O Father of Mercies, to look upon me, as a miserable Slave, whom Thou hast redeem'd with the Sacred Blood of Thy Dear Son, and whose Sins Thou hast punish'd and taken satisfaction for, by causing Him to die upon the Cross. O have pity on my Soul, and suffer not that so much should be cast away upon me. In Thee, O Lord, do I put my trust, let me never be confounded: But deliver me for the sake of Thy dearly beloved Son Jesus Christ, who by the Merits of his Death and Passion, is become my Righteousness, my Sanctification and my Redemption.

Why art thou so full of heaviness, O my Soul, and why art thou so disquieted within me? O put thy trust in God; for I will yet give him thanks, who is the help of my Countenance and my God. Blessed are they, O Lord, that dwell in Thy House; they shall be always praising Thee. O lead Thou me into that Sacred Place, where I may return Thee perpetual Thanks for the great Benefits Thou hast bestow'd upon me. Thou, O my Saviour, Jesus Christ, who

thou shalt undergo the heavy Punishment due to  
thy Sins, that I might be capable of Eternal  
Happiness, hast said, that Thou art the Re-  
direction and the Life, that he who does  
believe in Thee, shall never die; nay, though  
he was even dead, shall live. O my God! I  
believe in Thee, and hope e're long to enjoy  
and possess Thee in the Land of the Living.  
I will come into Thy House; I will wor-  
ship in Thy Temple, and confess Thy Name.  
For Thou art the Way, the Life, and the  
Truth. I have set God before mine Eyes,  
and He is on my right hand, so that I shall  
not fail: Wherefore my heart is glad and  
rejoices: My Flesh also shall rest in  
Thee. Thou shalt shew me the Path of Life.  
Thy Presence is the fulness of Joy, and at  
Thy right Hand there is Pleasure for ever-  
more.

The Minister shall also cause the Sick  
person to mix Contrition with his Hope,  
saying out with David, Have mercy upon  
me, O God, after Thy great goodness; ac-  
cording to the multitude of Thy Mercies do  
away mine Offences. Wash me thoroughly  
from my Wickedness, and cleanse me from  
all unrighteousness. For I acknowledge my faults, and  
mine Iniquities are ever before me. Against Thee on-  
ly have I sinned, and done ill in Thy sight.  
Turn Thy Face from my Sins, and put out  
all



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*my my Misdeeds. Make me a clean heart,  
O God, and renew a right spirit within  
me. Cast me not away from thy presence  
and take not thy Holy Spirit from me.*

In a word ; let not his Hope of Par-  
don be any ways confin'd, but let it be  
extended to all his past Sins ; whether  
Sins of Commission, or Sins of Omi-  
ssion ; whether actual Offences against  
God and his Neighbour, or neglect of  
his Duty towards both. To which pur-  
pose the following Ejaculations may be  
us'd. O Blessed JESU, my only Help  
and Amender, repair that good which I have  
so unworthily destroy'd in my self, by the  
abuse I have made of thy Graces to me,  
well as the scandal I have given my Neig-  
bour, by my ill Example, Words, and ac-  
tions. Supply the imperfections and unpro-  
prieteness of my Life, which with grief  
I confess to have spent in coldness towards  
Thee, and indifference for my own salva-  
tion. Thou canst, O Lord, if Thou wilt  
even in the little time that I have now  
remaining, restore to me all that I have lost.  
Supply my wants, and strengthen the weak-  
ness and infirmities of my Soul. Of all  
Actions of my Life there is not one that  
pure soever it may appear, but has been  
tainted with many defects ; nor have I



last merit of my own. But I fly to Thee, O my Saviour; beseeching Thee to support me with the abundance of Thy Grace; to apply the Merits of Thy Sufferings to my Soul, and present her to thy Father, all covered with that most precious Blood Thou hast shed for her, so as she may find Mercy with him, and be admitted into his Kingdom of glory.

The Minister having thus established in us the Hope he ought to have, of obtaining the forgiveness of all his Sins, he may (if he finds him able to bear it) still continue the exercising of him in pious Thoughts and Ejaculations; requiring him to say after him with an attentive mind, O Father of Mercy and ~~Source~~ of Comfort, be favorable to me, and pardon the numberless Errors, and Wickednesses, and Extravagancies of my Life; who like the Prodigal Son, whom Thou hast propos'd me as an Instance of Thy Fatherly Goodness, have wasted and abus'd, not only the natural, but Spiritual Talents which Thou hast committed to my improvement. O my dear God, I humbly beseech Thee for the sake of Jesus Christ's sake, and by the Merits of his Death and Passion, forgive me all my Sins, and remit the Punishment due to them.

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O Lord JESU, to whom all Power and Authority belongs. Thou hast promis'd that those who forgive the injuries done to them Thou wilt also forgive: I do heartily forgive every one that has offended me. Vouchsafe therefore to forgive me all my Wickednesses, Ingratitudes, and Infirmities; and let thy Death make atonement for whatever I have done amiss; to the end, that when my Soul shall be separated from this Earthly Body, I may presently be united to Thee, and made Partaker of Thy Glory.

The Minister may also (if he judge it convenient) express himself in other words; remembering especially, to put the Sick Person often in mind, of the great Love of Christ towards him, and of the unspeakable Sufferings He has undergone to make Satisfaction for his Sins; that the remembrance thereof may encrease his Hope, and excite him to Acts of Faith, Charity, and Contrition.

C H A P. VII.

*The Means for exciting Charity in a Sick Person.*

**A** *S* Charity is of all Virtues the most excellent, and the greatest of all spiritual Gifts; so the *Minister* ought, as much as in him lies, to entertain the *Sick Person* in this Divine Love, and by repeated acts to root it in his heart; it being the best Disposition he can die in, in order to his perfect enjoyment of God after his Dissolution.

**A**nd First, For the bringing him duly to consider how much God deserves our Love, let him make use of such Words as these; "Thou knowest, Dear Brother, that the Sum of all the Evangelical Law is, That we should love God with all our Hearts, with all our Souls, with all our Minds, and with all our Strength; and this not only with regard to our selves, because it is necessary and profitable for us, and without which we cannot be happy; but also with respect to Him, and his Divine Attributes; who being transcendently Good, and Wise, and

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“Almighty, and Gracious, and Mer-  
 “ciful, and possessing all Perfections,  
 “above utterance or Conception, it  
 “ought to be our great desire, that all  
 “Men should acknowledge Him for  
 “such, and pay Him the Honour, Obe-  
 “dience, and Love due to so Supreme  
 “a Being: Who by his Own Nature,  
 “and as the Fountain of all Goodness,  
 “possesses the Virtues of the Saints and  
 “Angels, and of all other Creatures,  
 “Visible and Invisible; their greatest  
 “Perfections, how admirable soever  
 “they may appear to us, being as the  
 “best but faint glimpses and reflections  
 “of his immense Light and Glory. And  
 “thus you see, how much we are  
 “bound to love God for his own  
 “sake; whom to behold, is alone suffi-  
 “cient to make both Angels and Men  
 “happy.

Let the *Minister* also observe to him,  
 that God has even prevented us by his  
 Love; and a greater Love, than ever  
 Father bore towards Son, than ever  
 Friend bore towards Friend, than ever  
 Husband bore towards Wife: And  
 that upon this account it is, He has  
 given Himself the three Titles of *Fa-  
 ther, Friend, and Husband*; to the end

that by these endearing Appellations, which express the greatest tenderness among Men, He might make us sensible, how great the Love is He bears towards us. If a King that loves his Subjects, deserves from them a reciprocal Love, 'tis surely very fit and just, that though we were even vile enough not to love God for his own sake, yet at least, out of common gratitude, we should love Him, because He has first loved us.

Moreover, let him be admonished to love God, for the Benefits he has receiv'd at his Hand; and this under a double Consideration.

I. With regard to the Order of Nature. For his Creation and Being; for his Immortal Soul, capable of Eternal Happiness; for the use and preservation of his senses; for the Rank assign'd all other Creatures, in subservience to his Aid, Pleasure, and Convenience. And then let him be put in mind, that was not for any need He had of him, but that God had heaped all these Benefits upon him, but purely out of an abundant Love and Goodness, and for which He expects no return of Profit or Reward,



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ward, but only a mutual and reciprocal Love.

II. With regard to the Order of Grace; That the Father Everlasting forbore not to give his own Son, to redeem him from the Slavery of the Devil and perpetual Torments; That this beloved Son humbled himself, even to the Death of the Cross, to purchase Eternal Glory for him; That the Holy Ghost has many times been pleas'd to descend into his Soul, to purifie it from it's Spots and Blemishes, and replenish it with his Divine Inspirations; That He it is, that comforts him in his sickness, that allows him time to prepare himself to die as behoves a pious Christian, and has preserv'd him from being snatch'd away suddenly. In short; let the *Minister* present to his Consideration, the Pleasures which God has provided for him; Pleasures so great and ravishing, as exceed the power of Mortal-Man with Tongue to express, or Thought to conceive: And from all this, leave him to judge, with what fervency and faithfulness he ought to love Him.

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Again, The Minister may encline his heart to the Divine Love, by way of Prayer, causing him to repeat after him, some Words of the Holy Scripture like these.

Lord, Thou hast said, that we ought to love Thee with all our Hearts, and with all our Souls. Oh! (if it be thy blessed Will, increase in me this Divine Charity. I feel a great desire of loving Thee; and if in this Life I cannot do it to the degree I wish, Lord, grant I may in the Eternal State. For whom have I in Heaven but Thee, and whom upon Earth can I desire in Comparison of Thee? Thou art the God of my Life, and my Portion for ever. Grant that I may not only love Thee above all the Creatures in the World, but that I may love nothing but Thee and for Thy sake; that so I may look upon Thee as my only Good, both in this Life, and in that which is to come. O infinite Goodness! Who shall give me power and strength to love Thee infinitely? When will that blessed State come, that Thou alone shalt have the sole possession of my Heart? When shall I be wholly Thine, who am by so many ties, and on so many accounts, bound to be so? O let it come, that blessed Time, when

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*God shall possess me fully and entirely, and when I shall be able to offer my self to Him without reserve!*

*Lord, who hast loved me with an Eternal Love; Who createdst me of nothing, who savedst me when I was worse than nothing, and hast so often restored to me Thy Heavenly Grace, when I had lost it by my Sins. If I owe my Soul to Thee so many ways; what do I not owe Thee for Thy Self, who art so Holy and Merciful? To the rest of Thy transcendent Favours, be pleas'd to add, that of inflaming my Heart, so as I may love Thee without bounds or measure. O Blessed Spirit, who art that immense Love proceeding from the Father and the Son; Who vouchsafest to fill us with Thy Divine Gifts; Encrease, I beseech Thee every moment the Love I have, and shall ever continue to have for Thee.*

*Lastly, The Minister shall engage him to a Love of God, by some eminent Instances of the Great Love of the Saints towards Him; whether from the Lives of the Holy Apostles, or other Blessed Martyrs and Confessors of Jesus Christ; raising there-from an Occasion of exciting him to Acts of Contrition, and the acknowledging himself*

a miserable Sinner, who, contrary to the Example of those Holy Men, had so often abandoned his God and Creator, for the sake of the World and vilest of its Creatures; directing him at the same time, to lift up his heart to the Eternal Father, in these Words. Lord, who hast prevented me by thy manifold Blessings, I own my self, to be that miserable Sinner, that ungrateful Slave, that Wretched Wretch, who have despised Thee, even Thee my Creator, and my Father. In the Name and for the sake of Thy dear Son Christ Jesus my Redeemer, I implore Thy Pardon, O Father of Mercy: Wash away all my Iniquities, and have mercy upon me Thy poor Creature, who am the Work of thy own Hands. Assist me in this last Period of my Life: Comfort thou my sad and afflicted Soul, and preserve it from being taken out of Thy Arms by the infernal Spirits.

O Blessed JESU, who gavest Thy most precious Blood for my Sanctification and Salvation, be Thou pleased to render it efficacious to me in this my last Hour. I acknowledge I have many and many times forfeited the Grace Thou bestowedst on me, in my Baptism, when I was first consecrated to Thee. But Thy Mercy is far above my Transgressions.

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sions. Apply to my Soul the Merits of Thy Death; and let me at this moment of my Departure, feel the gracious Effects of Thy infinite Goodness and Power! Me, O Lord! the unworthiest of Thy Creatures, who with an humble and contrite Heart, and a Soul full of Love to Thee and confidence in Thy Mercy, do in a ready expectation of my sudden Dissolution, cry unto Thee, Lord JESU, receive my Spirit. Amen.

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CHAP.



C H A P. VIII.

*What the Minister is to do, when coming to a Sick Person; he finds every thing already done, necessary for the disposing him to die as a good Christian.*

**H**itherto we have spoken of what the Minister is to do, for the disposing the Sick Person to die well: But if he finds him to be already well prepar'd ; to have receiv'd the Holy Sacrament , and to require only some Body with him, to entertain him in those Godly Dispositions ; the Minister having first satisfied himself, that he has still the use of his Understanding, and is in a condition to hear what he shall say, may read to him something out of the Gospel, and repeat over him the usual Prayers of the Church: And then proceed ; 1. To the supplying what ( if thought that is necessary ) may have been omitted in his Preparation. 2. To the exciting him to further Acts of Faith, Hope,

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Hope, and Charity ; and comforting him in his Afflictions and Pains. 3. To the recommending his Soul to God, 4. and Lastly, To the saying something for the Edification of such as are present.

To the First : Having desired those that shall be about the *Patient's* Bed, to withdraw a little, he shall ask him (as we have said at the latter end of the Fourth Chapter) whether he feels a calm in his Conscience ; or whether he be doubtful, and desirous of further information, in any thing concerning his Salvation : And if he be ; the *Minister* ought diligently to attend, both to the hearing him and giving him satisfaction therein. Or if he says no, and yet the *Minister* suspects the Case to be otherwise with him, let him advise him to bethink himself, whether he has not forgot to repent of some secret Sin ; or whether he has not been too reserv'd in some certain Particulars, such as the Restitution of the Honour or Goods he may have taken away from his Neighbour. Which Restitution if he be really convinc'd he ought to make, let him forthwith do it himself, if possible ; or at least, order it to be done as soon as may

may be. And in case he has not sufficient for it, let him be brought faithfully to promise, that if it should please God to restore him to his health again, he would omit nothing for the giving satisfaction to all he is indebted to. In like manner, the *Minister* is to inform himself, whether he has Children, or had the discharging of any Publick Offices, or the like; that so, he may ask him proper Questions concerning the same respectively, and avoid what else would be less useful.

As to the Second Head, namely the Exciting the *Patient* to Acts of Faith, &c. The *Minister* is to consider the bent of his Mind. For if he be one that is Pious, and accusom'd to Divine Meditation, and able to pray and meditate by himself. It will be convenient that he be let alone for sometime, without interruption. But because his Sicknes may have brought him low, and there may be cause to fear, that by reason of the weakness of his Mind, as well as that of his Body, he may not be able to support himself in his holy Cogitations, the *Minister* may gently ask him, whether he is not willing to be assisted therein. To which if he replies, that he is devoutly enter-

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entertaining himself, the *Minister* shall desire him to communicate his Meditations to him, that he may be also profited thereby. This is a very useful Caution: For by it the *Minister* will discover, whether there be no delusion or temptation mixt in his thoughts. And if he finds him, as it often happens, to need a Subject to be given him to meditate upon, he shall propose to him some comfortable Words of our *Saviour*, as these recorded in St. *Matthew's* Gospel: *Come unto me all ye that travail and are heavy laden, and I will give you rest*; Or some others relating to the Mystery of his Passion, and especially such as he may be thought to like best, and be most edified by; remembering him of *Christ's* Sufferings upon the Cross, and the excessive Torments, and reproachful Death He underwent for our Sins, whose heinousness required so severe a Punishment in his Sacred Person. By which means he may at once be excited to Contrition, and a necessary Confidence of obtaining Heaven, which the *Redeemer* of the World has thus purchas'd for him with his most precious Blood.



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If the *Patient* has not strength sufficient to meditate by himself, and yet has enough of his Senses remaining, to be able both to hear, and to be affected with the Words of Exhortation; then the *Minister* will do well to continue him in the Exercise of his Contrition, Faith, Hope, and Charity, as we have said in the 2d, 5th, 6th, and 7th, Chapters; and having represented to him how great and ignominious those Torments were which our Blessed Saviour endur'd, he shall add, that our Sins must certainly have been very enormous, to have stood in need of so extraordinary a Remedy. Let him (if he be able) say, Lord! Have mercy upon me. Christ, Have mercy upon me, a poor wretched Sinner. I am sorry from my heart, that ever I have offended Thee. O forgive me all my iniquities; Encrease my repentance, and support it, and supply its defects with the Merits of Thy Blood. O Merciful Saviour, be favourable unto my Soul that longeth after Thee, and nothing but Thee.

And for the exciting his Faith, let him call to mind, that Jesus Christ, though of one and the same Substance with the Father, Co-eternal and Co-equal



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equal with Him in all his Perfections, yet has been willing so far to humble himself, as even to take our Flesh upon Him, and die on the Cross for our Salvation ; and then let him adore Him as the *Saviour* and *Redeemer* of the *World*. It will be also very proper for the Comfort and Edification of his Relations and other Persons present, that he openly declare the Profession of Faith he dies in ; saying, *I protest before Heaven and Earth, that I die in the Catholick and Apostolick Faith, hoping to be saved through the sole Merits of Jesus Christ our Lord*. Then he shall rehearse the *Apostles Creed*, or (if he cannot himself do it) endeavour to follow in heart and mind, the *Minister* that shall pronounce it for him ; who at the same time may increase his Hopes of Salvation, by remembering him of *Christ's* great Love to him ; by whose Sufferings it is, that the Gates of Heaven do now stand open ready to receive him ; by whose Wounds and Torments he is heal'd ; and by whose Death he shall obtain Everlasting Life and Happiness. The *Minister* shall also represent to him, the precious Blood, which ran from his *Saviour's* Feet, Hands, and Head, and from all his Sa-  
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red Body, even from his Side, that was so barbarously and inhumanly pierced with a Spear. He shall likewise put him in mind of the Crown of Thorns that was set on his Head, out of derision and contempt; of the Scourges that cruelly tore his Flesh, as if He had been a Slave; of the Blows He received upon His Sacred Face, which were not only painful and dolorous, but full of ignominy and confusion. All which he shall lay before him, in order to the raising his Confidence, and perswading him, that *Jesus Christ* did thus suffer and humble Himself, for no other end but His Redemption; -making him sensible, that God who has done so much for him, surely will not now abandon him, at a time when he has the greatest need of his Assistance; and telling him therefore, that if the Devil inwardly reproaches him, and endeavours to fright him, with the heinousness of his Sins, he must boldly answer him, *My God, in whom I believe and repose my trust, has by his Blood shed on the Cross, wash'd them away; and is now at the Right Hand of his Father, making intercession for me, and shewing Him His Body still cover'd, as it were, with that most precious Blood,*  
by

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*by which He made full Satisfaction and Atonement for all my Transgressions. And then go on in these Words. My God, I put my trust in Thee. O shut not up the Bowels of Thy tender Mercies from me! Arise, O God of my Salvation, and scatter abroad all my Enemies. Let them that hate Thee flee before Thee; Even as the smoke let them vanish away, and melt at Thy Presence, as Wax melteth before the fire. But let Thy Servant rejoyce.*

In short, the Minister shall again and again exhort him to Charity and a Love of God, by the several Motives before propos'd; and above all the rest, by that of the exceeding great Love which the Son of God has shewn in dying for us; Whereupon he shall cry-out with David, *What reward shall I give to the Lord for all the benefits that he has done unto me?* "I cannot better express my love to Him, than by receiving this his Visitation with patience and humility. Most ready I am, O Lord, to embrace Death it self, to the end my Soul may be united to Thee for evermore.

In like manner ought he to resign himself into the Hands of God, and commend his Spirit to His Mercy. To Thee, O Lord, I give up my Soul; for  
Thou

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Thou hast both created and redeemed it.  
Thine I am, yea, Thine alone. Therefore  
Thy Holy Will be done in me, and by me.  
Be Thou only pleased to enlighten mine  
Eyes, that they may readily discover the  
Snare: which the Enemy is laying for me,  
and never suffer them to be surpris'd by the  
Slumber of Death.

If he languishes by slow degrees, and  
remains sensible in his last Agony; the  
History of Christ's Passion shall be read  
to him out of the Gospel, together with  
some Chapters of St. Paul's Epistles, as  
the 1<sup>st</sup> and 2<sup>d</sup>. to the Corinthians, the  
1<sup>st</sup> to Timothy, and the two last Chap-  
ters of the Revelation of St. John; choos-  
ing the Places in those Chapters that are  
proper for a Dying Person, and passing  
over the rest. Some Psalms may be also  
recited to him, suitable to the occasion.  
In a Word, let not the Minister abandon  
him one Minute, whilst he appears to  
have the least remainder of Sense. For  
at this last Moment it is, as St. Gregory  
tells us, upon the Nineteenth Chapter  
of St. Luke, that the Devil redoubles  
his Endeavours to destroy us. So that  
the Minister continuing his Exhortation  
to him, may (if he finds him capable  
thereof) desire him to pursue his Ap-  
plica-



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plications to God, after this manner. Lord, I believe that Thou art my God and my Redeemer. I humbly beg of Thee the pardon and forgiveness of all my Sins. I am exceedingly sorry for the Commission of them; and wish my Sorrow were still greater. If I have omitted any thing that Thou requirest for my Repentance, Lord, I pray Thee, give me a due sense thereof, and fit me for Thy Self. Supply all my imperfections, and make me such as Thou would'st have me to be. Lord, I do for Thy sake freely forgive whatever wrongs and injuries I have received; and heartily ask forgiveness of them whom I have any way offended. If I have ought that is another's due, I desire to restore it, as far as my Abilities will permit. In Thee, O Lord, I place all my Hope; though I know myself unworthy of the least of Thy Mercies: Thy Sufferings and Thy Blood assure me of my Salvation. Both my Life and my Death are in Thy Hands. Do Thou with me as it shall seem good to Thee. 'Tis sufficient for me to love and bless Thee to all Eternity.

If the Sick Person be in a condition of bearing with any more Discourse, the Minister shall go on in the same Method of assisting him to lift up his Soul to God.



God; and to that end, make use of the Words mention'd in the 5th, 6th, and 7th, Chapters of this Book; not omitting to admonish him to beg of God to accept the Prayers, whether publick or private, put up by the Church or his Friends for him.

As to the Third Head, Which respects the *Minister's* solemn Recommendation of the *Dying Person's* Soul to God, the proper time to go about it is, when he perceives him to be struggling with the Pangs of Death, and just upon the point of his Departure. The Form thereof is prescribed by the Church. To which (if he finds the *Patient* to continue longer than he expected, and possess of any remains of his Senses) he may add such further Sentences of scripture as he shall judge convenient; like these. *O Son of David, have mercy upon me. Hasten Thee to deliver me; make haste to help me, O Lord.* With how much Sincerity, Zeal and Attention, this last Office ought to be performed, I hope no good Christian, much less those of the Sacred Function, whose more particular Province it is, need to be admonish'd.

As to the Fourth Head, Which concerns the Edification of those that are present, we shall treat thereof in the last Chapter of this Book.

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## C H A P. IX.

*What means are to be us'd when the Patient does not resign himself as he ought, to the Will of God and is afraid of Death through a too great Love of this Life.*

**S**OME there are, who afflict themselves too much at the approach of Death, through an over-great fondness of this Life ; the grief they conceive of parting with it being such, that they cannot submit themselves to the Pleasure of God, but die much against their Wills. Which ill disposition produces in the Heart of a Sick Person, these three dismal Effects.

I. That by how much the greater his reluctance is, so much the more he is troubled and confounded with the apprehension

rehearsal of Death ; according to the  
word of Sirach's Saying, *O Death how bitter*  
*the remembrance of thee, to a man that*  
*seeketh at rest in his possessions !*

II. That by this Reluctance of his,  
he not only deprives himself of the Com-  
fort he would receive from his voluntary  
resignation to Death ; but runs a great  
risk of offending God.

III. That he does not prepare him-  
self, as he ought, for Death ; nor can  
resolve to think of his Eternal State.  
And the Condition of such a One, is so  
much the more deplorable, in regard no  
body dares speak to him of Dying. But  
on the contrary, they are apt to turn  
their Discourse upon the hopes of his  
recovery, for the sake of entertaining  
him in an agreeable idea ; though in the  
end most pernicious to him, by reason  
of its diverting him from the thoughts  
of his Salvation. As therefore they con-  
sider his Eternal Welfare, let both the  
Physician and his Friends take heed, that  
he be not thus dallied with, when his  
Condition is become dangerous, but  
that he be in a prudent manner apprised  
of the same, to the end he may exa-  
mine

mine the State of his Soul ; making him sensible, that his Preparation for Death will be no impediment to his Recovery if it pleases God to spare him longer in this Life. But if he cannot resolve to die, let the *Minister* endeavour to bring his mind over by *Arguments, Examples* and *Words* in Form of Ejuculatory Prayers.

*First, By Arguments ;* which the *Minister* is to ground, as much as he can on the Holy Scripture ; to the end they may be not only in themselves the stronger, but of more Authority and Force with the *Patient*. For Example he shall with *St. Paul* tell him, *That we are appointed for all Men once to die :* That on this condition it is we are born, and wherein no distinction is made between Princes and Subjects : That we all die soon or late, and flow like the Water into the Bowels of the Earth ; yea, we are like Water that is spilt on the ground from whence it cannot be gathered up. He shall also represent to him, that though he should recover his Health, he may in a little time relapse again, and not have the means he now has for his Preparation ; That he ought to look  
upon

on himself as a Pilgrim travelling  
rough this World, as through strange  
regions, in his Way to Heaven, which  
his Native Country ; That he should  
consider the many Tokens God has given  
him of his Love, and that which he at  
present gives him, in assisting him with  
his Grace : That God now calls him to  
himself, in order to the making him  
happy ; and that a longer Life here  
might be ruinous to him, by the snares  
and inducements of this Sinful World :  
That Death is not terrible to the Right-  
eous, but meerly a Passage to Eternal  
glory : *And better is the day of our Death*  
*than that of our Birth ; forasmuch as we*  
*here to die, and do only die to live for-*  
*ever.* In short, That Christ assures us in  
his Gospel, that whosoever believes in  
him shall have Everlasting Life, and  
that his Death shall be but the beginning  
of his Eternal Happiness.

Moreover, let the Patient be induced  
to reflect on the Miseries of this present  
life. Let him as much as he is able, call  
to mind the whole Course of his Life  
from his Infancy to this very moment,  
and consider before God, whether he  
has pass'd one day of it without affliction.  
That we are to expect here nothing  
but



but Sufferings; God having set us in this World as in a Valley of Tears, to live in a constant State of Penitence. That therefore we ought not to be grieved, when God is pleased to remove us from the Place of our Exile into our own Country; and far from wishing our selves Citizens of this World, we should with *St. Paul* remember, that here we have no continuing City, but are to look for one that is to come, which will abide for ever.

Let him further consider, that being now under the Gospel, we should be much the more desirous to die, because *Jesus Christ* has by his Merits opened Heaven to us: That Death is both the End of a false and perishable Life, and the Entrance into a Happy and Eternal State; That God is not the God of the Dead, but of the Living; That a Christian ought to raise himself above the things of this World, and solely to fix his Thoughts and Hopes upon his Saviour; That this Life is a continual Warfare with our Lusts and Passions, and Death the welcome End of this War and Beginning of our Rest; That the Spirit of God declares those, and those only, to be happy, that die in his Grace

because

because they are going to enjoy an Everlasting Peace. In a word, let the *Minister* omit nothing that may conduce to the perswading him, to receive his Death with Submission, making him sensible, that how averse soever he be to it, yet die he must ; and that since neither Life nor Death are within his power or disposal, he can never be at rest, till he submits himself with all humility and resignation, to the Will and Pleasure of Almighty God.

Secondly, The *Minister* may perswade the *Sick Person* to a willingness to die, by laying before him several Examples of this kind, carrying force and authority with them ; and in the first place, that of *Christ* himself ; who in the Garden of Olives, foreseeing the Torments that were waiting for Him at *Jerusalem*, was seized with fear, and pray'd to the Father, to deliver Him therefrom ; but immediately after, submitting himself to Him, added these Words, *Not as I will, but as Thou wilt.* That he ought to imitate this Sacred Model of self-resignation, by a free Offering of his Life to God, notwithstanding the terror he has of *Death*, and all the reluctances of Nature thereto. Let him also

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be put in mind of David, who finding himself over-whelm'd with the Miseries of this present Life, us'd frequently to cry out to God in terms like these, *Wo is me, that I am constrained to dwell with Mesech, and to have my Habitation among the Tents of Kedar. My soul has long dwelt with them that hate peace. Many are my Persecutors and mine Enemies: Consider my affliction and deliver me: I long for thy Salvation, O Lord!* Where-to he may add the words of St. Paul, *O wretched Man that I am! Who shall deliver me from this body of Death? I ardently desire to be dissolved, that I may forever live with Christ, who is my Life.* And these of the Wise Son of Sirach; *Fear not the Sentence of Death. Remember them that have been before thee, and that come after. For this is the Sentence of the Lord over all flesh: And why art thou against the pleasure of the most High? There is no inquisition in the grave, whether thou hast liv'd ten, or an hundred, or a thousand years.* Let him represent to him St. Hilarion surpris'd by Thieves, who with Sword in Hand, are just going to murder him; when astonish'd to see him so unconcern'd, and asking him why he fear'd not Death. 'Tis, answered he

cause I have been a long time preparing myself for it. He may also observe to him the Words of St. Cyprian, who says, *that such only ought to fear Death, as lack Faith, and have no Hope of reigning with Christ.* To all which the Minister may superad divers Examples and Sayings of other Saints and Martyrs, who have wish'd and long'd for their Dissolution; whereby to pacifie and calm the trouble with which the Sick Person's mind is disturbed.

Thirdly, The last means we propos'd for removing the Patient's Fear of Death is, by Ejaculatory Prayers; the Minister teaching and assisting him to say after this manner. *O my God! I feel the horrors of Death upon me; but as much as in me lies I sacrifice them to Thee, and am ready to die, if it be thy Pleasure. I humbly submit my will to Thine. O Lord, who hast created me, preserved me, and by a special Grace caused me to be born within thy Church, to the end I might be saved: what reward shall I give unto Thee for all these Benefits? I will receive at Thy Hand the Cup of my Death, which Thou presentest to me. I take it, O my God, with all my heart, in testimony of my Love and Submission to Thee. If Thou, O Lord, hast so*



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decreed it, notwithstanding my natural reluctance thereto, I am most ready and willing to die, hoping my Death will, through thine infinite Goodness, be follow'd by Eternal Rest. O Father of Mercy and God of all Comfort, I thank Thee, that I am now come to my last hour, which will put an end to all my Sins. I thank Thee especially, that Thou hast been pleas'd to afford me time to prepare my self for Death. O help Thou me in my troubles and anguishes: Strengthen my Soul that stands surrounded with the dangers of Hell. Support my weakness, and be my strong Defence against Satan; that so I may die in Thy Favour and Love. I know that my Redeemer lives, and that he shall stand at the latter day upon the Earth; And though after my Skin Worms destroy this Body, yet in my flesh will I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another. Lord, I beseech Thee, encrease my Faith and Confidence in Thee, and comfort thou me in all my afflictions.

Thus may the Minister entertain the Sick Person in devout Meditations and Prayers; making use also, of such other Words and Sentences, as he shall judge proper for the raising his Soul, and fixing



fixing his Thoughts and Desires upon God.

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C H A P. X.

*What is to be said to a Sick Person, whose unwillingness to die proceeds from an excessive Love for the things of this World.*

Others there are, who are very loath to think of *Death*; not so much (like those mentioned in the preceding Chapter) from an over-fondness of Life itself, as a difficulty of quitting some particular Things and Circumstances attending it; such as Riches, and Honours and Pleasures; and above all, the Persons they most dearly love, their Wives and Children, &c. On which last account, the Poor Man's Case claims our greatest pity and attention: For whilst his heart is fill'd with grief and anxious thoughts, what will become of his distressed Family, the Devil ne'er fails to lay hold on this Occasion, to divert his Mind from the Business of his

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Salvation. If therefore the *Minister* find this to be the Condition of the *Patient*; having first exhorted those that are present, humbly to implore Almighty God to allay his Disquiets, and render his Mind free and composed, to the end he may think of nothing but *Eternity*; let him make use of the following Means for comforting him.

And in the First place, let him cause all such Persons to withdraw, whether Wife, or Children, or others, whose presence may attract the *Patient's* Affection to this World, and keep up those melancholy thoughts he is in; taking care to prevent, as much as possible, his being spoken to about them, further than he shall think of absolute necessity, with regard to their future Settlement. After which he may proceed to inform him, that this Disquiet of his, is not only useless both to himself and Family, but most prejudicial to his Soul; in that it obstructs its due *Preparation* for Death. That the Poverty under which he leaves his Family, is an Evil that soon or late will have an end; but the Torments of the other World have none; and that therefore in these last moments of his Life, he ought to entertain no other thought

thoughts but how to avoid his own Eternal Misery : That his Family is under the Conduct of the Divine Providence, that loves them, and will watch over them, and bestow on them Temporal Goods sufficient ; perhaps too great a measure thereof ; so that instead of afflicting himself with the Consideration of the sad Condition he leaves them in, he ought on the contrary, to rejoyce in God, and to lift up his Heart and Mind to Him, and to beg his Grace to forget and reject whatever respects not his Everlasting Salvation ; with full perswasion , that God, to whom he is to recommend his Wife and Children, (as *Christ*, when ready to die, did his Disciples ) will be their Protector, and Helper, and Defender ; who being also more their Father than he himself is of his own Children, and governing all things both in Heaven and on Earth by his Almighty Providence, will supply them with whatsoever is necessary, as well for their Bodies as their Souls.

“ This Trust and Confidence (the Minister shall say to him ) will be  
“ more available to the good of your  
“ Family, then all the disquieting  
“ thoughts

“thoughts you can entertain about them.  
 “For God is Merciful, and will grant  
 “us every thing we ask according to  
 “his Will. Moreover, remember, that  
 “he who undertakes a long Journey,  
 “should not carry ought about him that  
 “is comberfom. You are setting-out  
 “upon your Journey to Eternity, and  
 “may within a little time appear be-  
 “fore the Tribunal of God. Take up-  
 “on you therefore no fuch unnecessary  
 “Burden, as that of the care of your  
 “Wife and Children. Peradventure  
 “they have been the caufe of your com-  
 “mitting many Sins in the courfe of  
 “your Life: Beware they be not that  
 “of your undoing now. Disburthen  
 “your heart of this heavy Load; that  
 “fo it may be able to raife it felf up to  
 “God, and favour nothing but things  
 “Eternal. Consider that both your  
 “Life it felf, and all the Goods you  
 “have enjoy’d in this World, were not  
 “yours, but God’s, who lent them you  
 “only for your ufe, as means of en-  
 “gaging your Love to him. And if he  
 “takes them away again, you have no  
 “reafon to complain; but your Duty is  
 “freely to lay them down; remem-  
 “bring that *Jesus Chrift* (who is Lord  
 “of

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“ of all) died upon the Cross naked and  
“ divested of all Worldly Desires. You  
“ know that God took from Job all that  
“ he possess’d, and yet that Prince said  
“ only this, *Naked came I out of my Mo-*  
“ *ther’s Womb, and naked shall I return thi-*  
“ *ther: The Lord gave, and the Lord has*  
“ *taken away; blessed be the Name of the*  
“ *Lord.* Endeavor to be as disintangled  
“ and loose from the World as that Ho-  
“ ly Person was.

Which Exhortations the Minister shall conclude, with moving the Patient to repeat after him some Sententious Prayers, like these.

*Deliver me, O Lord, from all affections for the things of this World, and fix in my heart the sole desire of possessing thee.*

*How amiable are thy Dwellings, O Lord of Hosts!*

*My soul longeth, yea even fainteth for the Courts of the Lord.*

*My heart and my flesh crieth out for the Living God.*

*For one day in thy Courts is better than a thousand.*

*I had rather be a Door-keeper in the House of my God, than live in the Palaces of Worldly Princes.*

*There shall I be satisfied, as it were, with*



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*marrow and fatness, and shall drink of thy Pleasures as out of the River.*

*For with Thee is the Well of Life, and in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.*

Whereto the Minister may add, according to his discretion, what of any of the foregoing Chapters, he shall judge necessary, for putting the Sick Person into a frame of dying like a good Christian.

Thus far of those, whose Reluctances to Death proceed from a too great Love of this Life, and the Pleasures and Satisfaction attending it. For such whose terrors arise only from an imagination, that there may not be time enough remaining for them to explain, as they ought, some particular Matters which disturb their Consciences. For such, we say; till we come to give them more ample Instructions in the sequel of this Discourse, let us in the mean time excite them to be very good Husbands of those Moments which are yet behind, which may not be so few as they apprehend: Let them employ the same in Self-Examination, Prayer, and Communion; in an immediate Restitution of what is not their own; or if that cannot be, in providing by their Testament of

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*Codicil*, that it be done with all possible Expedition ; as we have said in the preceding Chapters. And lastly, for such as are troubled to die, for this only reason, because they had resolved to alter their Course of Life, and propos'd to themselves the doing of many pious Works ; they must be perswaded to resign themselves up to the Will of God ; and instead of that Good which they intended to have done, to offer up their Lives to Him as a Sacrifice, with a disposition humbly and readily to receive, whatever it shall please his Divine Providence to determine concerning them : Than which they cannot offer to God any thing greater or more acceptable.

## C H A P. XI.

*What is to be done to a Sick Person that is Impatient.*

**I***mpatience* in a *Sick Person* may proceed from either of these two Causes; The languishing Condition which the Severity of his Distemper has reduced him to; Or Poverty, which leaves him destitute of the Helps and Remedies necessary for his Recovery. The Case being such, the *Minister* is in the first place to comfort him, by assuring him, how much he is grieved to see him in that deplorable Condition, and using all the Means he can, to procure him Ease and Relief; that so he may the more effectually persuade him, of his partaking sincerely with him in his affliction. Which charitable manner of proceeding, cannot fail of winning his Heart, and engaging him to hearken with more patience and willingness, to whatever shall be said to him concerning his Salvation.

Then let the *Minister* represent to him, that his Impatience is so far from diminishing his illness, that it does but encrease

create it, and deprive him of the Comfort and Satisfaction he would reap, from the taking this his Visitation with patience and submission; the best and most effectual Means for rendring those Evils lighter and more supportable, which are not within Human power to remove: For, according to the saying of St. Chrysostome, *Tribulations do pursue with much greater vehemence, those that fly from them, than those that receive them without murmuring or repining.*

Moreover, he should be admonished to consider, That God sends these afflictions, only for him to make a good use of them, as Helps for his Sanctification: That therefore, instead of being grieved and displeased thereat, he ought to praise and thank His Divine Goodness for them, as being Graces necessary to his Eternal Salvation: That upon this account it is, that *Solomon* will not have us to fly from the Chastisements of the Lord, nor grow weary and impatient under the troubles He is pleas'd to dispense to us; He correcting only those He loves, and administering thereby an occasion to us, of drawing Consolation from the very pains which He inflicts on us, provided we bear them with due

due Meekness and Resignation. Let him reflect on the vast Number of Sins he has committed, and the severe punishment he deserves for them; The consideration of which will certainly, if any thing, oblige him with the deepest Contrition and humility, to commit himself into the Hands of God, and readily embrace whatever troubles or anguishes, his Divine Wisdom shall think fit to exercise him with, even Death it self, in hopes of appeasing God's wrath thereby, and rendring Him more favourable and gracious to him; Of which the *Minister* may give him Confidence: Adding, that Afflictions are only sent us, to take off our Minds from this World, and raise them to the Contemplation of Things Eternal; and that God is pleased to be with the Afflicted, who are of a yielding and submissive Spirit; Saying by his Prophet, *I am with him in trouble; I will deliver him, and he shall glorifie me.*

In a word, let him seriously consider, that we are visited with pains and griefs, to try our Virtue, exercise our Faith, and encrease our Contrition; and that for this Cause it is, that the Son of Sirach advises us to receive all kinds of Afflictions



ons with humbleness of heart; for as Gold is try'd by the Fire, so are Men by the Tribulations of this present Life.

Lastly, The *Minister* shall represent to him, that Heaven is prepared for those that patiently suffer in this World; that the Hand of God does by Calamities, polish us (as it were) like Stones, of which He will Build his Heavenly *Jerusalem*; and that therefore, in order to our being made happy, we ought submissively to bear whatever Burthen He pleases to lay upon us. Which Arguments the *Minister* may greatly inforce, by inculcating to him the Examples of *Job*, the Holy *Apostles*, *Martyrs*, and *Confessors*, and *CHRIST* Himself Crucified, especially by displaying to him the excessive Torments of the Cross; and at the same time proposing to his Meditation, by way of Prayer and Self-Resignation, these Words of *St. Austin's*; Lord! burn me, cut me into pieces, scourge me, and correct me in this World, so Thou pardons me in the next: Or these, O God who chastisest those whom Thou dost love, admit me, I beseech Thee, after my Death, into the Number of Thy Blessed Children, since Thou makest me to endure thy Corrections in this Life. My God! and my Father!

ther! Who art my only Refuge and Defence, succour me in all my Afflictions and Miseries, either by asswaging and moderating them, or giving me strength to sustain the same without repining. I thank Thee, O Merciful Father, for the troubles Thou hast laid upon me. Thou that knowest my weakness, vouchsafe to fortifie and support me; so as I may not fall into impatience and murmur; but that I may truly humble my self under Thy Afflicting Hand, and wholly submit to Thy Chastisements.

To which the Minister may still add, what other Words of the like kind he shall judge convenient, with regard to the Condition of the Sick Person.

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C H A P. XII.

*How those Persons ought to be managed, that lie under Temptations against the Faith.*

**O**F Persons tempted against the *Faith*, there are two Sorts: Either they are such, as have not a clear apprehension of all that is necessary to be believed in the Law of *Grace* (whom how to instruct we have shewn in the First Chapter;) Or they are such, as are tormented by *Satan*, who is continually endeavouring to cast Doubts into their Minds, about their *Faith* in general, or some particular Article of it. The former of which Cases being (as we have said) provided for in the First Chapter, we shall here need only to speak to the latter: Which the *Minister* perceiving to be the *Sick Person's*, shall advise him not to dispute with the *Devil*, whose sole aim is to destroy his *Faith*, *Without which* (as the *apostle* tells us) *it is impossible to please God*; but humbly to implore the Holy Ghost, so to enlighten him, as that he may never fall into Infidelity, nor  
the

the Enemy have any advantage over him.

Let him cry out with the Prophet, *Lord! thou seest how I am tempted, be thou pleased to answer for me.* Adding thereto, if occasion be, what is before mentioned in the Fifth Chapter, and making an humble Confession of that *Faith*, which is founded, not upon human Reasons, but the Eternal Truth. Which will secure him against all the ill suggestions wherewith the Devil may labour to assault and disturb him, and set him entirely at liberty to think of those things, that will administer pleasure and comfort to him; such as the unspeakable Joys of Heaven, which he is hoping for, the infinite Love of God towards him, and Spiritual Graces He has confer'd upon him. And for a yet further diversion of those Temptations he finds himself obnoxious to, it may be convenient for him to speak sometimes to those that are present.

But if notwithstanding all these Precautions, he shall still perceive his *Faith* to be wavering, let him first pray to God to help his Unbelief, and then protest before Him and all the Standers by, that he resolves to die in that *Faith* which Je

*Christ* is the Author of, and the *Martyrs* have sealed and attested by their blood.

And here, if the *Patient's* illness will permit it, the *Minister* may offer him some general Reasons, to confirm him in the *Christian Faith and Religion*; as, that it flows directly from the *Divine Wisdom*; and is not, like others, grounded only upon Human Arguments, but the Authority and Truth of God himself, who has been pleas'd to reveal it to his Church. But at the same time, he must be very cautious of descending to any particular Point, least it should provoke the *Sick Person* to Disputation (a thing most dangerous on such an occasion) unless he desires to be inform'd about some of the Mysteries of our Religion: Which is to be done too in as few words as may be.

Let him be shewn, that the *Christian Faith* is establish'd upon no less, than the Testimony of the Eternal Father, who said of *Christ*, *He is my beloved Son, hear ye him*; Than the Word of *Jesus Christ* himself, who assures us, that his Father and He are but One God, and commanded his Apostles to Preach these Truths throughout the World; saying, that



that they who believe shall be saved and that there is no *Salvation* but in Him.

For the reasonableness thereof, he may be refer'd to the *Jews* themselves, who though the very Enemies of *Christ*, gave sufficient Testimony to his Divinity when being astonish'd at the Miracle wrought by Him, they openly profess'd that unless a stop was put thereto, by securing his Person, and forbidding his Doctrine, all Nations would believe in Him. Nor have their Historians alone but other Unbelievers also, own'd the *Christian Religion* to be of all others in the World the best, theirs only excepted; which they prefer'd before it, either through ignorance or prejudice.

For indeed, what Religion could ever shew such Marks and Tokens of the Hand of God, as this of the *Christianity* through the whole Course of its Propagation? In its first Institution, by how many Miracles was it confirm'd? As we find them recorded in the *Holy Scriptures* by those who were Eye-witnesses thereof, and whose plainness and simplicity, apparent in all their Relations of the same, is proof sufficient of their Sincerity. Nor is it less to be admired, how  
succes

Successfully it was Preached and Establi-  
shed, by Persons of neither Learning,  
Eloquence, nor Authority ; but on the  
contrary, destitute of all outward Ac-  
complishments, exposed to Poverty, and  
the Contempt of all Mankind. Who  
yet by the meer force of Truth, reduced  
both Learned and Unlearned, whole  
Empires and Nations, to the same *Chri-  
stian Faith*; and under which, by the  
special Providence of Almighty God,  
they have for so many Ages been pre-  
served, notwithstanding its containing,  
not only Mysteries above the Reach,  
but Precepts against the Inclinations and  
Passions of Men's Minds.

In a Word ; That he need not doubt  
of believing that, which those Blessed  
Spirits so divinely proclaim'd, who fore-  
told the Birth of *Jesus Christ*, and pub-  
lished it with Songs of Rejoycing, giv-  
ing Glory to God and promising Peace  
to all Men : Who also were Witnesses  
of his Resurrection and Ascension into  
Heaven. That, which so many Saints,  
and Holy Men and Women, enlighten'd  
by God, have profess'd ; which, such  
vast Numbers of the Faithful in all Ages,  
have by their Mortification and Self-de-  
nial, sacrificed the Pleasures of this  
World

World to ; and through the midst of so many cruel Persecutions , maintained at no less a Price, than that of their *Blood* ; as knowing what sure Grounds they were on, even the Authority (as we have said before) of God Himself, who being Omniscient, cannot be mistaken in his knowledge ; and being the very Truth, cannot deceive or impose upon Us by false Revelation.

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## C H A P. XIII.

*How to comfort a Sick Person that is mistrustful of God's Mercy, and troubled with Desparing Thoughts*

1. **T**HE Minister is to examine the chief Motive of his Distrust, whether it be, that he is still linked to some beloved Sin, that he cannot easily part with ; such as Hatred, or Covetousness, or Carnal Lust, or the like. Of which we shall treat in the Seventeenth Chapter. Or whether there lie something hid in his Heart, which he ought to repent of ; the Minister exhorting

g him at the same time, to make a sincere Confession of his Sins to God, and roughly bewail them; whereby to move his diffidence, and set his Soul entirely at peace.

2. If the *Patient* has no Cause to distrust God's Goodness to him, but is afflicted only with the remembrance of his past Sins, or the Temptations he is now disturbed with; then let the *Minister* excite his Hope; First, towards God, whom he has offended; by telling him, that God is always ready to forgive him; That he is a Merciful Father; That his Graces are infinite; That He is full of Tenderneſs and Compassion; and that His Love far surpasses the Sins of Men; That He prevents and assists us by the inspirations of his Holy Spirit, and pardons our Iniquities, when we are truly sorrowful for them. Secondly, towards *Christ*, with these Words. Our Sins, we must confess, are many and great; but God has laid them all upon *Jesus Christ*, by whose Sufferings we are redeemed from them. And forasmuch as we were not able to make Satisfaction for them, by reason of our own unworthiness, His Love for us has extended so far, as  
“ to



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“ to give his only Son to be a Saviour  
 “ to us. His Humility has brought  
 “ down and destroy’d our Pride; His  
 “ Patience our Passions; His Charity  
 “ our Hatred; His Cross our Luxury  
 “ and His Obedience, even to die for  
 “ us, has blotted out all our Transgressi-  
 “ ons. And as the least of his Torments  
 “ was sufficient to satisfy the Justice of  
 “ God; so through these infinite Mercies  
 “ of his, may we ask of Him, both the  
 “ Remission of our Sins, and Inheri-  
 “ tance of His Kingdom. Let the Peni-  
 “ tent for his Comfort, remember; that  
 he is to have for his Judge this same  
*Jesus*, who is now at the right Hand of  
 God, making Intercession for him; and  
 call to mind how gracious He was to  
 St. Peter, whom He pardoned almost at the  
 same moment he denied Him. Let him  
 think of the Charitable Words He pro-  
 nounced upon the Cross, on behalf of  
 his very Enemies, *Father, forgive them, for*  
*they know not what they do;* and those  
 spake to the Penitent Thief, *That the same*  
*day he should be with him in Paradise.*  
 In short, let him be persuaded, that God  
 has a greater desire to save him, than  
 himself can have to be saved; and there-  
 fore he has not the least cause to be  
 confident of his Mercy.



3. The *Minister* may sustain his Hope and Confidence in God's Goodness and Mercy, by the Example of divers Holy Persons, that remitted the injuries done to them, as *Joseph*, *David*, *St. Stephen*, and others; teaching him therefrom, that if these who were but Men, had so much Meekness and Charity, as to forgive their very Persecutors, what ought not we to expect from God, the Fountain of Mercy? Whose Goodness will appear still the greater, by how much more numerous the Sins are, which He pardons to us: That therefore, provided he has a broken and contrite Heart, he needs not in the least apprehend his being rejected or abandoned; for though his Transgressions were more heinous, than those of the Devils themselves, the *Cross of Christ* is sufficient for the abolishing of them.

We do not mean, that the *Minister* should say all these things at once, and in the Order here prescribed, as if he made a set Discourse to him; but that he use his Discretion, in speaking them by little and little, and at several times, according as he shall find the *Patient* in Condition of hearing him, and of receiving Comfort therefrom. He may

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also introduce, and relate in few words the History of the Prodigal Son, of *Mary Magdalen*, of the *Samaritan*, and of the *Cananitis* Woman, mention'd in the Gospel; with that of the whole People of the *Jews*, whom God conducted into the Land of Promise, notwithstanding their continual Rebellions and Unfaithfulnesses. Let him likewise put the Patient in mind of the Passage in *Ezekiel* where God says, He will forget the iniquities of a Sinner, at what hour so ever he shall turn and repent: The Pardon is in the Gospel it self secure to us, upon Condition of our forgiving our Enemies; and therefore we ought not to doubt of Forgiveness at God's hand, if we for his sake, freely and entirely forgive them that have offended us.

Thus shall the *Minister* support his Hope, by continually laying before him God's Mercies and Promises of Pardon to us, for the sake of *Christ's* Blood that was shed for all Sinners; and assure him, that God will not fail to assist him by his Grace, nor will suffer him to be away and miscarry in what concerns Eternal Salvation. Which having said and added thereto, what else he may think fit to say, he may then

think fit for the same purpose, he shall admonish the Patient to apply himself to God in this manner. Lord, I am an ungrateful Son; yet still thy Son: Thine having both created me, and adopted me in Jesus Christ Thy very Son, Co-substantial with Thee. O Lord in Thee I have put my trust, let me never be confounded. I am a prodigal Child; I acknowledg that I have sinned against Heaven and before Thee, and am no more worthy to be called Thy Son. But, O my God! are not Thy Mercies greater than my Transgressions? Let him say with St. Anselm, Lord! though I have kindled lust in my Heart, can I have quenched Mercy in Thine? Though I have committed Sins, for which Thou mayst justly condemn me, hast thou departed from that Goodness and Clemency, by which Thou wast wont to pardon and indulge me? Have mercy upon me, O my Father! For thine own sake, and for thy dear Son Jesus Christ's sake, forgive me all that is past. I do earnestly pray. I am heartily sorry for all my Misdoings: Abolish them in the death, and wash them away in the Blood of my Blessed Redeemer. Let him also say with Job, Though thou shouldst kill me, yet will I hope in Thee: And with David, Why art Thou so vexed, O my Soul, and why art thou disquieted within

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*within me? O put thy trust in God, and remember that He is Thy Comfort and Defence. Lord, enter not into judgment with thy Servant. I fly to thy Clemency; I implore thy Mercy, not thy Justice. Judge me not, O Lord! according to my Deserts: Deal not with me after my sins; neither reward me after mine iniquities.*

All which let the Patient be advis'd well to ponder; that from his Reflections thereupon, which may be shorter or longer, according as his pains will allow him more or less opportunity for it, he may receive Spiritual Help and Comfort.

Lastly, He should be admonished to look up to Jesus, the Author and Finisher of our Faith, and God of our Salvation; to fix in his Mind the continual remembrance of his Sufferings; and break forth to Him in these Words. *O Lord, who hast shed thy precious Blood for me, have mercy upon me. Thou Lord, who for the atonement of my sins, didst in the midst of so many torments, and with so much agony, resign thy Divine Spirit upon the Cross, have mercy upon me. O Lamb of God, that takest away the sins of the World, have mercy upon me. I commend my Soul to Thee. I commit it into Thy Hands. Lord receive it. Lord! vouchsafe to save it. Amen*

To



To this the *Minister* may add the Words set down in the Sixth Chapter, if he judges them necessary, for the fortifying of the *Patient's* Hope, and administering Comfort to him.

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C H A P. XIV.

*What is to be said to such as shew too great a Confidence, and presume too far upon their Salvation.*

AS the Devil labours nothing more, than the undoing of us to all Eternity; so he endeavours to bring this his pernicious Design about, by quite contrary Means; sometimes by suggesting too great a Fear of God's Judgments, and sometimes too great a Confidence in his Mercy. If the *Minister* shall perceive, that the *Sick Person* is flattering himself with the good Works he has done, and so from them presumes too much upon his *Salvation*, he ought meekly to admonish him to enter into, and recollect himself; in order to the making him sensible, that our Felicity depends only

F 3

upon



upon *Christ*, on whom we are wholly to build our *Hope of Salvation* : That God alone enables us to act ; and that to Him it is, we owe all the Honour and Glory of our Good Works : That of our selves we are but Weakness, and capable of nothing that is good, not so much as one good Thought, without his preventing and assisting Grace : That we ought to give Him Thanks and Praise for what we are, and what we have. That all our Virtue is derived from Him, and that we should find a terrible Account, if when He comes at the last Day to judge us, He would look upon our Merits only : That we must always remember, what is said in the Gospel, *That when we have done all that we are commanded to do, we are but unprofitable Servants.* In a word, that we are bound to God by so many Ties of Favours and Blessings, that though we should humble our selves even to nothing before Him, yet should we be very far from expressing a due acknowledgment to Him for the same.

But if the *Sick Person* shall still run upon an excess of Hope, and rely so far upon the Merits of *Christ*, as not to be at all afflicted or concerned for his

Sins, 'twill be expedient to affright him into a due sense of them ; by recalling to his Memory the many Transgressions of his past Life, and shewing him the heinousness of them ; that so he may be made apprehensive of the necessity of a sincere Repentance and Humiliation, before he can expect to obtain Pardon. The *Minister* may tell him, that his Hope is laudable ; but considering what great Sinners we are, we should mix with our Confidence, a Filial Fear, accompanied with Sorrow and Contrition, for our having offended so Good, so Gracious, and so Benign a Father ; adding hereto, what further he shall think conducive to the raising in him the just Notion he ought to have of God's Mercy.

## C H A P. XV.

*How a Sick Person is to be managed,  
when bereft in a great measure, of  
his Senses and Understanding.*

**I**N the first place, the *Minister* is to inform himself; whether the *Sick Person* has already been pray'd with, and received the *Holy Communion*; Whether he has set his *House* and *Affairs* in order, and thought of every thing requisite for him to do; of which we shall speak in the *Seventeenth Chapter*. If they answer him, that nothing has yet been done of all this, as it often happens to those that are backward in preparing themselves for *Death*, or are struck on a sudden with a violent and unforeseen *Distemper*; he shall call to the *Patient* with a loud Voice, and ask him whether he hears him; and if he perceives him to have still some remainder of *Understanding* he is to advertise him of the danger his *Life* is in, and of the great *Concern* of his *Salvation*; which without delay (lest it should prove fatal to him) he ought to secure by *Repentance* and

and true Contrition of heart for all the Sins, known and unknown, he has committed against his Maker, his Neighbour, and Himself; and to restore, or cause to be restored, as far as he is able, whatever he may have of another Body's. Then he shall ask him, whether he be not desirous to receive the *Blessed Sacrament*, as well for the Confirmation of his Faith, as Assurance of God's Pardon of all his Transgressions, and intitling him to *Christ's* Merits: To which if the *Minister* finds him dispos'd, he shall administer it to him, declaring that God has put away his Sins, and will remember them no more; and that the same moment this Breath shall depart from him, God will receive him to Himself, and admit him into the Number of the Righteous that are Sanctified: With whom he shall live a Life full of Joy and Bliss, which never shall have end.

If the *Patient* be in a Condition of doing any thing, which he hath omitted, towards the future settlement of his Family or Estate, the *Minister* shall advise him to do it now, as we have said elsewhere: And this done, he shall go on with entertaining him in Devotion and Spiritual Contemplations.

But if the *Minister* is told, that the *Patient* has been already visited by another, and has received the *Holy Sacrament*, he may spare asking him many Questions about the State of his Soul (especially if he finds him very weak,) and apply himself only to the comforting him, and raising his Hope and Affections more and more to God, and there fixing them.

Or if the *Patient* be fallen into a *Delirium* or *Lethargy*, the *Minister* shall either wait till he is come to himself again, or desire to have notice, so soon as those that look after him, shall find his Judgment return'd to him. Which interval of sensibleness it will concern the *Minister*, to improve as much as he is able, by exciting in him, those good Motions and Dispositions that may help him to die in a true State of Regeneration, as well as with solid Comfort and Satisfaction: making use to that purpose, of those means we have proposed in the preceding Chapters, (particularly in the Eighth) and what else in his prudence he shall see fit.



C H A P. XVI.

*What the Minister is to do, when he finds the Sick Person possess'd of his Speech and Understanding, but likely to die very soon.*

**W**HEN the *Minister* is called to One that has receiv'd a mortal Wound, for which no Remedy can be expected, he is to admonish him presently to confess his Sins, and beg Pardon of God, and all Mankind, whom he has offended, and to be in Charity with the whole World. And if he finds him not thoroughly affected with the sense of his Offences, nor the danger he is in, he shall gently represent to him the heinousness of his Crimes, and his great ingratitude towards so Gracious a God, who has declared Himself willing to remit all his Transgressions, upon condition of his sincere Repentance, having loved him as to have given his own Son to die for him. With which Discourse if the *Minister* perceives the *Patient* to be moved, and made sensible of the Errors of

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his Life, and truly Penitent, he shall give him Confidence in God's Mercies, through the Merits of the ever Blessed *Jesus*, and pronounce to him the ample Pardon, which his Heavenly Father has granted him of all his Sins; and for the yet further confirming him in this Hope, shall administer to him the *Holy Sacrament* of the *Lord's Supper*, and continue to exercise him in those *Acts* of *Charity*, *Justice*, and *Devotion*, that are mentioned in the foregoing Chapters, particularly the Fifth, Sixth, and Seventh.

If there be any time remaining, the *Patient* shall be put in mind, to request the Publick Prayers of the Church, which both the *Minister* and his Friends are to take care of procuring for him; that being so recommended to God, he may receive the benefit of those Joynt-Prayers, which are most prevailing with the Almighty, and as such, may not be a little conducive to the Salvation of his departing Soul.

C H A P. XVII.

*How the Minister is to apply himself to a Sick Person, who has the Use of his Reason, but no Disposition to such things, as are necessary to the making a Happy End.*

**W**HEN the Sick Person shews an unwillingness to prepare himself, as he ought, for dying well; the Minister shall desire his Friends and Relations to put up their earnest Prayers to God, that he would be pleased to touch his heart with a sense of his Sins, and excite a true Contrition in him. To which purpose, it may also be convenient, that some of his Friends, in whom he reposes greatest Confidence, or such as have influence or Authority over him, apply themselves to him, and admonish him to be attentive to what shall be said to him in order to his Preparation for Death; that in case it should please God to take him out of this World, he may be forever happy in the next. Then shall the Minister  
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begin with accosting him in a meek and tender and affectionate manner, by which he may not a little contribute to his Salvation: For this will engage him the more readily to give ear to him, and so may at length draw him unawares to a sense of his deplorable Sinful State, and of the absolute necessity of his obtaining Mercy through Repentance, and Faith in *Christ's* Merits. And in the next place, the *Minister* shall represent to him, that God does often visit us with Sicknes, to awaken us from the slumber of Sin, as *Christ* did the Man sick of the *Palsie*, mention'd in the Gospel; whom (after having heald him) he discharged with this Admonition, *Go and sin no more, lest a worse thing happen to thee*: That God is able still to restore him to his former Health, if it seem meet to him; but having sent this Affliction for his amendment, expects he should first make that good use of it. For the quickening him wherein, he may be put in mind of the Words in *Ecclesiasticks*, by which we are advy'd not to defer our Conversion one moment, lest Death surprize us in the midst of our Sins, and we become thereby irrecoverably lost. Let him therefore ap-  
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ply himself incessantly to the Business of his Salvation, and perform the Means necessary thereto, while Time and Opportunity serve him for them. The effect of which he will very soon be sensible of, in the great Comfort he will draw therefrom, both for appeasing the Wrath of God, and sheltering him from the Assaults of the Devil. Nor may it be altogether in vain, to excite him to his Duty, by Motives of Honour; telling him, what a Blot it will be to his Reputation; What Shame and Infamy will for ever attend his Name; and of what ill consequence it may be to his Children and Relations, when it shall be remembered, that he died in a State of Sin and Impenitence.

But if all these Admonitions shall notwithstanding prove ineffectual, the Minister must try to find out the true cause of his Obstinacy; as whether he be an *Atheist* or *Infidel*, or has led a loose and dissolute Life, and not only committed many enormous Crimes and Immoralities, but persisted therein for several years, without any remorse or thoughts of Repentance, and for which he thinks there is no Pardon now to be hop'd for; or whether he has made a Contract with



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with the Devil; or is so tied to some beloved Sin, that he knows not how to bid Farewel to it : Or lastly, whether it arises only from Laziness, and the trouble of Examining his Conscience.

1. The *Minister* discovering that the *Patient* is an *Atheist* or *Infidel*, is to lay before him what we have said concerning *Faith* in the Twelfth Chapter, without entering into any Dispute with him, unless he goes about to maintain his Errors : In which Case he must be answer'd and confuted by solid Arguments. But much better it were, to avoid all dispute, if possible ; for fear of exasperating him, and preventing his coming to that calm and charitable temper of mind, wherein he ought more especially to be at this juncture.

2. If his *Obstinacy* proceeds from the Multiplicity and heinousness of his Crimes, then shall the *Minister* raise his Hope, by what we have set down in the Sixth and Thirteenth Chapters ; adding for his yet greater Confidence, that were all the Sins both of Men and Devils, joyn'd together in one and the very same Person, they would appear nothing in comparison of the Divine Mercy, and might be wholly done-away by one single

single Drop of *Christ's* Blood: That God knows whereof we are made; He is not ignorant of our Natural Frailty and propensity to Sin; and therefore is ready to pardon us, when-ever we make our application to Him for it, with a truly penitent and contrite heart.

3. If he has enter'd into a Contract with the Devil, and that is found to be the real cause of his Despair; the *Minister* must comfort him, and establish in him a necessary *Christian* Hope; by shewing him, that he is not at all oblig'd to keep his Word with such a Traitor and Enemy as that Hellish Fiend, though he had even sign'd the Obligation with his own blood; That it is lawful for him to deceive the Deceiver of all Men, and that he ought to fly for shelter to his Redeemer, who by his Death, has deliver'd him from the Empire of Satan, and from the Power of Darkness; Adding thereto, what-ever he shall think proper to keep up the Patient's Hope, and dispose him, in case he be restored to Health again, to do what shall be directed him for the good of his Soul, and security of his Eternal Salvation.

4. If this Obstinacy proceeds from his adhering to some particular Sin, that he  
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is loath to disengage himself from; such as the being possess'd of Goods unlawfully gotten, which he knows not how to think of restoring; the *Minister* shall represent to him, that in all appearance his last Minute is now drawing nigh; when he will not be able to avoid leaving these Goods behind him, which he refuses to make Restitution of. That his Soul is just going to be separated at once from his Body and all those Worldly Pleasures he so fondly embraces, and will not renounce; and that within a little time, he will be summon'd before the Tribunal of God, where he must expect to receive Sentence, according as he has done, whether good or bad. If the fear of leaving his *Children* in want, be the main Obstruction to his performance of this Essential part of his Duty, let him be advis'd to consider, how great an Enemy he will be to himself, thus to expose both his Body and Soul to the danger of Everlasting Flames, only to enrich his *Children*; who, far from being the better for this ill-gotten Wealth, may live to curse it, as an Occasion of their utter Ruin and Damnation: That indeed, with much greater Pleasure and Satisfaction, he should cast them upon  
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the Divine Providence, who (if they prove Virtuous) will not fail to take care of them, and give them a far better and more secure Settlement, than any they could have procured to themselves, by this unlawful Treasure : Which joyn'd with a lively Representation of God's infinite Goodness and Love to us, the Favours we daily receive from his Hands, and the Glory which He is preparing for us ; compared with the dreadful Torments of Hell, and the miserable State of the Damned Souls, may prevail upon him to prefer Spiritual Riches and Enjoyments, before all other Considerations. And as he shall be observ'd to be most affected with any of the foregoing Motives, such Motive may be prudently insisted on, to the softening of his heart and making it contrite.

5. *Lastly*, If a drouzy Laziness be the Sole Impediment to his Preparation for Death, the *Minister* shall awaken him from this Spiritual Lethargy, by shewing him the great danger his Soul is in ; offering him the assistance of his Advice and Prayers, and exhorting him to confess his Sins to God, with a Declaration of God's readiness to pardon him, on condition of his sincere and hearty Repentance.

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In short, whatever may be the Cause of his Reluctance, the *Minister* shall, as we have said already, desire his Friends and Relations, not only themselves to pray for him, but to procure him the Publick Prayers of the Church; not ceasing to admonish the *Patient* also, while he is able, to pray for himself. Which the *Minister* perceiving he is not likely to remain long in a capacity of doing, by reason of his approaching Dissolution, he ought by no means to abandon him, but on the contrary redouble his Fervor in recommending his Soul to God, and administering Ghostly Comfort to him, to the last moment; unless it be, that he knows some other particular *Minister* that may be more acceptable to him; whom in such Case, he shall cause to be sent for, especially if he be a Man of Authority by his Office and Reputation. By all which Holy Means and the Blessing of God attending them, the *Patient* being brought, as we hope he will, to a through Repentance, and fit Composure for receiving it, the Blessed Sacrament shall be administered to him; whereby his Conscience will be much quieted, and his Friends and Relations comforted.



C H A P. XVIII.

*What in the last place, the Minister is to do, if the Patient dies ; and What, in case it shall please God to restore him to his Health again : With regard on the one hand, to the Standers-by ; and on the other, to the Person Recover'd.*

**I** Having conducted the *Patient* through all the Circumstances of his Illness, and (as we hope) left nothing wanting towards the *Security* of his *Everlasting Salvation* ; it remains only, that we suppose this *Sickness* of his, to terminate either in his *Death* or *Recovery*, and instruct the *Minister* how to make the proper Uses of both Events.

If *Death* be the Issue ; the first thing coming for the *Minister's* regard, is the *Comforting* of the *Friends* and *Relations* of the *Early Deceased*. A Subject so copious, that to be particular thereon, would be as endless as superfluous. I shall therefore content my self, with mentioning some of the common *Topicks* of *Consolation* on this *Occasion*, and leave it to the *Mini-*

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*Minister's Discretion*, to inforce and inlarge upon them, according to the various *Circumstances of Persons, Time, and Place*. This then in general may be said to all; That they ought by no means to give way to a *Grief*, that cannot possibly avail them any thing; but may, by being too far indulg'd, prove both highly displeasing to God, and prejudicial to their own *Healths*: That they are not to look upon those as lost, whom God is pleas'd to take to Himself: And as to this *Separation* from their *Departed Friends* it will not be of any long continuance forasmuch as within a little while they shall meet him again in a happy and joyful *Resurrection*; Nay, that 'tis ever still in their power, to possess him as fully as ever they did, whilst in the *Flesh* (as all good *Christians* should labour to do) they possess God, with Whom, and in Whom he now is. On which account, if their Love to him was sincere they ought, instead of repining at his *Death*, to rejoyce at his being thus remov'd from the *Calamities* and *Anguish* of this *World*, into the *Bosom* of *Everlasting Bliss* and *Glory*.

Whereby having brought them into a Condition of attending to, and pro-  
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sitting by his *Ghostly Admonitions*, the *Minister* is to represent to them, and the rest of the Company ; the Necessity of preparing our selves for *Death* whilst we are in *Health*, by frequently receiving of the *Lord's Supper*, and strictly examining our *Lives* and *Conversations*, especially upon the Article of doing right to our Neighbour, as being that which commonly most burthens our Consciences, when we come to die : And how near we may be to this last Moment, God only knows, who has number'd our Days, and set bounds to our Lives, beyond which we shall not pass : That therefore it highly imports us to think seriously thereon, and so to regulate all our Actions, as if we liv'd under a constant Expectation of it. Let him observe to them, how precious the present time is, and how worthy of being laid hold on for the security of our Eternal Happiness. That the Days of Salvation pass away apace, and when once gone, it being for ever out of our power to recall them again, we ought to employ them with the Care and Circumspection becoming good *Christians*, by weaning our selves, without delay, from the Things of this World, and dispossessing our

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our Hearts of all other Thoughts but what relate to God alone. Nor need we any other Arguments, than the sight of this very *Dead Body*, to convince us how vain and transitory, how deceitful and perishable, all those false Enjoyments are, which the *Devil* makes use of to dazzle our Eyes, and allure us to Sin. Neither *Riches*, nor *Honours* are able to procure one Minute's Respite from the Stroke of *Death*: When she summons we must immediately obey, and quit them all; nay and our very Bodies too as straightly as we are ty'd to them, and resign them to unavoidable Corruption. In a word, That the Goods of this World are so far only to be desired, as may serve for the necessary support of our selves, and enable us to be assisting to others.

From whence he may take occasion of saying something to them, about the Settlement of their Temporal Concerns advising them to make their Wills and Testaments, whilst in a state of perfect Health and Understanding; that so they may be able to deliberate the more maturely thereon, and dispose of their Estates, with the greater satisfaction to themselves, as well as Justice and Equi-  
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lity to others, by a due regard to *Relation, Friendship, and Deserts*; it often happening, where this Caution is not us'd, that a *Feaver*, or some other violent Distemper, surprises a Man, and puts it out of his power to do the Good he intended to have done: Or some of his greedy *Friends and Relations* finding him in a helpless condition, do by their tiresome importunities, oblige him to make an unequal Testament: Or lastly (not to mention more of the many inconveniencies arising from this neglect) he dies *Intestate*, and leaves his Estate for a Prey to the *Lawyers*, and a standing occasion of Discord in his Family.

But when by a prudent, timely, and just disposal of his Earthly Possessions, he has convey'd the Blessings of Peace, Plenty, and Prosperity to his Family: When by an upright and unspotted Life, he has preserved himself fit to enter into the *Holy of Holies*, the Sacred Mansions of the Most High: And last of all, when by his Merciful Deeds, he has secur'd to himself Mercy from his Blessed Saviour; Oh! with what unspeakable Comfort may he end his days, and with what Confidence and Alacrity appear

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before the *Tribunal* of God, to receive his Everlasting Reward; applying to himself the Words of the *Revelation*, I heard a Voice from Heaven saying to me, Write, From henceforth blessed are the Dead which die in the Lord, even so, saith the Spirit, for they rest from their Labours, and their Works follow them. Thus much in case the Patient shall die.

IF it shall please God to restore him to his health again: The Minister is to visit and congratulate him thereon; and with so much the more fervency, by how much the more dangerous his *Sickness* has been. Which will give him the fairer Opportunity of enlarging upon, and rendring him sensible of God's transcendent *Merces* to him, and the *Gratitude* on his part due for the same. A Debt (he may tell him) no other ways to be discharg'd, than by his making such good use of this *Visitation*, as may tend to the *Glory* of God, the *Edification* of his Neighbour, and the *Amendment* of his own *Life* for the future.

In order whereto, the Minister shall remind him of what pass'd between them during his *Illness*, upon the Subject of his *Spiritual Welfare*: Of the *Difficult*

ties met with in his *Preparation for Death*, for want of a timely regard thereto: Of the *Defects* in his *Repentance*, still remaining to be supply'd: Of the particular *Frailties* against which he is chiefly to arm himself for the time to come: And Lastly, Of his *Pious Vows and Resolutions* (concerning these or any other *Points*) founded upon the *Condition* of his *Recovery*, and requiring to be now confirm'd and made good: Adding thereto (to conclude all;) That, as when *Sick*, he desired and had the *Publick Prayers* of the *Church*, as well as those of his *Private Friends*; so is it meet and his bounden Duty, that having received the *Benefit* of them, in his *Redemption* from the *Grave* and the *Gates of Death*, he should now *Give Thanks* unto the *Lord* with his whole heart; not only secretly, but among the *Faithful*, and in the *Congregation*. Where he ought also with the first *Opportunity*, to *Offer his Vows* unto the *Most High*, by receiving the *Cup of Salvation*, and calling upon the *Name of the Lord*, with humblest *Supplications*, for the *Assistance* of his *Holy Spirit*, towards enabling him duely to perform the same: In the mean time and ever, continuing

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servent in his *Private Devotions*, and being himself in some measure therein, with the *Prayer and Thanksgiving* hereto annexed. Which God of his Infinite Mercy accept. *Amen.*

A PRAYER

A PRATER and THANKSGIVING  
to be offer'd to GOD, by One  
newly Recover'd from a danger-  
ous SICKNESS.

O MOST GRACIOUS GOD and  
MERCIFUL FATHER! Who  
art a Physician to the Sick, Strength to  
the Weak, Comfort to the Afflicted, Re-  
lief to the Needy, and Succour to the  
Helpless, I Thy poor Wretched Creature,  
having so deeply tasted of Thy Mercies, do  
with a profound sense of Thine Infinite Good-  
ness, and of my own unworthiness, yeild  
Thee most humble and hearty Thanks and  
Praise, for Thy manifold Benefits and Fa-  
vours towards me; and particularly, for  
that Thou hast been pleased in so fatherly a  
manner to visit me, and to bring me back  
from the Grave, and from the Gates of  
Death; restoring me to my former Health  
and Strength. LORD! What shall I  
render unto Thee, as for all other, so more  
especially for this tender Mercy of thine, in  
thus sparing me longer in the Land of the  
Living, and affording me still a larger  
space for my Repentance? Thou hast cha-  
stised and corrected me, but hast not  
given

given me over unto Death. Thou hiddest not Thy Face from me, when I was in trouble. Thou hast not made my Life like them that go down into the pit, nor cast Thy Servant away in Displeasure. O sanctifie this Thy Fatherly Correction to me, that it may prove an effectual Means for my Thorough-amendment! And grant, I humbly beseech Thee, that through the Assistance of Thy Divine Spirit, I may be enabled hereafter to make such good use of the Time, which Thy unspeakable Goodness hath now enlarged to me, and so husband and improve the same, to Thy Service, as that it may not repent Thee to have lent it me. Grant that I may seriously ponder and admire Thy transcendent Favours to me, and my just Obligations of Gratitude to Thee, as well as Encouragement continually to depend upon Thee; and may without further delay, set about the Business Thou hast appointed for me here, even the great Business of my Eternal Salvation: That I may spend the precious Remainder of my Life, in a constant practice of my Duty towards Thee, O MY GOD, and towards my Neighbour, and myself; That I may redeem the time which (alas!) I have so unworthily mispent, by living in ignorance, and after the Corruptions and Vanities of the World; And that

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# A PRAYER.

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considering, how short this my time is  
 which is but a Vapour that vanishes a-  
 way) I may never imploy it in making  
 provision for the Flesh, to fulfil the lusts  
 thereof; but live in Righteousness, Pu-  
 rity, and Holiness, all my days: That  
 I may apply my Heart to that true Wisdom,  
 which is to know and serve Thee; That I  
 may begin even here on Earth, that blessed  
 Work I shall continue in Heaven to all E-  
 ternity; namely, to love and adore Thee, and  
 to walk before Thee with all humility and up-  
 rightness; to Praise, Laud, and Magnifie  
 Thy Holy Name, for Thy great Glory, and  
 for Thy Goodness-sake. Inlighten my mind,  
 that I may have a more perfect Knowledge  
 of Thee, and inflame my heart with a  
 greater Love towards Thee. Teach me  
 to do the thing that pleases Thee; for  
 Thou art my God: Let Thy loving  
 Spirit lead me forth into the Land of  
 Righteousness. O give me grace to do  
 Thy Will in all Things, and to delight in  
 nothing more, than in obeying Thy Laws and  
 Commandments; wherein there is Great  
 Pleasure, and Great Reward. And to  
 all the Favours I have already received at  
 Thy Merciful Hand, LORD! Vouchsafe  
 to add this one more; That I may never  
 depart from Thee, or be abandoned by Thee;

but

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*but that I may in my whole Life please Thee, and in my Death praise Thee: That when ever Thou shalt see fit to call me out of this World, I may be ready to obey Thy Heavenly Summons, and to follow Thee, and be admitted into Thine Everlasting Kingdom of Bliss and Glory, with this most sweet and comfortable Invitation of my BLESSED SAVIOUR's, Well done, Good and Faithful Servant: Enter thou into the Joy of thy Master. Grant this*  
**O MERCIFUL FATHER!** *for Thine own sake, and for the sake of this Dear Son of Thy Love, for whom I, and all that is within me, give Praise and Adoration to Thee; and in whose most prevailing Name, I further implore Thy Divine Majesty humbly and earnestly praying, as He Himself has taught me in his Holy Gospel.*

Our Father, &c.

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