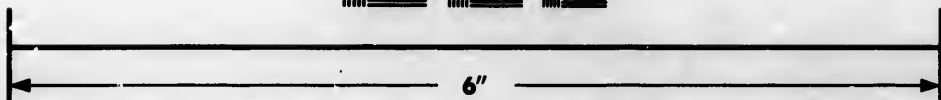
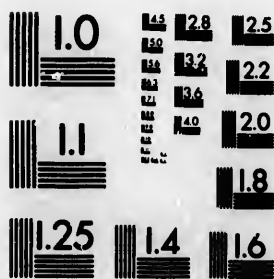


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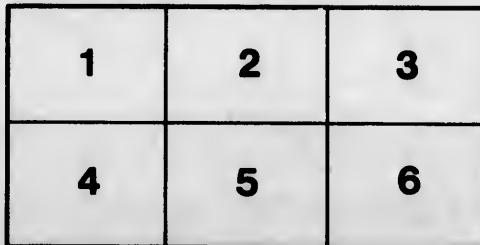
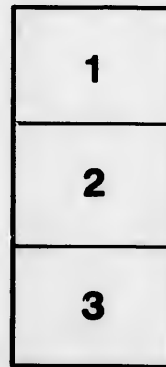
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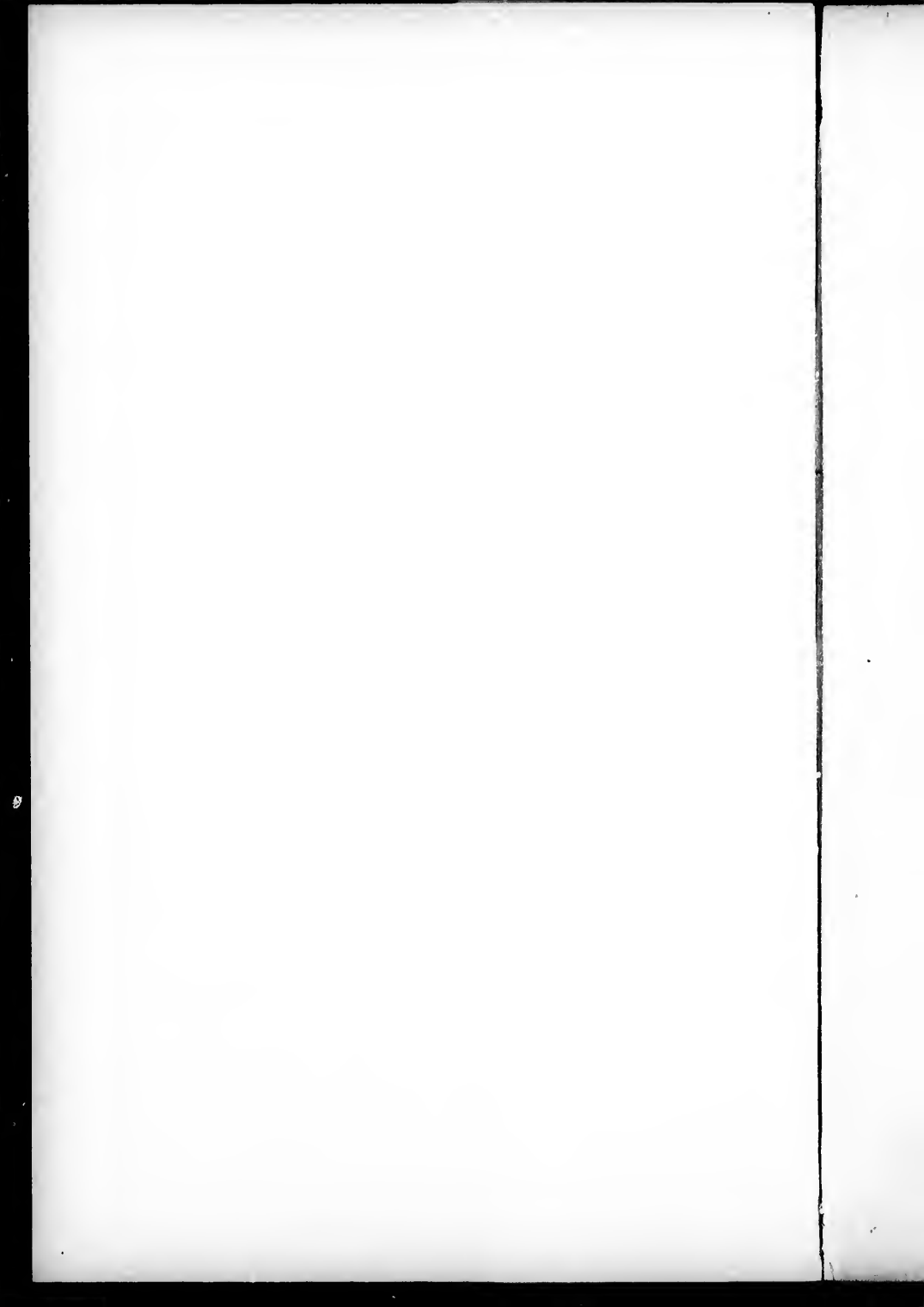
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SERMON

AT

THE ANNIVERSARY

OF THE

**Royal Humane Society.**

1819.

*At a Meeting of the Directors, Governors, &c.  
of the ROYAL HUMANE SOCIETY, held on Wed-  
nesday, April 21st, 1819 :*

BENJAMIN HAWES, Esq. Sub Treasurer,  
in the Chair :

*Resolved unanimously,*

That the most respectful and grateful Thanks  
of this Meeting be presented to the Right Rev.  
LORD BISHOP OF QUEBEC, for his excellent Ser-  
mon preached in Favour of this Institution : and  
that his Lordship be earnestly requested to grant  
a Copy of the same to the Society for Publication.

THOMAS JOSEPH PETTIGREW,  
*Registrar and Secretary.*

2  
3

S E R M O N

PREACHED AT

THE ANNIVERSARY

OF

*The Royal Humane Society.*

IN

CHRIST CHURCH, SURREY,

ON

SUNDAY THE 28TH OF MARCH 1819,

BY THE

RIGHT REV. JACOB MOUNTAIN, D. D.

LORD BISHOP OF QUEBEC.

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LONDON:

*PRINTED FOR THE SOCIETY:*

AND SOLD AT THE OFFICE, 48, ST. PAUL'S CHURCH YARD.

SOLD ALSO BY F. C. AND J. RIVINGTON;

CADELL AND DAVIES: J. HATCHARD;

AND LACKINGTON AND CO.

1819.



Printed by J. Nichols, and Son,  
Red Lion Passage, Fleet Street, London.

## A SERMON.

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1 PETER, chap. ii. ver. 21.

*“ Leaving us an example, that ye should follow his steps.”*

**T**HE Religion of Jesus Christ, independently of the support which it receives from Prophecy and History, is calculated, by its internal evidence, to carry conviction to every unprejudiced understanding, and to find access to every “ honest heart.”

This internal evidence divides itself into two main subjects for consideration,—that, which arises from what was revealed, and what was taught by Christ;—and that which is afforded by his *Example*.

To each of these, it is decidedly the duty of every one, who professes to be a believer in Christ,—(more decidedly, I think, than seems to be generally considered,)—to give serious, and heedful attention.

Effectual obedience to the word of God, will in a good degree depend, upon a full and clear conviction of its truth, and a due comprehension of its object, and end.

He who does not distinctly understand, and justly appreciate, the discoveries, and doctrines of the Gospel, must be materially deficient in that knowledge, which, as a Christian, it is indispensable that he should attain : he who has not acquired a correct view of the character which that Gospel exhibits of Jesus Christ, must want the most affecting, and prevailing motive to such excellence of life, as may afford a reasonable hope of happiness hereafter.

These two subjects are intimately connected, and cannot be separated without disadvantage :—I shall therefore consider

them in that connection, although the latter only is expressed in the words of the text: and I shall use the further liberty, of applying them to some topics of general concern, before I endeavour to make them bear upon the particular subject, which, as far as I am able, I am to recommend to your attention.

With this view,—let it not be thought extraordinary if I enquire, what it is to be a Christian?—Is it sufficient to this character, do you think, to be baptized into the Christian religion, and not to disavow the obligation undertaken for us by our sponsors?—Is it to keep in the memory some indistinct notions of what that creed is, and what that conduct ought to be, that is to distinguish believers, from infidels?—Is it to possess, without reflecting upon them, the rudiments of duty; and to acknowledge, without obeying, the authority of that Rule of life, which our Divine Teacher has prescribed?—Is it to use an occasional conformity, to the external ordinances of Religion; and just so far to yield to its restraints,—as they may be calculated to advance our reputation, or our interests?

This easy mode of belief, and this convenient system of obedience, may pass with tolerable success in the world; and contribute to the forming of what is called a worthy, or an honourable, or a useful character; but this, is not to be a christian;—it is in name, and in name only, to be a follower of Christ, and in truth, and reality, to be devoted to the world.

An adequate conception of the awful, and interesting discoveries made by Christ, would elevate the soul above the littleness of a compromise like this: a competent acquaintance with the doctrines which he taught, would enlarge men's views of the Divine nature, and attributes; and of their own actual condition, and future destination: and a due attention to the precepts of Christ, would shew them the false, and hollow foundation, on which mere human virtue rests; and inspire a becoming ambition, to attain to those pure, and self-denying, and holy dispositions, that result only from an enlightened faith; a faith "built upon the foundation of the Apostles and Prophets, Jesus Christ

himself being the chief corner stone ;"—the only foundation, of all that can justly be denominated excellent, or estimable, among men.

Whatever an erroneous, and presuming philosophy may pretend, it is the teaching of Christ alone, that is capable of conveying to the understanding, any just conceptions of the infinite perfections of God :—it is his teaching only, that can lead the way to a rational, and intelligent worship of the Supreme Being ;—it is from his teaching, that we learn the principles of those duties, of which the performance can ensure private peace, and establish public security :—by his authority, we are assured, that inevitable punishment awaits determined guilt ;—that pardon is accorded to penitence ;—and that for persevering virtue, are reserved rewards, such as “ eye hath not seen, nor ear heard, neither hath it entered into the heart of man “ to conceive.”

Admirably hath the Divine wisdom adapted this teaching, to our fallen nature :—most mer-

cifully hath it dispelled that darkness, in which the human understanding was enveloped; and scattered those depressing doubts, which hung upon all the enjoyments of life, and added indescribable horror to the approach of death;—conferring, while it opens the brightest prospects of eternity, the purest pleasures, the most soothing comforts, and the most substantial benefits, which this mortal state is capable of receiving.—“Never,”—says our great Lord Bacon;—“Never was there found in any age of the world, either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the *public good*, as the Christian Faith.”

Now, as of all our Saviour’s *Instructions*, his *Example* affords the happiest, and most beautiful illustration, it is obvious, that the Christian character cannot be effectually formed, without an intimate acquaintance, not only with what he taught, but with the whole tenor of that life, by which he *exemplified* his teaching. And it ought to be very seriously considered, how far it may be presumed, that in the judgment of Him, by

whom such Instruction was given, and such an Example afforded, it will be matter of indifference, whether they are attentively regarded, or not.

The truth of these observations, I presume, will be readily admitted: the excellence of the Doctrines, and Precepts, of our Holy Religion, will hardly be matter of dispute: it will be owned, that they constitute our most valuable treasure of knowledge, and our only certain Rule of life: but it is one thing to admit the truth, and another, to be governed by it:—the difficulty lies, in bringing ourselves actually to adopt those principles, of which we approve the excellence: and conform to that rule, of which we acknowledge the authority.

But,—with respect to the *Example* of our Saviour,—there may, in some minds, exist difficulties of another kind;—certain undefined scruples,—certain overstrained notions of reverence,—certain fanciful refinements of humility,—which may suggest, that so weak, and so corrupt a creature as man, cannot, without



great presumption, propose to himself the conduct of a being, of Divine wisdom, purity, and power,—of the Eternal Son of God himself,—as a subject for him to copy.—This is, however, but a spurious, and delusive kind of self-abasement, which would decline a sacred duty, because it is an arduous one; and would conceal indifference, and indolence, under the semblance of pious veneration.

How do men reason, respecting the cultivation of their talents, in science, or in art? They consider it to be judicious, to copy works of the most consummate excellence: because, although their efforts may not be entirely successful, they will still attain a higher eminence, than they would have had any probability of reaching, if they had chosen less perfect models, for study, and imitation.

They manifestly therefore act in contradiction to their own reason, and experience, when they would pretend, that because it is impossible that they can *equal* the conduct of

Christ, it cannot be incumbent upon them,  
 “ to *follow his steps.*”

Is it forgotten, that our Saviour commands us to imitate the Divine perfections, of “ our Father which is in Heaven ?”

Can it be overlooked, that he expressly, and very pointedly, calls upon us, to endeavour to bring ourselves to a resemblance of himself?—“ Take my yoke upon you and *learn of me; for I am meek, and lowly in heart, and ye shall find rest unto your souls.*”

His wisdom will not be suspected of having given us a task, which it is above the capacity of our nature to perform. This lesson, at least, will be allowed to be a *practicable* one.—Yet, what shall we say?—Is this a lesson which is generally learnt? Is this the spirit cherished in the Christian world? “ *Meek and lowly in heart!*”—In matters that affect his interest, that cross his wishes, that impede his ambition, that touch his repu-

tation,—is this the principle to which the modern Christian cleaves?—the disposition that he cultivates?—the habit of mind to which he labours to attain?

I fear we must confess, that the general practice of the world is directly the reverse of this: and that, however unreluctant men may be, in theory, to honour their Saviour,—in actual practice, they would—(I am sorry to use the expression, but truth demands it from me,)—they would imagine that they abandoned their own honour, if, under any trying circumstances, they obeyed, or resembled him, in this.—Such is the discrepancy between profession, and performance. I have taken a single instance;—but we all see, when we examine the conduct of others, and might all know, if we would impartially examine our own, how easy it would be to furnish instances in abundance.

Whence is this strange inconsistency, between that, which we declare ourselves to believe, and that, which we think it necessary to practice?—It is, I think, in a great mea-

sure, to be ascribed, to a prevailing neglect, among the higher orders of society, of studying the Holy Scriptures :—to a real want of knowledge, of the principles of that Religion, which they would be thought to consider as the Rule of their lives.

Without an intimate acquaintance with the written word of God, how can you apply it, to the formation of the Christian temper within ? how is that spiritual discernment to be acquired, by which you are to determine the relative importance of your duties ? how is the heart to be moulded to a firm, and faithful purpose of obedience ? how is it to be filled, and expanded, by the pure flame of an enlightened devotion ?

We may *profess* what we please ; — but without *knowledge* of the word of God, our Religion will be, *merely, profession*. The seat of true Religion, is not the lips, but the heart :—and the heart can never be affected, by those truths, which are only caught from others, indistinctly, and at intervals ; instead of being carefully studied, and

fixed by reflection and frequent meditations in the mind. And it can never be pretended, that the *Example* of our Saviour,—all admirable as it is admitted to be,—can possibly effect the conduct of those, who never give themselves the trouble of seriously contemplating it, for the purpose of making it a subject of imitation.—This matter, however little it may be thought of, is of the very last importance:—for never will the virtues that are not built upon the doctrines, and precepts of Christ, be found to be consistent, and persevering: nor will any moral excellence of character be uniformly sustained, of which his perfect example hath not been made the model.

But it will be thought, perhaps, neither liberal, nor just, to complain of a want of due attention to the Word of God, in this country, at a period, so eminently distinguished as the present, by an ardent, and active zeal, in distributing the Bible, to every quarter of the world.

Far be it from me, to undervalue that zeal ;—or to question the benevolence that inspires it.—But, I am considering,—not your public, and associated acts,—but your private and individual habits ;—not what you are desirous of doing for the poor, and uninstructed,—but what you are actually doing for yourselves.

I fear, that in the upper walks of life,—nay, alas ! very generally,—the duty of applying, seriously and regularly, to the reading of the Scriptures, is a duty which can not be said to be much practised, or felt, or even acknowledged among us.

You are, as it appears, earnest in your desire, and active in your endeavours, to distribute the Word of God to others ;—and you do well :—more especially if your “ zeal be according to knowledge : ”—but you fall grievously short, if you think yourselves released from the obligation of studying that Word yourselves :—as if it were designed only for the rude and the illiterate ; and persons, of minds

enlarged by education, and polished by commerce with the world, were raised above the necessity of reading, or regarding it.

A passion for instructing others, is not itself Religion : and the higher, and the more earnestly declared, the opinion of any person is, of the inestimable *value* of the *Bible*, the greater, unquestionably, is the sinfulness, and folly, of withholding, in his own case, a due attention from it.

You cannot but be sensible, that something more is necessary, than a warm profession of reverence, and admiration, and a proclaimed allowance of its superior usefulness, to render the Sacred Volume effectual to Salvation.

I return from this digression, to consider more particularly the words of the Text, and to apply them, as far as they seem capable of it, to the subject, which I am to bring under your consideration.—“ Leaving us an Example, that ye should follow his steps.”

Now, although it is impossible that you can “*follow the steps*” of Jesus Christ, in those *miraculous* acts of beneficence, in which his life abounded, you may yet humbly endeavour to imitate his virtues: you may follow him, in piety, in charity, in meekness, in purity, in patience, and in fortitude: you may even adopt the *principle*, and cherish the *disposition*, that gave birth to many of his miracles themselves:—you may strive to transplant into your lives, that perfect benevolence, that distinguished his.

You cannot teach others, it is true, with that Divine Wisdom, which belonged to Him, who “spake, as never man spake;” nor can you second your teaching, by the influence of the Holy Spirit:—but you may, notwithstanding, exert yourselves to “bring up the poor, and ignorant, in the nurture and admonition of the Lord;” to open to them the way of Salvation; and point out the path of life.

You cannot, with one powerful word, create food for thousands;—but, by judicious



liberality, you may, not unfrequently, perform the good work, of giving bread to the hungry.

You cannot, in an instant, remove sickness from the fevered frame,—or confer vigour on the palsied limbs;—but, by humane attention, and by kindly succours, you may become instrumental to the restoration of health; or alleviate, at least, the sufferings of disease.

You cannot, with a touch, enable the deaf to hear,—the dumb to speak,—the blind to see;—but you may afford aid, in the furtherance of the admirable methods that have been devised, in some degree to obviate such privations; and to render those who suffer them contented, and comfortable, in the consciousness of acquiring a capacity to reciprocate intelligence, and to become useful, as members of society.

You cannot raise the dead.—Yet here,—even here,—under a deep sense of your nothingness, and reverently avoiding every idea of comparison,—even here, you may still as-

pire, in principle, and in your humble measure, to "follow the steps," of your Divine Master.

It was, undoubtedly, a great and leading purpose, of the Miracles of Christ, to afford proof of his Divine Mission, and Character : yet that did not hinder Him from being influenced, in these acts of mercy, by the kindest feelings of his human nature, nor from indulging the unequalled tenderness of his heart; nor did it exclude the purpose, of impressing upon the hearts of others, a compassionate regard to the wretched, and a fervent desire of doing good.

In considering the Miracles of Christ, you will not suppose it to be any derogation of his perfect benevolence, that, when he knew his friend Lazarus was sick, he suffered him to die.

It appears, clearly, that in permitting this, he looked to the effect; which he intended to produce, by the astonishing act of recalling him to life.

The great objects of his Mission were always present to his mind,—always the first to

be attended to;— but though they governed, they never extinguished, the kindness of his affections. When he visited the dwelling place of the family of Lazarus, and beheld the affliction of Martha, and Mary; when he recalled, as we may conclude that he did at that moment, the agony of death, which his friend had undergone, he was oppressed by irresistible sympathy;—he groaned in spirit, deeply, and repeatedly; he was affected even to tears; and this, though he was about immediately to remove the affliction of the sisters, by restoring their brother to life.

Can there be any doubt then, that the tenderest feelings of humanity, had their full share, in this illustrious act of mercy? Can there be any doubt, that while he thus exercised his *Divine* power, for the purposes of his high mission, he indulged also all the pitying sensibilities, of the *human* heart, within?

When he raised the daughter of Jairus, there was a like kind attention, to the sorrows of her relations and friends.

But let us take another instance.

“ And it came to pass the day after, that He went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her, weep not. And he came and touched the bier: and they that bare him stood still. And He said, young man, I say unto thee arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother.”—How beautifully simple! how inexpressibly affecting, is this narrative!

How adorably, and, if the expression may be permitted, how sweetly benevolent, was the conduct of Christ! He could not support the sight of so much misery, such utter destitution, as this poor woman suffered:—“weep not,” said he to the bereaved mother:—and instantly, He

converted her grief into an extacy of joy, by restoring her son.

It appears to me, that this little narrative has many points which are far from being inapplicable to the subject, which I am to endeavour to recommend to your favourable attention.

Though you cannot work miracles, in behalf of your brethren, the sources of benignity, like that which was manifested by Jesus Christ, in the case of the son of the afflicted widow of Nain, may be largely opened in your hearts: and that soft, and gracious pity, which moved him so speedily to minister to her comfort, may assuredly be felt, and exercised by you.

It has pleased God to render us dependant, not only for comfort, and well-being, but, in many cases, for *our very existence*, upon the benevolent exertions of each other.

You cannot resuscitate the *actually dead*:— you cannot, strictly speaking, *restore life*; — but you may sometimes *save* it. Life is not always extinct, you know, when it appears to

be so. You are aware that what is only *suspended*, may yet be recalled : and that in many cases, *Death* itself, which without your assistance, would be absolutely inevitable, may, by that assistance, be effectually averted. What a momentous consideration is this !

Cases may fall within the influence of this Society, bearing a striking resemblance to the calamity which befel the Widow of Nain.

Conceive, the only son of a widow, to have perished, in the River.—Conceive the widow to be poor, and destitute; and, with this only son, to have young, and helpless daughters, who like herself have been dependent upon his labour for support.—You would feel for such a loss as this :—You would painfully commiserate the situation of such sufferers.

Every humane spectator of the scene,—every casual passer by possessed of ordinary sensibility,—every friendly neighbour, must be affected with the most distressing sensations of sympathy, and sorrow. What then must be the state of mind of the sisters?—of the mother?

Though wretchedness, and want, must directly stare them in the face, they would have no perception, no sense, no feeling, but for him whom they had lost : — they would only gaze in agony on the pale, cold, dead figure, so *lately* glowing with life, abounding in vigour, and exulting in activity.

Where are the Medical Assistants of the Royal Humane Society?—Their intervention may yet change the colour of this fearful scene.—They are sought, and are found. They instantly take upon them the charge of the apparently lifeless body.—They exclude all, but such as may aid their endeavours.—They apply themselves with equal skill, and diligence, to their labour of love.

An hour is spent in ceaseless exertion ; yet there is no appearance of life : — a second passes ; — perhaps a third ; — but discouragement is not suffered to relax their efforts : they rather redouble them ; — they have recourse to every expedient that ingenuity can suggest, or that practice has found useful, to revive the latent spark of life.

Theirs is not that hurried zeal, that agitated and bewildered activity, which, though springing from the kindest feelings, would yet, by precipitancy and misjudging eagerness, defeat the object they are so anxious to attain : theirs, is that firm composure, that calm attention to every symptom that arises, that deliberate and enlightened exercise of judgment, that unshaken spirit of perseverance ;—the precious fruit of science combined with experience, — which prospers, where all else would fail, and finally leads to the happiest results.

What may not be expected from *Knowledge*, animated and inspired by *Charity*?—The sufferer moves, and breathes, and lives :—his mind recovers its intelligence, and his heart its sensibilities : — he is restored to his friends, and to society.

Who would not envy the distinguished Operators, such a moment as this ? — Who would not ardently desire to become *Associated*, with those, whose benevolence *supplied the means*, of producing such admirable ef-



fects? — Who is there to be found, who could possibly be indifferent, to the satisfaction, of restoring a fellow creature to life?

Many and various are the cases contained in the Reports of this Society, that could hardly fail to impress upon the mind, in the most lively and convincing manner, the important benefits, which its institution has conferred:—and you have before you, at this moment, a large number of persons, who, in the course of the last year, have experienced its efficacy, in their preservation from untimely death.

Look, then, to Children, given back to the arms of parents, whom their loss would soon “have brought down with sorrow to the grave:” — Look to Parents, preserved to those families, which would otherwise have been left to all the miseries of ignorance, and want:—Look to the restoration of the Husband,—or of the Wife;—to that faithful bosom, which had been robbed, as it seemed, by the sudden hand of death, of all domestic comfort, and reduced to the extremity of anguish, and despair.

Highly gratifying, in a merely temporal view, as occurrences like these must be, the more obvious, and immediate good that flows from them, is not the only, nor I think the main advantage, that they are capable of producing.

Consider, I beseech you, the probable effect of the restoration of life, where all the terrors of death have been actually passed through.—Consider the effect that is likely to be produced, upon the minds of those, who witness such a scene.

Such awful, and soul-stirring circumstances, sink deeply into the bosoms, not only of the party, upon whom they directly operate,—not only of the family and friends of the resuscitated sufferer,—but of a whole neighbourhood;—of all who have seen, or who have heard, of the apparently fatal accident, and the success of the means employed for recovery. They are roused, and interested, and affected, in the most forcible manner, by all that has passed; and their minds are thus fitted to receive serious impressions, and prepared for

salutary reflection. The principles of humanity, the exertions of beneficence, the offices of brotherly kindness, are irresistibly recommended, and infinitely endeared, by the practical evidence of their happy effects ;—the awakened mind is stimulated to emulation ;—a warm desire of promoting the welfare of others is excited ;—and sentiments of good will towards men, and of thankful piety to God, find an open passage to the heart.

You will observe, then,—and the observation, I am persuaded, cannot fail effectually to interest you in favour of the views of this Society,—that in saving life, you may often save the soul.

We are familiar with the idea of death. Every man knows that he must die :—but while death is seen only at a distance, and the final hour remains utterly uncertain, he generally considers the subject with careless indifference, or rather, he scarcely considers it at all :—but it is a different thing with him, if death be suddenly brought near. — He then shrinks from it with fearful apprehension ; and clings,

with fond attachment, and with convulsive eagerness, to life.

The Reports of the Society give melancholy evidence of the frequency of attempts at self-destruction : —and it cannot be denied, that in *these*, at least, the fear of instant death must,—either by insanity, or by some violent and terrible excitation of the feelings,—have been previously disregarded, or surmounted ;—but even in these cases, experience has often shewn, that when the person meditating suicide, has been brought into actual contact, as it were, with death, this daring hardihood has altogether failed ; and an agonizing desire of preserving life has shewn itself, at the moment of its apparent extinction.

If the wretched sufferer is preserved from immediate destruction, the shock of terror has been found to be most salutary : a feeling sense of the danger that has been escaped, —a shuddering recollection of the pang that has been suffered,—a deep consciousness of the incalculable benefit, of being saved from

rushing into the presence of the Divine Being, in a paroxysm of guilt, and desperation, —remain upon the soul:—the rash, and horrible sensations that preceded the attempt, are weakened, and subside:—a different view presents itself of this world and of the next:—the sullen pride, and stubborn self-will of the heart, are effectually subdued:—true penitence succeeds;—and penitence produces gratitude to God and men; reformation, hope, and peace.

Again I observe, therefore, that in saving life, you may save the immortal soul. And what motive can be urged upon you, for supporting this Society, equally impressive, equally momentous, with this?

If to preserve a fellow creature from a premature grave, and restore him to a capacity of enjoying the comforts of this mortal life, be a reasonable subject of rejoicing, what must be that satisfaction, which is derived, from having been instrumental in giving, as it were, *new life* to the *soul*;—in opening the mind to the light of divine truth, and leading it to lay hold on the hope of immortality?

I have, perhaps, already detained you too long :—yet I must beg your attention, a few moments longer ; since it is proper, that I should briefly lay before you, the general objects of the Charity, for which I am to ask your support.

The Royal Humane Society, has for its objects, the collecting, and circulating, of the most effectual methods of recovering persons apparently dead,—by drowning,—suspension, or suffocation ; the providing of proper Apparatus for these purposes ;—and the bestowing of appropriate rewards, on all who shall assist, in the Preservation, or Restoration of life. The number of persons who have been preserved by this Society, since its institution, in the year 1774, has been 4279.—In the last year, 258 individuals have been recalled from apparent death, or rescued from imminent danger. Thirty-two cases, of persons attempting Suicide, have fallen under the notice of the Committee ; of whom 29 were saved.

A *Christian* Congregation cannot, I think, contemplate this brief statement, without the

strongest feelings of interest, and approbation; without an anxiously impatient desire to contribute to support,—and, as far as it may be practicable, to enlarge,—those means of doing good, which have been hitherto so skilfully, and so successfully applied.

Of the disposition of those, who have already befriended the Society, it would, in the highest degree, be ungracious, and unjust, to doubt. Casual acts of bounty, proceeding upon no fixed principle, and preserving no consistency of purpose, could neither rise to the dignity of virtue, nor deserve the praise of liberality: could neither afford just ground of satisfaction in the immediate act, nor lay up comfort for future recollection.—Such will not be the character of your benevolence.—You will not suffer the complexion of your charity to fade, with the first gloss of novelty; nor let the warmth of your good will abate, as the objects are familiarized, that brought it into action.

And you,—to whom the consideration of this subject may in some degree be new,—

you will not, I trust, be behind your brethren, in your zeal for the support of an Institution, so calculated to gratify the best affections of the heart.—The *statement*, which you have just heard,—the *view*, of so many of your fellow-creatures, recently saved from the very grasp of death,—will bring home to your minds, the fullest conviction, that the objects of the Royal Humane Society, have as powerful a claim to your generous assistance, as any that can be mentioned, or conceived.

In acting upon this conviction, you will not only “lay up for yourselves a good foundation against the time to come,” but will reap, in the fruit of your exertions, an immediate, and ample, harvest of reward.

God has mercifully connected our best enjoyments, with our highest duties: and whatever other pleasures men may seek, they will find none comparable, to the pleasures of beneficence.

Suffer me then to recommend it to you,—suffer me earnestly to intreat you,—to render



this meeting, an occasion of proving the sincerity of your admiration of the "*Example*" of our Saviour, and the fervency of your desire to "*follow his steps*;"—to make this day, one of those days, which shall be brightened, as it passes, by the pure delight of doing good; and remembered, to the close of life, with secret, but with solid satisfaction.

THE END.

