A SERMON;
Preached at the Chapel in St. Saviourgate, York,

ON SUNDAY, DECEMBER 26, 1802,

ON OCCASION OF

THE MUCH LAMENTED DEATH OF

ROBERT CAPPE, M.D.

WITH AN APPENDIX, CONTAINING

BRIEF MEMOIRS OF HIS LIFE.

By CHARLES WELLBELOVED.

MULTIS ILLE BONIS FLEBILIS OCCIDIT,
NULLI FLEBILIOR QUAM MIHI.

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TO

MARY AND ANNE CAPPE,

THE AFFECTIONATE COMPANIONS
OF THEIR BELOVED BROTHER
IN HIS MOURNFUL VOYAGE
TO THE SOUTH OF EUROPE;
WHO WATCHED HIS DYING COUCH
WITH TRUE SISTERLY KINDNESS,
AND RECEIVED HIS PARTING BREATH,
ON THE WAVES OF THE MEDITERRANEAN SEA,

FAR
FROM THEIR HOME, THEIR FAMILY,
AND THEIR FRIENDS:

THIS DISCOURSE,

AS A MEMORIAL OF
THE AUTHOR'S SINCEREST FRIENDSHIP
FOR THE DECEASED,
AND IN TESTIMONY OF
THE HIGHEST REGARD AND ESTEEM
FOR THEMSELVES,

IS AFFECTIONATELY INSCRIBED.

YORK, Jan. 7, 1803,
SERMON, &c.

1st Corinthians, xv. 22.

As in Adam all die, even so in Christ shall all be made alive.

I appear before you this day, my Christian friends, with far other feelings than those which usually animate me, when I lead your devotions, and open to you the words of sacred wisdom; with far other feelings than I expected now to experience, when I last met you in this House of Prayer. †I had hoped on this day, as we assemble not on that which is consecrated, by the greatest part of our Christian brethren, to the commemoration of the birth of Christ, to have directed your thoughts to some subject exclusively connected with the advent of our blessed Lord: but recent mournful intelligence concerning one who was well known to all of us, and greatly and deservedly beloved by all to whom he was known, has imposed upon me a duty of a different, of a very painful nature. To the event of which I am now speaking, no one in this audience can be a stranger. The relation of it has already met your eye, or by some faltering tongue has been conveyed to your ear, and A
your hearts have felt the sincerest sorrow. Some there were, I know, whose minds were filled with melancholy forebodings, who looked for all that has happened; but there were others, of whom I was one, who formed our expectations according to our wishes, and to the last indulged the pleasing hope, that the fears of those who were less confident than ourselves would prove vain. But by the appointment of that Divine Providence, which often accomplishes its wise and benevolent purposes, by means inscrutable to mortal eyes, these fears have been all realized, and he for whom we so lately offered up our earnest prayers, that he might reach the destined port in safety and be restored to health and usefulness, has found a grave in the mighty waters. Many have known him longer than I have—few have felt for him a more ardent affection. As the virtuous son of your late honoured pastor, never to be forgotten by me—"while memory holds her seat"—he would have been justly entitled to my most friendly regards; but his own excellent qualities, and the numberless instances in which he manifested to me the sincerest friendship, laid the most powerful claims upon my affection, and endeared him to me as a brother. His mild and amiable manners; his upright and exemplary conduct; his cheerful and instructive conversation; the lively interest he ever took in all
that related to the welfare of myself and of my family; his unremitting and kind attentions in the hours of sickness, or of painful anxiety, attached him strongly to my heart, from which he never can be removed, till that heart shall cease to beat.—You will, I doubt not, my friends, pardon this effusion of private grief, so soothing to my own breast, and sympathize in the sorrows, that must flow upon the loss of such a friend.

But what is my loss compared with that which is now generally felt; what is my sorrow, when put in competition with that which has been excited by this mournful event, amongst all ranks of persons in this City!—You will bear witness that the death of an individual has scarcely ever been more widely lamented, nor sincerer marks of grief exhibited, for one of so early an age, and of the station he held in society. Nor can this be the cause of surprise to any who were at all acquainted with his eminence and worth. Many of you, it is probable, have experienced the benefits of his kind care and unwearied attention, in the hours of pain and suffering; you recollect the more than professional concern which he showed for you, in all your sicknesses; you never can forget the friendly accents with which he calmed your fears, and raised your hopes; you
remember, with gratitude, how regardless he was of his own ease, and of his own health also, when employed in restoring ease and health to you: you have seen, with admiration, how every selfish feeling was absorbed and lost in the wish of doing good; and you know with what unabated zeal and pleasure he imparted his benevolent and salutary advice to the sick and miserable poor, who now bewail their lost benefactor, and are amongst his sincerest mourners. No wonder that the eminence to which he reached at so early a period of life, and after so short a residence amongst us, was almost unexampled: no wonder that the highest expectations had been formed of his future character; no wonder that so many weep over his untimely death. The billows of the Mediterranean now roll over his lifeless corse,—but the remembrance of his talents and his virtues can never be destroyed.

This afflictive dispensation of Providence must, as I before observed, in some measure, divert our thoughts from the subjects which are most suitable to the present day. I am not willing that they should be altogether disregarded; and, if I mistake not, the words of my text will lead to some considerations which will harmonize both with the season, and the melancholy event
which we now deplore. We mourn over a fresh proof, that in Adam all die; we are reminded by the season, of the birth of that second Adam, in whom all shall be made alive. We weep over the premature departure of one, who, had he been permitted by an all-wise Providence, would have filled an eminently useful and honourable station, with increasing credit to himself, and extensive benefit to others; this season directs us to a source of consolation in the mission of Jesus, who has brought good tidings of great joy, by the clear revelation of that happy state, in which the noblest employments will be afforded to the most exalted minds, through endless ages; and all who have been united here by the ties of virtuous friendship shall meet again, to be separated no more for ever. At no time does the mind more justly appreciate the value of this heavenly doctrine, then in the hour of sorrow. At this hour, therefore, you are best prepared to feel the obligation you owe to Him who came into the world upon so important an errand, and to offer your devout thanksgiving to the Father who sent him.

That we do owe all our knowledge of a future state to the mission of Jesus Christ, is a truth, as it appears to me, established upon the clearest evidence. In vain shall we look either to the Jewish
or the Heathen world for a doctrine so full of consolation, so essential to the virtue and happiness of mankind. To whatever else their knowledge extended, upon this great subject they were in darkness. Nature would often sigh after the renewal of existence, but Reason repressed every aspiration, pointed to the breathless corse, and bade all her hopes rest in the grave. Revelation had not opened the portals of the mansions of immortality, and they resisted all the force of the arm of Reason. In the earliest ages of the world, as the scriptures of the Old Testament inform us, the Supreme Being revealed himself to his creatures, by such methods and under such characters as best suited those times of ignorance. Of the nature of the communications which he then afforded to mankind, we are not accurately informed, but we may reasonably suppose, that they related chiefly to his own being and perfections, that they comprehended such general instructions as were necessary concerning the conduct they were required to pursue, and, it may be, conveyed some obscure intimation of a future reward proportioned to their obedience. As the world advanced in its progress from a state of infancy to manhood, these revelations became less frequent; the little light that had been communicated was obscured, and almost extinguished; the few faint rays of truth that had beamed upon the human intellect, were overpowered by the
growing night of error; the knowledge of one Supreme God was lost, and the Hosts of Heaven received that adoration which was due to Him alone who formed them by the word of his power, and retained them by his unceasing energy in their appointed courses. In the midst of this extended intellectual and religious darkness, the merciful Father of his creatures, selected one family to be the repository of the great truths of his unity and moral government, and to exhibit, in its various fates, his constant attention to the affairs of men. More than this the Mosaic dispensation did not embrace; because more than this its peculiar institutions were not capable of exhibiting, nor the world at large fitted to receive. The doctrine of a future life formed no part of the communications made to the great Jewish lawgiver, nor was the hope or expectation of a state of righteous retribution after death, ever held out as an encouragement to the obedient, or a warning to the rebellious. The inheritance of the land of their fathers, a long and prosperous life, protection from the power of their enemies, and the security of national happiness, were the rewards proposed; and the obedience required, was chiefly such as related to the external service of God, and the rites of a ceremonial worship. Some striking intimations were indeed given, that the power of God could renew
the life that had been lost, or remove his servants
to some other scene of being; and the language
of their prophets might, in some instances,
awaken a faint hope that the power of God
would be thus exerted; but this hope was not
confirmed by revelation, and was liable to be
destroyed by every circumstance that attended
the dissolution of the human frame.

If the Jewish nation, the people whom God
had chosen to preserve in the world a memorial
of his name, were thus left in darkness upon so
important a subject, we cannot expect to find
any clearer and more satisfactory information,
amongst those who had forsaken the worship of
the Almighty, and devoted themselves to idols.
Some uncertain tradition had been conveyed
down from the most remote antiquity, but it
was mixed with the grossest and most absurd
mythology, and was itself treated as a fable,
even by the vulgar. The philosophers deemed
it a subject of curious speculation,

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"and reason'd high,
But found no end, in wandering mazes lost."

Every inquiry only convinced them, that the
subject was above the reach of human powers,
and generally terminated in confirming their
incredulity.—The less curious and enlightened
attempted not to penetrate the veil that was
thrown over futurity; they amused themselves
with the fanciful fictions of their poets; they
performed the sacred rites which the false piety
of their ancestors had decreed to the deities who
were supposed to preside over the regions of the
dead; they pleased themselves with the reflection,
that they had thus fulfilled the duties of good citi-
zens, and they returned to their usual occupations,
and to their accustomed pleasures, with little
more apprehension of a future state of retribution,
than the animals that had bled before the altar.
In the philosophical writings of ancient Greece
and Rome, there occur, it must be confessed,
some very sublime passages relating to the future
life of man; but they are seldom, if ever, wholly
free from expressions which betray anxiety and
doubt. We meet occasionally with such lan-
guage of triumph and exultation, as might well
become a disciple and follower of Jesus; but the
reasonings upon which it is founded, are by no
means conclusive, in proving any thing but an
anxious wish to believe that the mind of man
would survive the shock of death.

But it was not in the designs of the wise and
benevolent Ruler of the world to leave his crea-
tures for ever in this state of uncertainty and
ignorance, upon a subject so intimately connected
with their improvement and felicity. All his former dispensations, kindly and wisely suited to the wants and the capacities of his rational offspring, were only preparatory to that more glorious display of his goodness; and that more complete communication of his will, which before all ages he had determined to make by the Messenger of the new Covenant. The whole course of events was directed to this great end; and the rise and fall of kingdoms and of empires, opened the way for the everlasting reign of the Messiah: For this purpose, one family was in very remote times selected from the rest of the world, kept separate from all other nations by a law of painful and burdensome ceremonies, and made to experience great vicissitudes in their condition. For this purpose, they rose superior to their enemies, and by a state of almost unexampled prosperity, attracted the admiration and the envy of the world; and for this purpose, they pined in a long and miserable captivity, and by the waters of Babylon unstrung their harps and wept: For this purpose, the youthful conqueror of Macedon desolated the fertile plains of the East, and carried his all-subduing arms through half the ancient world; and for this purpose, the Roman Eagle took her flight from the remotest parts of the West, and stayed it not, till she had reached the distant regions of the
morning: For this purpose, the contending factions in the capital of the world, after much tumult, submitted to one despotic lord, and the whole empire of Rome enjoyed uninterrupted repose. Then came that fullness of time, which had been the subject of a long train of successive prophecies, and Jesus of Nazareth was sent to teach and to exemplify, not the probability, but the glorious certainty of a life to come.

And were this the only purpose, as it is certainly the most important, which the mission of Jesus was designed to answer, it must be deemed highly deserving of all the extraordinary provisions which were made by Divine wisdom and power for its complete accomplishment. The doctrine of a future life, is a doctrine of inestimable value. This, and this alone, can afford comfort to a being, constituted as man is, endowed with excised faculties, yet frail and perishable as the insect of a day; this alone can solve the difficulties that arise in contemplating the Divine government; this alone can administer strength to withstand every temptation, and encourage us, in all our trials, to "continue stedfast, immovable, always abounding in the work of the Lord." To excite your grateful praise, and to offer you the means of consolation under the event we
now deplore. I shall employ the remaining part of this discourse in such observations as appear to me best adapted to prove to you the value of this Christian doctrine.

I. We may in some measure, estimate its value, by considering the ample gratification it affords to that strong affection for life, which the Creator, for the wisest purposes, has implanted in the human breast. There is no treasure in this world that we prize so highly as existence; there is no possession that we resign with so much reluctance. When our circumstances are easy and prosperous, we cling to life, and the very thought of losing it, interrupts our joy: and when our trials are numerous and severe, we still find something in the consciousness of being, which renders us willing to endure them. Life, with all its various discipline, offers many objects which unavoidably attach our hearts to it, and to despise or lightly esteem it, would be a violation of the principles of our nature, and an act of ingratitude and impiety to Him, who is the author of our being. True Religion is in no instance at variance with Nature: She is Nature's instructor and guide. True Religion requires not that we be indifferent to the blessing of life—but only that our affections be moderate and well
regulated; she commands us to have our conversation in heaven, and to mind chiefly the things that are above; but she forbids not that we rejoice in our existence, and receive with thankfulness its important advantages. The pious man well knows, that there are many things that he is to esteem of higher concern than the transitory years of his present being; that he is never to suffer the love of life to estrange his mind from God, or to place any obstacles in the way of his duty; but while he renders this life subservient to the great purposes of his creation, he must feel its value, and so much the more as he has thereby secured its most satisfactory delights. The mind must be lost to every proper feeling, that can be totally indifferent to existence. To behold the wonderful works of God in this part of his creation,—to view the countless beauties by which our residence here is adorned,—to possess those active mental powers which distinguish us from the inferior animals, and the exercise of which affords so much pure satisfaction,—to know the delights of social converse, and unutterable pleasures of the domestic relations,—to have so wide a sphere of human duty, from the practice of which results such exalted happiness, and not to love life, not to be in some degree averse from quitting it, would be to do violence to the plainest dictates of our nature: What then would be our
sensations, if we knew that the moment which terminat
minated the short period of our being here, would te
minate the whole of our existence; that the grave whi
closed upon our lifeless bodies would be the eternal
prison of all those powers and affection, which are n
ow the source of such pure enjoyment! In the prospe
ct of annihilation, how would our hearts die withi
us! In the apprehension of eternal forgetfulness, w
what anxiety and fear should we look forward to the
moment which would for ever remove us from the l
ight of day! To creatures thus constituted, fond of li
fe, and dreading its utter extinction, what can be m
ore consolatory and delightful than the certainty whi
ch the Christian revelation affords; that the life we
ow enjoy is no more than the infancy of our being;
that from the bed of death we shall rise to a state of
infinite duration and unspeakable felicity; that all th
e elevated powers, and all the virtuous affections w
hich now so eminently distinguish us amidst th
works of God, shall neither be lost nor injure
ed, but revived, invigorated, and enlarged, shal
be without interruption and without weariness fo
ver occupied in the noblest pursuits, invariably f
xed upon the sublimest objects, and progressively a
vancing to inconceivable perfec

II. The value of this doctrine may also be estimated from the power it possesses of imparting relief to those who are in distress, and of reconciling our minds to the most painful and inscrutable events of Providence. Much reason as we have to love life, and thankful as we are bound to be to that Almighty power which called us into being, yet are we compelled to acknowledge, that it is often a state of severe suffering, and subject to many evils which prove a hard trial of our faith and constancy. But the storm of grief is never so violent, that the words of Christ cannot hush it into a calm; the night of affliction is never so dark and so long, that the light of the Gospel cannot cheer or dissipate the gloom.

How have the faithful servants of the most High God, and the disinterested friends of human kind, in different ages and in various climes, been oppressed and persecuted. They have had trials of cruel mockings and scourgings, of bonds and imprisonment. They have been stoned; they have been sawn asunder; they have been slain by the sword; they have wandered about in sheep-skins and in goat-skins, destitute, afflicted, tormented, of whom the world was not worthy. In all these things what has been their support? in so great a conflict what has enabled them to
maintain a good fight, to finish their course, to keep the faith? What, but the testimony of a good conscience, and a firm confidence in the promises of the Gospel? They knew, that the power of their persecutors was subject to the control of One whose power is boundless; they were assured, that to whatever extent it was permitted to go, a time would come when the wicked should cease from troubling them, and they should be at rest. They kept in view that great consummation of all things, when the faithful witnesses of truth shall escape from their great tribulation, and wash their robes and make them white in the blood of the Lamb; when they shall be brought before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them; when they shall hunger no more, neither thirst any more, nor the sun light upon them nor any heat; when the Lamb that is in the midst of the throne shall feed them and lead them unto living waters, and God shall wipe away all tears from their eyes.

How often do the virtuous sons of industry, after many days of wearisome toil, and many nights of disturbed repose, see no other fruit of their anxious labours than penury and distress! All their care and all their unceasing exertion scarcely supply the means of preserving in life those helpless little ones whom they have brought
into it; much less furnish even a scanty provision for those days when their limbs shall lose their accustomed strength, and refuse their accustomed employments! In the midst of these inevitable evils, what shall support their drooping spirits, what shall preserve them from despair? what, but the joyful hope of that future world, in which all the variety of external condition, so necessary here, shall be known no more; where it shall be no longer requisite to labour for the meat that perisheth; where their activity shall be directed to nobler pursuits; and want, anxiety, and fear, shall be never felt!

The natural and most common state of man is that of healthfulness and vigour. We arise in the morning, and go forth to the duties and the enjoyments of the day; we lie down in the evening on the bed of peace, and our sleep is refreshing to us. But the movements of a machine so complicated, and so curious, as the human frame, must, at times, be thrown into disorder; from the numerous host of diseases and of accidents by which we are continually surrounded, some must, at times, be commissioned to hurt us. Our activity is changed into languor; our strength is converted into weakness; days of pain, and wearisome nights, are appointed to us; in the morning, we wish it were evening; and in the
evening, we long for morning: the whole head is sick, and the whole heart is faint. Our fortitude, our faith, and our patience, are then severely tried; and what shall enable us to support the trial? What, but the firm assurance which the Christian revelation imparts; that, to them who love and obey God, all shall terminate happily and well; that, if the sickness be not unto death, it is ordered for his glory, that our minds may be more elevated, our affections more purified, and our future conduct more uniformly regulated by the laws of holiness; but, if it be sent as the messenger of our dissolution, that it will be the means of introducing us into those happy regions, the inhabitants of which know not for ever, accident, disease, decay, or death?

But though the faithful servant of God be no loser by that termination of his sickness which bears him from the present scene, the domestic circle mourn over his departure; the friends who once shared in his affections, find a painful interruption of their joys. To whom shall they go for consolation? To whom, but to Him who has the words of eternal life; who has promised, in the name of that omnipotent Being who sent him into the world to heal the broken-hearted, that all who are in their graves shall hear the voice of the Son of God, and live?
The afflicted family follow to the grave the venerable parent, by whose kind and pious care their early feet were led into the path of integrity and virtue; their tender minds were directed to the love of God, and the desire of his approbation; their youthful affections were set upon those great objects which are most worthy of the regard of rational and accountable creatures. Thus instructed, they have acquitted themselves in the world with honour and usefulness; their growing excellencies have cheered the declining years of their parent; their filial piety has supported his feeble steps, as he was descending into the valley of the shadow of death. To stand around such a grave is a painful task; but how sure an alleviation of the mourners' sorrow, is the certainty which the Christian doctrine affords; that beyond the grave are the mansions of blessed spirits; regions of immortal joy, into which they also will, at no distant period, be conveyed, and there once more join their beloved parent, listen again to the accents so long dear to them, and aid the general song of praise to Him who hath realized all their glorious hopes.

That the children should weep over the tomb of those who gave them birth, is a circumstance
to which Nature might, in some degree, reconcile us: a far more distressing scene is presented, when the parent commits to the dark and silent mansions of the grave, the child of his warmest affections, and his fondest hopes. All the little endearments of infancy, all the pleasing emotions raised by his growing youth; all the flattering expectations he had formed of future eminence, usefulness, and mutual comfort, rush at once into his mind, and are all contrasted with that clay-cold corse, insensible to his grief, incapable of ministring any more to his delight. The eye that so lately beamed with pleasure, when the voice of parental kindness was beard, is extinguished in death; the ear, which listened with eager attention to the instructions of parental wisdom, is now closed to every sound; the tongue, that spoke joy inexpressible to the parent's heart, is chained in unbroken silence: what wonder if the feelings of his labouring breast exceed all utterance: if, for a time, the whole delight of life is gone; if, on whatever side he turns, the world appears an universal blank, no more the scene of happiness to him. Nature must be obeyed, and the full tide of grief must be permitted to flow. It will at length subside, and the mind will look for relief and consolation. In the promises of the gospel, and in these alone, it will be abundantly found.
There the afflicted parent will learn, that his beloved child is taken from him, only for a short season; that he shall yet live, and live for evermore; that his virtues are not lost, nor his powers consigned to destruction; that he shall be restored to him in more favourable circumstances, grow up in his society in the continually increasing knowledge of God and truth, and delight him with a never ending progress in wisdom and piety.

Many are the houses of mourning in this vale of tears; in more than in one of these you will find the disconsolate widow:—The relentless destroyer, permitted for a season to lay waste the works of God, has just torn from her embraces the husband of her youth. In silent, tearless sorrow, she sits the unresisting prey of ten thousand heart-rending reflections: she hears not the condoling accents of friendship; she regards not the artless caresses of the fatherless infant, too young to feel or know its loss; and wondering that it cannot provoke the accustomed smile, nor move the eye that has so often shed over it the tear of joy. Her troubled thoughts are dwelling upon all the dear delights of connubial love, now fled for ever, or brooding over the dangers of the road of life, through which she is now to pass alone and unprotected. But
the hours of this unutterable anguish will soon be over, and she will look around for some ray of comfort to guide her through the gloom. And whence can any come, but from the glorious light of the gospel of Christ. Encouraged to place her firm and humble confidence in Him, who is the Father of the fatherless, and the widow's God, and taught to expect that she shall again be united to the partner of her joys, and be separated no more for ever, she regains her wonted composure, and awaits with patience and with hope, her appointed change.

It forms a very important part of the character of that future state which the Christian scriptures have promised to all the truly wise and virtuous, that the knowledge of those who are thought worthy to enter there, shall be encreased beyond any assignable limit. Here we see, as in a glass, darkly, there we shall see, face to face; here we know only in part, there we shall know, even as we are known. Though many parts of the Divine counsels and government must be for ever beyond the reach of our most improved and exalted faculties; yet we may reasonably hope, that many things which are now concealed, will be clearly and satisfactorily unfolded; and we shall see and acknowledge, that what we were here too much disposed to think a manifestation
of Supreme Power alone, was the result of infinite wisdom and unbounded benevolence. The friend of truth, will there learn, why his name was cast out as evil, and he himself the subject of reproach and persecution for righteousness' sake. The parent shall clearly see, and devoutly own that, however painful the dispensation that, removed from him the child of his fondest hopes, it was both wise and kind. The widow shall be satisfied, that it was the hand of Infinite Goodness, which deprived her of the partner of her bosom, the protector of herself and her children. And we, Christians, shall then be permitted to know, why he, whose premature departure, we are now lamenting, has been taken from a scene in which he was fitted to move with such extensive usefulness, and such well-earned honour; why he who seldom failed to administer relief to others, was himself so long the victim of disease; why he who, in the hand of God, was the means of rescuing so many from the grave, and of restoring them to the delighted embraces of their friends, was called at so early a period of life, from the duties and enjoyments of the present scene. Now, the dispensation is awful and passing the comprehension of mortal wisdom. In the silence of pious meditation, we adore the hand of God, believe that all his
ways are just and true, and await that glorious day which shall fully prove them so.

III. The only remark I can now offer in addition to what has been already observed, to prove to you the value of the Christian doctrine of a future life, is, that it is adapted to produce the most important and beneficial effects upon the temper and conduct. You cannot, I trust, doubt of its power to console the afflicted; its efficacy is no less in teaching us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and piously in the present world. The voice of Revelation has assured us, that all who die shall live again; but they only who die in the fear and love of God, shall enjoy the blessedness of a future state. The world to come, will be a scene of recompense; a glorious display of the boundless benevolence of the Deity: it will also be a scene of righteous retribution, and an awful manifestation of the dreadful judgments denounced against the impenitent. The faithful servants of the Most High, shall indeed awake from the sleep of death, be it long, or be it short, satisfied with the Divine likeness, and be for ever happy in the presence of God; their trials will be all over; their conflicts will be all ended; they shall come to Zion with songs, and everlasting joy shall be upon their
heads: but they who now despise his mercies, and are disobedient to his commands, shall arise to shame and confusion, and be driven from the presence of the Lord. Far from the happy society of the spirits of the just made perfect, they shall sigh over their past ingratitude, and bewail that hardness of heart which could withstand all the powerful calls to repentance and true holiness.

Can any motives be proposed more powerful than those which are suggested by these solemn truths, to induce us to choose the way that is right, and to urge us to keep in it with steadfastness? Can it be a matter of indifference whether our future life be renewed in happiness or in misery? whether we receive from our impartial Judge, a crown of immortal joy,—or be consigned to anguish, tribulation, and wrath; whether, when the few short years of our present transitory being shall be over, we be raised to further advances in knowledge, holiness, and felicity,—or doomed to regions of darkness and unutterable woe? In any breast beats there a heart so hardened as to despise the joys which God hath promised to all who love and fear him, to prefer the misery that must await the vicious?—The pains, which are the sure consequence of evil indulgence in the present state; the admonitions of conscience, who at times will
be heard, are designed by the moral Governor of his creatures, and are well suited to produce repentance and amendment; but how loud and how impressive the call to forsake every evil way, and with zeal and constancy to follow after righteousness, which Revelation utters, when she declares that all who have done evil shall come forth at the voice of the Son of God, not to the resurrection of life, but to the resurrection of condemnation.

While the prospect of a future life is thus adapted to alarm the wicked, and to bring him to a sounder mind and a wiser conduct, it offers to the good man the surest aid, and the most animating encouragements to surmount every difficulty, to conquer every temptation, to resist every allurement, and to go on his way through evil as well as good report, rejoicing. Habitually referring all his actions to a future period, and looking far beyond the present moment, he gains a comprehension of mind, and a dignity of sentiment, which he who has no higher object than present gratification can never know. Safe under the protection of God, he fears no evil; assured that all which happens to him now, is according to the will of Infinite Benevolence, and bears some important relation to the future scene of being, his mind is never long cast down, nor
his sorrows ever violent or lasting. In the world he may have tribulation, but by the principles of the gospel he can overcome the world. His passage through life may be stormy, but the hope of the gospel is an anchor of the soul, sure and steadfast. The things of this world he considers always as they respect the world to come, and thus rightly appreciates their value, and escapes all the evil influence they might have upon his mind. Regarding the present state only as the infancy of his being, and all the events which take place in it, as the means of his education for a more perfect and a more glorious scene; he makes a continual progress in holiness and virtue—enjoys that peace of mind which paisth all understanding, and expects, with humble confidence, the reward of his faith and obedience.

The doctrine which can produce such important effects upon the conduct, and administer such sure consolation in the day of adversity and sorrow, must be considered as of inestimable value, by all of us, but particularly by you, my more aged hearers, who have long worshipped God in this house of prayer. Your minds must be deeply impressed by this awful visitation of his Providence. He whom you now lament, is not the first whom death has torn away from the domestic circle of your late pious and faithful
instructor. Ye saw him who was a pattern to you of those good works which he so zealously and affectionately exhorted you to perform, whose life was no less eloquent than his preaching, in the cause of piety and virtue, with a fortitude that raised your admiration, commit to the silent tomb his first-born son, over whose mind he had watched with unremitting, but delighted care, who seemed about to realize the highest expectations that could be formed, and to be entering upon a field of most extensive usefulness and honour. It is not long since you wept over the grave of that pious and venerable parent, mercifully, as we now must own, saved from that hour of sorrow, which, in the feeble state to which long-continued disease had reduced him, must have painfully completed the termination of his mortal life. How unsearchable are the ways of God! Believe, my honoured friends, that when he sits awfully retired, 'with clouds and storms around him thrown,' that all he appoints is wise and benevolent.—Ye cannot be far from the hour which will remove your present ignorance, solve all your anxious doubts, and open to you such a view of the government of God, as shall fill you with astonishment and delight, which no mortal tongue can tell, which no mortal heart could bear. Give all diligence as ye see your day approaching, that ye may be
found of your holy and impartial Judge in peace, without spot and blameless.

Ye also, my younger hearers, have, in this late melancholy event; another striking instance presented to you, that neither an early age, nor a useful life can preserve from the grave. Improve by the lesson which is thus read to you. I cannot wish better, either for yourselves or for society, than that you may resemble our departed friend in his reverence for the Supreme Being, in his irreproachable, his excellent conduct, and his unwearied zeal in the service of others. I cannot wish better, either for yourselves or for those who are interested in your happiness, than that, in the hour of sickness and of death, you may display the same unruffled serenity and composure, leave behind you as fair a claim to grateful and pleasing remembrance, and share with him in that eternal reward, which I doubt not he is now enjoying, or will finally receive in a world, where the voice of mourning shall be changed into the voice of gladness, and all our sorrow be turned into endless joy.
APPENDIX.

DR. ROBERT CAPPE, the youngest Son of the late REV. NEWCOME CAPPE, Minister during nearly fifty years to a Congregation of Protestant Dissenters, in this City, was born on the first of January, 1772. In the succeeding year he had the misfortune to lose his Mother, who died of a consumption, and from her he appears to have inherited the same fatal complaint. That mildness of temper, and that unaffected modesty, which accompanied him in every future part of his life, formed the peculiar character of his early years, and endeared him to many beyond the circle of his family. No premature display of the uncommon talents, which he afterwards discovered, marked that period; but thoughtful, observant, and inquisitive, he began from a very early age to accumulate that store of knowledge which has since been the subject of general astonishment, and to form and strengthen those habits of investigation, by which he was afterwards so eminently distinguished. Owing to some domestic circumstances, which seemed to render it desirable that he should be bred to the
occupations of a mercantile life, the latent powers of his mind were not called forth, and it was not discovered, till a great part of his youth was passed, that his talents and dispositions qualified him for higher employments than those to which he had been destined.

He was 16 years of age, when in consequence of his choosing to follow the practice of Surgery, he began to apply to those more learned pursuits, which had been considered as unnecessary parts of the education of one who was to be engaged in concerns of trade; and so quick was his apprehension, and so retentive his memory, that his progress in classical knowledge astonished even his father, who had been distinguished by early attainments in literature, and the sole director of the very uncommon talents of his eldest son. The facility with which he acquired the knowledge of languages was indeed surprising, and his taste for this important acquisition peculiarly strong. Few possess in the same degree, what is so essentially requisite to gain a ready and an accurate acquaintance with a language, the faculty of taking a comprehensive view of it, of resting the attention upon its peculiarities, and of discerning all the nice resemblances it bears to others. By this faculty he rendered the operations of memory
more simple and more sure, and, what to many is difficult and laborious, became to him easy and amusing. He has often told the writer of these Memoirs, that few books afforded him more pleasure than he received from perusing a grammar; and many a weary hour saved from his professional labours, has been enlivened by reading or conversing upon the interesting subject of language.

Having made a considerable progress in classical literature, under the care of his learned father; he went to Leeds in the year 1790, in order to be a pupil at the Infirmary, and here he received considerable assistance from Mr. Logan, a very eminent Surgeon of that town. When he had subdued the painful sensations which every young practitioner must feel upon the first sight of those surgical operations, which the accidents of a manufacturing life, so frequently render necessary, he soon gave the most striking indications of future eminence. Young and inexperienced as he was, he frequently discovered such judgment and skill, as excited the admiration of the other attendants, and the tenderness and sympathy which he manifested to the patients, gained their esteem and affection. He had not been in Leeds one year, when the death of his eldest brother, who had lately graduated at Leyden, and had just settled in York,
as a physician, with a prospect of success com-
mensurate with his extraordinary talents and
profound knowledge, induced him to alter his
purpose and, relinquishing the practice of surgery,
to devote himself wholly to the study of medicine.
In consequence of this he remained at home, till
the autumn of the year 1792, adding under his
father's direction to his classical acquirements,
improving his general knowledge by private read-
ing, and affording to many of the neighbouring
afflicted poor, the benefit of his advice, which
seldom failed of success. In the month of Oc-
tober he went to London, and spent the ensuing
winter, in attending upon the lectures of some
of the most eminent professors of the science of
medicine in the metropolis. He was soon dis-
tinguished for his unwearied application, his
great abilities, and his rapid progress in every
pursuit to which he directed his attention. The
lecturers unanimously concurred in acknowledg-
ing, that few had ever entered upon those pre-
paratory studies with so large a portion of know-
ledge; some of them voluntarily transmitted to
his delighted family, the most flattering ac-
counts of his zeal and attainments, and honoured
him with many pleasing marks of the highest
esteem, and of the most cordial affection.

In the course of the winter, owing in a great
measure to his unremitted exertions, he was
seized with a low fever which for a long time threatened his life. Throughout the whole of this severe attack, he experienced the kind care and attention of Dr. Aikin, and other medical friends, by whose skill he was at length restored to his usual degree of health.

The year 1791, had been the æra of a new discovery in science, which has ever since attracted the attention of philosophers, and has now attained a degree of maturity, which promises to lend the most important aid to various branches of natural philosophy. It was first made by Galvani, and from him has obtained the name of Galvanism. Ardent in his attachment to science, and fond of investigating the phænomena of nature, Dr. Cappe employed the greatest part of the summer of 1798, which he spent in York, in repeating all or most of the experiments on Animal Electricity, which had been published by Galvani and Valli. The results he carefully noted down, but was prevented from making known some curious observations which had occurred to him, as well by his natural diffidence, as by other occupations which now claimed his undivided attention.

The winter of this year he passed in London, and during this period of his residence in the
metropolis, he received a distinguishing mark of honour, a gold medal presented to him by the *Lyceum Medicum Londinense*, as a reward for the best paper upon a subject which had been proposed for the consideration of the members.

In the month of October, 1794, he became a student in the University of Edinburgh, where he soon attracted the notice of men of the highest character and eminence. Soon after his arrival he was admitted a Member of the Royal Medical Society, of which, during the whole of his residence in that renowned school of physic, he was one of the brightest ornaments. In the succeeding year he was elected President of that Society, and in this very honourable station he acquitted himself with so much ability, that in the year following he was, without any solicitation on his part, again chosen to fill that office, a mark of respect which few besides himself ever received. Upon these three years of his life he was accustomed to reflect with the highest pleasure and satisfaction. Sedulously employed in those important studies, which were to enable him to gratify his benevolent inclinations, in giving comfort to the afflicted, health to the sick, and ease to such as were in pain, enjoying uninterrupted opportunities of acquiring general and extensive information; conversing
with kindred minds, attracted by the same love of science to that resort of genius and of talents; forming the purest and most lasting friendship, with virtuous and eminent persons; respected by the professors, beloved by a large circle of students, and blessed with as great a portion of health as he was permitted at any time to know; he experienced a degree of happiness unequalled at any other period of his life, and of which he never spake but in terms of gratitude and delight. Among those whose friendship he at this period enjoyed, were Dr. Woollcombe, of Plymouth, Dr. Marbet, Dr. Delarive, both natives of Switzerland, the one now settled in London, the other in Geneva, and Dr Bostock, of Liverpool. The writer, judging from his own feelings, hopes it will not be displeasing to these gentlemen to be thus publicly mentioned as having shared in the affections of so excellent a person, whose friendship has been to him, for several years, the source of inexpressible pleasure.

Having taken his degree with distinguished credit, in June 1797*, he determined, previous

* It is deserving of remark, that the subject of his Thesis was Hectic Fever, to which he knew himself subject, and to which he always expected to fall a victim. "Hectica ferè semper periculosissimus morbus est. Quoties per se mascitur, toties ferè medicina insanabilis." P. 35.

C 3
to his settling in York, to spend a few months in London, both for the sake of qualifying himself still more for the station he was about to fill, and also to enjoy the liberty of visiting distant friends; an invaluable privilege from which those who are eminent in the profession of medicine are necessarily, to a very considerable degree, excluded. Returning to York early in the year 1798, he was immediately confined by the measles, and the consequences of that disorder he appeared long to feel.

From the reputation he had acquired while he was pursuing his studies, from his well-known talents and acquirements, and from the success which had attended him in some cases amongst the poor that had fallen under his notice during the months he had spent in absence from Edinburgh, the highest expectations were formed of his success, by those to whom he was known, when he began the practice of medicine in this City. All these were fully realized; and it may be safely asserted, that few young physicians ever entered upon their profession under more favourable auspices, or attained, in so short a space, to such high and deserved eminence. In the beginning of the year 1799, he was elected Physician to the Dispensary, in the place of the late Dr. Beckwith, to some part of whose practice he immediately succeeded, and his reputation
encrased from that time with almost unexampled rapidity.

The important discovery of the Vaccine Inoculation, which, after much mature deliberation, and many successful experiments, Dr. Jenner had communicated to the public in 1798, was in itself of so curious a nature, and in its tendency so salutary and important, that it could not fail to attract the peculiar attention of Dr. Cappe. Having, with the assistance of his friend Mr. E. Wallis, inoculated many children of the poor, and fully satisfied himself of its beneficial effects; he published several very interesting and well written letters in the York Herald, in the months of September and October, 1800, recommending a general attention to the means which, as it appeared to him, "Providence had put into our power of immediately checking the ravages of one of the most fatal plagues, and of entirely extirpating that scourge from the face of the earth." In consequence of these letters, subscriptions were immediately raised for the purpose of a general inoculation, and the Physicians and Surgeons of the Dispensary offered their gratuitous services to the poor.

In the midst of this career of usefulness and honour, he lost his revered parent, who died
December 24, 1800. The filial piety which he displayed on that mournful occasion, was scarcely ever exceeded: with the most anxious solicitude did he watch by the dying pillow of his aged father; and it was for a long time doubtful whether he would not be soon united to him in the grave. As the summer of 1801 advanced, his strength was greatly recruited, and he was able to perform the increasing duties of a laborious profession. In the course of that summer, upon the unexpected death of Dr. Fowler, he was chosen to succeed him as Physician to the Retreat, an Asylum established in the neighbourhood of York, by the Society of Friends, for the reception of insane persons belonging to their body. The mildness of his temper, and the gentleness of his manners, accorded with that kind and soothing treatment, which it is one peculiar object of that excellent institution to use towards the unfortunate persons who are admitted there, and which appears to have been productive of the greatest success.

The reputation of his talents was now soon diffused beyond the precincts of York, and he was rapidly advancing to a degree of eminence, highly pleasing to his friends, and useful to the public. But alas! in the midst of all his well-earned fame, the complaint to which he had
been born, was advancing with equal rapidity, and preparing a speedy dissolution of all the flattering hopes that had been raised by his zeal and attainments. The winter of 1801 was marked by many severe and trying changes in the weather, and protracted to an unusual length in the succeeding year. Called, by the duties of his profession, to a distance from home, and in some of the coldest nights, "he suffered much," to use his own words, "and soon found his lungs greatly injured." In an account drawn up by himself, of the progress of his complaints, from the earliest period of his life, for the inspection of some medical friends, whose advice he was desirous of receiving, previous to his determining to try a change of climate, he says, "In March (1802) I ceased, from necessity, to ride on horseback; had most of the symptoms of hectic fever; was seldom able to use the bath, from want of strength to accomplish that exertion, and others that I could not so easily avoid. About May the weather became milder, though still unlike the usual weather of that season; I became stronger, and my friends congratulated me on recovering my health. Since that time I have continued apparently better; but I was convinced that my most serious complaint was encreasing." Of this his friends also were soon
convinced, and they became urgent in advising him to spend the ensuing winter in a warmer climate. Mrs. Cappe, the widow of his father, was particularly solicitous, that what appeared the only chance of prolonging an important life, should be tried. Ever since she had become a member of his father's family, she had evinced towards his children all the affection of a mother: their interests were, in every respect, her interests; and their comfort and welfare were the objects of her constant zeal. To her solicitations he returned the following answer:

July 23, 1802.

"My Dear Mother,

"Your unremitting and affectionate attention to the happiness and welfare of our whole family, and of all connected with us, has long made me regard you with the real love and affection of a son. Your tender care of my Father, in his declining years, filled me with more than sentiments of admiration and gratitude; and now, when I feel some of that care transferred to myself, I can only tell you, my dear Mother, that I feel it with great emotion. I have thought much, and seriously of the propriety of removing to a warmer climate. I confess my expectation from such a change is not great; but I do not allow myself to decide on an affair of so much importance, when my feelings and my judgment do not support each other. Your scheme, were it practicable, removes some of my reluctance; but still imperfectly.—I foresee that I must relinquish my profession next winter, if I stay at
home; but that would be a little sacrifice, compared with leaving my country and all I love, with little hope of returning to them. I am not decided: in duty to myself and others, I do not intend to allow myself to decide, unless the circumstance which should direct the judgment, become more evident than they are at present. I have already desired Mr. Mather to send an account of my health to Dr. Willan, that he may have an account unbiased by what my own feelings might suggest; on his judgment, and on that of my other medical friends, I have great reliance; and I believe I shall be disposed to act in submission to it; even though it should counteract my own judgment, not less than my inclinations.

"Farewell,

"I am,

"And ever shall be,

"Most affectionately yours,

"R. C."

In consequence of the decided opinion of many medical friends, it was determined that he should spend the winter in the south of Europe, and Italy was chosen, as in every respect the most eligible. His two unmarried sisters resolved to accompany him, and Mrs. Cappe informed him of the resolution. Upon this subject he thus expresses himself, in a letter dated September 4:

"My dear Mother,

"You cannot doubt that I am in the highest degree grateful to you for procuring me, Mary and Anne's company in my absence from home. It will, indeed, be a source of great comfort to me, and though I accept their
affectionate offer with joy, I never should have permitted myself to ask them to sacrifice their comfort, and hazard their safety, in a long and harassing voyage."—

In this letter after some observations upon pecuniary concerns, he adds,

"If I recover, I shall return with gratitude and joy to my duties here, and hope by diligence and frugal care, I may be enabled to pay the debt that sickness compels me to incur;—if it be otherwise, I hope I shall never be deserted by a cheerful submission to the will of God. It is a consolation to me, that my property may prevent my being, in my last sickness, a pecuniary burthen to those I dearly love."

The following extract from a note which Mrs. Cappe received from him about the 14th of September, will afford a very pleasing picture of his mind, at this very interesting and important period:

"I have tried not to deceive myself; I have made no sacrifice. I have relinquished labour and care, to which I had not equal strength, for rest and leisure. I have given up the profits of a lucrative profession only a few weeks before they, in all human probability, if I had aimed at retaining them, would have been taken away from me for ever. I have seized a chance of again opening my eyes on a pleasing prospect of comfort, reputation, and moderate wealth. I have done what I believed my duty, and I am happy and contented. I feel
sincerely for your loss of much comfort in Mary and Anne; but I tell you truly, I am not anxious about you, you cannot be anxious about yourself; I know your time will never be dreary or long.

Will you give me a copy of your Memoirs*. I do not like to tear it from my copy of the work, and to take the two volumes into a country full of dark suspicions would be unwise. Pray lend me the Sermons you quote so often. It is not the first time that the apparently near approach of death has convinced me they contain a faithful picture of my Father's mind. It is true, every thing unimportant is stripped of its power to deceive; but what really deserves esteem and affection has acquired a warmer and a purer interest.—Farewell.

* The Memoirs here mentioned, are those of his Father's life, which were prefixed by Mrs. Cappe, to the two volumes of Critical Dissertations, &c. published in the beginning of the last year. A few copies for the use of some friends were printed separately from that work. I shall not incur the charge of partiality, when I assert, that these Memoirs form one of the most interesting and masterly biographical productions which have ever issued from the press. Faithfully delineating the character of an eminently learned, eloquent, and pious Minister of the Gospel, modestly retiring from the notice and admiration he was so well qualified to attract, and supporting himself under the severest trials, by the genuine principles of the Christian Revelation; they confer the highest credit upon the taste and piety of the Author, form a lasting monument to the memory of the venerable subject of them, and convey to the mind of those who diligently peruse them, the most important instruction and the most pure delight.
An apprehension had been felt by many, that the voyage now resolved upon, would be undertaken too late, and that his complaint had proceeded so far, as to forbid every hope of benefit, even from change of climate. Such fears were expressed to Mrs. Cappe, by several friends, some of whom were of the medical profession; these, with a full persuasion of his judgment and of his fortitude, she communicated to Dr. Cappe, and received in reply a letter dated September 16, of which the following formed a part:

"I am very much gratified by the interest my friends so warmly and kindly feel for me. I wish I could remove their anxieties. I will do whatever I can, and perhaps it may have some influence on them, to know, that I have indeed no anxiety about myself; it is not from indifference, but from the full conviction that my decision was made with due attention to every objection that could arise against a long voyage; for, in every state of my deliberation, my feelings opposed my judgment. I have put myself under the direction of those medical friends to whom I would commit my dearest friends with most confidence; it is a change in their opinion only that can change my intention. Difficulties and inconveniences I know I must encounter, but I hope I shall bear them with resolution. I do not think it probable that the inconveniences of a voyage, which an invalid may perhaps be excused calling hardships, will tend to shorten my days; the voyage, if in fine weather, offers some hope of of relief from my complaints; and to escape a cold win-
His resolution being thus fixed, on the 23d of September he and his two sisters left York, and proceeded by very short and easy journeys to Liverpool. Though he had been for many weeks incapable of attending to the duties of his profession, yet the moment of his departure excited greater and more general grief than had before been expressed. Many a tearful eye followed the carriage in which he was borne for ever from the scene in which he had been so usefully engaged; many a sincere aspiration rose to Heaven for his restoration to health, to his family, and his friends. The all-wise and benevolent Disposer of his creatures had ordained it otherwise, and he had now received our last embraces.

Soon after his departure, the surgeons, and others of the medical profession in York, with a liberality and feeling which are highly honourable, transmitted to him the following address:

"Dear Sir,

"It is with sentiments of deep regret, that we have witnessed the impaired state of your health, and we now
lament the necessity imposed upon you, of removing, for a time, to another climate.

"Under circumstances so very painful, it may be some alleviation to know the impression your character has left on the minds of those who, from their situation, are best able to appreciate your merits.

"Permit us, therefore, to express the high sense we entertain of your professional acquirements, and of the impartial and liberal manner in which you have conducted your practice.

"Accept, dear Sir, our most ardent wishes, that you may be soon restored to us in the possession of such a share of health, as may enable you to resume those duties, which you have exercised with so much benefit to others, and credit to yourself." (Signed, &c.)

It is needless to observe that this afforded him the purest gratification, but he was too weak to do more than acknowledge the receipt of it to his friend Mr. E. Wallis, and to add the hope of being able, upon his expected return of strength, fully to express the grateful sensations it had afforded him.

The vessel being now ready for sea, he embarked, October 14th, with much cheerfulness. During the few days which he spent in Liverpool, he appears to have gained strength,
and Dr. Currie, and others, thought there was reason to expect a favourable termination of the only experiment which could, with any prospect of success, be tried. On the third day, however, after the vessel had sailed, all hope vanished.—From that day he never rose from his bed; and every hour saw his gradual decay. From himself hope seems never to have fled: He assured his sisters, on the day before his death, in a manner which leaves no room to suppose, that he thought otherwise than he said, that he had no reason to expect a speedy dissolution, and that he looked forward with much confidence to the renewal of his health. Still he expressed the most pious resignation to the will of the Supreme Being, and his thankfulness even for the affliction he had endured, as it had been the means of preparing his mind for whatever might be the event. For himself he was, as he always had been, without anxiety; all his concerns related to them to whose kindness he was so much indebted, and whose situation he feared would be in the highest degree distressing, should he, contrary to his expectations, be separated from them at that distance from their home.

To that distressing situation they were soon afterwards reduced. On the following day, November 16, six days before the vessel reached
Leghorn, their fears were painfully realized, and their beloved brother breathed his last in their arms.

To those who knew him, it will be needless to observe that his death will long continue the subject of sincere and general sorrow; to others, who may chance to obtain all their knowledge of him from these imperfect pages, it cannot, it is hoped, fail to be evident, that sincere and general sorrow is a tribute justly due to his talents and his virtues. Eminently skilful and affectionate in the duties of his important station, warmed with the purest benevolence to the afflicted poor; liberal and delicate in his conduct toward those of the same profession; endowed with all the qualities which are requisite to the purest affection and the most ardent friendship, his loss will be long and deeply felt; and his memory will be had in lasting and pleasing remembrance.

THE END.

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