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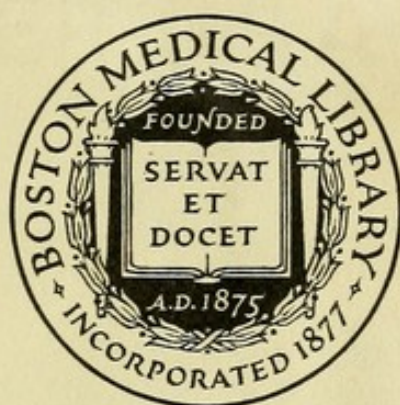
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J. C. Blomefield
with a very sincere interest
in his temporal & spiritual
welfare. M. A. B.
Sept. 30th 1847.

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THE
CONVICT SHIP,
AND
ENGLAND'S EXILES.

IN TWO PARTS.

BY
COLIN ARROTT BROWNING, M.D.
SURGEON, ROYAL NAVY.

Second Edition.

“ My people are destroyed for lack of knowledge.”—Hosea iv. 6.

“ The gospel of Christ.....is the power of God unto salvation to every one that believeth.”—Rom. i. 16.

“ It is the Spirit that quickeneth.”—John vi. 63.

LONDON:
HAMILTON, ADAMS, & CO., PATERNOSTER-ROW

1847.

TYLER AND REED,
PRINTERS,
BOLT-COURT, LONDON.

PREFACE

WHEN, in the year 1831, on being appointed to the *Surry*, the duties and responsibilities involved in the surgeon-superintendency of a convict ship, were, for the first time, imposed upon me, I felt myself greatly at a loss from the want of anything like a system of management and instruction; and my inexperience of the nature of the service on which I had entered, and of the details of its duties, caused me no small degree of anxiety. I had, it is true, a copy of the printed official instructions; but these, although they afforded me a general view of the duties of my station, supplied me with nothing like a scheme of education and discipline, and necessarily left the *minutiæ* of duty to my discretion.

Much of the time occupied by my first voyage, was expended in observation and experiment, and was therefore in some measure lost to many of the prisoners, as it respected their advancement in knowledge and moral improvement.

I entered on my second charge, which was in

the ship *Arab*, in the year 1834, prepared with a system of instruction and government, the result of my experience in my first appointment, and to which some additions afterwards suggested themselves, during our progress to the Colonies. As my third voyage, in the *Elphinstone*, advanced, my plan received farther improvements, and was finally brought to the state in which it is now exhibited, in the second part of this volume. Its fitness for the management of *female* convicts,* was ascertained in the year 1840; when, (having in the mean time served in a ship of war,) I accomplished, in the ship *Margaret*, my fourth voyage.

The narrative of the "*Convict Ship*," presents a living, moving spectacle, of the same system in operation among 264 convicts, in my fifth voyage, on board the *Earl Grey*; and the subjoined notice of the *Theresa*, shows its happy effects,

* Very slight modifications only are required, consisting chiefly in a mere change of the designations of office-bearers. For example, chief and second *matrons*; *matrons* of deck, of divisions, and so forth; *school mistresses* and *inspectress* of schools. The duties are precisely the same, with such exception as may be involved, in the prohibition of all communication between the prisoners and any person on board, not of their own sex; the prisoners not being permitted to quit the place assigned them, or to go before the barricade which separates them from the forecastle, occupied by the crew, or abaft the break of the poop; nor the *matrons* to quit their post, under any pretext whatever, until they are duly relieved; for it is here most emphatically asserted, that *the women themselves must supply their own guardians*.

under the Divine blessing, during my sixth voyage,—surpassing in some respects, those I experienced during the five preceding ones.

My chief object in first publishing “*England’s Exiles*” was, the hope that it might be useful to officers engaging in the service to which it refers. When I entered upon my first appointment, I should have been exceedingly glad to have been furnished with such a system; and to those placed in similar circumstances, it may at least supply some useful hints.

To several individuals, experienced in the Christian instruction and training of the neglected masses of our population, it has appeared that the same system is calculated to be useful, not only in convict ships, but, with suitable modifications, in emigrant ships, as well as in our country prisons and houses of correction; perhaps also in large manufactories.

We hear much in our days of the *separate*, *solitary*, and *silent* systems of prison discipline; but unless the CHRISTIAN system be brought to bear, with Divine power, on the understandings and consciences of criminals, every other system which professedly contemplates their reformation, must, to the disappointment and confusion of its projectors, prove an utter failure. If we would see an efficient system of moral discipline in operation in our prisons, penitentiaries, and convict hulks, we must provide for the effectual instruction of their inmates in the great facts and doc-

trines of Christianity ; and must take care, that not only those who are especially entrusted with their religious instruction, but all who are connected with their management, from the governor down to the humblest warder, be truly spiritual and consistent Christians, fitted by their temper and general demeanour to commend the gospel of Christ to all around them.

We are quite willing to concede to all human systems of prison discipline the importance to which experience may have proved them to be entitled ; but the attempt to reform our criminals by any means short of those which God himself hath provided and ordained to that end, as set forth in the Scriptures, involves not only ignorant presumption, but practical infidelity.

To all who are entrusted with the education or government of human beings, in any rank or condition of life,—at sea or on shore ; in the army, navy, or in civil life ; in schools or private families,—the narrative contained in this volume may afford matter of interest, stirring them up to fervent prayer and unwearied exertion in the work of scriptural instruction and Christian discipline, seeing that their labour shall not be in vain in the Lord : while the boundless riches of the grace of God in Christ Jesus, here displayed towards degraded criminals, may encourage sinners of every class to delay not, but hasten their flight to the one and only Refuge for the guilty, the defenceless, and the lost.

The "*Convict Ship*," and "*England's Exiles*," being out of print, and a second edition called for, the two works have been condensed and thrown into one volume, chiefly for the convenience of those who may wish to trace *effects* to their *causes*, and *principles* working out their appropriate *results*. Additional communications from prisoners have been introduced, and, along with some other new matter in the Appendix, a letter is inserted, from one of the prisoners by the *Earl Grey*, which continues his history through the trying period of "probation."

The shortness of my stay in England, which was a time also of domestic affliction, must be offered as an apology for any imperfections in the arrangement of the volume; and it must now pass through the press, during my seventh voyage with prisoners destined for Norfolk Island.

The preparation of it in its present form, having led me to a review and comparison of my six voyages, it is worthy of remark, that I find the amount of reformation amongst the convicts, strikingly to correspond with the degree of diligence and zeal with which the gospel, in its *divine simplicity*, was brought to bear, from the hour of embarkation, upon their understandings, consciences, and hearts. During the first voyage, there was less Christian instruction than during those which followed, and much less apparent improvement was effected; on one occasion I was induced to yield to the judgment of the officer

of the guard, and master of the ship, and sanctioned the infliction of corporal punishment upon three convicts, which how clearly soever *deserved*, I have ever regarded as unwise and impolitic, and as casting a stigma upon the management of my first charge. As experience grew, and practical Christianity was from the beginning relied upon, punishments of any kind became less and less called for; and during the sixth voyage, in the *Theresa*, in which 156 out of 220 prisoners gave evidence of turning to the Lord through the belief of the gospel, not only were no lashes inflicted, but not an iron was used, nor a convict placed under a sentry.

To the honour of the blessed Saviour, who "hath done such great things for us," is this small and feeble work humbly and devoutly dedicated. May he forgive all that is *man's*, and abundantly bless all that is HIS OWN; and to the FATHER, the SON, and the HOLY GHOST, the one only true GOD, be ascribed all glory, and honour, thanksgiving, dominion, and praise, now and evermore, world without end. *Amen.*

Convict Ship, *Pestonjee Bomanjee*,
Off Woolwich, Oct. 8, 1846.

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PART FIRST.

THE CONVICT SHIP.

A Narrative

OF

THE RESULTS OF SCRIPTURAL INSTRUCTION

AND MORAL DISCIPLINE

ON BOARD THE "EARL GREY."

PART FIRST.

THE CONVICT SHIP.

A NOVEL.

THE RESULTS OF MORAL INSTRUCTION.

AND MORAL DISCIPLINE.

ON BOARD THE "H.M.S. PENITENT."

THE CONVICT SHIP.

CHAPTER I.

Inspection and embarkation of the prisoners—Their moral position in the universe—Their instruction and reformation—And the vast importance which still attaches to every one of them.

AT Brighton, on the 3rd day of September, 1842, I had the honour to receive a letter, “on H. M. Service,” from Sir John Barrow, Bart., Secretary to the Admiralty, acquainting me with my appointment as surgeon and superintendent on board the ship *Earl Grey*, destined to embark male convicts for the penal colony of Van Diemen’s Land.

I instantly set about making, with the aid of kind Christian friends and benevolent societies, in addition to the religious books supplied by government, the best possible provision for the education and instruction of the prisoners during the voyage. On the 13th I received my instructions, joined my ship at Deptford, and directed the necessary preliminary arrangements for the embarkation about to take place. On Saturday, the 17th, the ship dropped down to Woolwich; and on Monday, the 19th, ninety prisoners were

inspected and embarked from the *Warrior* hulk and ninety-four from the *Justitia*. The day following we sailed for Plymouth Sound, where we arrived on the 25th; and, on the 26th, eighty prisoners were inspected and embarked from the hulk *Stirling Castle*: completing the number for whom accommodation had been prepared, namely, *two hundred and sixty-four* men.

The addresses delivered to them in the hulks* are listened to with breathless attention,—the men seem to be brought, in some happy measure, at once under the moral influence of the system of management then referred to, and of the *hope*—the encouraging hope set before them, which is calculated to generate moral life, to rescue from the chilling and destructive influence of despair, and to invigorate and prepare the mind for future usefulness and enjoyment.

The embarkation from all the hulks took place in a style exactly corresponding with my wishes, with the solitary exception of one of the prisoners from the *Justitia* having, most unwarrantably, been allowed by the petty officer in charge to play his violin until the boat came within hail of my voice from the *Earl Grey*, when the ill-timed music was instantly stopped. Such a practice appeared to me to be highly indecorous, wholly at variance with the position of the prisoners, and tending to exert an injurious influence, not only on *their* minds, but on the minds of all observers

* See part II., chap. i.

on shore, especially of that class of persons from which convicts are, for the most part, unfortunately obtained. Of this unbecoming incident a suitable improvement was immediately made, and seasonable instruction derived from it, not only for the prisoners, but for the petty officer, who acknowledged on the quarter-deck that the fault was wholly chargeable on him, as he had *desired* the prisoner to use his instrument during the passage from the hulk to the ship. Such embarkations as these, it is almost unnecessary to observe, ought ever to be conducted with the greatest possible solemnity.

The prisoners having been received on board, duly arranged, and disposed of in their respective berths, they are assembled on the quarter-deck and receive their *first address* in the *Earl Grey*.*

But before we proceed farther with our narrative, it will be profitable to pause a little, and consider who they are that are thus assembled on the quarter-deck of a transport. Every one of these men is in possession of a spirit of immense value—a spirit on which he alone who called it into being can set the fair, the proper price: that price which he himself paid to redeem it from sin, pollution, and death, unto pardon, holiness, and life; even his own obedience, sufferings, and death!

Let it also be remembered that these men, with very limited exceptions, are the victims of the

* See part II., chap. i.

darkest ignorance of Scripture truth ; and although it would be unkind and destructive to the *prisoner himself*, to palliate crime, and we are ever to regard all manner of sin, wherever it appears, in ourselves or others, with the most perfect hatred and irreconcilable and practical abhorrence,—yet we are to look upon the transgressor with christian pity and the tenderest compassion, to recollect who it is that maketh us to differ, (wherein we do indeed differ!) and to bear in mind that, no man who is acquainted with the depths of deceitfulness in his own heart, as discovered in the light of God's word and Spirit, will be rash enough to take up the stone to throw at the convict. The man who, in the presence of the holy Lord God, can say to the prisoner, "Stand by thyself, I am holier than thou," gives but fearful demonstration of his own moral distance from God, and would probably be nearer the truth, were he to regard himself as being more guilty and polluted in the sight of the Searcher of hearts, than the self-degraded and despised convict.

The prisoners assembled before us on the quarter-deck of the *Earl Grey*, have not only, however, in common with all men, violated the law of God, but they have despised and trampled upon the laws of their country, and, in common with other criminals, have stained themselves with crimes committed against society and the state ; have rendered themselves a burthen and a curse to those to whom they were bound to prove a help and a blessing,—and, notwithstanding all the

untoward circumstances that may mark their lot in the world, all of them have, more or less, resisted light, and done violence to the instructions of reason and conscience; and some of them have turned a deaf ear to the calls of the gospel, and rejected the great salvation which it clearly reveals. It is nevertheless true that the whole of these prisoners are the "prisoners of hope." They form a portion of that family whom Christ came to *redeem* by his blood; for he came to seek and to not to call the *righteous* but *sinner*s, save the *lost*,—to deliver those who are dead in trespasses and in sins: the gospel of the grace of God reaches to them all,—is able to meet and to relieve the worst case which may be found amongst them.

It is only the spiritual knowledge of a crucified Redeemer that can inspire these men with hope, render them worthy of our confiding trust, and make them safe and useful members of the community. "It is in vain," observed a distinguished servant of Christ, "to pluck the leaves of a tree; they will grow again: lay the axe to the root, and the leaves will all fall off, and will appear no more." Grappling with particular sins and vices merely, cannot warrantably be expected to produce any radical improvement of heart, any real reformation of life. To deal faithfully and effectually with men, we must begin with them where God in his word begins with them. We must clearly and impressively set before them their apostasy and depravity; their ignorance and utter helplessness; their need of a Divine and jus-

tifying righteousness, and of the sprinkling of the blood of atonement, to give them peace and acceptance with God. We must urge on their consideration the necessity of a change of heart, and of the indwelling and influences of the Holy Spirit, to produce in them, through the knowledge of Christ, that godly sorrow for sin which worketh repentance not to be repented of; to lead them into all divine truth; to subdue their iniquities; to cause them to love the Lord their God with all their heart, and soul, and strength, and mind, and their neighbours as themselves, serving the Lord, rejoicing in him, and fulfilling his will in all the relations of civilized life; to inspire them, even in death, with the hope of eternal life in Christ Jesus, and prepare them for the glory and bliss of heaven.

Accordingly, our first and grand object is to set before these men the Scriptures of inspiration. The voice which they require to hear is the voice of God the Spirit, speaking to their consciences and their hearts from his inspired word, and convincing them of sin, of righteousness, and of judgment to come,—causing them to feel their guilt, and to apprehend its deservings in the agonies of the worm that never dies; and giving them to perceive and feel the everlasting love of God manifested in the gift of his Son to be the propitiation for our sins, that “*whosoever* believeth in him might not perish, but have eternal life.” The outpouring upon them of that Spirit of promise is to be *sought*, according to the Scriptures,

by believing, earnest, and persevering prayer. We must not be contented with moving on the surface. We must not be satisfied with attacking Satan's outworks. We must boldly, and fearlessly, and in the spirit of the meek and lowly Jesus, assault the citadel. Thither must divine truth be carried and immoveably lodged by the Spirit of truth, the Lord of hosts, and thence, by his almighty power, must the prince of darkness, with all that is unholy, be driven; and the Lord Jesus be enthroned in every heart made willing to be his by the blessed influences of his constraining love, long-suffering mercy, and rich and free grace. That system of instruction and moral discipline which the Holy Scriptures warrant and appoint, must, in the spirit of their Divine Author, and of humble and believing prayer, be faithfully exhibited to their minds, and brought into full and uniform operation in all the details of daily and social life.

Do these prisoners now, like the Jews of old, ask the question, "What shall we do that we might work the works of God?"* To that question is the reply, given by the great Prophet of the church himself, "This is the work of God, that ye believe on him whom he hath sent."† To believe on Christ is "the work of God," not *merely* because the faith that unites to him, unto present and everlasting salvation, is the work of the Holy Spirit, but because *it is the beginning of*

* John vi. 28, 29.

+ Ibid.

all holy and acceptable obedience. Until we receive Jesus, we are living in rebellion,—living not only in the habitual violation of the divine law, as persons who are dead in trespasses and sins,—but as persons who are living in the act of rejecting the Son of God, the only Saviour from sin and from wrath,—living in the sustained act of resisting the Holy Spirit, and of putting away from us that perfect salvation which Jesus accomplished for us, and is ever, in the inspired Scriptures, urging upon our *immediate, thankful, and cheerful* reception, for pardon and life. Without faith in Christ it is impossible to please God; and it is by faith in Christ Jesus that we become his children,* are enabled to render to him an acceptable service, prove a blessing to the world, and warrant the confidence of our fellow-men in our principles and character. Coercion, and even punishment, may, through the sinful neglect and rejection of the gospel, *become necessary* to restrain the evil passions, and arrest the lawless and destructive career of man; but it is not by such means, or by any apparatus of man's construction, physical or moral, that the heart is to be brought back to God, or that men are to be qualified for fulfilling the offices of social life, and become deserving of the confidence of the community and of the state. God has shown us in his written word, what is absolutely necessary to accomplish these great and paramount objects; and shall we presumptuously

* Heb. xi. 6; Gal. iii. 26.

attempt to accomplish any one of them by means other than those of Divine appointment, which must prove *infinitely inadequate* to the attainment of the ends contemplated?

The period allotted to the voyage to the penal colonies is a season, when rightly improved, that is most favourable, under the divine blessing, to the reformation of the guilty, and their recovery to God and to happiness; and therefore, as already observed, the instruction and discipline of the people, according to the Scriptures, and the exercise of fervent and believing prayer, is to begin with their embarkation, to be continued during the whole of the passage strenuously carried on in the colonies, and perfected, through grace, in after life. And here I think it expedient to observe that, should I, as the officer intrusted by the government with the "*entire management*"—the care, instruction, and discipline of these men,—neglect to seize the opportunity afforded by our voyage, and to endeavour, in compliance with my instructions from the Admiralty, to turn our time to the highest possible account, with a view to their reformation and happiness, I should prove myself unworthy of the confidence reposed in me; and inflict a great injury upon my country, and upon these souls for whom Christ died, and who requires that their attention be faithfully and solemnly directed to himself, as the only refuge of the guilty and the lost.

CHAPTER II.

State of the prisoners' education when they embarked —
Formation of schools—Subject-matter of instruction—The
impressive position occupied both by the prisoners and the
naval officer intrusted with their instruction and manage-
ment.

ON the day immediately following that of their embarkation, the prisoners were assembled again on the quarter-deck to receive their *second* Address;* and various preliminary and necessary arrangements having been made, we forthwith proceeded with our adopted system of organization, as set forth† in the second part of this volume.

The earliest opportunity was embraced to ascertain, by a close and personal examination, how the people stood as it regarded their ability to read and write; and the following is the result of my inquiries:—

Read and write, 53; read only, 23; read a little, 65; know their letters, 45; ignorant even of the alphabet, 77.

Therefore, in a very limited sense of the expression, there were found,—educated, 76; uneducated, 187.

The prisoners being classified according to

* Part II., chap. ii.

† Part II., chap. iii., iv., v.

“their ability to read and write,” were formed into *twenty-four schools*; the *two* highest of which consisted of those who could read and write; the *third*, of those who could read only; *six*, of such as could read a little; *five*, of those who knew their alphabet; and *ten*, of such as did not know their letters.

The schools having been fully organised,* and teachers and inspector appointed, the whole of the prisoners are assembled on the quarter-deck; the inspector and schoolmasters are drawn up in lines, and placed before their pupils, when they are all addressed in reference to the new and interesting relations in which they now stand to each other as teachers and pupils.†

Nothing could be more deeply interesting than the appearance which our decks now presented, above and below,—all was order, life and activity. The hum of twenty-four schools, containing 264 pupils, from seventeen to fifty-eight years of age, had an effect upon my ear far surpassing that of the finest music. Wherever a school could be conveniently assembled, there the busy group were to be seen surrounding their teacher, eagerly vying with each other in application and zeal. There was of course great diversity of *aptitude*, both in communicating and receiving instruction; but almost every countenance betrayed thoughtfulness and attention, and was soon lighted up with more or less of hopeful animation. The diligence and

* Exiles—Chap. iv.

† Ibid.

zeal with which the prisoners in the *Earl Grey* set about and prosecuted the acquisition of useful knowledge, as well as the ability to read, exceeded anything of the kind I have as yet witnessed.

While *learning to read*, they were, at the same time, acquiring useful knowledge also; for all our school-books were instructive, and the sacred Scriptures were used from the beginning by several of the schools, and by all of them as the voyage advanced. An abundant variety of religious tracts, and of valuable little works published by the Tract Society were in constant circulation, and diligently perused; by the great body of the people who could read when they embarked, and by others as they acquired the ability, were the Scriptures studied in private; morning and evening were they read publicly to the whole of the people assembled, and they were made the subject of catechetical examination, and of solemn and faithful exhortation, every evening, and as often in the morning as other duties admitted.

The prisoners were assembled for "church" at 10 o'clock, A.M., as usual: and, as on former occasions, the first and second lessons were selected with a reference to the circumstances in which the prisoners were placed. Our sermons were selected from four volumes by the Rev. Charles Davy, which uniformly secured the most listening attention. At 2 o'clock, P.M., we met again, as during preceding voyages, for the recital of portions of Scripture, catechetical instruction, and exhort-

ation. The number of men who gave in their names for public recitation, and repeated weekly their chapters to their respective schoolmasters, was considerable. Of course, our time did not permit *me* to hear the whole of these volunteers; I was compelled to rely on the testimony of the teachers and inspector,—who, I believe, never attempted to deceive me,—and to call upon as many to stand up and recite the passage assigned them, as our time would permit. The Old Testament types were often explained at the afternoon service, and they furnished to us all the most clear and impressive illustration of the great doctrines of Christ and of his cross. The “singing of psalms, and hymns, and spiritual songs” had its proper place in our public worship on the Lord’s day, as well as in our daily social and devotional exercises.

It is difficult to imagine any spectacle more impressive than that of 264 outcasts, consigned by the violated laws of their country to all the horrors of transportation, closely seated on the quarter-deck of a transport, under sail to a remote quarter of the earth, with scarcely a hope ever again to tread their native shores, or to behold, in the flesh, those who are the dearest to their hearts,—and the ship’s company, the soldiers, their wives and children, all in their sabbath-day’s costumes, arranged in their proper places on deck, all seriously engaged in the solemn worship of the Most High.

There is something in the appearance of such a

congregation which I am not able to describe, and the recollection of which is, at this moment, most touching to my feelings. The diversity of countenance, age, and apparent character, among the prisoners; the soldiers under arms; the ship's crew, with their officers; the women and their children; all contributed to increase the interest, and add to the solemnity of our engagements. No congregation could exhibit more decided marks of extreme attention. Almost every countenance bespoke a mind engaged, and more or less impressed, especially those of the prisoners; and if at any time the attention of a prisoner seemed doubtful, an observant look, accompanied sometimes with a short pause, was sufficient to recal it.

Our prisoners were now in daily and constant contact with divine truth; they were the subjects of earnest prayer, secret, and in their presence; the Holy Spirit was, by means divinely appointed, graciously striving with their understandings, their consciences, and their hearts, and bearing witness to Christ, the Almighty Saviour of sinners, who waits to be gracious, and rejoices to pardon and to save. The whole counsel of God was, in the Scriptures, declared to them.

The position of the prisoners in the *Earl Grey* was that of guilty rebels against God, to whom he had commanded his overtures of forgiveness, reconciliation, and life, to be proclaimed as freely as to the rest of mankind. In the first epistle of John, it is written, "And

this is the *commandment*, that we should *believe* on the name of his son Jesus Christ and love one another, as he gave us commandment.”*

Oh, how merciful, how gracious, how unutterably gracious, is this *command of God* laid on *all* sinners before whose eyes Christ Jesus is set forth according to the Scriptures,—*the command that they look unto him and be saved!*—saved from sin and from death, unto holiness and life. How completely does such a divine command strip all sinners of every plea they can possibly urge in defence, or in palliation, of their *unbelief*,—of their *refusal to put on Christ* as all their salvation and all their desire. However desperate their case may be, they are commanded of God to receive his beloved Son for pardon and peace, purification and life. How desperate soever their case may be, their refusal to believe on Jesus renders it still more desperate; their final rejection of Christ is their ultimate and unalterable resolve to perish for ever!

At *what time* is God’s command that we receive Christ to be obeyed? Does it admit of *delay*? Does the divine authority *allow* any delay? Do our desperate circumstances as sinners sentenced to death—to eternal death, and every moment liable to suffer the full execution of that awful and just sentence, in any degree favour delay? Does not every moment’s delay aggravate our guilt and our danger? It was with these men as

* 1 John iii. 23.

it is with any other body of people assembled, in any place, whether at sea or on shore, where Christ, the unspeakable gift of God, is set before them, according to the Scriptures: not an individual amongst them can quit the place which he occupies, but in one of two characters: he withdraws from the place in which God hath graciously met with him, either under that of a man who has been induced to throw down the weapons of his rebellion, to comply with the overtures of his rightful and benignant Sovereign, accept the Son as his divine surety and peace, and so to enter upon an interminable course of holy and cheerful obedience: or he retires, still clad in the armour of his apostasy; a rejecter of mercy, because a rejecter of Christ; more opposed to God than he was before; more hardened, more guilty, more dead; more unlikely ever to return to God by the reception of his Son.

The command of God to every sinner to whom his gospel is published is, that he do *immediately* believe it. His inspired words are, "Behold *now* is the accepted time; behold *now* is the day of salvation."* The proclamation of the gospel of the grace of God knows nothing of to-morrow,—nothing of the next hour, in respect of the sinner's duty to believe it. To-morrow may come—the *next hour* may come, and to *me* there may be *no gospel*. This night my soul may be required of me! The next hour may leave me in that place

* 2 Cor. vi. 2.

where there is nothing but the fiery blackness, and darkness, and tempest; the ceaseless consciousness of *that guilt which I refused to wash away in the precious and atoning blood of Christ*,—the intolerable, but never-failing remembrance of a despised, rejected, and *benignant* Saviour!

Only mark our blessed Lord's lamentation over Jerusalem; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."* Why perished these "murderers of the prophets?" Because they refused to receive the Messiah; and in rejecting him they rejected pardon, and peace, and life. And why do sinners *now* perish under the sound of the gospel? Because they choose to imitate them in rejecting Christ. They refuse to be gathered by the good Shepherd into his fold, to enjoy the security and bliss of his protection and smile for ever. Still it is true that the "*would I*" of Christ invites the sinner to come to him; and makes it binding on his conscience to look to him and be saved. And the most desperate ingredient in the sinner's rebellion,—the most appalling feature in his character, is, his wayward and criminal "*would not*," which he continues to oppose to the most merciful and gracious "*WOULD I*" of the Son of God! While the unbelieving sinner passes along to the gates of death, the com-

* Matt. xxiii. 37.

passionate "*would I*" of the Lord Jesus Christ ceases not to follow him to the very verge of time; and he enters into eternity to take his place among the unbelieving and undone associates of his choice, still opposing his desperate and ruinous "*would not*," to the long-suffering and gracious "*would I*" of our divine Emmanuel, who wept over the criminal folly of those whom he was both able and willing to save, but who "*would not*" be persuaded to accept of the free and unmerited gift of his great salvation!

The people gathered together in the *Earl Grey*, from all parts of the kingdom, are not only, in common with all men, exhorted to reckon the time past of their lives enough to have wrought the will of the flesh, and urged to flee at once to the Lord Jesus Christ as the only refuge for the guilty and the lost; but being placed in circumstances which are peculiarly favourable to their biblical instruction and reformation, especially when contrasted with those from which most of them have been removed, they are the more emphatically called upon to avail themselves, without delay, of their inestimable privileges, at once to yield a believing obedience to the gracious calls of divine mercy, and turn their feet into the path of holiness and life.

In placing themselves, by their conduct, in the position of convicts, they have voluntarily degraded themselves to an extent which defies all language to express, and the moral influence of their degra-

dation, and of the circumstances by which they shall be encompassed in the colony, if not overruled by scriptural instruction and prayer, and the divine and gracious operation of the Holy Spirit, is calculated to induce them to give themselves up to the power of sin and of Satan, and willingly to seal their eternal destruction. There is, therefore, no time to be lost; the period occupied by the voyage is the most favourable that is likely ever to be given to them for their returning to God, to happiness, and to usefulness. They are hastening to a colony where abound the elements of *spiritual and eternal death*, and where are to be found but few of the elements of *spiritual and everlasting life*. But more than this: these men are on their way to death,—to judgment,—to eternity; through which they must sustain the character in which they die, and through which they must experience all the *misery* or all the *bliss* involved in that character, whether it shall be that of the *unrenewed rejecter of Christ*, or the *regenerated and sanctified believer in his name*; according as it is written, “He that is unjust, shall be unjust still; and he who is filthy, shall be filthy still; and he that is righteous, shall be righteous still; and he that is holy, shall be holy still.”* Impurity and guilt must be ever linked with wretchedness, and pardon and holiness with peace. Not only are these men on their way to death, judgment, and eternity, but *I*, too, hasten

* Rev. xxii. 11.

on with them,—thither do I accompany them. With them, I must appear before the judgment-seat of Christ, to answer for the fidelity with which I watch for *their* souls, as well as for *my own* soul, and improve the opportunity afforded me of winning these my fellow-sinners to Jesus, and to a participation in the blessings of his great redemption.

The eyes of men are upon them—the eyes of angels are upon them—the all-seeing eye of God is upon them! They are the subjects of a mighty contest. Satan desires and labours to retain and hold them fast in his bondage, that they may share with him in the pains of eternal fire. The Lord Jesus, who created them, and redeemed them, and has the best and *only right* to the possession of them, seeks their confidence and their hearts; and desires to rejoice over them as his ransomed, liberated, and sanctified children, the trophies of his victory over sin and Satan; and, together with all his purchased and purified children, to present them to the Father with exceeding joy. And the contest of which these men are the subjects, cannot terminate without the exercise of the *will* of each one of them. If they continue the slaves of Satan, they *choose* so to continue; they *prefer* his slavery before the Redeemer's liberty. If they renounce Satan, and become the faithful followers of Christ, they give themselves to him with a *willing mind*. His *love constrains them*; they see the glory of Jesus, and

believe on him; they *willingly and gladly* choose him for their Lord and Saviour, and rejoice in giving themselves to him to be "*formed for himself, for showing forth his praise:*" Their salvation, from first to last, they attribute to his rich and free grace; and to the Father, the Son, and the Holy Spirit, they, with devout and grateful ardour, for ever ascribe all the glory and all the praise.

From the commencement of the voyage to its termination, the prisoners, breathe a moral and a spiritual atmosphere. They are in constant contact with Divine truth; God, as revealed in the gospel of his Son, is continually set before them, together with the great realities of *time* and *eternity*. Christianity,—*Bible* Christianity is kept perpetually in their view. Every hour carries its report to heaven! every hour records there the decision of every mind! The people are taught that God sends to each one of them a message;—a message to which they cannot possibly fail *every moment to reply!* and the reply of each is either in accordance with the divine will revealed, or is in opposition to that will! From the question they cannot escape for a day or an hour, "*What answer do you purpose to give to the message of God?*" "*what answer are you giving, and giving every instant?*" The Holy Ghost is striving with each of them,—convincing them of truth, testifying to them of Christ and his great and finished salvation, and persuading them to choose,—and to

choose *now*,—the things which belong to their peace, lest they should be for ever hidden from their eyes; and to the influences and persuasions of the Holy Spirit, in accordance with the Scriptures, they willingly yield, or they wickedly resist; and, persevering in their wilful resistance, must ultimately quench the Spirit, and so destroy themselves under an accumulated load of aggravated guilt.

With the true nature of the salvation of Christ they become more and more familiarized; they are taught that it is not merely a salvation from hell—from wrath—from the bitter consequences of sin; but a *present* salvation from guilt and impurity, from the love, the power, and practice of all manner of sin,—a salvation to holiness of heart and of life,—a salvation unto God! They are taught to maintain a watchful and spiritual discipline over their feelings and affections, their tempers and dispositions, their looks and manners, their words and conduct. All unholy selfishness and contention, all unjustifiable noisiness and unhallowed strife, are to be for ever banished from amongst them. They are now to become meek and lowly followers of the Lamb: the time past of their life is to suffice to have wrought the will of the flesh.

The grand instrument which God hath been pleased to ordain for effecting man's conversion to himself, is the truth concerning Jesus, as that truth is set forth in the holy

Scriptures.* The Lord hath, both by precept and approved example, required † all his believing people to make known the gospel of his grace to perishing sinners, as opportunity in his holy providence may be afforded; and has graciously given them that most cheering assurance concerning his word, which they labour to make known; “It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” ‡

But the inspired word of God, even the word concerning Jesus Christ and him crucified, derives its saving efficacy from the accompanying influences of the Holy Spirit. The gift of the Holy Spirit is the great promise of God to his church, and to him are attributed all spiritual illumination—effectual conviction—vital union by faith to Christ—sanctification of body and soul—all fitness for serving and enjoying God, both in this world and in that which is to come. §

* 1 Pet. i. 23; James i. 18; Eph. i. 13; 1 Thess. ii. 13, 14; John vi. 63; Jer. xxiii. 29; Acts viii. 1—4; Rom. x. 17; 1 Cor. i. 24.

† Prov. xi. 30; Isa. lii. 7; Dan. xii. 3; 2 Tim. ii. 24—26; James v. 19, 20; Rev. xxii. 17; Psalm xcvi. 2, 3; cv. 1; cxlv.; Numb. x. 29; 2 Kings v. 3, &c.; John i. 35—51; iv. 4—42; Acts viii. 4; Matt. xiii. 31—33; Mark v. 1—20; James v. 19, 20; Matt. vii. 12; v. 16.

‡ Isa. lv. 10, 11.

§ Isa. liv. 13; Jer. xxxi.; Joel ii. 28—32; Ezek. xxxvi. 27; xxxvii. 13, 14; Luke xxiv. 49; John vi. 63; iii. 3—8; xiv.; xvi.; Acts x. 44; ii.; Zech. iv. 6; 1 Cor. iii. 1—17; ii. 4, 5;

In seeking to win souls to Christ, it is absolutely necessary that our minds be deeply impressed with the scriptural truth of man's spiritual deadness and culpable dislike to God and to his truth, as well as of our own utter inability to convey to the mind of a fellow sinner a single spiritual thought. The spiritual illumination of the mind, the conversion of the heart unto God, vital union by faith to Christ Jesus, is the sole and peculiar work of the Holy Ghost.

How impressive is this view of the state and condition of the prisoners in the *Earl Grey*! How impressive and humbling this view of our own agency! How necessary to wrestle without ceasing in earnest and believing prayer, for the outpouring of the Holy Spirit upon ourselves, and upon all the people whom we seek to instruct and to win to Christ! How much is involved in this work of proclaiming Christ! how much that relates to the glory of God, and the eternal welfare of souls!

Oh! it is sacred, impressive, self-instructing, and most responsible work, to be moving, as it were, between time and eternity, between heaven and hell,—between God the Saviour and Satan the destroyer; and all with a reference to the rescue, to the salvation of the souls of our fellow-men! With a heart oppressed with a sense of its

2 Cor. iv. 3—7; John iv. 23, 24; Gal. v. 16—25; Rom. viii. 9—16; Phil. i. 19; 1 Thess. i. 5, 6.

own unworthiness, and utter inability to afford any efficient and saving aid to men, who are themselves not only helpless, but most appallingly indifferent to all spiritual help and deliverance, to visit often the throne of Divine mercy, and in secret to implore, according to the Scriptures, the outpouring of the Spirit of all grace and truth upon these men; and in their presence, and in their hearing, to carry them in fervent prayer to God, and seek for them that Divine teaching which alone can expel their spiritual darkness, and persuade their hearts to lay hold on the Saviour, to submit to his authority, and honour his laws,—and then devoutly to look up for an answer of peace, and with fervid solicitude to mark what indications are given in their temper and conduct of the truth concerning Christ being received in love, or put away in enmity; and to go again, and be ever going, to the throne of grace, to pour out the heart to God, and, in the dust, to indulge either in deep humiliation and bitter lamentation, or in grateful thanksgiving and devout praise, according as the Holy Spirit shall appear to be yielded unto or resisted, and the Lord Jesus received or rejected! Oh, it is solemn work—to be continually moving thus between these men and God, with a deep impression of the nature of sin—the sufferings and death of Christ—the endless agonies inseparable from the eternal consciousness of guilt—the guilt especially of rejecting God's “unspeakable gift”—the joy,

and peace, and everlasting bliss, which the believing reception of Christ secures—and the awful responsibilities that necessarily attach both to him who makes known the salvation of the Son of God, and those to whom it is proclaimed! Oh, it is holy and peculiar work, to be continually coming to Jesus for a word of instruction—a message of mercy from his inspired Scriptures, and from the blessed Spirit, to the souls whom he hath made, and redeemed to himself by his blood; and to be as often returning to the footstool of his throne, and in bended lowliness of heart to tell Jesus, like the disciples of old, what we have done; and, in the exercise of faith and prayer, to leave the people and his truth in his own hands, imploring him to glorify his name, and magnify the riches of his grace, in their present and everlasting salvation, and to enable us to rejoice that, through sovereign mercy exercised toward us, the very chief of sinners, our own names are written in heaven!*

Many and fervent, without doubt, were the prayers offered up unto God in behalf of these men in the *Earl Grey*, by his believing people in many parts of England, Scotland, and Ireland, especially by those who so liberally contributed for their supply of useful and necessary books, and by such pious persons as may have been acquainted with individual cases amongst them; and we know that God was dealing with their

* Luke x. 17—22.

understandings and their hearts by his word and Spirit. We are assured that the Lord Jesus hath entered into the holiest of all in heaven with his own blood, having obtained eternal redemption for us, and that he shall see of the fruit of the travail of his soul, and shall be satisfied. We know that his grace is omnipotent—that his blood hath virtue and power to cleanse from all sin: it is manifest that the redemption which is sufficient to meet the case of *any* sinner, is fully adequate to meet the condition of the sinners embarked in the *Earl Grey*; and therefore we look and wait for Divine results amongst our isolated and now instructed exiles. Will Jesus choose a people from among them to himself? Will he illustrate the efficacy of his atonement, and the power of his word and Spirit, in the conversion and salvation of some, or many, or all of these men? For what great purpose are they brought together in the *Earl Grey* to be instructed in the way of pardon, and holiness, and life? Will not the Lord, in his wisdom and mercy, overrule all their wickedness for good? Would not such a result be in harmony with the history of the Divine dispensations, and the immutable principles of the Divine government? May not God magnify the riches and the freeness of his grace, by plucking these men as brands from the fire; and so remind us, that no flesh shall glory in his presence, but that whosoever glorieth shall glory only in the Lord? Shall there be joy in heaven over some of these

prodigals *brought to themselves*, and returned to their heavenly Father? Jesus is willing to save them; will they be made willing under the Divine influence of his willingness and of his everlasting and unchanging love? Oh the intensity of the interest that is felt by the faithful in these men! How vast their influence on the souls of other immortals! How inconceivable the influence of their decision, especially of their final decision, on the moral universe!

CHAPTER III.

The gratifying behaviour of the prisoners—Conversion to God the only foundation of true reformation—Some manifestations of spiritual change—A thunder storm—Its apparent influence on the minds of the prisoners—Several profess their faith in Christ—Brief individual notices.

THE *second, sixth, and seventh* chapters of Part II. of this volume set forth the principles on which the instruction and discipline of the prisoners in the *Earl Grey* were conducted, and the spirit in which they were carried out; placing the reader upon our decks,—in the character of an observer of all our proceedings, and of the system of management and instruction which was at work there. We now proceed to record the effects produced, under the Divine blessing, by that system, in the character, the tempers, and the general conduct of the prisoners during the voyage. In the *Earl Grey*, not only did the number of instances of individual reformation and apparent conversion to God exceed those which were known, or appeared to have taken place in any of my former ships, but the behaviour of the people *as a body* surpassed anything I had ever witnessed in any class of men at sea. From the day of their embarkation,—indeed, from the

hour of our first interview in the hulks, these men were manifestly under the influence of an intellectual and moral, if not of a *spiritual* power.

One man who had been, *contrary to my regulations*, put in circumstances of temptation, had his irons replaced for a given period, for theft and drunkenness; three youngsters, who, impelled, as they alleged, by an unwarrantable curiosity, were found to have quitted their proper place on the decks, were also for several days subjected to the degradation of having their irons replaced; one man, for incorrigible and most pernicious *levity*, was dismissed from his office of schoolmaster, and was repeatedly separated from the rest of the people; another man, who had been detected in making use of improper language, was once or twice placed in a state of separation; and there were *two* or *three*, of peculiar and excitable temper, with whom it was found necessary to deal oftener than once, on account of a tendency to indulge, during the first part of the voyage, in turbulence or noisy disputation, and which, though of momentary duration, can never be permitted to pass without an adequate expression of disapprobation and wholesome rebuke. But with the exception of from 20 to 26 of the prisoners, with whom I had some reason to be dissatisfied, and of whom about *seven* might, perhaps, with justice, be pronounced indifferent characters, no impropriety of conduct appeared amongst the whole 264 prisoners worthy of no-

tice. On two or three occasions a few of them manifested a disposition to *slackness*, or other irregularity in the performance of duty; which gave rise to practical addresses, and impressive appeals to the understanding and conscience, with a view to the instruction and improvement, not only of the careless and irregular themselves, but the whole of the people; and, perhaps, some of our most useful lectures were founded upon *incidents* manifesting some want of principle or imperfection of character; but the general conduct of the prisoners was uniformly of such a superior description, and so promising and encouraging, that the mere allusion to these very few exceptions tends to throw a darker shade over the picture which our decks exhibited than justice will warrant, and thus prevents the reader from distinctly perceiving the delightful order and harmony,—the animating diligence and industry which everywhere pervaded our prison, both above and below; the studious attention of the people to our established rules and regulations; and their courteous consideration and brotherly kindness, in all the relations in which they stood to one another, whether as petty officers and men, schoolmasters and pupils, fellow-men, fellow-transgressors, fellow-prisoners, fellow-sufferers.

Not only was the general behaviour of the prisoners from the beginning remarkably pleasing, but a thoughtful seriousness obviously pervaded and influenced them, which intimated to the

observer that there was more going on in their minds and hearts than was yet made fully manifest, and which tended to encourage the most hopeful expectation. It was not mere outward decorum and correctness of moral deportment that could satisfy our mind,—it was not a mere superficial reformation of speech and of manners that was sought; we desired to see *that change* effected which would ensure future good conduct upon right and Divinely-approved principles—that change which involves the safety and the happiness of the soul in a future world, as well as consistent behaviour and usefulness in the present: our heart's desire and prayer was, that the whole of our prisoners might be, by the power of the Holy Ghost, converted unto God, through the knowledge and the faith of his beloved Son Jesus Christ, the Saviour of the world. While, therefore, our daily observation was watchfully and anxiously directed to the whole of the people, it took special cognizance of individuals, according as temper, conversation, and conduct gave promise of the manifestations of a Divine and spiritual life; and the observations we were enabled to make gave an interesting, arousing, and useful turn to our occasional addresses, and helped to suggest the practical application of our daily expositions of sacred Scripture.

We sailed from Plymouth Sound for Hobart Town, Tasmania, on the 5th of October, and had proceeded but a short way on our voyage,

when I received a letter from one of the prisoners, in which, after a suitable introduction expressive of the views he entertained of himself as a sinner, and as a *convict*, he proceeds to lament the injury he had inflicted on his country, the disgrace he had brought upon his relatives and friends, and above all that he had so offended and grieved that blessed Saviour who had suffered and died upon the cross, in order that he, a guilty transgressor, should not perish, but have everlasting life. He goes on, with apparently great propriety and honesty of feeling, to speak of the number and aggravation of his sins, of the punishment which he knows he deserves, and then states, with what encouragement he sometimes thinks on the Saviour's loving-kindness and preserving forbearance. In alluding to his crimes, he particularizes those of drunkenness, profane swearing, and lying; and admits that his guilt is vastly increased by the circumstance that his privileges had exceeded those of many in his station in life, inasmuch as he had been sent to school and taught to read, and had even received instruction at a sabbath-school; and I may observe that he was one of the *very few* convicts who I ever ascertained had attended such an institution. After noticing the kindness of his sabbath-school teachers, he makes the most touching allusions to his *mother*, and dwells on a *mother's* kind affection,—a *mother's* “walk in the ways of godliness,”—a *mother's* prayers poured out “over” him at her

bedside in secret,—a *mother's* faithful and beseeching advice rejected by her wayward son,—a *mother's broken heart!*—"I was the cause," says he, "of breaking her heart;"—it was broken "through *my disobedience!*"—"But, blessed be God, she is in glory now!—She was so familiar with death, she was prepared to die at any moment. She died in my absence, and knew not where I was, nor how I was getting on. What has God done for me, a hell-deserving convict!" He mentions the influence which the perusal, since he came on board, of a treatise on the "barren fig-tree" had produced upon his mind,—the insight it had given him into his character, and then alludes to some of the great and precious promises of the gospel; especially to those contained in Matt. xi., the chapter we had read in our usual course the preceding evening. He makes also grateful reference to the first chapter of the prophecies of Isaiah. His interesting and really affecting letter concludes with a thankful, and even joyous reference to the marvellous dispensations of the Providence of God towards the children of men, as illustrated by his gracious arrangements to bring about his embarkation in the *Earl Grey*, where he had made provision for the spiritual instruction of himself and the other "poor ignorant convicts;"—and with a suitable expression of his heart's desire to God for his growth in grace, and for the success of our labours amongst his fellow-prisoners.

Any appearance of change and improvement in a convict, we are disposed to view with suspicion. In everything relating to their reformation, we are apt to set limits to the Holy One of Israel. But while we regard with prudent caution and circumspection all *mere* professions of repentance and change of views, we must attach a just degree of weight to evident and unquestionable improvement in temper and conduct. To doubt the power of God to convert by his Spirit a convict, through the knowledge of Jesus Christ his Son, is to dishonour God,—to deny the sovereignty and omnipotence of his grace,—and to place *ourselves*, who are made to differ only by the *same* grace, beyond the reach of his gospel, and of the consistent exercise of his mercy. The letter to which I have referred, I received with thankfulness to the Father of mercies, not only as affording encouragement in regard to the writer himself, but also as "a token for good," as it respected the people amongst whom I hoped a work of grace was begun. I may add, that my private conversations with this man gave such evidence of his knowledge of the plague of his own heart, soundness of views concerning salvation, and apparent thirst for Christ, and for the sanctifying influence of his truth, as warranted the conclusion that he was *taught of God*. These personal interviews afforded an opportunity of giving him such spiritual counsel as his views and state seemed to require.

From another prisoner I had previously received

a written communication calculated to awaken and to strengthen hope ; and there were many whose entire carriage and conduct were such as comported with the knowledge and love of Divine truth,—although they had not yet, in words, declared themselves “on the Lord’s side.” The foregoing pages will show that the whole of the prisoners were in abiding and immediate contact with the gospel of Christ,—were ever, so to speak, moving in the Divine presence, which is promised to accompany the reading and declaration of the inspired word, and to pervade scriptural assemblies for exhortation and prayer; but though, in the exercise of faith and obedience we are warranted to look for the happy effects of the Divine blessing ; yet, in the exercise of believing patience, we may be required long to wait.

About two o’clock on the morning of the 2nd of November, and when nearly in 9° north latitude, and 21° west longitude, the thermometer ranging from 82° to 83° , and the barometer being as high as 30 inches, I was suddenly roused from sleep by the most rending peals of thunder, the most vivid flashes of lightning, and in an instant I sprang from my bed, and stood upon the deck. I was then suffering from a violent affection of the heart, and was unable to leave my cabin ; and if I had been able, it was, at that moment, the most suitable place for me. My presence, elsewhere, could have proved of no advantage to any one. The hour was one in which all were as *from heaven* called to the

footstool of the throne of mercy and grace,—even those whose duty required them to be either actively or passively engaged in the work of necessity and mercy, were called to lift up, in the faith of Jesus, their hearts unto God.

No language can possibly describe the scene in the midst of which I then stood, and by which I saw and felt myself encompassed. All creation seemed on fire. The thunder, the loudest that ever fell upon my ear, prevailed in every quarter;—peal upon peal followed in rapid succession;—the distant roar contrasted with that in which I felt myself enwrapped, and the one or the other never ceased,—sometimes several peals, either close to us, or at various distances from us, prevailed together. The lightning's flash was too vivid for the eyes to look upon, and, both near and at a distance, scarcely allowed a moment's intermission. The thick and Egyptian darkness which intervened was but for a moment; but even that moment gave to the senses and the mind no repose,—it was darkness that was terrific in itself, and gave to the winged thunderbolts and the electric corruscations that covered the face of the heavens, a more piercing glare—a more overpowering vividness. The rain fell in torrents,—the breath of heaven had died away,—all things appeared to listen in awe to the voice of the Eternal, and to watch the manifestation and direction of his power. The ship was alone on the face of the wide ocean, and in the midst of threatening and destructive elements.

Creation appeared to be breaking up,—all things were full of the Divine power: the angry elements testified to the guilty the Divine displeasure, and powerfully suggested “the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” The soul—the conscience was confronted with God:—and the truths of reason, and the inspired truths of revelation, written on the tablets of the heart by the Holy Ghost, were read by the awakened spirit in the light of living fire! The voice of God, heard in the thunder of his power, was heard also in the awful sanctions of his holy law, and in the immutable requirements of a *neglected* gospel. The scene was well fitted to carry us to the foot of that mount which, in the sight of Israel’s hosts, was covered with the thick cloud—was encompassed with thunders and lightnings, from the midst of which proceeded the sound of the trumpet, waxing louder and louder, and the voice of God, when he had descended in fire, to deliver to man that holy law which demands the heart’s obedience, and announces nought but *death* to the transgressor; whose guilty mind can know no true and lasting peace, until he find it on Calvary, under the sprinkling of the atoning blood of the Divine Lawgiver himself—our blessed Emmanuel,—who on the accursed tree was slain for us!* The hour—the very hour of death was felt at hand—the moment of the soul’s unclothing† and appearance

* Exod. xix. xx. Heb. xii.

† 2 Cor. v.

in the immediate presence of the Judge,—to be seen in its true character,—in the character *then* worked out,—to be dealt with in perfect accordance with that character—dealt with by God himself in the midst of the seen and felt realities of the eternal world,—free from all guise,—stripped of all pretence,—disrobed of all garments of human texture—to be fixed,—for ever fixed,—according to the choice made in life,—made in the body,—according to moral tastes and habits, and character confirmed,—unalterably fixed for ceaseless ages,—in *sorrow* or in *joy*, according as Christ shall have been, in life, accepted or put away,—according as the Holy Spirit shall have been, in life, received to renewal unto holiness, or criminally resisted, and pollution and death preferred. Oh, what is man,—what is sinful and guilty man, when viewed in the light of God's fiery law,—of the Divine perfections,—the all-pervading light of Omniscience, and surrounded with all the realities of the eternal world? When we feel ourselves encompassed with the Divine presence, and experience the fiery consciousness of his perfect knowledge of us, or of our utter vileness in his sight,—when the soul is about to quit its clay tenement, to be removed from the sound of the gospel for ever, and to have *its own chosen state* for ever fixed,—what then can avail us anything but *a personal—a saving interest in Christ*? What can give peace to the conscience, and cover all our iniquities, but his precious blood shed upon the cross as a sacrifice

for sin, and effectually applied to our souls, through faith, by the power of the Holy Ghost? What can secure us from shame before him at his coming, and inspire us with holy and child-like confidence when he appeareth, but the anointing* of the Divine and Holy Spirit of promise setting his seal upon us,† and bearing witness with our spirits that we are the children of God‡ by faith in Christ Jesus? What then sustains and comforts the mind in reference to our beloved relatives and friends, but scriptural evidence that they have fled for refuge to lay hold upon the hope set before them in the gospel, and have become the subjects of a heavenly birth? And, oh, how awful—how absolutely insupportable, the conviction then, that we—now about to die,—have *neglected* them—have not been faithful to them concerning their souls,—have not with all our might, by constant example, and in the power of prayer in the Holy Ghost, urged them to flee to Jesus, and flee at once,—and in him take refuge from the wrath to come! Oh, how true it is that dying moments should have nothing left for them to do but *the work of dying!*—of dying in peace, to the glory of our Redeemer, and to the benefit of souls,—dying in the confidence of Him in whom we have believed, and in whom we still believe; whom we have loved, and still do love; whose service we have felt to be our most perfect freedom,—in whose presence we have experienced joy—

* 1 John ii. 20, 27—29.

+ Ephesians iv. 30.

‡ Romans viii. 16.

Read these three chapters.

fulness of joy ; and at whose right hand we, through free and sovereign grace, have the well-grounded hope of enjoying divine and promised pleasures for evermore !

The storm continued to rage, in all the terrible-ness of its fury. No human voice was heard, save the voice, and that but rarely, of the officer carrying on duty. The mind was kept in solemn, in awful watchfulness ; the annihilation of the ship, the destruction of all on board seemed threatened, and at hand ; we lay on the borders of eternity ! At length a body of electric fire, commonly called a "*thunder bolt*," struck the fore-royal-mast, shivered it into pieces, melted the copper in the sheave hole, passed down the masts and the iron chain halliards, and having partially diffused itself through the parts of the vessel immediately adjoining the combings of the foremast, struck, though not fatally, three men : after doing various damage, it entered the prison, passed round the decks amongst the prisoners, and then disappeared. For some time, and until the carpenter sounded the well, it was doubtful whether or not the ship was about to go down, and for a while she seemed on fire. I stood watching with my feet the indications of the deck, whether the vessel was sinking or not, and with breathless solicitude listened for the prisoners' shriek when they should feel the water rising upon them, and the ship descending into the deep to be buried, with all on board, under the waves. The scene now appeared to have reached its climax

of awful impressiveness. The manifestations of Omnipotence were now unutterably overwhelming to the human mind; the realities of the unseen world now threatened to open on our view, and to appear before us in the light of the fire of God's own kindling.

The prison, as testified by two hundred and sixty-four men, exhibited a scene that can never be told—never can be set forth in language. The prisoners were laid prostrate, the most, if not all of them stretched on the deck,—every object seemed lighted up with electric fire! the broad-headed iron nails with which the bars placed around the hatchways are studded, were all most brilliantly illuminated, and appeared as if consuming. The prisoners lay along under their burthens of sin and guilt,—their past lives were placed before them in more than in the light of the fierce thunderbolts, for they had by this time been instructed in the Scriptures, they had all in some degree learned the nature, the requirements, and the penalties of God's "holy law"—they had all heard of his love,—of the unspeakable gift of his love, of his revealed "long-suffering, and unwillingness that any should perish, but that all should come to repentance;"* all had heard of the Divine efficacy of the blood of Christ to wash away all sin, and speak peace to the guiltiest conscience, and they had heard the invitation and command of God that they should believe on the name of his Son Jesus Christ unto present and

* 2 Peter iii. 9.

everlasting life, and love one another as he gave us commandment.* They thought that the hour of the final account, the great day of judgment was come, at least that to *them* time should be no longer, and that their eternal state should now in a few moments be for ever fixed! They already felt that God was dealing with them as his responsible creatures, and with solemn, perplexing, and unquiet anxiety were they now compelled to deal with themselves, and that in the midst of the most fearful tokens of the almighty power and all-searching knowledge of that holy and merciful and just God whom they had despised, and whose beloved Son, together with his great salvation, they had wickedly put away. The things of time they now saw in all their unsatisfying vanity, and felt the paramount importance of an interest in the friendship of Him who alone is the efficient friend of sinners,—who laid down his life to redeem them, and who alone “is able to save to the uttermost all who come unto God by him, seeing that he only ever liveth to make intercession for them.”

All that passed at this time through the minds of the prisoners, all the communication which took place between them and God, is known only to Him who searcheth the heart and tries the reins of the children of men.

After a period of about two hours, the flashes gradually became less vivid, the thunder more distant, and all was ultimately hushed into serenity

* 1 John iii. 23.

and peace; and the mind was left to its thoughts, to make a suitable improvement of God's fearful yet merciful visit, and lay to heart all the solemn lessons which he ever intends to teach when he thus passes by, in the whirlwind, or the earthquake, or the fire.

On the following morning, when I visited the prison, an air of deep seriousness seemed to pervade every mind. All the prisoners appeared to have been deeply affected; and all were disposed to dwell upon the scene they had witnessed, and to make it the subject of solemn conversation. We assembled below for the reading of the Scriptures and prayer; and in addition to our proper chapter for the morning, which was Matthew xviii., we read from Job xxxvi. and xxxvii.; and endeavoured, in a solemn address to the people, to make a suitable and practical improvement of the previous night's dispensation, and of God's marvellous manifestation of long-suffering and sparing mercy. In the evening, we again made seasonable allusion to the same momentous and impressive subject. With several of the people I conversed in private, on the things belonging to their peace, and with much and promising satisfaction. The instructions received from the Bible seemed to have been much more deeply impressed on the heart than I had hitherto imagined. To understand Christianity had from the day of their embarkation been their great business, and with one accord they seemed to feel that it was a business of which they ought

not to be ashamed, and their attachment to which it was at once thought consistent to avow,—sinful and unsafe to conceal. The manifestation of the Divine power, and intimations of a coming judgment, had rendered it, in their view, quite reasonable that the spiritual and everlasting concerns of the immortal soul, together with the glory of God, should be made the great business of life. The melancholy intelligence received from the ship *Duchess of Northumberland*, with which we communicated shortly after the thunder storm, of the wreck of the convict ship *Waterloo*, at the Cape of Good Hope, and the consequent loss of *one hundred and eighty* prisoners, and *fifteen* soldiers, made a deep impression upon all our minds, and afforded subject of touching address and admonition to the people in the *Earl Grey*.

From this time our occasional addresses and daily expositions of sacred Scripture became more pointed and personal, our dealings with the conscience more close and pressing. The gospel was now exhibited in its most encouraging aspect to the most depraved and unworthy among depraved and despised convicts ;—redemption was more closely and impressively set forth in its relation to fixed and immutable principles of the moral government of the universe ; close, and personal, and regular examinations of the people on their acquaintance with Scripture, and particularly with a reference to their views of the way of salvation, were commenced, and proved most interesting and

instructive to the listening people, all of whom were on these, and on all occasions of meeting for devotional exercises, assembled and closely seated together, either in the prison, or on the upper deck. The application of the prisoners to their Bibles, and other good books, and the manliness and correctness of their behaviour, were most remarkable and pleasing. Private conversations with those who desired to converse with me on the subject of their personal salvation, in process of time, became more frequent. *Seven* of my men I felt warranted to regard as being taught of God; and shortly after *four* were added to their number.

By the 7th of December, to my joyous satisfaction I was able to regard *eleven* of my prisoners as men whose hearts God had graciously touched, and disposed to submit to the authority and reign of Christ, and to take up his cross and follow him, according to the Scriptures. On the following day, namely, December the *eighth*, these *eleven men* met in the open and wide space in the prison, in which our daily worship, when the weather did not admit of our being on the upper deck, was conducted, and in the presence of all the people were, after prayer to God, solemnly addressed as men who professed, through grace, to discern and feel the plague of their own hearts,—to see, and bewail the wickedness of their past lives,—the destructive influence of their lawless conduct and evil example,—their depravity, and desert of ever-

lasting condemnation,—and their need of divine deliverance ; as men who by the teaching of God's word and Spirit, had, through his infinite mercy, been led to perceive the all-sufficiency of the obedience and death of Christ, our divine Surety, to give peace to the guiltiest conscience, and acceptance with God to the chief of sinners ;—and who, having heard the precious invitations of the gospel, had obeyed the command of God to believe on his Son Jesus Christ ; as men who now felt that the time past of their lives was enough to have given to the sinful works and forbidden pleasures of the flesh, and therefore desired henceforth to be the Lord's, and to live to his honour and glory,—to cast in their lot with the people of God,—to take the inspired Scripture as their only rule of faith and practice,—and thankfully to submit unto the promised teaching and influences of the Holy Spirit, to conform them to the divine likeness, to qualify them for the performance of all the duties of life, and prepare them for the glory and the rest of heaven.

To the Lord we looked up in prayer and faith for direction in the selection of a suitable portion of scripture to be read on this solemn and most affecting occasion, and were unexpectedly led to Paul's epistle to Philemon, and constrained to adopt it for the edification not only of the *eleven*, but of all the prisoners, who, I knew, would as

usual assemble at the hour appointed for divine worship.

The whole of the prisoners were present when these *eleven* men were voluntarily formed into a Christian society for the worship of God, and, as far as present circumstances allowed, for the observance of his appointed ordinances, for mutual edification and comfort, and for the exhibition of the light of divine truth to the prisoners around them.

The Epistle of Paul to Philemon furnished the most impressive and encouraging instruction to us all; particularly that portion of it which more immediately relates to the history and conversion of Onesimus, a servant or slave, who appears to have unlawfully absconded from his master, after having, as some think, robbed him; to have been in the all-wise, gracious, and mysterious arrangements of divine Providence, led to Rome, where, through the preaching of the Apostle Paul, he was brought to the saving knowledge of Christ, and gave immediate evidence of the reality of his conversion to God by his affectionate attendance, as a Christian "*son*," on that spiritual father, through whose declaration of the truth the Lord had by his own power begotten again this criminal runaway to a lively hope. The Apostle, much to his inconvenience, sends him back to his master, requesting that he may be received, not now as a servant or slave,

but as a "brother beloved," even as Paul himself; who generously, and in the true spirit of Christianity, says to his friend Philemon, "If he hath wronged thee, or oweth thee aught, put that on mine account; I Paul have written it with mine own hand, I will repay it."

The case of Onesimus admitted of the most happy and encouraging application to that of the prisoners. Without interfering with their responsibility, the holy Providence of God was over-ruling their wickedness for good:—they, like Onesimus, were brought under the preaching of the gospel even in a prison; like him they were shown by the Holy Spirit from the Scriptures—from the inspired writings of the same Apostle Paul, that the blood of Jesus Christ cleanseth from all sin, and that now they are, by God, commanded to repent and believe the gospel, and obtain, as the free gift of the Most High, without money and without price, the forgiveness of all their sins, the renovation of their nature, the new heart and the right spirit, to be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of *God*,—to be, each of them, like Onesimus, "*a brother beloved*," to the praise of the unsearchable riches of Christ! Although our meeting was special and peculiar, our exercises, as usual, consisted of prayer, the reading of the sacred Scriptures, exposition, exhortation, praise, and thanks-

giving: the psalms and hymns were selected for the occasion. Before the address was delivered, the names of the professing disciples of the Lord Jesus were distinctly announced in the hearing of all present. The meeting was most solemn and affecting. The visible *obedience* of these eleven men, in thus confessing the name of their blessed Lord and Saviour before their fellow-prisoners, and not forsaking the assembling of themselves together as the manner of some is, made a strong impression on the minds of observers.*

Their confession of the faith of Jesus was made not only in the presence of men, but of angels; and *God* himself was witness!—witness of the state of our hearts, the agreement of which, with that which the human eye beheld, he alone could see, who will continue to witness the agreement or disagreement of our entire succeeding life and conduct, with the solemn and public profession we made on the eighth day of December, 1842; and where shall we find power to walk in peace and holiness but in the influence of the Holy Spirit, and in continual dependence on the precious *Blood of Jesus*?

The complexion of our meetings for divine worship was, from henceforth, changed. Besides the congregation consisting of all the other prisoners, there were the professing disciples, who, through grace, had by faith and holy obedience been sepa-

* Matt. x. 32—39; Heb. x. 19—25.

rated from the rest,*—who now desired to follow Christ, through evil report and good report, according to his word,—and who, feeling that they had *much forgiven* them, were under the highest obligation to *love much*, and henceforth to dedicate themselves, body, soul, and spirit, to him who redeemed them to himself by his blood.

A prisoner named *George Day*, who had, for some time, been suffering from an affection of the digestive system, was confined to his bed, which happened to be near the place where I was standing when speaking from the Epistle to Philemon. He was not in my sight, for a number of the people were seated in front of his berth, but I shortly afterwards learned that he had listened most earnestly and anxiously to all that was said. And when he heard of Onesimus's character and conversion, he exclaimed to the following effect, in his privacy, unheard, as he thought, by any around him: "What! a runaway slave, that had robbed his master!—he converted!—he brought to Christ!—he received back and pardoned!—he saved!—a runaway slave saved!—and why not a convict?" breathed out the soul of poor George Day;—"why not a poor wretched convict? Will not Jesus receive *me* too? Is not his blood able to wash away all *my* sins?—May not *I* be saved?" And in this state of mind he continued;—sometimes filled with joy, sometimes with anxiety and

* Acts v. 12—14, xix. 9; 2 Thess. iii. 6—16; 1 Tim. vi. 1—5; Rom. xvi. 17; 2 Tim. iii. 1—5; Eph. v. 11.

fear. He passed almost a sleepless night. His mind could not now rest until he knew that his soul was safe,—until he knew that he had obtained an interest in Christ, for as yet he had obtained no settled peace. But he was perplexed by the inquiry, “*When* am I to obtain the salvation of my soul?—*when* may I expect to be put in possession of the salvation in which Onesimus rejoiced?” In this state of anxious perplexity, and with a mind wholly bent on the Saviour, and on the things which belonged to his present peace and eternal safety, he continued, almost constantly in prayer, until the following evening, when we assembled for our usual devotions. The fifth chapter of the Gospel according to John happened to be our appointed portion for that evening, and I was led to dwell in my exposition and urgent practical application, on the *twenty-fourth* verse, viewed in connection with John iii. 36. To all that was said, George Day, whilst lying in his bed, was listening with the most eager attention, and devout appropriation. But he shall speak for himself in the following brief and somewhat unconnected statement, which I received some time after he gave evidence of his belief of the truth, and had openly confessed the name of Jesus. It was dictated by himself when he was still confined to bed, and suffering severely from old and confirmed disease, and was written from his lips, on a slip of paper, by a fellow-prisoner who afterwards gave it to me.

* * * “I bless and praise the Lord that ever

I came on board this vessel; for here the Lord has had mercy upon me, and brought me to feel myself a guilty sinner in his sight. I have been greatly afflicted; but I hope my afflictions have been greatly blessed to my soul. I, for many years, have been living in the service of the devil. I was what might be termed a travelling thief, and remained hardened, though arrested for my crimes, imprisoned, and now transported,—until I came on board the *Earl Grey*, bound to Hobart Town. Blessed be God, the kind instruction from God's holy word has been the means of my soul's salvation. I was very ill, but remained quite unconcerned until I heard the Epistle to Philemon read. I was then led to compare my past life with the life of Onesimus,* the runaway servant, who found pardon and became a new man; and it powerfully came to my mind that the same Saviour could and would save even me, if I came to him by faith and repentance. I hope I *prayed*, but found but little peace, until I heard the doctor pressing upon our attention the words of God, contained in the *third* chapter of John, verse *thirty-six*, and the *fifth* chapter, verse *twenty-fourth*.

* The preceding account of the influence upon Day's mind of the reading and exposition of the Epistle to Philemon, was written from the report I received at the time. This statement, in which allusion is made to the same subject, was written at his dictation which was some time after, and, as already observed, shortly before the debarkation took place. The paper I transcribe with the alteration of only one word, which correctness required.

I could scarcely believe it to be true at the time; for it seemed as though a *voice* spoke to me, '*He that believeth in the Son hath everlasting life!*' I was *astonished!* I sprang up in my bed,—I said to myself, '*Hath everlasting life!*' What! *me*, Lord? so unholy! so unworthy! *Hath it!—Hath it!*—Can it be so? Blessed be the Lord, I found the promise true,—I believed; I cast myself at the feet of Jesus; I found mercy. I can rejoice in the Lord Jesus; I have no hope but in him. I am very ill still; but I trust though my illness is painful at present, it will soon terminate in the Lord's way,—either I shall go to inherit life everlasting, or shall live supported by my Lord, who is my life, my joy, my trust, my everlasting All. His will be done! If I live, may I live to the Lord: if I die, may I die unto the Lord! Oh, may I meet with Dr. Browning in heaven,—with my dear fellow-prisoners who have believed through Divine grace! Glory to the Lord for what he has done for so many of us! May he keep us through all the trials we may have to pass through in our sad situation as prisoners; may we be kept from sin, and be helped to let our light so shine before men, that others seeing our good works may glorify our Father who is in heaven.—Amen."

This man, it appeared, was born in the army; and, having learned no trade, entered, in process of time, on a very irregular course of life. Unhappily too for himself, as it respected both soul and body, he was for some time engaged in the

service of the Queen of Spain. He was a great invalid during fully the last half of our voyage, and on arrival at *Hobart*, he was sent to the Colonial Hospital, in which officiated a truly pious, judicious, and zealous medical officer* of the army, whose Christian interest in his patients, and unwearied labours for their temporal and spiritual good, were most illustrative of the power of the gospel on his own heart and mind, and, through the divine blessing, could not fail to prove most soothing and beneficial to those whose privilege it was to be placed under his care. In this hospital, as soon as the state of my health admitted, I visited Day, and ever found him in the most blessed frame of mind, though in the midst of great affliction. He appeared never for a moment to have lost his confidence in the Saviour,—and his rejoicing in his finished Redemption was ever accompanied with the deepest humility and self-abasement, and constant self-distrust. His feet seemed fixed on the Rock of Ages; his joy was in the freeness and the riches of divine grace; his consolations were evidently the promised consolations of the Holy Spirit. Sometime before I left the colony he *died*—and died, there are the best reasons for believing, holding fast *Christ*, the beginning of his confidence, and the rejoicing of his hope, stedfastly even unto the end.†

* Dr. Mair, Staff Surgeon.

† Heb. iii.

The paper containing the foregoing statement of George Day was accompanied with a short note from the prisoner who transmitted it to me, and from which note (written I most firmly believe in great sincerity) I make, for the purpose of showing, in some degree, the writer's state of mind, in reference to himself and the other prisoners, the following brief quotation :—

* * * “ Please to allow me, on behalf of the great body of my poor dear fellow-sufferers,—especially those to whom the cross of Jesus has been made the power of God unto salvation, and to whom the Word of the Lord is precious and consoling, to thank you with all our hearts, and the kind people in England for their pity and aid in supplying us so richly with those blessed words of God.” * * *

This note anticipates in some measure our report of the advancement of the gracious work of the Holy Spirit in the hearts of a large portion of our prisoners. Day after day saw another and another of the men apparently “*plucked*” by the hand of sovereign mercy, as “*a brand out of the fire,*” * and added to the number of the monuments of sparing mercy, and rich and free grace in Christ Jesus; uniting in the song of salvation and praise, adorning the gospel by consistent conduct, and by unceasing and earnest prayer, active and well-directed zeal, for

* Zech. iii. 2.

the spiritual instruction and salvation of all around them.

On the night of the 13th December, about 10 o'clock, a heavy sea fell aboard the *Earl Grey*, and a great body of water poured through the main and after hatchways into the hospital and prison. I was at the time engaged in abstracting blood from the arm of a prisoner suffering under a severe inflammatory affection, and could not well make my escape from the torrents. To the minds of most of the prisoners the scene was terrific. Nearly all of them were asleep at the time the sea fell on the deck, and awoke up, in a state of great alarm; and their agitation continued for some time through the fearful noise made by the water flowing down the hatchways—and washing from side to side by the rolling of the ship, carrying with it everything that had not been securely fixed, and dashing it against the sides of the prison. To get rid of my wet clothes and prepare for attending properly on my patient, I was carried through the water to the prison door on the back of one of my men. A considerable time elapsed before the water obtained an exit from our decks. The men who occupied the lower range of berths, particularly in the after part of the prison, fled, and took refuge for the night in those above them, leaving their wet bedding to be dried, if possible, during the ensuing day. The person and bedding of one poor man named John Williams, who

was at the time suffering from consumption of the lungs, were so wet that a cold chill came on, which produced effects that bade defiance to all remedies, and on the morning of the fifteenth he *died*. The scene of the night of the thirteenth, the death of Williams two days after,—his funeral,—the portions of Scripture read, and the address delivered on the occasion, made a strong and deep impression on the minds of many of the prisoners, and seemed more or less to affect the whole of them, and, through the power of the Holy Spirit, to co-operate with scriptural instruction, urgent exhortation, and prayer, in leading many of them to *God* by the faith and obedience of the gospel.

Poor Williams, up to a short period before his death, gave no *satisfactory* evidence of change of heart. During the last few days of his life he exhibited some promising symptoms of contrition and repentance, and during the twenty-four hours which immediately preceded his death he ceased not to acknowledge that he was a most guilty and helpless sinner, referred to the Lord Jesus as the only object of his trust, and *seemed* to cast himself humbly and devoutly on his pardoning mercy. But here we must, in awful and most painful uncertainty, as it regards our knowledge of the result, leave him. Of a death-bed repentance we are scarcely authorized to speak,—excepting when it is accompanied with some very special circumstances, some strong and decided

manifestation of the power of the Holy Spirit,—some clear and distinctive marks of his divine and saving teaching. The Bible encourages no man to delay, for a single moment, his reception of Christ, when once set before him in the proclamation of the gospel; which is ever accompanied with the command of God that every one who hears that gospel do *immediately* believe it, for pardon, purification, and life. It is most true that whosoever, even in the last moment of life, believeth in the Son of God *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life. But man can know nothing of the change of the heart but by the fruits of the life. When circumstances admit not of the production of the unquestionable fruits of righteousness, then circumstances allow not man to form a judgment. The Lord looketh upon the heart, he knows its state and all its exercises; and if he should be graciously pleased to give at the eleventh hour, a living faith in Jesus, he will save the soul on which he hath, in his abundant and long-suffering mercy, conferred such a gift. But when life is not prolonged to afford the opportunity of manifesting that faith in holy and consistent obedience, we cannot look beyond the veil which is spread before our view. All that the Bible affirms is true, and will most assuredly be accomplished; every divine promise will be fulfilled to the believer in Jesus; but it is an awful

sin, and involves the most fearful danger, for any man to *delay* for a single moment, his believing and cordial reception of Christ Jesus and of the Holy Spirit, and the production of those fruits of holiness which will prove his possession of that faith which purifies the heart, overcomes the world, and works by love ; his possession of that blessed hope which will lead him to purify himself even as Christ is pure.

One prisoner, from amongst the first seven who, on board the *Earl Grey*, appeared to have received the truth in the love of it, and to take up the cross to follow Christ according to the Scriptures, was named J—— V ——.

This man, I found, at the time our schools were organized, so well educated that I was induced to appoint him one of my teachers. But I was not aware of the destructive principles he had imbibed, or of the pernicious habits he had formed, otherwise I would not have placed him in such an important and responsible situation. His appearance and general deportment, as far as I could see, being rather pleasing, his scholarship and willingness to undertake the office of teaching, induced me to select him, with others, for the great and interesting business of instructing the people to read the Bible—never dreaming that he was prepared to avail himself of the position in which he was about to be placed to substitute for food the most destructive poison, and to pervert the opportunity offered to him of serving God, into an

opportunity of promoting the work of Satan, in seducing souls to licentiousness, infidelity, and death! Of his principles and character I heard nothing, until I learnt that he was under anxious concern for his soul. The following confession which he made of his principles and life soon after he was brought under the divine influence of the gospel, and which was written down from his own lips, by a fellow-prisoner, will best set forth the fearful danger to which he was exposed, and from which his complete rescue could be effected by nothing short of the almighty power of the Word and Spirit of God.

“J—— V—— desires with all his heart and soul to bless the Lord for bringing him on board the *Earl Grey*. He says, I came on board what I had been for a long time, in my principles, a *confirmed Socialist*. Having embraced *Owen's* doctrines, I took every opportunity of instilling them into the minds of others. I made an attack upon one of the schoolmasters on board, and concluded, after a long tussle with him,—even with the Bible in his hand,—that I had gained a most decisive victory. This encouraged me to do all the mischief I could, by bringing my fellow-prisoners to my faith: and it is a mercy indeed that I was stopped in my mad career; or the mischief I would have done might have been great. In the way I have mentioned I went on until the night of November the second, when the thunderbolt came upon us. I was *terrified*,—my principles did not support my mind; but

in the morning I attempted to laugh it off, and called myself a *fool* for being so fearful. But at the time of prayer, we were spoken to in a very kind, but faithful manner, and warned to flee from the wrath to come—unto Jesus, the only security and peace of a perishing sinner.

“One scripture was repeated which went like a dagger to my heart, namely, this, ‘O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.’* ‘*Ye would not*’ struck upon my heart all day long. I remembered how God had been calling to me by many providences,—and still ‘*I would not.*’ The Lord Jesus seemed to say to me from the cross, ‘*Why will you not come to me?*’—I could get no rest. I was horrified by my wickedness, and the abominable system I had embraced, and could not indulge a hope of mercy. But the Lord sent the same word time after time to my mind, and every time with more power—‘*Why will you not come to me?*’—Thank the Lord!—after some days I found my mind *humbling*, and felt a stronger desire to know Jesus, whom I persecuted. I prayed as well as I could; and he, at length, did bring me to cast myself down, as it were, at his feet, and cry out, ‘Lord save me, a guilty sinner!’ I had for some time *only a hope*—and that very faint; but he soon lifted up upon

* Matt. xxiii. 37.

me the light of his reconciled countenance; and that brought peace to my mind, and which I still enjoy. And my earnest prayer is, that I may spend the remnant of my days as a true and humble follower of Jesus."

Such is the confession,—such a brief view of, I trust, the conversion of a *Socialist*. His spirit and conduct from this time, while he remained under my care and observation, were most unexceptionable in every respect, and in the highest degree satisfactory, not only to me, but to all the right-thinking men with whom he was perpetually mingling. Not the breath of a complaint affecting him ever reached me, or any of my petty officers, or other schoolmasters. As a teacher, he was most useful to me, and most exemplary. He became a diligent student of the Bible, and of other useful and devotional books. He appeared to grow in grace as well as in knowledge: his prayers evinced a pleasing acquaintance with the doctrines of redemption, and an experimental knowledge of his spiritual wants and necessities. And he now laboured more strenuously in throwing down the kingdom of Satan, than ever he had in building it up,—and was more zealous and unwearied in promoting the reign of Jesus in the hearts of his fellow-sinners, than he had ever been in opposing that blessed and promised reign.

Should this brief statement meet the eye of any one unhappily entangled by the debasing and destructive principles and practices of Socialism, we would pray and hope that it may arrest his atten-

tion,—lead him to reflect most seriously on the fearful and ruinous tendency of that vile system of iniquity in which he has involved himself,—dispose him to commence at once, and without a moment's delay, the devout, candid, and diligent study of the writings of inspiration, the *Sixty-six* sacred books which God has graciously given to us as the only rule of our *belief*, our *practice*, and our *hope*; and if he begin and continue his inquiries into the divine revelation unfolded in these holy books, in a teachable and child-like, or, if he pleases, in a *truly manly* spirit, with an honest desire to know the will of God,—a desire, the honesty of which will manifest itself in a ready, cheerful, and consistent performance of *that will*, at whatever cost, the moment it is ascertained,—and if he look up to the Father, through Jesus Christ, for the promised gift of the Holy Spirit, and rely wholly on his teaching and guidance, he will assuredly be rescued from the entanglements, pollution, guilt, and wretchedness of Socialism, from the power of sin and Satan, and be found, like the maniac of old, sitting at the feet of Jesus,—his divine and gracious Deliverer,—clothed, and in his right mind enjoying, that blessed and holy liberty wherewith he makes all his people free. He will find himself prepared for spending the remainder of his days in the service, and to the glory of God; a blessing to his country; and wise in winning souls to Christ, who will preserve him in the faith and obedience of the gospel, even unto his everlasting kingdom and joy.

CHAPTER IV.

Brief account of several prisoners, communicated by themselves
—Remarks on their statements—Additional observations on
the instruction and improvement of the people.

AMONGST the prisoners who embarked at Woolwich was one named W—— B——, about *thirty* years of age, a man, as it afterwards appeared, of a delicate constitution, and subject to a variety of bodily ailments. When proceeding down the English Channel, he was taken ill and confined to bed. Having inquired into his case, I was disposed to conclude that he was not a fit subject for entering upon a long voyage in a crowded ship, and resolved to apply for his debarkation on our arrival at Plymouth. When he was charged with acting in neglect, if not in defiance, of the advice which I had positively given to the whole of the prisoners on board their respective hulks, he assured me that from his knowledge of his constitution he was satisfied that removal to a milder climate would prove very advantageous to his health, and that he hoped soon to get well, and to make himself useful to me in any way I might think fit to employ him. I adhered, however, to my resolution to have him, in accordance with the spirit of my instructions, sent on shore, apprehensive that the voyage might

prove hazardous to his life. On the following morning he sent me a note, in which he *implored* me to allow him to remain in the *Earl Grey*, and made some statements which led to a still further investigation of his case, whereby my mind was ultimately satisfied that I might, with propriety, *permit* him to remain where he was, and proceed on the voyage. By the time we reached the latitude of Madeira, his health, as I had been led to anticipate, improved; he became one of my most useful teachers; and gave, in process of time, the most satisfactory and pleasing evidence that he was a true child of God by faith in Christ Jesus. He evinced talents of rather a superior order, had been pretty well educated; exhibited great manliness of deportment; and was possessed of a remarkably sound judgment, great discernment of character, and considerable acquaintance with Scripture and the peculiar doctrines of the gospel. His personal piety seemed deep, influential, abiding; his interest in the salvation of the souls around him ardent and practical. After he had been about two months on board, he never ceased to care for his fellow-prisoners,—was always ready to attend to my instructions, and to aid me in every possible way. When our voyage was well advanced, I requested him to give me in writing a few particulars of his past life, and received the following statement, which, I doubt not, will prove more interesting to my readers than anything I can say respecting the writer.

* * * * * “I give you a few particulars concerning the Lord’s merciful dealings with me. It is with great sorrow of mind I write, when I reflect upon the errors and wickedness of my past life, but with, I trust, great love and gratitude to God, when I take, as I now do, a retrospective view of the undeserved mercy of my Creator and Redeemer towards me. If my heart is not deceiving me,—as it has often done when I have trusted to my own understanding and strength,—I can unite, sincerely with David, saying, ‘Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits.’

“I was born December 27th, 1812, in the parish of St. A—— S——, London. I was not favoured with God-fearing parents, and was brought up in sin until I arrived at the age of twelve years, when my father, who had carried on a respectable and rather extensive trade, became embarrassed, through a variety of trials and losses in trade, which broke his spirits; and he soon became the tenant of the tomb,—dying, I fear, without an interest in Jesus Christ. My mother was left in trouble, but the Lord graciously raised up kind friends. A change of circumstances, however, caused her to leave her hitherto comfortable home, and to labour for her maintenance in the service of a private gentleman. My lot was to be sent into the country, my dear grandfather taking charge of me. And

the Lord, I trust, when I was at the Sabbath-school in the village of S—— N——, first led me to see my ruined state by nature, and, I hope, notwithstanding my subsequent shameful and painful departure from the way of peace, that, at the age of thirteen years, I was, in rich mercy, brought to a saving knowledge of the Lord Jesus. Oh, how sweet the memory of those peaceful and happy hours I then spent in walking humbly with the Lord,—and in sweet communion with him! With pain of mind I must tell you, I became united with God's people; but I do not grieve that I joined the Christian Society, but that by my wickedness I have disgraced my profession, wounded the holy and blessed Saviour, who had done so much for my soul, and grieved the Holy Spirit, and brought the Lord's dear people into affliction. Oh, what evil have I done! Oh, that my repentance may prove to be that which is unto life, and which shall never need to be repented of!

“ But to proceed. I remember when my teacher was, one Sabbath, contrasting the happiness of the believer with the misery of the wicked, I thought of my dear departed father, who, I feared, could not go to heaven as he died: his death, through the Holy Spirit's teaching, led me to consider the state of my own soul, and I hope the work of grace then commenced in my heart [that is, when about *thirteen* years of age, as above stated]. From the age of *sixteen*, when

I became a member of a Christian Church, up to my *twenty-second* year, I continued at S——, and was engaged in the Sabbath school, and in various other efforts with God's people, to advance his glory. During that time, I, to the praise of the Lord, can say, that I was truly enabled to adorn the doctrine of God our Saviour, and to walk as it becometh the gospel. At the age of *twenty-two*, I came to London; and being in bad health, and my trade being laborious, my friends obtained for me a situation in a tradesman's office; and for *three* years I was enabled to maintain a character consistent with the Christian profession; and being anxious to get on in life, I applied myself diligently to my master's interests, and was, at the end of the time just specified, made his town-traveller, and succeeded in my efforts to increase his connection. But my new sphere of business brought me into more frequent intercourse with worldly minds; and being exposed to the temptation of drinking, as a matter of course, with my customers,—to my shame and sorrow,—in time, that which I had *disliked*, namely, ardent spirits, I became fond of. Many struggles, sharp and distressing, passed in my poor disordered mind between the powers of grace and sin; but, alas! it became a confirmed habit with me to drink, and to mingle with some who, though they were respectable in society, yet proved enemies to my poor soul. Several of these were my best customers; and my anxiety to increase trade through

them brought me at first into contact with them, and led me to court their society, which ultimately accelerated my sad and awful fall.

“ But the great evil, and that which lay at the foundation of all others, was *my neglect of the means of divine grace*, and, most particularly, *my fearful neglect of secret prayer*. Oh, I mourn when I remember how I was wedded to the soul-destructive habit into which I had fallen of drinking to excess! I feared to approach that footstool of mercy where I had often poured out the desires of my soul, and found sweet access to God, and experienced covenant love manifested to my soul.

“ One evil led to another: to deceive my best and my Christian friends, and most of all to deceive the wife of my bosom, *who is—blessed be God!—a true Christian*, I admit was hard work. I had to call forth all my wicked ingenuity and craft to do the work of the devil; and dreadful drudgery I found it. Oh, it is an evil and a bitter thing to sin against God! I have found it to be so. May the Lord preserve my soul from evil desires, and enable me fully to yield myself unto him as one that is alive from the dead, and my members as instruments of righteousness unto God! I madly pursued the desires of the flesh. As I just said, one evil gave birth to another, and I was carried down the torrent, and plunged at length into the vortex of iniquity,—indulging in other vices besides intemperance in drinking; but all of them the companions of my easily besetting and darling

sin. My heart aches ; and I need not enumerate the many crimes of which I soon became capable. Oh, the holy Lord only can judge of their aggravation and turpitude ! But sweet is the truth of the gospel. It now makes my heart tranquil and peaceful from day to day. I find it not only in John's first epistle, chapter ii. 1, 2, but in many other parts of Scripture. It is a precious cordial to my weak and wavering mind. Were it not for this blessed assurance, I think the remembrance of my past awful career against light, and my most desperate and presumptuous sins against the holy Lord, and the blessed Saviour who died for, I hope, even wretched me,—I say that were it not for this hope, I think I should sink into utter despair ; and especially when I think of the consequences of my sins, as they affect my dear and pious wife, and sweet child, and a whole circle of most respectable friends,—oh, I should be cast down very low, were it not for the hope the gospel gives ! But I will, in few words, close a history which is most grievous to my mind ; and I hope you will excuse my unconnected way of writing : but I feel more than I can express.

“ I went on until I found my income would not support my extravagance : and at length, to meet difficulties of my own seeking, I added dishonesty to all my other crimes ; and used various sums of money to my own purposes that I had collected from my master's customers. Being at length discovered, and being a considerable defaulter, my

employer, most reluctantly, was compelled to prosecute. I had been *six years* in his service. Previous to taking his situation, I held one for a short time in the city, at Messrs. —, St. P—'s, and I am happy to remember that I was preserved from every dishonest act up to the time I have mentioned. *No praise to me.* I thank the Lord, I was, in his mercy, restrained from outward crimes, so that on my trial I had the benefit of a *previous* good character, and was, therefore, sentenced to only *seven* years. The Recorder of London, who tried me, most humanely and kindly told me he would afford every opportunity in his power for me to redeem my forfeited character and respectability. I *hope* I shall; but I am helpless in myself. But I believe that those holy principles which the gospel of Christ creates in the renewed mind, will, in the use of means, preserve me in his fear, and make me once more an honourable and a useful man and Christian.

“Gracious Lord! keep me humble before thee, and watchful; and grant me the true spirit of prayer, ‘that I may break thy laws no more; but love thee and my fellow-men better than before.’

“During my stay in the *Justitia*, I felt the loss of privileges I once enjoyed of a religious nature; but I bless God for those I here enjoy on board this ship.

“Previous to taking my trial, and whilst a prisoner in Horsemonger-gaol, I met with great kindness from the Rev. Mr. B——, the pious chaplain.

I am sorry to say I was dreadfully hardened up to this time; but his serious and earnest converse with me, together with his daily instructions from the pulpit, I am thankful to say, by God's blessing, brought me to a better state of mind. I have a letter from him which I greatly prize, sent to me when in Newgate; I hope—if you will allow me to ask you—if ever you should meet with this good man, you will please to give my Christian love to him.

“Since I have been under your care, I have found great benefit from the word of the Lord, as explained and enforced by you. My mind has, I believe, become much more confirmed in the truth of the gospel, and consoled by its rich and free blessings. I am now in the enjoyment of peace through resting upon the blessed atonement. I desire to spend the remnant of my days in the service of the Saviour, and for the benefit of the souls of my fellow-sinners. The Lord help me! Oh, praise the Lord with me, and let us exalt his name together!

“Dear Sir,—I thank you for all your kindness to me, and I thank the Lord for all the good I have enjoyed through you! May the Lord bless you, is the humble prayer of me, a poor, but I trust a saved sinner! (Signed) “W. B.”

This statement, it will be admitted, is full of instruction, and cannot fail to suggest many valuable and practical thoughts to the intelligent and Christian reader.

While it reminds all Christians of the divine injunctions, “By faith ye stand;”* “Watch and pray;”† “Let him that thinketh he standeth take heed lest he fall,”‡ it loudly warns all my countrymen to beware of all sin,—of all violation of the laws of God and of their country, and exposes *the terribleness of crime and its often-attendant punishment,—Transportation to the penal Colonies.*

It will be remembered that we sailed from Plymouth Sound on the 5th October. It was on the 8th day of December that the *eleven* men made a public profession of their faith in Christ, and engaged to depart, in his strength, from all manner of sin, and to cultivate holiness in heart and in life. Up to this period W— B—, whose communication has just been laid before the reader, was employed as a schoolmaster, and I have reason to believe that he had not neglected opportunities of drawing the attention of his fellow-prisoners to the gospel of Christ, although my mind had not as yet been *arrested* by any manifestation of particular zeal,—a circumstance which may fairly be referred to the delicate state of his health, and to his sense of peculiar guilt as a backslider from that God and Saviour whose love he had early tasted.

In addition to our morning and evening reading and exposition of sacred Scripture, with other accompanying devotional exercises, I had commenced a series of popular lectures on *Geography*, &c., with the view of leading the people to con-

* 2 Cor. i. 24.

† Matth. xxvi. 41.

‡ 1 Cor. x. 12.

template the perfections of God in the material creation, in connection with the study of his divine attributes as set forth in the pages of inspiration. I had also begun an explanatory and practical exposition of Paul's Epistle to the Romans. Our examination of the people one by one, in regular order according to our nominal list, took place as often as other urgent duties admitted, and in no instance did we neglect to make special inquiry into their acquaintance with the divine plan of human redemption as unfolded in the Scriptures.

For some time my mind had been greatly oppressed by the consideration that our voyage was rapidly advancing towards its termination, and that such scanty evidence of a *decided* character, although their general deportment was so serious and pleasing, had as yet been afforded of a saving work of divine grace in the hearts of the prisoners. From the period of my appointment, my mind had been more or less deeply impressed by the great truth, that the conversion of the soul to God by the faith of Christ is exclusively the work of the Holy Spirit, and in our daily intercourse and prayers, I do not think that this divine truth had ever been lost sight of. But the necessity of *special*, earnest, and believing prayer, for the abundant effusion of the promised Spirit of all grace was, as the voyage advanced, more deeply felt. And as individual prisoners were ascertained to have turned to the Lord, they were implored to make the promised gift of the Holy Spirit the

special subject of their supplications at the throne of grace. Thus prayer, both secret and social, and with a particular reference to the gracious and saving influences of the blessed Spirit of all grace and truth, became more prevalent and fervent.

What an event is the conversion of a soul unto God ! for the accomplishment of which the beloved Son of God came into the world and died, and for which the Holy Ghost was promised and sent. What is the planting of an earthly monarchy, when compared with the deliverance of an immortal soul from sin and death,—excepting, indeed, as such monarchy may be made subservient to the extension of the Redeemer's kingdom ? What is the grand end proposed to be answered in the divine dispensations by this voyage ? Not the mere conveyance of 264 men, for their crimes, to a remote corner of the world. The great design, whatever may be the subordinate ends secured, is unquestionably the advancement of the reign and the glory of Christ, in the conversion of souls through the power of his gospel. How mysterious, and how perfectly consistent with the divine perfections, are the ways of God's holy Providence !

The people were more and more closely and earnestly dealt with in reference to their individual and personal safety in Christ Jesus. They were urged to bring their belief, their hearts, their practice, to the test of inspired Scripture ; to be

faithful to each other ; to recollect that each *is* his "brother's keeper ;" * that they are responsible to God for their influence upon, and care for, one another ; that each is bound to give himself to Christ without delay ; and without delay to labour scripturally to win to Christ all to whom he has lawful access.

The glory of God in the salvation of the soul, and its advancement in divine knowledge and holiness, obviously became the all-absorbing concern of a great body of the people. All things else took their proper place in our consideration, and in the employment of our time. My private conversations with the impressed and inquiring became more frequent, and passing incidents were earnestly turned to the highest account.

Practical and solemn addresses on the most seasonable and appropriate subjects supplied by the Bible, were delivered as frequently as strength and other engagements would permit. And the blessing of the Lord, which alone maketh rich, and with which he addeth no sorrow,† was not withheld from us : Blessed and praised for ever be his holy name !

On December 14th, the people seemed impressed by an address founded on Ezek. xxxiv. particularly verses 11—16. On the day following, the subject of solemn address was *Death* ; suggested by the death of John Williams formerly

* Gen. iv. 9 ; Lev. xix. 17.

† Prov. x. 22.

referred to; and on the 16th, 1st Corinth. xv. was expounded, half of the chapter in the morning, the other in the evening. On this day the number of men who appeared truly to have embraced Christ as all their salvation and all their desire, and who professed to have taken up his cross to follow him through good and evil report, had increased to *twenty-four*. These assembled in the afternoon for prayer, when they received an appropriate address. On the 17th another man was added to the number associated for divine worship, and several seemed to have been seriously impressed, and roused to deep concern for their souls.

On Saturday, the 17th, between two and three o'clock in the afternoon, *thirty-five* of the people assembled in the ward, all of whom had either received Christ in truth, or expressed a desire to be found amongst his true and faithful followers. They were all briefly addressed in reference to the profession they made, considered in its relation to *God*, and in its relation to *man*, especially to their fellow-prisoners. Yesterday and to-day, one of the people, at my request, engaged in prayer, and with peculiar propriety and great acceptance.

The 18th was the Lord's day; and a most solemn and memorable day it was to us on board the *Earl Grey*: I mean, of course, to the prisoners and myself. The state of the weather rendered it necessary that we should assemble for church below in the ward. Nearly the whole of

the people had met of their own accord in the morning, immediately after breakfast, for the reading of the Scriptures, and to engage in social prayer for the Lord's gracious presence, and for the out-pouring of his Spirit upon us when assembled at church for his worship. As I entered the ward for church, I found one of the petty officers just concluding the third chapter of Malachi. They had, I afterwards found, begun their worship with singing the Morning Hymn. My mind was most agreeably impressed by this voluntary demonstration of the people's desire to worship God, to edify one another, and to seek the salvation of souls on board. The scene, as I entered the door, was truly impressive. A deep seriousness pervaded the assembly. We *prayed* the Litany; and I hope the Lord was with us, and was truly worshipped.

In the afternoon service the captain of the second division recited with the most perfect accuracy the whole of the Sermon on the Mount, consisting of the v. vi. and vii. chapters of the gospel according to Matthew. Being called to attend to other duties the meeting was concluded by W— B— reading to the people a *section* of my address to the Irish women transported to Sydney, under my care, in the year 1840. In the evening, some expository and practical remarks were offered on 1 John iii., which had been recited in the afternoon, and the people's attention was drawn to certain

expressions made use of in their communications to me, which clearly implied great *legality* of sentiment and feeling, in reference to their salvation—such as, “I have resolved to do my utmost;” “I mean to commence a new course;” “I have resolved” to do this, and to do that, and the like; all which forms of expression imply a want of perception of the *presentness*, *freeness*, and *perfection* of the salvation of the Son of God, as set forth in the Scriptures, for example in Romans x. and John iii.—a blindness to the truth that Jesus the Saviour is the *free* and unspeakable *gift* of the Father to guilty, lost, and helpless sinners. The subject was illustrated by a reference to a debtor being offered a full and a free discharge from his debt. The discharge is held out to him, it is close to him; he is simply to accept of it as a gift; it is offered to him *now*, it is pressed upon his acceptance, and he is required *without a moment's delay* to accept of it, for the purposes for which it is given. A man is perishing of hunger: bread without money and without price is set before him; he is implored to receive it, to eat and live. Does he say, Well, I am determined, when I get on shore, or to the colony, or am placed in other circumstances, I will most strenuously labour to obtain this bread, that I perish not? Why, it is presented to him *now*! He needs it *now*! It is a *gift*! It cannot be bought. It is the free gift of his Sovereign. And so is the salvation of the gospel. The serpent-bitten Jew in the wilder-

ness looks, simply looks, in faith, to the serpent lifted up upon the pole, and in looking is healed and lives. The Philippian jailor, overwhelmed with guilt and fear, cries, What must I do to be saved? He is told to believe on the Lord Jesus Christ; he believes, and is saved, and immediately obtains peace and joy.

One of the prisoners prayed, and, to my mind, with great acceptance. Divine worship concluded on this most interesting day with singing the hymn—

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they.

From my journal I make the following extract:—

“The number of prisoners on board the *Earl Grey* who have either believed on the Lord Jesus Christ, or profess to be earnestly seeking an interest in his great salvation, amounts, this day, to *forty-seven*; all of whom regularly meet together at stated times for the reading of the Scriptures, social prayer, and praise.

“All the glory be ascribed to the Father, and the Son, and the Holy Ghost, both now and for evermore. Amen.”

On the day following, I received information of another man being under deep concern about his best interests, and whose heart it seemed the Lord had touched, but my numerous and urgent duties did not permit me to converse with him myself; I could only appoint W— B— to do so in the mean time: and it was a great relief to my mind that the Lord had been graciously pleased to provide and qualify a man whom I could employ in such sacred work, and in whose spiritual discernment, judgment, and integrity I could place such entire confidence. The peculiarities of individual cases afforded subject of *general* instruction, calculated, under the divine blessing, not only to meet the circumstances of the persons more immediately in view, but to benefit the souls of all the people. But whatever might be the peculiarities of individual cases, we never ceased to keep before the minds of all, the scriptural answer to the all-engrossing question, “*How can God be just in justifying the ungodly who believe in Jesus?*” Their moral responsibility for the exercise of their *will* and their *affections* is urged upon them; the iniquity, folly, and danger of delaying, for an instant, their grateful and joyous reception of Christ for all the ends for which he is given, is so unceasingly pressed upon them, that they cannot escape from the thought that either they have *received* the Son of God, or are *rejecting* him every hour; that they are voluntarily *yielding* to the Holy Spirit’s per-

suasive dealings with them, or that they are *resisting* him, and most wickedly putting him away from them.

This chapter I shall conclude with brief notices of a few more of the men who appeared to have turned to God, by the faith of his Son, Jesus Christ, and who united with their Christian brethren in the private and public worship of the Most High.

F. M., twenty-seven years of age, and brought up in the habits of a farm labourer, was one of those men who received their entire education on board the *Earl Grey*. On the eleventh of October, he was taken ill, was for some time confined to the hospital, and lay close to John Williams, whose death has been noticed. Of himself he says :—

“ All my life I have been living in sin and crime, —a hardened man. But I have reason to be thankful that I came here. The Lord afflicted me and brought me very low ; but, thanks be to his name ! he has raised me up again. But I thought nothing about my soul until I was getting well ; and when serious things troubled me I put them out of my mind as soon as I could. I had often talked to John Williams, who lay near me in the hospital ; but nothing particular occurred until the day on which Williams was *buried in the sea*. I was then very much affected ; and I thought, had it been *me* instead of Williams, I must have been lost for ever ! These thoughts led me to pray,

and, I hope, sincerely. My feelings I cannot describe. I never felt the like before. But I remembered what Dr. Browning had often told us, and which I was reading in my Testament every day, ‘*that Jesus died to save sinners, even the chief.*’ But I did not know how to pray; the distress increased, until I felt forced to cry to him—Oh Lord, save me, and wash me in thy blood! I seemed instantly a new man—I *could believe on him!* I feel still very weak, and disposed often to do what is evil. Blessed Lord! keep me near to Thee, and make me a true and living servant of Thine.”

This poor man had been taught to read his Bible on board; and although his mind had not greatly expanded, his power of thinking, and of thinking profitably, had greatly increased; his whole appearance had most obviously improved, and his spirit, manners, and conduct, corresponded with his profession of the Christian faith.

W. B., a short sketch of whose history has been given in the foregoing pages, gives the following succinct account of his recovery to the Lord, and to the paths of believing and holy obedience. The paper which he put into my hands I transcribe, with scarcely the alteration of a word or a letter, and with none that affects the sense.

“SALVATION IS OF THE LORD.”

“The Lord has been pleased in his rich and free mercy to accompany the word of his grace with the

power of his Holy Spirit, read and expounded on board this ship, the *Earl Grey*; and has brought many of my poor fellow-sinners to a knowledge of themselves, and hath likewise given them to know the only true God, and Jesus Christ whom he hath sent, which is life eternal. May the Lord bless and keep us all, and help us to grow in grace, and to persevere in the way of holiness and peace! The Lord has made us the monuments of his mercy. Some of us, the vilest and most hardened, have been humbled, and brought to repentance. In some of us his grace has been displayed in a most wonderful manner.Not unto man, but unto thy name, O Lord, be all the glory!

“I came on board this ship in a very hardened and reckless state of mind, having no hope, and destitute of the peace and consolation the gospel only can afford; and for some time I continued in this unhappy state of mind.

“I was taken ill with severe rheumatism, and confined to the hospital; and continued unconcerned about my spiritual and eternal interests, until one evening when two men were brought before Dr. Browning for improper conduct. Dr. Browning having thought proper to deal with these men in the hospital, instead of doing so agreeably to his usual practice on the quarter-deck, I heard him speak to them most solemnly of the evil nature of sin, and its dreadful consequences if persisted in. My mind became very agitated; I was led to think upon my own wickedness and impenitence

in the sight of God. I could not sleep or rest. I remembered I had once professed to be the Lord's, but had fallen by my iniquity. I trembled before a holy God; and the remembrance of my wilful and foolish departure from Jesus Christ, and that my sins had again pierced him, filled me with misery and despair; in which state I continued until the following morning, when it pleased the Lord, I trust in answer to earnest prayer, to bring to my mind that of which I had been so long destitute, namely *peace*. I remembered that Jesus died even for the chief of sinners, and he was pleased, by his Holy Spirit, to send to my mind his own consoling words,—‘Peace I leave with you; My peace I give unto you: not as the world giveth give I unto you.’ Blessed be the Lord! He helped me to lay hold of his promise, and with deep heart-felt sorrow, I believe I poured out my soul in the feelings and language of sincere repentance; and was, by his grace, brought to the Cross, and enabled to put my trust in him who died thereon: and He gave me that peace which, blessed be his name! I now enjoy, arising from faith in his justifying righteousness, and precious, and cleansing blood. I can now rejoice in the Lord, and my heart is desirous still more to love him who first loved me, and hath drawn me by his cords of love to receive him as the Father's unspeakable gift. To him I look, and on him depend for salvation from the power and indwelling of sin. I have no other hope or Saviour but Jesus, neither do I desire to have. If

I know myself, which I trust the Lord has taught me to do, my anxious inquiry is, *Lord, what wilt thou have me to do?* Oh, that he would make use of me as an instrument of good to my dear fellow-sinners, and help me to glorify my heavenly Father by bringing forth much fruit! May I be kept by his power, through faith, unto salvation! My own wisdom, strength, and righteousness, I feel, by daily experience, will not avail; for I have nothing to trust in but the Lord Jesus, who of God is made unto me wisdom, righteousness, sanctification, and redemption. I can trust in the Lord *generally*, though fear and unbelief creep in, and rob me of my peace. But thanks to the Lord, for his divine mercy to me, a vile sinner!

“I am not troubled for the future, even in my present unhappy situation as a prisoner. The Lord, I believe, will support and comfort me, for he has said so. ‘Casting all your care upon him, for he careth for you,’ is a stay to my mind. Oh, may I be watchful and prayerful, and may he enable me to cleave unto him, and may I meet dear Dr. Browning in heaven, to enjoy and praise our glorious Lord in one perpetual rest for ever, through sovereign grace! Amen, and Amen.”

It will be remembered how my purpose that this man should not proceed to the colonies in the *Earl Grey* was overruled. During the course of

the voyage, and towards its close, he stated to me, that, before he had seen me, or knew anything of the nature of the system of instruction and discipline that would be in operation in that Transport, the desire to embark in her which had taken possession of his mind was so strong and peculiar, he could not express it in language. Although by the tenderest ties his heart was knit to home, it was not possible for him to repress his extraordinary, and, to him at the time, unaccountable wish to embark in the *Earl Grey*, for conveyance to the land in which, as the reward of his crime, he was justly doomed to pass through *seven years of the most dishonourable and revolting bondage.*

His gratitude for the goodness and mercy which the Lord had been pleased graciously to vouchsafe to him during the voyage was most deep, ardent, and devout; and I had scarcely less cause of thankfulness to the Father of mercies, for the co-operation of his instrumentality with my own, in the scriptural instruction and spiritual improvement of the people intrusted to my care.

Here I may introduce a copy of a letter I received towards the termination of the voyage, when I was suffering severely from the effects of fatigue and care, and certain untoward and injurious circumstances, unknown to my former experience. It was from a young man, about twenty-

two years of age, who had received some education, whose appearance was rather prepossessing, and manners agreeable, but who, though so young, had, by his great folly, and criminal waywardness, brought a heavy load of guilt upon his conscience, and subjected his relations to much shame and suffering. The letter is dated Dec. 23, 1842.

.....“ I write a few lines to you respecting my past life, and the present state of my mind.

“ I was born in the parish of St. M— J—, Oct. 1820. My father died when I was about two years old. My dear mother, who still lives, and who fears the Lord, endeavoured to bring me up in his fear. I was sent to Mr. J.’s sabbath-school; and I shall not forget the instructions I there received in my youthful days, while I have the power of memory. My dear mother used to direct my mind to the Scriptures, and especially to the book of Proverbs. She was acquainted with the family of a Mr. L—, and she used to send me to their house when I had got off anything by heart from the Bible, when Mr. S. L—, now a minister at C—, used to hear me, and give me very good advice, which, if I had but taken, how happy I might have been!

“ At *twelve* years of age I was apprenticed. My master was far from being a religious man, and cared not about how I spent my sabbaths, —whether I went to a place of worship or not, he did not care. I forgot all the good advice of

kind friends, and used to break the sabbath by going on the water, and pursuing many bad ways. At nineteen years of age I left him, and was pushed into the wicked world, without any care for my soul. At this time I was working for a Mr. J. L—. Mrs. L— senior noticed me, and wished me to go and see her, which I did, and she gave me some very good counsel, which, though I sadly neglected, I can never forget, and have often reflected upon it since I came on board this ship, and am grieved at my heart I have acted so contrary to it. That kind and very pious lady recommended me to go to Mr. Blackburn's chapel, which I did for some time. But my heart aches when I think how I forsook the house of God, where I had found profit,—closed my eyes to the light, and my ears to the instruction of the holy Scriptures, and of divine ordinances; and although I was getting a very honourable living at my trade, working for a good master, and might have done as well as any young man in every respect, yet I, like a madman, threw away every privilege and advantage, and brought misery upon myself, and on my best friends I brought sorrow,—and most of all *upon my mother!*

“ I joined some wicked companions; was soon led into all manner of wicked ways; became dishonest; got into prison; came out again *no better*; and was very soon taken up again for another robbery; was tried, and sentenced to seven

years' transportation : and I am here, grieved, and now, I hope, humbled before God.

“ Up to the night of the second of November, when that dreadful storm was sent by the Almighty, I continued, notwithstanding all I suffered, quite hardened, and as thoughtless as ever. But on that night I was very frightened, and expected the thunder and lightning were sent to destroy all of us wicked creatures, and I expected to die ; but I knew I was not fit to die, and should go to hell with all my sins on my head unpardoned. The terror of mind I felt I cannot tell. All the day following, my past sins stared me in the face ; and I felt I needed some one to save me from the dreadful doom I was conscious I richly deserved.

“ It was then I thought of Jesus Christ, of whom I had heard, but had almost entirely forgotten ; and to the Lord Jesus Christ I was directed to lift up my soul, by my messmate, who lay by my side, and exhorted me to search the Bible, that I might there read of his great love to the worst of sinners. I read the *first*, *third*, and *fifteenth* chapters of John's gospel ; and I thank and praise the Lord, I have found, to my soul's comfort and peace, him of whom Moses in the Law and the Prophets did write, Jesus Christ, to whom I was enabled to come, just the vile wretch I felt myself to be ; and he did not turn me away, but enabled me to receive and embrace him by the faith he was pleased to

give me. And now I love him, I hope, and put my whole trust in him for my salvation.

“I feel very weak and very ignorant; but I bless God I feel I get fresh strength as I am enabled daily to come to the Lord, with humility, I hope. I sincerely thank him for the great good I received through your instrumentality. I delight to hear you explain the Scriptures to us, and find great profit and comfort; and I trust through grace to persevere in this good way. And I believe that to all eternity I shall have cause to praise God that I was placed under your care on board the *Earl Grey*.

“Please let me ask you to pray for me, that I may be kept holy, humble, and useful to my fellow-men. I cannot say more. This is a short account of my unworthy life. Oh, may I be a useful and a respectable man where I am going, and wherever I may spend my days!

“May the Lord support you under all your sorrows, and give you peace, and make you a great blessing to us all, is the prayer of your grateful, and humble, and obedient servant,

“J. S.”

Of *one thousand and sixty-five* prisoners who have, in five divisions, that is, on five different occasions, embarked under my authority and superintendence, for conveyance to the penal colonies of Australia, it has been ascertained that *fourteen* only had been educated at a *Sabbath school*, of which J. S. was one.

His history reminds us of the *duty* and *responsibility* of *masters* in reference to their apprentices and shopmen. How immense the amount of good which the truly pious, prudent, and zealous master may be the means, through believing prayer and the supply of the Holy Spirit, of effecting in and for those whom God, in his Providence, has placed under his authority and moral influence! This is a subject which all masters are called most devoutly to consider; to consider in the light of sacred Scripture,—in the light of the judgment day,—in the light of a guilty world on fire, and melting with fervent heat,—in the light of *hell*,—in the light of *heaven*—the light of an endless eternity!

We see what great benefit one *messmate*,—one *fellow-apprentice*, or *fellow-servant*,—one *shipmate*, or *comrade*,—one *schoolfellow*,—one *acquaintance* or *friend*,—one *fellow-prisoner*, may, under the blessing of God, confer upon another. And we are solemnly reminded that God requires *all men*, in their *respective stations in life*, to be habitually on the watch for opportunities of winning souls to Christ.

A short paper, chiefly relating to the change in this young man's views and character, was put into my hands by one of his fellow-prisoners, and although it repeats some of the statements contained in his letter, it appears to deserve a place in this narrative. The following is a copy of the paper referred to:

J— S— says, “I have spent the whole of my life in the service of the Wicked One, following after the pleasures of this world, and living without so much as a thought of my condition as a *sinner in the sight of God*. In this state I continued until I came on board this ship. I had no concern about my soul, or the course of sin and crime I had so eagerly pursued.

“On the night of November the 2nd, during our voyage, we were visited by a dreadful thunder-storm. The lightning descended upon the ship, which *appeared to be on fire*; and had not the Almighty dispersed the electric fluid, we must have perished. As it was, the visitation was very awful. I was so alarmed that I durst not stir, and every moment I expected *death*! In this state I continued for some time, fearing to die. A messmate who lay by me begged of me to pray, and to flee to the only refuge of sinners, Jesus Christ. But I had never prayed in *reality* in my life. But now I was, I hope, for the first time, taught of God to pray from the heart, and to cry out, ‘God be merciful to me a sinner!’ I was very unhappy for some days; but still I prayed that I might know Jesus Christ, and put my trust in him. One evening, when Dr. Browning was at prayer, I felt something like a load removed from my heart, and I was enabled to come unto the Saviour, who promised that he would in no wise cast out any that came unto him. I was deeply wounded on account of my

past wickedness; but I was glad in him who died to save sinners. I had a humble hope that he died for me, *even for me!*

“I desire still to cleave unto the Lord, and to love and serve him who has done so much for me. I thank God my soul is often refreshed by the worship of the Lord on board. The Bible I once disregarded I now love. I am truly thankful I ever came on board this ship. God’s providence directed me here. I trust never to forget the kind instructions I daily receive on board the *Earl Grey*: I thank the Lord for the officer placed over us. May I, through grace, be enabled to go on in the strength of Jesus Christ, as one of his true and devoted followers!”

This young man, from the day his heart was opened to receive the gospel, up to the day he landed in the colony, was enabled to maintain a most consistent and irreproachable character.

CHAPTER V.

More earnest prayer for the promised gift of the Holy Spirit—
Examinations proceed, and become more deeply interesting—
View of the hospital—J. H., W. C., T. G., and John Walker
—Written statements from several prisoners ; James B.,
Robert T., R. R—k.

NOTWITHSTANDING that we had now great cause of gratitude and praise to the God of all grace, for his infinite mercy vouchsafed to so many of the prisoners, through the knowledge of his Son Jesus Christ, and were daily sent to his footstool to adore him for the manifestations of his love and pardoning mercy to one prisoner after another, and although nearly the whole of the people seemed more or less under Divine influence, and concerned for their best interests, yet the consideration that so many still continued to afford no decided evidence that they were “brought to themselves,” and disposed to turn their hearts and their feet towards their Father’s house, *where alone* there was bread enough and to spare, tended to fill the mind with deep anxiety, to excite to more earnest, wrestling prayer for the farther outpouring of the Holy Spirit, and to call forth still greater efforts to instruct them in the Holy Scriptures, and to urge upon their consciences their responsibility and spiritual danger.

On Tuesday, December 20th, at two o’clock in

the afternoon, the people were assembled below for *extra* examination on their acquaintance with *saving knowledge*. On this occasion, and before our catechetical exercises commenced, we were incidentally led to address the whole of the prisoners, on Christianity viewed under *the aspect it wears to convicts*. It was impressed upon their minds, not only that all they have to comfort and sustain them in their sufferings, during the remainder of their journey through life, and in the hour and prospect of death, is to be found in the divine system of Christianity; but that it tends to make all who are brought under its quickening and sanctifying power, kind and faithful friends to themselves. Men of the world *may* treat them harshly, and at this they must not be surprised, but submit without even "answering again;" but real Christians will ever, when acting in character, deal with them truly and tenderly, and will seek to promote their truest happiness. They were solemnly cautioned against professing Christianity hypocritically, or merely for the sake of any worldly advantage. We learn, indeed, from the Scriptures, the immense advantages which, even in this life, are infallibly secured to all who, in very deed, are vitally united by faith to Jesus Christ; because "godliness is profitable unto *all* things, having the promise of the life that now is," as well as "of that which is to come."* But it is the Lord *himself*

* 1 Tim. iv. 8.

we are urged to choose as our present and eternal inheritance; while we are faithfully reminded that if any man will live godly in Christ Jesus, *he shall suffer persecution*, and that it is through much tribulation that Christians are to expect to enter the kingdom of God.

Our catechetical examinations became more and more interesting; tended greatly to increase my acquaintance with the spiritual wants, as well as the attainments, of the people; and enabled them to make a more just estimate of themselves. These examinations seemed not only deeply to excite the interest of the people, but to afford them much more distinct and available knowledge than mere lectures and addresses. Their minds were again this day especially directed to the gospel call to sinners, to receive Christ *immediately*, and the subject was familiarly illustrated.

My hospital, at this time, presented a most interesting, and really an affecting appearance. It was provided with six sleeping berths, and each was, at that stage of our voyage to which this statement relates, occupied by a patient from the *prisoners*. In one berth lay a most unhappy young man, named J— H—, who proved to me a source of great vexation and perplexity during the last two-thirds of the voyage. He was excessively ignorant; of a most wayward disposition; indolent in the extreme; irregular in his habits; ever ready to break through esta-

blished regulations; and he caused great annoyance to his messmates, who were always disposed to treat him with great attention and kindness. At length, his depravity having assumed a most unhappy and threatening aspect, he became, in my view, a proper subject for hospital care and watchfulness.

I often reasoned kindly and solemnly with this man, with the hope of bringing him to a right state of mind; and the most intelligent of the prisoners, who seemed to have some happy influence over him, often exerted themselves to bring him to think correctly, and to act consistently:—but all in vain. To speak to him seemed speaking to the air. His mind was fortified against all the arguments of reason, as well as against all the declarations, threatenings, and promises of divine revelation;—and his conscience seemed lulled into the sleep of death! He had been brought up amongst a people who had filled his mind with prejudices against the word of God. For the one and only object of divine worship and adoration, the great Jehovah, he had been taught to substitute myriads of created beings, male and female, who themselves were called into existence to give glory to God, not to rob him of his due; and who have no power to deliver, even if they could hear his idolatrous cry. For the absolution of his sins, he had been directed to look also to sinful creatures, who can neither absolve themselves nor the unhappy beings whom they delude; and

who, by their daring presumption, only augment the fearful amount of their guilt, while they consign to perdition the souls whom they deceive. The thought of a simple, direct, and believing application to the Lord Jesus Christ, the Divine and only High Priest of the one church of the living God,—for pardon, peace, and acceptance with God,—was one wholly alien to his misled and benighted mind. The kingdom of God, which consisteth not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost, he seemed to have been *religiously* instructed *devoutly* to oppose! In a word, he was in the trammels of a system which is diametrically opposed to the revealed will of the Lord Jesus Christ, the great Head of the Church; a system which substitutes the doctrines, ordinances, and commandments of men, for those of God; and which tends ignominiously to prostrate the human mind, to destroy the bonds of social confidence, and to engender all that is oppressive, cruel, and revolting; a system which is inimical to the best interests of society, to the prosperity of any country, the security of any Government, and the stability of any earthly empire; a system which originated in darkness, tends to darkness, loves darkness, and hates that “True Light” before which it cannot stand, and from the entanglements of which it is the purest benevolence to afford deliverance.

Let the people of God withdraw from all who hold not the truth in the love of it, according to

the Scriptures. Let them especially, in fervent prayer and devout adherence to inspired truth, watch against the subtle and ensnaring wiles of Satan, the father of lies, as he is now, in a most remarkable and stealthy manner, manifesting himself amongst us as an angel of light, spreading his net with consummate art, to entrap the unstable of every class, particularly those persons whose pride and vanity, whose feelings and imaginations, and readiness to walk by *sight*, and not by *faith*, render them peculiarly liable to be taken in his toils, and as peculiarly fit to become his instruments in the fearful work of entangling souls, and ensuring their everlasting perdition.

Here is the consolation of the saints: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."* And the "man of sin," that "wicked one," the whole "mystery of iniquity," "shall the Lord consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."†

How different the character, condition, and hopes of the remaining five men who, at this time, occupied the other berths in my hospital, to those of poor J— H—; whom we could only pity and pray for, while we used every means to impart good both to his body and his soul.

One berth was occupied by *George Day*, to whom we have already made the most gratifying reference. He always appeared humble, contented,

* Isa. lix. 19.

+ 2 Thess. ii, 3, 7, 8—17.

and resigned; always grateful to God for the abundance of his mercies; and he was frequently praying, reading, or listening to his Bible; ever happy in the faith of Jesus Christ his Lord.

In a second berth lay W. B—tt, who was recovering from a dangerous attack of inflammation: his mind had been gradually enlightened by divine truth; he always seemed remarkably contented, and appeared to experience much spiritual joy and peace.

A third bed was occupied by a lad named W—C—, about nineteen years of age; who had lain for a considerable time apparently at the gates of death, and whose recovery was very remarkable. Although he was one of those who were not acquainted with their letters when they embarked; and though he had been cut off from his school and his book by sickness, for a considerable portion of the voyage; he was able, long before it terminated, to read the New Testament with fluency, and other books with comfort and profit. The zeal of this youth was quite extraordinary. The book seemed never out of his hand. I have often been amused and gratified, on entering the hospital at night: W. C. was sure to wake up under the influence of the light of my lantern, would quietly slip his New Testament from under his pillow, and not close it till the light was withdrawn.

His disposition was meek and amiable. He seemed to have been divinely taught the deceitful-

ness of his own heart ; to have been drawn by the cords of love to the feet of Jesus, there to confess his iniquities, and obtain the forgiveness and peace which his atoning blood alone can give. His conduct was marked by child-like simplicity, and uniform consistency, while he remained under my authority and observation.

A fourth berth was occupied by T— G—, a man who had been of considerable use to me as a teacher, and who, from his sedate appearance, his manly carriage, good sense, and habitually excellent behaviour, had obtained considerable influence amongst his fellow-prisoners. In a short note which he wrote to me some time before the debarkation took place, he says:—

“ I was born at Ch—n, a small village in Warwickshire ; of honest, kind, and godly parents, who did all in their power to bring me up to love and to fear the Lord, and gave me a very good education, in teaching me to read the Bible with ease and comfort to myself, and to the approbation of those who heard me ; a circumstance which, in the early part of my life, seemed to yield them great comfort. But it pleased the Lord to deprive me, by death, of both my parents when I was yet young, and thus was I left without an earthly friend ! But the Lord was a friend to me, and I was very well respected by all the good people in the village. On the Lord’s day I always attended divine worship, and was induced to join the choir,

and play the clarionet.* I continued to be respected by the good and pious people in the parish for several years, when I thought proper to enter into the marriage state. But my respectability did not continue, for during the last six or seven years I have led a very wicked course of life, which began by my joining a band of musicians; a step which brought great disgrace upon my character; and I became so fond of music, that I was always at some club feast, or election; some wake or fair; or was in some public house, playing at a ball or dance; by which conduct I greatly degraded myself. Instead of being at my work as I used to be, I was never found there when I was wanted, and by so acting I lost all my business; and this proved fatal to me; for I soon found that I could not get work to do, and speedily I had no food in my house to support life, and ere long, by this wicked course, I was led to steal, and soon found myself in the county gaol; to which, for my first offence, I was sentenced for six months.

* I would remind Christians of the impropriety of employing unconverted men or women, to assist in conducting the music with which the church essays to worship God: a practice most unscriptural and unapostolic, converting immortal and accountable beings, (often the *dissipated* and *licentious*,) into mere musical instruments to be used in divine worship. Bring them to Jesus, let his spiritual reign be set up in their souls, and then, with the whole body of true worshippers, they will sing the song of salvation and praise, with a cheerful voice, and a sanctified heart. 1 Cor. xiv. 15.

“When I obtained my liberty, my circumstances were not improved, for the people saw no reformation in me. I could scarcely find any work to do, and was soon led again to break the laws of my country, and for this I received sentence of transportation for seven years; a sentence which took some effect upon my mind: but when I came to the hulk and saw so much wickedness, my heart became more hardened; for I thought if other people live in sin, I may live so too. But when I came on board the *Earl Grey*, under your kind instruction, and heard the gospel sounded in my ears, I began to see and feel myself a sinner, and that I needed a Saviour to pardon my sins, and to give peace and comfort to my guilty soul: and I have great reason to thank God that I was placed under your care; for it was by your prayers and reading the holy Scriptures, that I was brought to a knowledge of that Saviour who is able to make us wise unto salvation.”

Our space does not allow us to indulge in many remarks on this brief history; although it is full of instruction, and affords much seasonable warning and caution to all, especially to that class of persons to which the writer belonged.

1. It may warn Christian parents not to be *satisfied* with any improvement in their children that falls short of *conversion to God*: nothing else can keep them from falling into sin.

2. It is calculated to impress the minds of magistrates with the awful responsibility which at-

taches to their office ; and calls upon them seriously to consider the probable effects of imprisonment, upon the character and future prospects of those who are brought before them, those especially who are accused of some petty offence—their first, or second, it may be ; committed too, perhaps, (however *unjustifiably*) through the pressure of starvation. The question should be, not merely what does the law require ? but what will it admit of,* as calculated to recover the offender, and promote the best interests of society. If the man's history be duly inquired into and considered—if he be judiciously and kindly reprimanded and advised, a faithful subject may be preserved to the Queen, and a useful member to the community.

If, on the other hand, the magistrate send the transgressor to *prison*, an *immortal being* may be *ruined for ever* ! The prison may be to him the charnel-house of souls ! The bolting of the prison door may be, in the relation of moral cause and effect, the barring upon him for ever of the iron gates of hell ! He is stripped of nearly all he most values as an Englishman. He feels he has lost the respect of his friends and neighbours, and of mankind, and therefore loses all respect for himself. When freed from imprisonment, he is not freed from infamy, scorn, and self-contempt. The means of providing for his wife and family are

* If the law of the land should not in every instance admit of the offender being wisely dealt with, our legislators are called to lay the matter to heart.

gone ; and being a stranger to Christianity, he is criminally induced again to rob or steal ; and the result is, that awfully destructive punishment of transportation—a punishment which tends, in ordinary circumstances, to the eternal loss of the soul.

Here I would beg leave to suggest for the serious consideration of our legislators, the necessity of a revision of that portion of our criminal code which refers to transportation. Questions of great and vital importance suggest themselves, as to our *object* in thus dealing with offenders, and as to its *accomplishment*. Is it intended to *recover* men from crime and evil habits ; or to confirm them in iniquity, and make them a tenfold more grievous curse than they were before ? And what is the tendency of transportation under existing regulations ? Does it place men in circumstances favourable to their walking in believing and holy obedience ; or under influences in the highest degree corrupting, tending to lead them by the broad way of ungodliness, down to the regions of darkness and despair ? Those who have seen the working of this system, will be at no loss to give to these questions that appalling reply, which truth, “ in a voice equal to a thousand thunders,” dictates.

3. This case further shows us the importance of providing prisoners with *suitable* employment, when restored to freedom, until they can obtain work for themselves.

Lastly, Let all men beware of forsaking or

neglecting the duties of their proper calling; of associating with companions, or indulging in habits which lead to penury, dishonesty, and crime; which involve infamy and suffering, and subject the doers of them to the untold terribleness of transportation, if not, in some form or other, to death; and which, moreover, tend to the eternal destruction of the soul.

The carriage of T. G. was *most satisfactory* as far as my observation extended; and it was pleasant to join with him in devotional exercises, for as far as man could see, he possessed both the gift and the grace of social prayer.

John Walker, a man who always appeared deeply affected and depressed by the disgrace he had brought upon himself, was the remaining prisoner of the six who occupied the hospital at the time to which I refer. He had served for many years in the army, and belonged to a regiment of cavalry, in which he rose to the rank of troop-sergeant. He was in the battle of Waterloo, served for some time in India, and was engaged in the last Burmese war. Although he was only fifty-six years of age he had the appearance of being considerably older, and his constitution had evidently suffered much from hard service, and the influence of tropical climates. His tall figure, (being about six feet three inches,) and his military gait, tended to arrest attention; and he became a special object of observation, by invariably taking up his position at church close to the after side of the mainmast,

against which he leaned, preferring to stand during the whole time of divine worship; and being very deaf, he kept his hand behind his ear to facilitate the collection of sound. Amongst the prisoners on the quarter deck he was, therefore, a prominent figure, and to all that was read or spoken, he seemed to listen with an unrelaxed and devouring attention.

He occasionally suffered from derangement of the digestive system during the voyage, and on the first of December he was entered on the sick list and received into the hospital. It was then he came more immediately under my close and daily observation; and no language which I can command can describe the interesting state of his mind, or express the satisfaction and delight with which I watched his progress in divine knowledge and grace. He knew not the way of salvation when he embarked in the *Earl Grey*, and possessed no sound and salutary knowledge of himself. He stated to me that pride and ambition had been the ruling passions of his life. His heart had been set on nothing but rising in the army, and securing approbation and applause as a soldier. I had always such respect for his feelings, that I could never so remind him of his degradation as a convict, as to inquire into the circumstances which led to it. The immediate cause of his transportation was, if I mistake not, some act of petty larceny. No conduct could be more circumspect and manly than his uniformly was, on board the transport.

And now that his Heavenly Father had, in a double stroke, laid upon him his chastening hand, and was leading him by his word and Spirit to see his true character as a guilty, depraved, and helpless sinner, and to perceive the beauty and excellency of Christ, and the suitableness, freeness, and *nearness* of his great salvation,—disposing him to look up from the dust into which he had been prostrated, and by faith to behold his beloved Son suffering and dying upon the accursed tree as a sacrifice for the sins of men,—I do not think I ever witnessed such a beautiful mixture of humility and self-abasement, with believing confidence, gratitude, and peace, and entire resignation to the divine will, as appeared in this worn and outcast soldier. It was, to all around him, an unspeakable pleasure to show him kindness and attention; and his deep and grateful sense of every kind office performed for him, was at once gratifying to his attendants, and illustrative of his Christian character. Although it was very difficult to converse with him, on account of his deafness, it was always most delightful to do so. No heart could remain unmoved under the contemplation of this old, and *once* proud warrior, now exhibiting the spirit of a little child; looking to Jesus, as at once his fortress and refuge, and the Almighty captain of his salvation,—the large tears involuntarily running down his weather-beaten cheeks, while he spoke of his blessed Saviour's love and sympathy, and while in magnifying the riches of his grace, he

experienced emotions which cannot find expression in words. He marvelled at the movement of the wheels of holy Providence, placing him in the *Earl Grey*, to hear the blessed gospel of Jesus Christ, which the Spirit of all grace had made effectual to the saving of his soul, notwithstanding that that gospel had been by him so long despised and neglected. Now he was given to experience that the gospel of Christ is the power of God, and the wisdom of God, unto salvation, to every one that believeth; the love of Jesus was shed abroad in his heart by the Holy Spirit given unto him; his soul was lifted up to him who loves with an everlasting love, and will never fail to seek out his chosen sheep until he find them. Of this exhausted and emaciated sufferer it could be truly affirmed, that "*the joy of the Lord was his strength.*"

On arrival at *Hobart*, he was sent to the Colonial Hospital, where, under the tender and watchful care of the Christian medical officer formerly alluded to, he died in the continued enjoyment of that peace, which the atoning blood of Christ can alone speak to the conscience, while it inspires with the well-grounded hope of eternal life and glory.

When any of the men now alluded to recovered, and were discharged to their own berths in the prison, their places were generally occupied by others; and from this time my hospital was never without two or three men or more, who appeared to have been brought back to God by the faith of

his Son, and to derive their chief happiness from the enjoyment of God, in reading his word, and in prayer and other spiritual exercises. Never, in any ship, did I enter *daily* my hospitals with such peculiar and happy feelings; I ever felt I was ministering to those whom I was bound to regard as members of the household of faith, through the rich and sovereign grace of God; plucked by the Eternal Spirit as brands out of the fire; and constituted monuments of rich and sparing mercy, that all who hear of such manifestations of divine grace, might be rescued from the crime of despair, and be disposed to throw themselves on the mercy of God in Christ, and the inexhaustible provision of the ordered and better covenant.*

A notice of each of the prisoners on board the *Earl Grey*, who were apparently brought back unto God by the faith of his gospel, could not fail to interest all who feel the value of the soul, and a concern for the glory of Christ in the extension of his kingdom: but my unceasing and anxious labours did not afford me time to make memoranda of all the cases of reformation which presented themselves during the voyage, and even from those I possess, the space assigned to this narrative does not allow me to cull much more freely than I have done.

There was one young man named James B—, to whom I must allude, whose entire life, from the days of his boyhood up to the time he appeared

* 2 Sam. xxiii. 5. Ps. lxxxix.

on board the *Earl Grey*, seems to have been filled up with vice and crime ; and affords a most melancholy exemplification of that saying of the wise and inspired monarch, “ One sinner destroyeth much good,”* and therefore inflicts much evil. Vast, then, must be the benefits which the conversion to God of even one sinner, confers upon his country and upon the moral world.

Up to the period of his embarkation this youthful criminal, as he afterwards declared, never once thought he had a soul to be saved or lost. Soon after he came under spiritual instruction in the transport, he began to think ; but his evil principles and habits seem for some time to have disputed every inch of ground, both with reason and conscience ; and for several weeks he continued to vacillate under convictions of right and wrong, between *the bondage of sin and Satan*, and *the liberty of holiness and of the Son of God*. In this state of indecision he continued, until the day on which Isaiah liii. was the chapter appointed to be recited by those prisoners who might choose to commit it to memory. He was one of those who undertook the profitable task, and had courage to stand up before all hands on the quarter-deck and recite it ; which he did with admirable correctness. After rehearsing this remarkable and most impressive portion of Scripture, he was seized with trembling, and retired to his berth, where he was led to reflections which issued in his crying to the

* Eccles. ix. 18.

Lord more earnestly than before for the forgiveness of his sins ; and he continued daily thus to pray, until he obtained some measure of divine help and deliverance.

In this way he went on until the fearful night of the 2nd of November, when God's voice in the fierce thunderbolt met his voice in his inspired word, and made the guilty and wretched transgressor deeply to feel that nothing could avail him but "*Salvation through faith in Jesus Christ*;" the one and only Saviour of a lost world.

In a written communication I received from him, this young man gives the following account of himself:—

" I am a native of S—, near Huddersfield, and was born in 1819. I am a weaver by trade. My mother was a very pious woman, and took delight in sending me to the Sunday-school, and bringing me up in the knowledge and love of God. On the contrary, my father was a very great drunkard and a very wicked man, and more is the pity. My mother died in 1832. Up to that time, I was brought up under the rod: after this, my father got worse and worse. Myself and a younger brother were the main support of the family. My father used to spend part of our earnings, and caused us to go short of food; it used to grieve me, and I got so hardened, that I thought I would not work any more; and I used to go gambling, and began to steal apples, and from that to fowls. After that, I thought it was time to give up such

wicked ways, and that I would go to my married brother, and see if he would let me live with him. He received me kindly, and got me a job of weaving ; but after a considerable time, my father fetched me home again. I had not been there long, before I fell into my old thievish tricks, and got more wicked than ever ; so I went to one of my acquaintances, and we agreed to rob a public-house. We got away without suspicion, but after that, I never went to bed without conscience telling me I had done wrong ; every footstep I heard, for months, I thought was the constables after me. At this time, I was about sixteen years of age. Well, I thought if I could only once more make myself safe, I would give up such ways ; so I went to my brother's, worked very hard, and earned a great deal of money ; but I took to going to public-houses and spending my money at cards, till trade failed, then I came to be in want of what I had spent at cards. I then got acquainted with bad company, and started off on my old thievish ways and became worse and worse . . . The robberies I have committed are so numerous, that I scarce can describe them all.

“ Now all the time I was carrying on these wicked and notorious deeds, I never once thought that I had a soul to be saved. I waited twenty weeks at York Castle, for trial, and used to go to prayers once a day, but I was so very wicked, that I could scarce tell one word after being at chapel . . . Till the time that I came on board the *Earl Grey*,

I was one of the most wicked and thievish men in existence. After I came under instruction I began to reflect on my past life; sometimes I would go into my berth, and cry to the Lord to forgive my sins; at other times I would go among the wicked prisoners like myself. I continued in that state, first thinking on my soul, and then on my sinful desires, up to the day that you gave out the 53rd of Isaiah to be committed to memory. I was called on to repeat it on the quarter-deck. I was struck with trembling and shame after I came down into my berth and reflected on it, and I thought,—if so little a matter as repeating a chapter terrifies me, what would be my state, if the Lord called on me to give an account of my sins? I then began to pray to God to forgive me my sins, and I prayed till I found, by God's help, that I could leave off all evil ways and shun bad companions.

“I went on in this way, till the Lord sent the first warning to us;* and then I found that nothing else would do, but to seek salvation through faith in Jesus Christ, seeing he is the only name under heaven whereby men can be saved. After reading the “Explanation of the Lord's prayer,”† I understood what to pray for, and I never knew the meaning of it before.

* The thunderstorm, November 2nd.

+ A small treatise, published by the London Religious Tract Society, Paternoster Row.

“I thank God for placing me under your protection, for instruction in his holy word; and I have reason to think I shall be saved, through his calling me out of darkness into his marvellous light, for my entire thoughts are on Christ and his salvation. I have already experienced the difference between my former and my present state, for I find pleasure in reading the word of God, and attending to the promises set before me, and the encouragement to come to Christ, the bread of life, and obtain that bread without money and without price. In concluding, I beg leave to give you my thanks for showing me that there is forgiveness for the vilest of sinners through Jesus, according to God's holy word.”

I must add that this youth is one of the few I have ever found amongst prisoners, who received Christian instruction under Sabbath-school teaching. Although he appeared to have resisted and forgotten his instruction, many fervent prayers had doubtless been offered for him by his teachers, which were now answered; as well as those of his pious mother.

Our next notice is of a man named Robert T—, born in Wales, and aged about *thirty-seven* years. Although he had passed through many vicissitudes, he appears to have been enabled to maintain a respectable character up to a late period of his life; but after living happily for several years in the marriage state, he was at length brought into contact with people addicted to the intemperate

use of intoxicating liquors, by whose example he was much injured; and the work of moral devastation appears to have been completed, by his unhappily entering the service of a master who gave his servants too liberal an allowance of strong drink. It was while in a state of partial intoxication that R— T— agreed with some of his wicked associates, to engage in a larcenous transaction which brought him to prison, to conviction, and to banishment. He says, “I thank the Lord I took care of my family so as to have my children instructed; as it was my *duty* to do; and it grieves me to leave behind me, a good wife, five dear children, and a comfortable home. My dear wife has, I believe, become a Christian since I was separated from her. And I thank God that he hath so ordered it that I should sail in the *Earl Grey*, for I can truly say, I have learned more during the three months I have been favoured with kind instruction through you, than I learned in all my life before; for I have not only learned to read better, but to love my Bible, and to put my trust in that dear Saviour whom it makes known to us poor sinful men. I hope never to forget the solemn warnings we have had both from fire and water, and also from the death of my fellow-men. I shall have cause to bless God for ever, that I have heard the gospel from your lips. Once I thought that my outward good conduct was enough; but I trust I have learned that I cannot be saved without true repentance

and faith in the Lord Jesus Christ. I trust in the Lord to sustain and support me. I have no strength in myself to keep me from sin, and guide me through this wicked world, and to make me a good and useful man wherever I may spend the remainder of my days. I have thought very much about you," [at this time I was suffering under an affection that threatened to prove fatal,] "and do feel for you in your present affliction. I hope the Lord will sustain you, and comfort your heart.... Please, sir, I hope you will not be offended, and will excuse my free way of writing. This letter I could not write in the *English* language myself," [he was accustomed to speak in the Welsh tongue,] "and have got a friend to write it, but every word expresses the true feelings of my mind. I conclude with wishing you every blessing both of providence and grace; and may we meet in heaven, where we shall sin and suffer no more for ever, is the humble prayer of

(Signed) "Robert T—."

This man was one of my most valuable petty officers. To a staid gait, and gentle manners, he added a most quiet and amiable disposition. Amongst those around him he exerted considerable moral influence, being admirably fitted to perform the office of peacemaker, and possessing unquestionable soundness of judgment, and the power of calm and patient inquiry; he was appointed a member of my "*Court of Investiga-*

tion,"* in which capacity he always did his duty to my entire satisfaction, as well as that of all the people. He possessed as much perhaps of the meekness and gentleness of Christ, united with great firmness in the performance of his duty, as any man I ever knew.

This brief notice of Robert T— again warns all men of the sin of drunkenness, and of the incalculable evils involved in this debasing and destructive vice. This unhappy man keenly felt the severity of the punishment, to which his folly and crime had subjected him. His heart indeed knew its own bitterness; and nothing but the hopes and consolations of Christianity could sustain him under the heavy pressure of his affliction; which derived its most insupportable poignancy from the fact, that *he had brought it upon himself*, by acts which at once dishonoured God, agonized the heart of his wife, inflicted deep injury on his children, and with crimson guilt stained his own conscience. For ever blessed be the Lord for that divine Fountain in which he found cleansing and peace, and which is ever accessible to the chief of sinners; who are invited and urged to wash therein and be clean, and live for evermore.

To the Christian philanthropist, and the magistrate, the following short history of one of my men, written by himself, will suggest some important and practical thoughts:

* Part II., chap. vi.

..... “I was born in the year 1806, at a village called Sh—n, near Sheffield. It pleased the Lord to bring my parents to the knowledge of himself, when I was about five years of age. When six years old, I was sent to a Sabbath-school. In 1815, we left Sh—n, and went to live near E—d. I was then sent to a Wesleyan Sabbath-school. In 1819, the Lord visited this school with a revival of religion; and I thank God I have reason to trust I then felt, in some degree, its influence. I was received into the society. The first ticket I obtained was from the Rev. Mr. E—le. After being a scholar about six years, I was made a teacher; and remained in that capacity many years.

“I served an apprenticeship to my dear father, as a table-fork maker and grinder. In 1827, I was married to a very prudent young woman,—an event which proved a great blessing to me; she was one of the best of women. She became the mother of six children, five boys and a girl; four of whom, I trust, are now living. Here I beg to state that the Lord called to me by the death of one of my children. Having to attend a meeting connected with the trade, I took my dear boy in my arms, and after caressing each other for awhile, I went to the meeting, but had been there a very short time only, when I received the sad news, that my dear son whom I had just embraced was nearly *scalded to death!* I made all speed to my child; whom, after suffering about

thirty hours, it pleased the Lord to take to himself.

“ My dear wife it was God’s will often to afflict, but I never heard her complain. On the 10th of April, 1839, it pleased the Lord to take her also to himself; and she left behind her such evidence as admits of no doubt that she is now ‘with the Lord.’ In losing my dear wife, I lost my best earthly friend, and my poor children lost a most kind and affectionate mother. But our loss was her eternal gain! My sincere prayer is, that father and children may henceforth live to God; and may we, through Divine grace, all meet at God’s right hand, and there praise him to all eternity. With grief I must now state how I forsook the living Fountain.

“ First, I began to neglect *secret prayer*, and very soon after to neglect also other means of grace; and last of all, *I gave up the perusal of my Bible*. Then came trouble upon trouble; and I, trusting to my own strength, alas! alas! fell; and great was my fall.

“ My trade became very bad, and I became entangled in many difficulties; and instead of returning to CHRIST, alas! I took to the use of intoxicating liquors. To attempt to describe my feelings at times, when returning home to my dear children, is out of the question; it is impossible. May the Lord pardon all my past sins! Oh, how thankful ought I to be that he did not then cut me off!

“During the end of 1840, and beginning of 1841, I was entirely out of employment. What I and my dear children suffered that winter, the Lord and we only know! I was willing to work at any kind of employment; but could not get a job. I applied to a certain gentleman, who gave me some labouring work to perform. I received one shilling a-day for twelve hours’ daily labour, for the space of six weeks, and then I received sixpence in addition to my wages. I worked for this gentleman till the 24th July, when I asked him to raise my wages, and he told me he could not, as he knew I would leave him so soon as my trade mended. At this I was very much distressed, as I desired to maintain my dear family without burdening my father and mother. That night I went to rest, but my spirit was broken. I knew not what steps to take. The devil began to tempt me most dreadfully; and I, having forsaken Christ, fell, and committed the crime for which I am now most justly suffering. On the 28th of July I committed a robbery; was made a prisoner, for the first time in my life, on the 29th; and on the 3rd of August was committed for trial.” [Here there is given a detailed account of a dream which appears to have impressed the mind of the writer while in prison, with views of *hell*, and of the agency of *wicked spirits*; and the dream ended with striking views of the power of Christ, and the influence of believing prayer. Awaking from his dream, he finds himself shut up in his narrow cell in York Castle.]

“I was tried on the 25th of October, 1841; was sentenced to ten years banishment, sent back to York Castle for a short time, and then removed to the W—r Hulk, Woolwich, where I remained about ten months; and then, thank God! was, in his good Providence, put, on the 19th September, 1842, on board the *Earl Grey*; and I trust that, notwithstanding my past wickedness, I shall ever be found *thankful* unto God.

“The Lord has here met with me in mercy; and I shall have cause to bless him through all eternity for placing me under your care. Through your prayers and the Gospel proclaimed by you, my mind was drawn to look again to a crucified Saviour, and to grieve that by my sins I have pierced him afresh.

“To Jesus I am now humbly looking for a full salvation. My only plea before God is,—my Saviour died to save the chief of sinners! Oh, may my future days be all devoted to his service! The Lord has often been very merciful unto me, in saving me from death. My trade being a grinder, and our stones running at a great speed, if one break, and the man is not killed, it is considered wonderful. With me *five* stones have broken, and I still live! What a mercy!

“That dreadful thunder-storm, which, by God’s permission, visited us on the night of the 2nd of November, has, I trust, had also the effect of awakening my soul to prayer and self-searching before the Lord. Blessed be his name for overruling all these things for my soul’s good!

“Now I conclude this poor account of the life of a wretched sinner, whose only hope of present and everlasting peace and joy is in the *finished salvation* of Jesus Christ. May he be still more and more precious to your soul and mine, is the humble prayer of
(Signed) “R. R—k.”

The foregoing narrative forcibly reminds individual Christians and Christian churches, of the duty they owe to their professing brethren when they have been reduced, by whatever cause, to poverty and want, or are backsliding from the Lord, whether in heart or in outward conduct.

CHAPTER VI.

All Christians are required to promote the knowledge of Christ—Reformed prisoners employed on this principle—Prayer and zealous labour to be conjoined—Death of Edward Marlow—Christmas-day—The author receives a poisoned wound, which threatens life—Superior behaviour of the prisoners—More are impressed—Letters of E. J—n, J. W—n, T. C—y, and M'D.

It has long appeared to me that, in addition to an admirable efficiency, there is a most striking sublimity in the very simplicity of the means appointed by the great Head of the church for the sacred purpose of diffusing throughout the world the knowledge of his truth, and establishing his spiritual reign in the hearts of men. To no part of the economy of grace has this remark more obvious reference, than to the obligation under which every believer in Jesus is laid, to use to the utmost his influence in making known that "glorious gospel of the blessed God," which, through grace, he has received for his own personal salvation. It is written, Rev. xxii. 17, "And let him that heareth say, Come." These words constitute it both the privilege and duty of every individual who has heard the joyful sound of salvation through faith in Christ, to commend to his fellow-sinners that one and only refuge to which he hath fled, saying unto them, by consistent example and instructive

conversation, by the fervent prayer of faith and love, and tender and judicious entreaty, “We are journeying to the place”—the heavenly Canaan, “of which the Lord hath said, I will give it you. Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.”* It was thus the brethren acted, of whom we read in John i. They tell each other of the Divine Saviour they had found, and bring one another to hear from his lips the words of eternal life. It was thus the woman of Samaria acted on experiencing the Divine power of the Messiah’s words; she instantly went and called her townsmen, saying, “Come, see a man who told me all things that ever I did; is not this the Christ? And many of the Samaritans of the city believed in him for the saying of the woman.”† It was thus the members of the Christian church at Jerusalem acted, when, by cruel persecution, they were driven from that city; “they that were scattered abroad, went everywhere preaching the word.”‡ And thus it is, that every true Christian proves himself to be a part of that leaven, whose tendency is, to conform unto itself the whole of the mass in the midst of which it is placed; a portion of that *salt*, which God hath appointed to preserve from moral corruption and death all that comes under its holy influence. He gives no encouragement, however, to private Christians to interfere with the office and *peculiar* duties of the

* Numbers x. 29. † John iv. 28—39.

‡ Acts viii. 4.

scripturally appointed ministers of his churches,* or to neglect the proper duties of their respective stations in the church or in the world. And the faithful minister of Christ will rejoice to find in every one who is rescued through his ministry from the bondage of sin, a wise, praying, humble, and efficient help ; and the multiplication of such *helps* will he regard, as the most satisfactory evidence of the success with which the Great Head of the church hath been pleased to crown his ministerial labours.

Although the serious attention of the great body of the people had been, for some time, arrested by the divine truths, and the impressive facts exhibited in the pages of inspiration ; and although so many had given scriptural evidence that they had received Christ, and taken up his cross ; nevertheless daily close examination proved, that there still prevailed amongst us a deplorable amount of ignorance of the Sacred writings, and a painful want of clearness of perception of the plan of redemption. The nature and extent of my duties not permitting me to labour for the spiritual interests of the prisoners, to the extent I desired, and which their circumstances required, I felt myself called upon to turn to the highest possible account the agency of those prisoners, who seemed to have received the truth in the love of it, and to be so endowed with spiritual gifts and graces, as to be prepared for dealing solemnly, faithfully, and prudently with the under-

* 1 Tim. iii. ; Titus i. ; Acts xx. 17, 28.

standings and consciences of their fellow-prisoners.

Accordingly, the most intelligent, spiritual, and prudent of the people, particularly of the petty officers and schoolmasters, were spoken to on this interesting and momentous matter, and one of them was appointed to every one or two messes, the members of which he engaged to consider the objects of his special care, with a view to the instruction of each in the knowledge of the things belonging to their present and everlasting peace. Thus the prison, to adopt the language of Dr. Chalmers, was *localized*, and not one of my people left without a spiritual instructor, who charged his own conscience with the furtherance of their best and highest interests. In communication with these spiritual monitors or instructors, was my efficient "help," W. B., who was in daily and constant correspondence with me. This arrangement was made on the 21st of December, on which day, in addition to our usual morning and evening meeting, we, to the great satisfaction of the prisoners, set apart, for spiritual exercises, the hour from one to two o'clock, P.M.; and this practice the people, *of their own accord*, and with great apparent seriousness and solemnity, as well as the most pleasing outward decorum, kept up to the termination of the voyage.

On the day following, the schoolmasters were assembled and solemnly addressed, in reference to the spiritual condition of the souls of their pupils,

and were urged to be most painstaking in their endeavours to instruct them in the fundamental facts and doctrines of the Bible ; and the pious amongst the prisoners manifested a desire to meet together, to lift up their hearts in prayer, for the out-pouring of the Holy Spirit upon themselves and their fellow-sufferers ; especially on such as yet remained under the influence of the powers of darkness.

On December 22nd,* we have further evidence of several of the people being deeply impressed. Such requests as those contained in the following paper, informed me of one and another setting their faces Zionwards :

“Ed. B—n, considering that he has lived long enough in the ways of sin, desires to be admitted as a member of the prayer-meeting, and henceforth to follow holiness, trusting to Jesus, who alone can deliver from the desire, love, and power of sin, and save the soul from death. The same privilege is also requested by W. Br—. with the same views and hopes.”

A few, who caused me painful apprehension, were solemnly and faithfully addressed in reference to their ignorance, folly, and danger ; and means were adopted for more efficiently advancing the education of such as had made the least progress at school. My obligation to my inspector of

* Here I beg to observe that, in the remainder of my narrative, circumstances induce me to quote *occasionally* from my rough journal, and to give *dates*.

schools was daily increasing. No man could labor more unweariedly for the objects of his charge.

In the Acts of the Apostles,* we read of "*certain lewd fellows of the baser sort*," who hindered the work of the Lord even under the ministry of the inspired Apostles. Amongst the prisoners in the *Earl Grey*, there were one or two, to whose understandings and consciences a very faithful and strong appeal was made from the text now quoted, and I trust, through the blessing from on high, not without good effect.

December 23rd, besides our usual devotional exercises and examinations, the whole of the people continued for a considerable time in the evening, engaged in the reading of the Scriptures, and in special prayer and praise. Our supplications had particular reference to *the promised influences of the Holy Spirit*. On this occasion W— B— was one of those who conducted the devotions of the people, and his prayers were most scriptural and seasonable. Those who knew the Lord were again earnestly exhorted to work while it is *day*, for the benefit of immortal souls.

It was the practice of the Apostle of the Gentiles to teach not only "publicly," but also "from house to house." The *spirit* of this apostolic practice admitted of introduction even into the internal economy of a transport. We could not indeed teach "from house to house," but from *mess to mess*, and from *berth to berth*, we

* Chap. xvii., verse 5.

could ; and those who seemed most earnestly and devoutly concerned for the instruction and salvation of the people, were exhorted to be most fervent in prayer, and strenuous and prudent in their labours ; to converse quietly, unostentatiously, and in the spirit of fervent and believing prayer, with every member of the several messes assigned to their special care, so that there should not remain one man to whom the Divine plan of our redemption had not been explained, and upon whom the reception of Christ had not been closely and faithfully urged, with reference to his immediate and eternal salvation.

December 24th was a solemn and an impressive day. About half-past one o'clock, P.M., all those persons who seemed to have embraced the gospel, or who were inquiring after salvation, assembled in the ward, for the purpose of uniting in earnest prayer for the still more abundant effusion of the Holy Spirit upon us all ; and for the conversion to God of our fellow-sinners around us. I was able to be present ;—three successively conducted the devotional exercises, of whom two were prisoners ; and I embraced the opportunity afforded to address all present from Malachi iii. 16, 17 ; Matt. xxi. 22 ; Rev. xxii. 17 ; with special application to our present circumstances. The Lord, I trust, was graciously present with us.

But, alas ! every scene under the sun is chequered. Edward Marlow, who has served long as a soldier, and passed many years in India, is seized suddenly

with a disease, most obscure as it respects its real character, and which bids defiance to all remedies. His hours are evidently numbered, and his mind remains enveloped in thick spiritual darkness. The most anxious and prayerful effort is made to exhibit to him, in the simplest and most encouraging form, that truth, the reception of which is essential to his salvation. But he tries to cloak himself under excuses, alleging that he is "*not learned.*" It is attempted to fix two ideas in his mind; first, "*I am a guilty sinner;* second, "*Jesus is an all-sufficient and willing Saviour!*"—Oh, how fearful is the condition of that person who *delays* to take refuge in Christ! How awfully dark is this poor man's mind! How successful are the efforts of Satan, practised on an unenlightened and deceitful heart, averse to the holiness of Divine truth! How long may people sit under the most affectionate and urgent calls of the gospel, and manage effectually to exclude every ray of its saving light from their benighted souls. At every turn we are reminded of the necessity of the omnipotent influences of the ETERNAL SPIRIT, without which, every soul of man must perish in the *wilful* and *most sinful* rejection of CHRIST, the unspeakable gift of the FATHER'S love. Oh! when will men take heed how they treat the strivings of the Holy Ghost?

Poor Marlow tells me he was often affected, even to distress, by what he heard from the Scriptures since he came on board; that sometimes he

was under the deepest convictions and compunctions, but always managed, after much struggling, "*to get rid of serious thoughts and not to come to Christ.*" I continue to deal gently and truly with him, and, together with faithful and scriptural views of himself, set before him the clearest, most simple and encouraging views of Christ Jesus and his work. The poor afflicted man seems to *try* to look unto Jesus, and sometimes he seems to pray. He says he has been "a very wicked liver," and professes a *desire* to trust in the Saviour. Oh, how the dread of death distracts the mind, and gives not even one *calm* moment to perceive, understand, or believe the gospel! Is not the work of dying, work *enough* for any hour? Should anything be left to the hour of death, but *just to die*? Should *believing, regeneration, repentance, justification, sanctification, and giving evidence of our faith by the fruits of righteousness*, be all left to one brief, one agitated, one distracted hour? Oh, the folly, the perversity, the wickedness of men; how incomprehensible! Salvation brought to our very door,—free, complete, most suitable,—is rejected to the last moment of life, when the soul fears to put forth her hand, and to hold upon it, (though yet in mercy urged of God to grasp it,) and so perishes in criminal unbelief!

Life is fast ebbing; the eternal world opens on his view; the dying man "*thinks he can trust in Christ for forgiveness.*" He "*thinks*" he can; he *only* thinks he can, and he has scarcely power

to think, at least, with *calmness*. The state of his heart, his real treatment of the Saviour, is known only to him “unto whom all hearts be open, all desires known, and from whom no secrets are hid.” We have no satisfactory and scriptural evidence that he, by faith, laid hold on Christ—that he received the Holy Ghost, and was renewed in the spirit of his mind; and, therefore, we have no satisfactory and scriptural proof that he was a partaker of the great salvation proclaimed in the gospel. We cannot take a step beyond scriptural evidence; but this we know, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”* And again, “Except a man be born again, he cannot see the kingdom of God.”† And, “The tree is known by its fruit.”‡ This poor man’s death was traced to the physical effects of a wicked and licentious life. His case warns us to beware of indulging in *any sin*, and to take heed that we *delay not for a moment* our believing, obedient, and thankful acceptance of Christ and of the Holy Spirit.

December 25th, (Christmas-day,) was the Lord’s-day: our religious exercises were all marked by solemnity. Indeed, a becoming and promising seriousness has uniformly characterized the prisoners when assembled at *church*, and they have always made good use of their prayer-books, and

* John iii. 36.

† John iii. 3.

‡ Matth. xii. 33.; Rev. xxi. 27.

generally, if not unanimously, joined in the responses. A hymn was composed by one of the prisoners, to be sung on this day; which, though it makes no pretensions as to poetry, is interesting as the song of praise of a poor convict:

A CHRISTMAS HYMN.

Awake, awake! this is the morn,
On which the Lord of life was born;
Now banish slumber from your eyes,
To join the triumph of the skies.

What charming news the angels bring,
That Christ, our Prophet, and our King,
Was born to save our souls from death:
O, blest for ever be his birth!

When Christ in human flesh appear'd,
What heav'nly music then was heard;
The valleys echo'd with the sound,
And heavenly glory shone around.

All glory be to God on high,
Proclaim the seraphs through the sky;
Good will to men, and peace on earth,
The angels sung at Jesus' birth.

Considerable portions of Scripture were recited by the prisoners in the afternoon. A young man who had deserted from the army, and who did not know his letters when he embarked, recited the Parable of the Ten Virgins with correctness and fluency. He now reads his New Testament very well. The whole of the Sermon on the Mount was also recited by three prisoners. Some time before the hour appointed for church, the whole of the people assembled, of their own free will, for prayer

and the reading of the Scriptures. And in the afternoon, after the recital, they voluntarily remained together for a while and listened to W—B— reading for mutual instruction from the work on the *Types*, by M'Ewen of Dundee.

Conversed privately with E—d J—n, a lad aged 18 years, from whom I yesterday received the following letter :

.....“ I have been a great sinner ; I should like to have some private conversation with you respecting my future happiness. I feel a great weight on my mind ; I have been a great curse to my country, and I truly wish to become a reformed young man. I have been three months under your instructions. O, sir, that I could be three more ! But, sir, the time will soon come that we must part, so I wish to gain as much heavenly instructions as I can, with respect to the saving of my soul.

(Signed) “ E—d J—n.”

He decidedly appears to have received that knowledge which no man can impart to his brother ; and with his simple, child-like spirit, and unaffected conversation, I was much pleased. He is a remarkably interesting youth, and of very pleasing manners. Like many of his unhappy companions, he appears to be most completely out of his place in a transport. He states that he is the son of pious parents, and that his mother is still living.

Conversed with a man named A— A—, whose heart, I trust, Divine grace has changed. He has the appearance of a respectable country farmer. I

was greatly pleased with his manners, and gratified by his spirit and conversation.

In the evening the people are addressed on the subject of Edward Marlow's death, which took place this morning, and they appear to be deeply impressed. They are again forcibly shown that the whole human race resolves itself into *two classes; believers and unbelievers*—the people of God by faith in Christ Jesus, and the children of the wicked one who live in sin and in opposition to the Divine will; and they are faithfully and affectionately urged to make their choice. A choice they *are making*, but they are entreated to make *the choice* which accords with the dictates of true wisdom, and which will receive the approbation of all eternity!

The memoranda of this day thus concludes:—"I trust the Lord the Spirit is graciously working his own proper and peculiar work amongst us, in convincing sinners of sin, and leading them to Jesus. There is evidently a movement amongst the dry bones; may he put flesh and skin upon them, and breathe his Divine breath into them, and, in his love, cause all the prisoners, the soldiers and the sailors, on board this ship, to stand up a glorious army to the praise of the riches of his grace!"*

The toils and anxieties of the service in which I was engaged, and the painful operation of causes unknown to my former voyages, and which it is inexpedient to particularize in this place, had so

* Ezek. xxxvii.

far affected my health, that I was now scarcely able to move along the decks. A desire to ascertain the cause of poor Marlow's death induced me to get up at day-light, which was soon after three o'clock, (being the southern Midsummer, Dec. 26th,) for the purpose of performing a *post mortem* inspection. This duty I attempted to execute in most unfavourable circumstances; and just as I discovered that the disease was one over which medicine could have no control, I inflicted a puncture, and, as I had reason to apprehend, a poisoned wound on my finger. A fire was lighted as speedily as possible, the wound thoroughly cauterized, and other remedies used; and with my arm in a sling I endeavoured to keep upon my legs, and proceed with my active duties, which had all along been intensely interesting.

Though suffering very severely, I managed to spend some time in the prison, instructing and exhorting the people. My life was now in jeopardy, and I knew not how many hours I might be permitted to be with them. Our subjects were supplied by the first part of Ezek. xxxvii.; Job xxxiii. 14—24; xxxiv. 29—32, and we made seasonable reference to the Lord's special and impressive visits to us; twice by the elements,—the thunder-bolt, and the waves of the sea; twice by death,—in the removal of Williams and Marlow.

A young man, accused of neglecting attendance at school, was brought before me, with

whom I had most serious conversation in private. He had now been upwards of three months under instruction in the knowledge of himself as a guilty, perishing sinner, and of Jesus Christ and his great redemption: and our conversation closed with this solemn and kind demand:—"Tell me, L—, what is there *now* in your character and conduct which furnishes me with matter of thanksgiving to God? For what, in you, can I retire to my cabin, and fall down on my knees, and *thank* the Lord?" The young man is perplexed; he feels in a position in which he never felt himself before; he is taken by surprise; he knows not what to say. At length, he breaks silence, admits that *there is nothing* in him on account of which I can praise God; and acknowledges he has been a great sinner. Christ crucified is set before him. Shortly after, this youth gave evidence of being impressed by Divine truth, attended regularly the meetings for prayer, and so conducted himself as to warrant the hope that he had taken up the cross, and set out in that way of holiness that leads through the gates into the eternal city.

Received several written communications from the prisoners respecting the state of their souls; and heard of many more being concerned about Divine and eternal things, amongst whom was one of my hitherto worst youngsters, J— W—n.; from whom I afterwards received the following letter. It affords a fresh proof that "the grace of our

Lord” is as “exceeding abundant” now, as in the days of Saul, the “persecutor,” and reminds us of that gracious truth, “In thee, the *fatherless* findeth mercy:”

“Sir,—I feel that I should make known to you, how I am come to see that I was a guilty sinner before God and man. Ever since that night of the thunder-bolt, I was afraid on account of my sins, for they found me out; but by your kind treatment, and good advice, I was brought to see that I was in the hands of mercy, and that the blood of our Saviour Jesus Christ was sufficient to wash my guilty stains away, and to make me a new creature in Christ Jesus. I was like Paul, I was a persecutor of the people of God; but thank God, through your teaching and the grace of God, I hope that I shall become a child of God. When I was about fourteen years of age, I first began to break out, insomuch that I left my home, and became so wicked that I lost all fear of God, and did not care for either soul or body, and I broke every commandment of God; but I hope that I have now found grace in God, through faith in our Lord Jesus Christ. I am led to see that anything I could do of myself, is but as the spider’s web.

“I was born in Ireland, county Sligo; but I was brought up in Manchester. My father died when I was a year old, and I was only five years of age when my mother died. I was left to the mercy of God, and I hope that he has laid his hand upon

me, and brought me to his one fold, and one Shepherd, Jesus Christ.

Sir, I would like to have a little private conversation with you, if it was consistent with your will.

(Signed) "J. W—n."

From the letters of prisoners received at this time, I select two more, which may be useful, by pointing out to the young, the *first steps* in that downward path that led eventually to prison and a convict ship; and by strengthening the faith of parents, though the fruit of their prayers and Christian training should be delayed, even till they are laid in the grave. How far superior is *such* an inheritance, to that of earthly possessions, which, if unsanctified, may lead, as we see here, to strife and ruin :

"Dear Sir,—I was born at C——, Isle of Ely, in 1810. I was favoured with pious parents, who opened their house for the preaching of the word of God. I am the son of many prayers; but to my grief and sorrow, I have neglected to pray for myself.

"Up to the age of eighteen, I was enabled to conduct myself with propriety, and I hope consistently with my profession as a Christian; but my parents died, and left considerable property, which caused very much disturbance in my family, and had a very bad effect upon my mind. One trouble brought on another, and instead of carrying my griefs to the Lord, who alone could give me peace,

and support me in my difficulties, I madly took to drinking, to drown my sorrows: but 'many sorrows shall be to the wicked,'—and so I found it, to my cost. I got worse every day, until I broke the laws of my country; for which I am now most justly suffering. When I was at the *Justitia* hulk, I thank God, I thought on my ways, and took to reading the Scriptures,—but am not able to say I was turned to the Lord, and in him relied; but since I have been on board this ship, I bless God that your kind instruction has been very useful to me. I believe, through grace, my soul is saved. I desire to come to Jesus as a guilty sinner; I trust I have found peace in Christ. A little book you lent me, called 'The Two Apprentices,' was very much blessed to me. I have no other hope but in the finished work of Christ. I wish to love and serve him, and may I enjoy his smile for ever.

(Signed) T—C—."

"Sir,—..... My parents were pious; they did their duty to me, as parents ought to do to a son; they gave me a simple education, and instructed me in the paths of peace. My father made it his duty to see that I always attended Divine worship, likewise school: but, alas! when I grew up, I began to turn my back to my parents and their instructions.

"I was sent to a good master, a brass founder. I stopped with him about a year; but Edinburgh, sir, you are aware, is a city where there are many

temptations. I became acquainted with bad boys, left my trade, and turned a deaf ear to the many supplications of my dear parents. At last I left the peaceful roof that sheltered me from the storm, and went to sea. But I was always changeable; I left my ship after a voyage out to America, and came home once more to my parents. I saw that I had been wrong, and I complied with the wishes of my father; but, oh, sir, I am afraid to tell you!—Satan is always ready to tempt us,—I again fell into the snares of evil company. My friends disowned me; I became an outcast, and a vagabond on the face of the earth. Tired of such a life, I was resolved to leave my country; and for that purpose committed the crime for which I am exiled from my country.

“Even after I knew my doom, I never once reflected on my state; I did not think on the God I had so often offended, till I came under your charge. The constant reading of the Scriptures, together with your kind instruction, brought me to think of my state. I considered I had a soul to save, and that it would be saved if I believed on Jesus. But when the Almighty visited us in his mercy with that thunderbolt, and also that sea we shipped, I then thought more of my situation. Ever since those visitations, my conscience tells me I am a vile wretch, unfit to do anything for myself but to come to the Lamb of God, who taketh away the sins of the world. I hope God will give me grace to come to him, and never to depart from him.

“Sir, I have to return my sincere thanks for your kind instruction, and likewise for the Bible you were pleased to give me.....I have now seen my situation; I have reformed; I will ever pray to God, to direct my steps never to go out of the narrow path that leadeth to life.

(Signed) John M'D—.”

On the following day, December 27th, my symptoms had not improved; yet I considered it my duty, and certainly my great *privilege*, to be as much as possible at my post amongst the people, whom I endeavoured to instruct chiefly from Acts xiii., but was compelled to make large use of the services of W. B., whom I now relieved from the appropriate and fixed duties of a schoolmaster, directing him to devote his entire time and energies to the spiritual instruction of the prisoners, with the view of “winning their souls” to Christ; and many of the most suitable among those who appeared to have dedicated themselves to the Lord were conjoined with him in this sacred work.—Conversed with a lad named P— F—, in whose heart, I had reason to hope, the Lord had begun a good work. In the evening I was absolutely not able to attend in the prison; but was informed by one who was present, that the spontaneous meeting of the people for reading of the Scriptures, mutual exhortation and prayer, was *most affecting*; that the prayers presented to God for me were most affectionate and fervent; and that he never ob-

served such a solemn silence in his life, as prevailed when W. B. was speaking to his fellow-prisoners. After the usual routine duties were performed, from thirty to forty of the people met below for prayer. A great body of the prisoners appear now literally to live upon the word of the Lord and prayer; and the affectionate feelings they manifest towards me, and the deep interest they take in my recovery, are truly touching, and almost too much for my strength to bear. Oh, may all these prisoners be Christ's free men!

December 28th brought me no relief from bodily suffering, which compelled me to remain in my cabin. But in the afternoon a statement was made to me, which placed me and my people in such painful circumstances, that it was absolutely impossible for me to abstain from visiting them. An accusation had been made against two of my men; which proved, however, entirely false; and the well-sustained evidence I received of the general good behaviour of the prisoners, and their devout demeanour during the hours of prayer, was most satisfactory. I took the opportunity to exhort all, and especially the petty officers and schoolmasters, to be habitually most careful of their conduct and carriage towards every person on board—to observe strictly our standing regulations—not on any account to quit, for a moment, the portions of the decks assigned them—to perform every duty with exactness and in the spirit of the gospel—to watch against the *appearance* of evil, and beware

of everything that *tends* to bring a blot on Christianity, or afford gratification to the great enemy of souls. The good feeling, diligence, and zeal in all things to perform their duty, and conduct themselves with perfect propriety, and, above all, the Christian seriousness which marked the spirit and deportment of a large body of the people, were in the highest degree gratifying; and though I returned to my cabin with aggravated symptoms, my mind was exceedingly soothed and encouraged.

Between two and three o'clock on the morning of December 30, I awoke from sleep under great suffering, and ascertained that the most threatening inflammation surrounded my wound, and had begun to ascend towards the trunk. My danger could not be concealed; a fatal termination in such cases is a common occurrence, and I was warranted to regard myself as probably now drawing near the end of my earthly pilgrimage. The circumstances in which I was placed in the *Earl Grey*, were unprecedented both in my experience and knowledge; but I do not see that any good end could be answered, by my entering here into a detail of those circumstances. It is, however, necessary to the unity of my narrative to state, that being cut off from immediate communication with my men, I had, in the meantime, no alternative but to direct my removal to my hospital, where a berth was instantly prepared for my reception. Here I received, night and day, the unwea-

ried and devoted attention of the prisoners; and nothing could exceed the zeal, the good feeling, and the sleepless watchfulness, with which they waited upon me. They seemed to identify my life with their own. If anything could be more gratifying than the kindness and sympathy they manifested towards me personally, it was their manly and stedfast, their consistent and admirable behaviour, without, to my knowledge, one single exception. The most fervent prayers were, I believe, with tears, offered up for my life and restoration to health and to my post amongst my now afflicted people. Such of them as I desired to read the Scriptures to me, came to my bedside, and their conversation and prayers were most edifying and most soothing. Nothing could appear more opposite to the supposed character of a *convict ship* than was the general aspect of the *Earl Grey*, as respects the spirit and conduct of the prisoners. I felt myself surrounded by people who feared and loved God, and were influenced by a Christian spirit; and their treatment of me was like that of the oldest, most faithful, and devoted friends. The power of the gospel of Christ upon these men's hearts and minds was most manifest, and afforded matter of earnest thanksgiving. No doubt, a dread of the consequences to them of my death, was universally felt; but it would be unjustifiable, and absolutely ungrateful in me, to trace their deep and practical interest in my recovery to no higher principle. I must

believe they regarded me at once with respect, affection, and gratitude.

The petty officers and schoolmasters continued to carry on the duty in my absence, and the routine was as regularly and efficiently conducted, as if I had been mingling as usual amongst them.

The following note, sent to me by one of my petty officers, is a specimen of the tone of feeling among my men, and their anxiety to set my mind at ease :

“Honoured Sir,—All’s well ; and the people at this moment engaged in the most orderly manner possible, at prayer. All seem much dejected in not seeing you this morning.

“With grateful thanks for your care of my soul. and the assurance that I shall ever pay attention to your requests,

Yours, with respect,

(Signed) M. F. P.”

The first of January was the Lord’s day ; and though I was not yet out of danger, and felt quite unable to conduct the religious exercises of the prisoners, I considered that I might, without *material* injury, be present when they assembled below for church. W. B. read the lessons and the sermon.

After sermon, I was just able to say a few words to the people, in reference to the fearful language *implied* in the refusal of any one of them to return to God by the believing reception of Christ : is it not this ?—“I have resolved that

there shall never be joy in the presence of the angels of God over *my* conversion! I have purposed that Jesus shall never see in *me* the fruit of the sore travail of his soul! It is my resolution that the ranks of Satan shall never be thinned by my going over to Immanuel, and submitting to his Divine authority! My utmost I will do to frustrate his grace, and to resist his Spirit! It is my purpose that the Divine Saviour who died upon the cross to make atonement for the sins of the world, shall never have to present *me* to the Father with exceeding joy! You tell me of the finished righteousness of Christ, that God is just in justifying even the most ungodly who avail themselves of that righteousness; that he is beseeching me to be reconciled to him, and that he is long-suffering to us-ward, not willing that any of us should perish, but that we all should come to repentance; but *I have resolved* to adhere to my sins, to retain my guilt,—to abide by Satan, and to perish with him for ever!—and, more than this, I purpose that my example and influence shall *continue* to be such, as is calculated to induce the greatest possible number of my fellow-transgressors to put Christianity away from them also, and, with me, to endure the torments of a guilty conscience, and of felt and chosen depravity, through the ceaseless ages of eternity!" Such is the appalling language of the man who perseveres in the rejection of Christ!

In the afternoon, the people assemble below

for recital of sacred Scripture: thirty are prepared to repeat Luke xv., others are preparing to recite the Sermon on the Mount. Many of my men come into the hospital, to converse with me about their souls. Oh, how does God overrule evil for good, and make even the wrath of man to praise him; although man's evil is *still* man's evil; man's wrath *still* man's wrath; for which he must give an account unto Him who shall in righteousness judge the world!

There is an appearance of *general concern* about salvation amongst the people. A very few only seem hardened in iniquity, and even these are marvellously restrained from outward improprieties. There appears to be poured out upon many the spirit of grace and of supplications, and an earnest desire to win souls to Christ. Several youths, almost mere boys, seemed to have received the truth in the love of it, and are most strenuous in their endeavours to spread the gospel net, with great prudence and propriety; not presuming to teach those who are older than themselves, but giving useful information to our most experienced Christian men, respecting prisoners who are beginning to be anxious about their souls, or are held under some entanglement of the enemy, and whom these youths are most desirous to bring into contact with the truth. They act as a little body of picquets, whose watchful eyes guide the movements of our veterans in rescuing souls from the ranks of Satan.

Jan. 2nd.—Visit the people assembled in the prison, and instruct them on the obvious and fearful tendency of an *arbitrary forgiveness* of sin, or of such a forgiveness as would have no respect to the requirements of law, the claims of justice, the principles of sound government, the best interests of the universe, or to the character of Him who pardons. They are also again shown what are the essential elements of hell, and the essential elements of heaven.

In the evening, a cloud was brought over us all. Three of the youngest prisoners were found guilty of *disobedience of orders*. Disobedience to lawful authority being one of the most heinous and destructive crimes which any man can commit, the three unhappy offenders are placed before the assembled prisoners, and their sin, after presenting fervent prayers at the throne of Divine mercy, is made the subject of a serious and earnest address. All are fervently entreated to turn this act of disobedience—an act which was not repeated during the voyage,—to the best possible account, and to learn from it the character and tendency of sin, and the necessity of absolute conversion to God. “Satan must be disappointed! he must lose his object, the lawful captives must be delivered! Christ Jesus the Lord must have his *own*! Let all his children, amongst us devote this night to wrestling in the most earnest prayer to God, for the promised out-pouring of the Holy Spirit upon us all, for the conversion of these three offenders, and

of all amongst us who have not yet returned to the Lord by the belief of the gospel. We are to *agonize* in prayer, and, as it were, to travail in birth, like the apostle of the Gentiles, till we see Christ, the hope of glory, formed in the heart of every fellow-sinner entrusted to our care.

The appearance—the unconcealable appearance of impression on the minds and hearts of the people cannot be described: dead silence, sorrowful or averted countenances, and other symptoms of sadness of heart, mark the depth of their feelings. All at once retire to their berths for the night.

On the following day, (Jan. 3rd,) notwithstanding that my unfavourable symptoms had multiplied, I visited the sick amongst the prisoners, one of whom had been seized with an alarming illness; and again earnestly exhorted the assembled people from last evening's painful but most instructive text. The night appears to have been in a great measure, if not entirely, spent in earnest prayer and heart-searching—by those at least who know and love the truth. The prisoners are examined on their knowledge of justification, sanctification, and the nature and extent of the redemption of Christ. Refer, for illustration, to a prisoner placed at the bar,—he is *guilty* or *not guilty*. If found guilty, he is condemned: if not guilty, he is discharged as innocent of the crime with which he was charged. All men are found guilty before God; and are, therefore, condemned—condemned to death! On

what ground can any man be discharged? not on the ground of his innocence, for he is *convicted*. He can be treated *as if he were righteous*, and discharged from the bar, on the ground only of the obedience and death of his Divine Substitute, the Lord Jesus Christ, relied on by faith; a faith which purifies the heart, and reforms the life.

The 4th of January found my symptoms considerably aggravated; not so much, I think, by my labours amongst the people as by the unprecedented and trying circumstances in which I was placed. The sacred work was, however, too momentous and too encouraging to admit of my absenting myself. All our meetings to-day were marked by peculiar solemnity. All who profess to be on the Lord's side, are especially exhorted to follow him *fully*—to beware of being ashamed of their Lord and his cross. Exod. xxxii. 26; Acts xix. 1—9, 20; Josh. xxiv. 14—28; 1 Kings xviii. 21, &c.; Acts xx. 7; v. 13; Eph. v. 11; 1 Cor. xiv. 25; furnish a specimen of the portions of Scripture to which the minds of the people were directed.

At our second meeting, after the people's dinner hour, a solemn address was given, on decision of Christian character;* especially directed to the professed followers of the Lamb.

* Mark viii. 38; Rom. i. 16; Acts xxvii. 23.

CHAPTER VII.

More of the prisoners profess to follow Christ—Brief account of some of them—Extracts from rough Journal continued—Resolution adopted by prisoners—Meetings for social prayer—Arrival at Hobart Town—Prisoners' address to their surgeon superintendant—Number of *apparent* conversions—The prisoners receive their farewell address—Debarkation—Summary statement of the advantages the prisoners had enjoyed on board—Extracts from a prisoner's letter, written on the eve of debarkation.

THE number of men who had evidently been brought under conviction of sin, and whose inquiries after salvation had, to all *appearance*, issued in a believing reception of Christ, an open confession of his name, and, as far as human eye could discern, in consistent and holy living, had now increased to *eighty-one*. These being assembled together in the ward below, are, in the presence of their fellow-sufferers, briefly addressed as now sustaining the character of professed followers of the Lord Jesus Christ. The bystanders are also addressed, and further proceedings deferred to our next meeting, which took place in the evening; when the portion of Scripture read, after singing a hymn, was 2 Cor. vi. and vii. 1, together with some of the texts last referred to, on the duties and privileges of Christians. All

are faithfully exhorted in reference to the duties which they owe to themselves, to their Christian brethren, to the people of the world, and more immediately to God and to his cause in the world.

At the close of the meeting an opportunity is taken, to speak again on the subject of temperance; the evils connected with the *abuse*, frequently even with the *use* of ardent spirits; and the fearful dangers attending drunkenness, especially in the colonies. We explain the nature of the usual temperance pledge; and intimate that it will be submitted to them on the ensuing day, for voluntary subscription by those who care for their souls, or even desire restoration to character, and to virtuous society, and who have wisdom and resolution to enter into the engagement, and set to their names. A cheerful readiness of mind to enter into the proposed agreement, is manifested by the great body of the people.

This has been a day of calm and peaceful enjoyment in the soul, and truly a great day on board the *Earl Grey*. I humbly trust that the Lord Jesus is honoured this day, on board this ship, and his rich and free grace magnified;—that there is joy in the presence of the angels of God over these sinners, who have this day publicly professed their adherence to his cross and his cause; and that this solemn profession will be found connected with a holy and useful life, and terminate in the full enjoyment of everlasting bliss.

Before the people are mustered below, a few words are said to them in reference to the temperance pledge; of which the following is a copy: "We agree to abstain from the use of ardent spirits, excepting for medical purposes, and to discountenance the causes and practice of intemperance."

Abraham Button, a prisoner aged 21 years, *dies* this afternoon. He was a quiet, simple-minded, inoffensive and industrious man, had the appearance of a hard-working country labourer; and was one of those prisoners who, since they embarked, appear to have been brought to repentance through faith in Christ Jesus. His views of himself and of the Saviour were truly scriptural. All fear of death had been mercifully removed by the power of the gospel believed, and he died in the soothing enjoyment of a calm and settled peace, his purified heart evidently resting in his Saviour's love. I communicated with him as often as I was able, and was always much gratified by his happy state of mind. He had made an open declaration of his faith in Christ, several weeks before his death, which seemed to affect the whole of the prisoners, and those very deeply who watched over him during his illness; the character and spirit of whose attentions, united with the general tenour of their conversation and life, tended to evince that their own hearts were under the influence of Divine truth.

January 6th.—The funeral of Abraham Button

took place, about half-past ten o'clock. While I previously visited the sick in the hospital, the people assembled of their own accord in the prison, for devotional exercises; and nearly the whole of them voluntarily continued in prayer until the bell tolled for the funeral, when they all repaired in a body to the upper deck. The funeral service I undertook to read myself; and on no occasion did I perform this solemn and impressive duty with more comfort in my own mind, though we were all much affected by the deceased's death, and the nature of our devotional exercises. I had the most pleasing conviction that God had taken to himself the soul of a Christian brother; whose body we were all, with hearts deeply touched, committing to the deep, to await the morning of the resurrection; when the sea shall be called upon to give up her dead, and the bodies of the saints shall be fashioned like unto the Saviour's glorious body, and made fit for an indissoluble union with the soul; that every member of Christ, the living Head of his church, may serve and enjoy God through the endless ages of eternity.

At one o'clock, and again in the evening, the people come together for instruction and devotional exercises.

At the afternoon meeting, W— B— gives us all a very interesting and most satisfactory account of the state of *Abraham Button's* mind, both before and after he was taken ill. His oppor-

tunities of becoming intimately acquainted with the deceased were much greater than mine; and his statements perfectly tally with what came under my own observation.

While reading the Holy Scriptures to-day, the people's attention is called to those texts, which set forth the state and character of God's children, and likewise of the ungodly. Further additions are this day made to the number of the professed disciples of Christ.

Jan. 7.—The people are again seriously addressed on the subject of temperance. The character of all our meetings continues to be most impressive and encouraging. *Eight* more of the prisoners avow their relinquishment of sin and Satan, and profess their devotedness to Christ and to holiness, through grace. *Ninety* of my people have now publicly avouched the Lord to be their God, and have professedly taken up the cross to follow him fully, in his own Divine strength, and according to his inspired word. They are very attentive to their duties, and seem to be under the abiding influence of the gospel of peace.

W. B. has occasionally read to the people assembled, portions from "England's Exiles;" and continues the practice. He is continually employed in conversing with those who are under conviction of sin, and are enquiring how their souls can be saved; and likewise with others as his time will allow. I am similarly engaged ac-

according to my strength, and as far as other duties will permit.

The prisoner A— J— has been hitherto a source of great grief to me, and likewise to the well-disposed amongst his companions. Nothing seemed to produce permanent impression upon his mind. The effects of the thunder-storm appeared to have gradually died away; and although he was much alarmed when the sea fell on board of us,—awoke from his sleep in a terrible fright, and came running to me in the hospital, (where I happened to be attending to professional duties to a late hour,) in almost a state of phrensy, apprehensive that the ship was going down under his feet,—yet the impression made at that time also, was permitted to die away. How true it is, that no permanent or saving change can be effected in the human heart, by any cause short of the almighty power of the Holy Spirit. At length, observing the prisoner T— G— one day conducting, in prayer, the devotions of his fellow-prisoners, his mind was very forcibly struck; and he could not help secretly exclaiming, What! T— G— pray! Can he pray? Has T— G— come to Jesus? and is he accepted? then why not *I*? said he to himself, and burst into tears and continued deeply affected; and during the whole of the night, was in a state of great concern about the safety of his soul. Two or three of the converts to Christianity spent almost the whole night with him, successively or together; praying with

him, instructing him, and endeavouring to lead him to Christ; who will not *upbraid* sinners, or ungraciously cast their sins in their face,* when they draw near in lowly self-abasement to his feet.

One of these men acquainted me with this poor prisoner's case, and begged that he might be allowed to see me; and the result of my interview with him this day, and of my inquiries concerning him, is such a conviction of the genuineness of the change which has taken place in his heart and character, that I dare not refuse to recognize A— J— as a man whose heart the Lord hath touched, and disposed to bewail his past life, embrace the Saviour, and live according to his commandments, under the purifying influence of his love.

J— H—, one of my most active and efficient petty officers, a man of great natural firmness, who has been most useful to me and to his fellow-prisoners during the voyage, observing everything that may be going on both above and below decks, and whose conduct since he embarked has been most unexceptionable, communicated with me to-day on the subject of his spiritual and eternal interests; and gives evidence of being brought back to God through the faith of his dear Son. This prisoner is a very *manly* person in his disposition, habits, and carriage; and the proofs of his sincerity are

* James i. 5.

peculiarly satisfactory. Oh, I trust the Lord the Spirit is performing *all* this work! If so, *all* will stand—even to the end. That which he does *not* do, will come to *nought*, and the spiritually convicted sinner will remain under an awfully increased load of guilt!

January 8th. The Lord's day.—A prayer-meeting was voluntarily held this morning, before breakfast, by all the professed followers of Christ.

A— D— and J— J— used literally to hate one another, and were perpetually betraying a disposition to quarrel when below. Observing J— amongst those who had professed to turn to the Lord, the mind of D— was arrested; and he began to reason from J—'s case to his own, and thence to draw encouragement. The sight of his companion in iniquity, in the midst of those who seemed now to have turned their backs on sin and Satan, and to be enjoying happiness in the service of God, filled D— with amazement, and led him also to seek pardon, peace, and life at the foot of the cross: and now D—, as well as J—, is reckoned amongst the humble followers of Christ. Oh the triumphs of Divine grace! The whole mess (consisting of eight persons), of which these two men are members, is now most happily changed in its character.

Three or four of the prisoners, have on three occasions lately manifested their purpose to adhere to the service, or rather the *slavery* of Satan, by placing themselves during Divine worship as far

from the sound of God's word as they can, without (as they vainly imagined) exposure to detection. These men, when it happens to blow fresh, and there is much "tumbling motion" in the ship, are observed to be most terribly frightened, and get up to the top of one of the ladders on the weather side of the vessel, which leads from the prison to the main deck; foolishly fancying, in their state of alarm, that they are safer there than on the lower or prison deck! Oh, the folly, as well as the danger of living in sin, and refusing to come to Christ for the pardon and peace, which remove the fear of death and fill the heart with holy joy!

I am told that none of the prisoners, not even the most thoughtless and depraved, ever showed the smallest disposition to absent themselves, or to skulk behind backs in the outskirts of the assembly, all the time my life was in danger.

Before two o'clock P. M. the people assemble in the prison, for recital of Scripture and other religious exercises. Rom. vi. is the appointed chapter, and some brief remarks are offered upon it; but I am compelled to employ W— B— to occupy the remainder of the time in reading to the people from Angell James' *Young Man from Home*; a little book which has deeply interested the prisoners, and has been in such constant request, that it is literally worn out, one copy only being on board. This work, and the little book called *The Two Apprentices*, I have reason to believe have been really blessed to those who have perused them.—

In the evening our subject of instruction was "the Prodigal's Return."*

This morning I received from three of the prisoners a written intimation of the change that has taken place in their views, and of their desire to unite with us in the service and worship of God, as his people; and this evening, my sufferings and excessive exhaustion having compelled me to retire to my cabin, I have received a note from W—B—, in which, with great joy of heart, he informs me that he believes "the Spirit of the Lord has been working upon many souls this day by his holy word. Since tea," he continues, "I have been beset by those who desire to have conversation on the subject of their soul's salvation. I am only sorry that I am not able to converse with every awakened soul to-night;"—alluding to his being worn out by fatigue; for he is a very delicate man, and is much affected by the spiritual work going on around him. "In the morning I hope to be able, through the Holy Spirit's aid, to speak a word of advice and comfort to all of them. I am sure you will unite with me, and with all who are acquainted with these good tidings, in pouring out our hearts in earnest and believing prayer for the souls born of the Spirit on this holy day. Oh that the Lord may pour out into our souls an abundant supply of his Spirit, that we may wrestle with him on behalf of those who appear to be anxious to

* Luke xv.

know what they are to do to be saved. I believe there are *seven* or *eight* or *more*, who are now under deep and anxious concern about the safety of their souls.—Glory to God ! (Signed) W. B.”

Another man, named J— C—, of rather feeble intellect, seems to be under Divine and saving teaching, and most unexpectedly to me, and almost to everybody, declares his renunciation of sin, through grace, and devotedness to Christ. He has, for some time past, been diligent in reading books calculated to make him wise unto salvation. During the first part of the voyage he was troublesome, partly from downright want of *mind*; but now he seems to possess quite “another spirit.” Oh, how Christianity tends to improve all the faculties of the mind, and all the affections of the heart !

All my *local labourers* continue at their posts. Our “*City Mission*” is in full operation.

Jan. 9th.—Much spiritual and anxious concern appears amongst the whole of the prisoners. From the earliest hour in the morning, to the latest in the evening, private prayer-meetings are held amongst the people, while they guard against the slightest infringement of our standing rules and regulations. Several of the worst characters have renounced their former habits and manners, and appear to be under the blessed influence of the Holy Spirit. At a very early hour one morning, W— B— is aroused by hearing voices in a distant part of the prison. He feels anxious, not knowing what may be going on ; leaves his berth, and creeps silently

along the side of the ship towards the bows, from whence the sounds proceed. What is his astonishment to see there, three of the very worst of the prisoners, (one of whom was a most noted character for his wickedness, and a special cause of grief to the well-disposed,) on their knees; withdrawn to this part of the ship where there is the greatest quiet and seclusion from observation; offering up, in short and broken prayers, their deep confessions of sin, and their earnest cries for mercy,—pleading the sufferings and death of the Lord Jesus. Many of the people, awakened by the sounds, stand round, in silent astonishment, to see these men so engaged. It seems to be indeed the very work of the Spirit of God in their hearts.

This afternoon we had a case of Christian discipline. A young Welshman was taken by surprise, and suffered himself to be betrayed into sin by speaking in a manner not becoming the Christian character. He appeared very penitent, and evidently values very highly the privilege of uniting with us in spiritual exercises. He was solemnly, faithfully, and kindly admonished and “rebuked before all,” as the offence was public, and he remains the object of kind and brotherly sympathy. The texts read on this occasion were the following: Lev. xix. 17; 1 Tim. v. 20; Gal. vi. 1; Matth. xviii. 15—20; Luke xvii. 3, 4; James v. 19, 20; 2 Pet. ii. 1, 2; 1 Cor. v. 4; 2 Cor. ii. 7. We are to study for edification, 1 Cor. xii. xiv.

At two o'clock, W— B— proceeds with the concluding chapter of "England's Exiles," while the people attentively listen. *Eighteen* men are this day added to the number of those who appear to have taken up the cross, and set out on pilgrimage to the Zion above! Thus the number of professed and apparently sincere followers of the Lamb amongst the prisoners, has increased to *one hundred and eight*. Oh, what hath God wrought! For ever magnified be the riches of his free and sovereign grace!

Jan. 10th.—My continued indisposition, and urgent official, as well as professional duties, oblige me to make much use of the services of the most pious and consistent of the prisoners. The evening meeting was exceedingly interesting and encouraging, and W— B.'s prayers most seasonable, scriptural, and consoling.

There is something in the pouring forth of the heart of a prisoner in prayer, in the midst of his fellow-prisoners, that is deeply touching and impressive. The minds of the people are evidently solemnized by the prayers of their former associates in crime—their present companions in suffering. The meeting concluded with a special prayer for the continuance of a work of grace amongst us; for the Governor of Van Dieman's Land; and for the divine guidance of his Excellency's heart and mind in the disposal of the prisoners in the *Earl Grey*.

All assemble three times a day for reading, ex-

position of Scripture, and other devotional exercises. Their private prayer-meetings are generally held before breakfast, soon after break of day. Practical and impressive instruction is, this day, drawn from Hebrews vii.—x.

Jan. 11th.—At our meeting at one o'clock, P.M., the people, through M— F— P—, submitted to me a resolution which, should it receive my approval, they had agreed to adopt, and of which the following is a copy :—

“ We, the undersigned, prisoners by the *Earl Grey*, have resolved, should it meet the approbation of those placed in authority over us, to lay by a portion of our earnings until we have saved the sum of TEN POUNDS sterling each, to be placed in the hands of His Excellency, the Governor of Van Dieman's Land, for transmission to the Chancellor of the Exchequer in England; as a practical expression of our sorrow for the injury we have inflicted on our country and on society, by our former irregular and illegal conduct; and, at the same time, as a small contribution which is most justly due from us, towards the defraying of those expenses to which we have most unhappily put our country and government; and further, as a proof of the change which has taken place, during our voyage, in our character and views; as well as an intimation

of our humble determination, with divine aid, to live and act, in future, as loyal and obedient subjects, and as it becomes reformed, upright, and useful members of the community."*

I expressed my approbation of the spirit and object of this resolution, and promised to submit it to the consideration of His Excellency Sir John Franklin, the Lieutenant-Governor of Van Dieman's Land.

Jan. 12th.—My sufferings become aggravated. Not much with the people till the evening, when we all assembled below at seven o'clock, for divine worship, which commenced with singing the hymn—

"When two or three with sweet accord."

Verily, Jesus was felt to be in the midst of us, according to his faithful word of promise. Never did I, at any former period of my life, receive such illustrations of the following texts as since I embarked in the *Earl Grey*: Eph. vi. 18; Rom. viii. 26, 27; Jude 20. Observe also, Isa. lxxv. 24; Matt. xxi. 22.

We concluded with a fervent address to those who continue to put Christ away from them,—even *now*, at the end of the voyage—*now* that the hills of their new country are in sight!—the country in which they all, with perhaps one or two exceptions, are, from the unhappy choice of their

* This document bears the signatures of *one hundred and thirty-two* of the prisoners.

past lives, destined to spend the remainder of their days ! “ Do you purpose to land on these shores the enemies of God, in the very act of rejecting his beloved Son, who died for you ; and of resisting the Holy Spirit that seeketh to dwell in you ? Do you purpose using your influence to corrupt and destroy the colony, as you have your native land ? ” The gospel is again faithfully and affectionately declared to them. They are urged not to frustrate the prayers now offered in their behalf ; not to live in sin and under sentence of death another hour, but *this night—this moment*, to flee to Jesus, and take refuge under the sprinkling of his atoning, peace-speaking, and purifying blood.

Jan. 13th.—The prisoners appear most anxious to make the most of their remaining days and hours on board. They very frequently select for singing, portions of the 51st Psalm. It seems well to accord with their own views and feelings.

Conversed privately this evening with two very interesting lads, about seventeen years of age, who seem very anxious about their salvation ; and express their desire to follow the Lord Jesus. Conversed also with a young man who appears to have uttered an offensive remark, which wounded the mind of a fellow-prisoner. He seems truly sorry, and offers a becoming apology to the offended ; thus peace is restored, and both parties are edified.

Jan. 14th.—After morning worship I proceed to the distribution of Bibles, Testaments, and prayer-

books, amongst the people ; and in this work I am assisted by my petty officers and school-masters.

The following extracts from the letter of a prisoner, may serve as a specimen of the feelings of gratitude and joy produced by the distribution of these copies of the Scriptures, as well as of the change already wrought in his own heart :—

. . . . “ Here like a penitent I stand, and here confess my sins: for the Lord has ‘ searched me out and found me,’ Ps. cxxxix. ‘ Be sure your sins will find you out.’ Num. xxxii. O, sir! I am like the prodigal son, and like the lost sheep, and now I am found I humbly thank you and kind friends for the books which they have placed under your care, to give to a sinner like me. If you had placed a large sum of money in my hands, it would not have pleased me so well as that blessed Bible which you gave me. I kindly thank you for it, and hope you will pray for me.”

My supply of Bibles falls short of the demand; and several of the prisoners seem greatly disappointed in not receiving a Bible instead of a Testament.

About half-past twelve at noon, the *Earl Grey*, through the preserving care and boundless mercy of God, is safely anchored in Hobart Town harbour.

Colonial officers coming almost immediately on board, my time and attention are occupied with official duties until the evening, when the prisoners are mustered below, and assemble as usual in the

central and wide space in the prison, for divine worship and Christian instruction.

An officer in the army, who is also a justice of the peace, came on board to visit me, and remained to join in our social worship in the evening, when he delivered to the people an address, in which they appeared much interested. He specified the temptations to which they would be especially exposed in the colony ; and gave them seasonable advice, particularly with reference to the use of intoxicating liquors, and earnestly exhorted them to become members of the Temperance Society. This officer is very much struck, and highly delighted with the appearance of the people.

After prayer and reading of the Scriptures, J— R—, my inspector of schools, rises and begs leave to address me ; and in a very pathetic and appropriate speech, requests my permission to read an *Address*, which he describes as the unanimous expression of the sentiments and feelings of the prisoners on board the *Earl Grey*, without one single exception. The address is as follows :—

TO DR. COLIN A. BROWNING, R.N.

“ Honoured Sir,—The thought of being separated from our friends casts a gloom over the mind ; but to be parted from one who has taken such a deep interest in our present and eternal welfare, is peculiarly painful.

“ As an officer, a gentleman, and a Christian, from the first moment you came among us in the

yards of our respective hulks, your manner to us has been that of a fond and an affectionate father to his long-lost and prodigal offspring. You addressed us, though a disgrace to our friends and our country, and degraded in our own and the public estimation, as fellow-sinners, and as subjects of God's moral government. To ensure the instruction of our minds, you daily poured on our hearts a flood of comfort and consolation, from the encouragements of the gospel to the chief of sinners. Your fervent prayers we hope have been heard and answered, and your instructions applied. You clearly showed us from Scripture, and our own experience, the effects of disobedience and of a profligate life, and the connection that subsists between sin and suffering.

“By your unwearied exertions, the word of God, which comparatively few could then read, is now no longer a sealed book to any one of us. Self-government, and an implicit compliance with the lawful injunctions of our superiors, have been inculcated and strongly recommended to our observance. Nor have our social and relative duties been overlooked or forgotten, in the midst of your multifarious vocations; for whatsoever things are true, honest, pure, lovely, and of good report, have been set before us, and impressed upon our minds.

“Confessing our unworthiness before God, we desire with heart-felt gratitude to bless him for preserving us from the fury of the thunderbolt,

the storm and the tempest; from the rage of conflicting elements, and the power of disease: but in an especial manner we praise him for making known to us by his word and Spirit, the way of everlasting life, through the mediation of his dear Son, our only hope and Redeemer; and as we know your aversion to everything like adulation, your conviction that all spiritual illumination and improvement are alone effected by the eternal Spirit—are fully aware of the *dread* with which you regard the very thought of referring to any creature, that which is to be wholly attributed to the Almighty power of the Holy Ghost—we would, while we thank God for your instrumentality, desire to unite with you in rendering to him, all the glory of all the saving work, which he hath been graciously pleased to accomplish in any of our hearts, during our passage from England to these colonies.

“We would congratulate you on your recovery from your late illness and imminent danger, and pray to God to perfect, in his goodness, your health, and to comfort your soul with the joys of his Holy Spirit.

“We beg to express our warmest thanks for your patient, careful, and successful attention to the sick: for your earnest efforts to instruct our minds, to enlarge our understandings, to extend our knowledge, to improve our morals, and to persuade us at all times, particularly during our present unfortunate situation, to be most attentive to our

respective duties. For these, and for every other act of kindness experienced at your hands, we feel sincerely grateful: and deplore that any one of us should, at any time, have caused to your mind the slightest uneasiness; or should have done or said anything to meet your disapprobation, or demand your censure.

“ Whilst we lament our misconduct and misfortunes, we confess the justness of our sentence, and beg leave to profess our affection and loyalty to our Sovereign, and attachment to her Government; our resolution, by a willing submission to the laws of her representative in the colonies whither we are bound, to approve ourselves as reformed from our vices and follies; and we earnestly implore that divine grace may enable us to submit in a proper form, to do all things as unto Christ Jesus.

“ We also beg to acknowledge the kindness of the Admiralty in providing for our wants and comforts on our way hither.

“ Honoured Sir, we cannot take our last leave of you without feeling a deep sense of sorrow, that our crimes were the cause of our meeting, and must also be the cause of separation, and that to opposite sides of the world, in all human probability, never to meet more on this side the ‘grave!’ Oh, may we all, through rich and free grace, meet in heaven!

“ We beg to be affectionately remembered to the kind and Christian friends and benevolent so-

cieties who aided you in making so careful and liberal a provision for our spiritual wants. May you all partake largely of the blessings, the peace, and the joys of the Holy Ghost in Christ Jesus: to whose care we commit you, and wish you, with all our hearts, a safe and happy return to the bosom of your beloved family, and to your friends!

“ And that the peace of God may rest and abide on you all, now and for evermore, is the unanimous and earnest prayer of us all; in whose name and by whose permission, I am,

“ Honoured Sir, your most obliged,

“ Most dutiful, and obedient Servant,

(Signed) “ J— R—,

“ Inspector of Schools.

*“ Submitted on board the Earl Grey, in the Harbour
of Hobart Town, January 14th, 1843. ”*

The address I received, as containing an expression of the sentiments and feelings of the prisoners in reference to their sovereign the Queen; her Majesty's representative in the colony; the Lords Commissioners of the Admiralty; the laws under which they live; and to those benevolent societies and friends, in London, Brighton, and other places, who had so liberally contributed the means for furthering their intellectual and spiritual improvement, and securing their highest interests. In this address, I trace the power of Christianity, and regard it as a tribute of praise to God, the giver of all good, and not at all to *me*, who am but an

imperfect "earthen vessel," of which he is graciously pleased to make use, for conveying to those men his written word which is effectual through the Spirit of truth alone, unto the present and everlasting salvation of their souls.

The number of prisoners on board the *Earl Grey*, who have given in to me their names as professed disciples of Christ, and are observed to regulate their temper and speech, their spirit and behaviour, according to the requirements of the gospel, now amounts to *one hundred and fourteen*; exclusive of Abraham Button, who is believed to have entered into the joy of his Lord.

The personal inspection of the prisoners in the usual way, and by the proper authorities, commenced on the morning of the 17th, and closed on the 19th. The registrar expressed much pleasure at the appearance and answers of the men; and observed how striking were the effects produced on the minds, the countenance, and carriage of men, by even a few months' scriptural instruction and sound moral discipline.

Our usual routine was conducted as regularly as the state of my health and our new engagements would allow. The examination of the schools was finally closed, and the people's progress ascertained and recorded. On the evening of the 19th, they assembled to receive from me their *farewell address*,* and to worship God together for the last time on board the *Earl Grey*.

* Part II. chap. viii.

Our last songs of praise were *Psalm li.* :—

“Have mercy, Lord, on me,
As thou wert ever kind;”

And *Cowper's* hymn :—

“There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.”

At three o'clock on the morning of Jan. 20th, 1843, the boats came alongside agreeably to previous intimation, when the debarkation immediately commenced, and was speedily and orderly conducted, in the most perfect *silence*.

At the hour and place appointed, I made an effort to attend; when His Excellency Sir John Franklin inspected and addressed the prisoners, drawn up in open square, and spoke in high terms of approbation of their appearance, and their behaviour on board the *Earl Grey*: he endeavoured to impress their minds with just views of the advantages they had enjoyed with respect to instruction and discipline during the voyage; and assured them, that their future conduct would be expected to be in unison with the privileges they had possessed on board the *Earl Grey*.

It requires a particular knowledge of the circumstances under which the prisoners are about to be placed on shore, to enable the reader to contrast them with those from which they are now removed for ever, and information on this point I cannot

attempt to supply in this place.* For the present I would only observe, that it is perhaps impossible for us to conceive the feelings our prisoners experienced, under the immediate prospect of landing, and when they went over the ship's side, and actually set their feet, for the first time, on the penal shores of Tasmania.

For a period of four months they had been under the constant influence of scriptural instruction and prayer, and of a system of intellectual and moral government, founded on the grand principles of Christianity, and in unison with its spirit and precepts.

They had all been eye-witnesses of the blessed effects which the knowledge, faith, and love of Christ are, under the power of the Eternal Spirit, able to produce; and these effects many of them had experienced to the praise and glory of God. If they follow the instruction they received from the Lord on board the transport, they will prove holy and useful men, wise to win souls to Jesus and to heaven, by conversation, example, and prayer, and will be preserved by the power of the Spirit in the path of believing and holy obedience, to the everlasting kingdom of their God and Saviour Jesus Christ; but it will not be made manifest till

* A letter in the Appendix from a convict, often referred to in these pages as being a valuable assistant to me among his fellow-prisoners, will give some idea of those circumstances. It was written on the expiration of his two years' "probation" in the colony.

that day when God shall take account of his people, how many souls on board the *Earl Grey* were "*born again*"—*born of the word and Spirit of God*.

This chapter I shall close with extracts from a letter, which one of the prisoners put into my hands as he was about to step over the ship's side into one of the boats appointed to convey him and his companions to the shore. He appears to have availed himself of the light of the midnight lamp, and to have occupied his last hours on board, (which he was neither able nor disposed to give unto sleep,) in attempting to give utterance to a heart which was too full for utterance, and whose emotions must be far beyond the sympathies of those who have not felt the plague of their own hearts, nor experienced the sweet influence of pardoning love.

* * * * * "Allow me to thank you most sincerely for every expression of kindness I have received from you. I acknowledge with grateful love to the ever-blessed God, that to him alone belongs the glory and the praise for every new covenant blessing bestowed upon the undeserving and the guilty, such as we poor sinners are, through whatever channel he may be pleased to convey his precious and free gifts, the tokens of his everlasting and unchanging love: yet I must thank you for all the kind and anxious care you have exercised towards *us all*, and towards *myself*, as an individual. It might have

been with us as with many poor men in the like situation with ourselves, to have 'no man that would naturally care for our state,' as God's creatures, and as offenders against his holy laws. But thanks be to the Lord for the manifestation of his abundant goodness! Oh, sir, if I know my heart at all, I feel that it overflows, as it were, this night, with sincere gratitude and love to my Lord and your Lord, to my Father and your Father, for all his goodness to my soul and body, and to us all, from the time we first stepped upon the decks of this highly-favoured ship.

"What shall I render unto the Lord for having made you the instrument of good to my soul, and to the souls of many of my poor dear companions in affliction! I am sure, dear kind friend of us poor convicts, your heart will respond, we shall bless and praise the Lord for ever!

"It is midnight now, and I feel that I could, did prudence not whisper, like Paul and Silas, break out into a song to my Redeemer, upon taking a retrospective view of all the Lord's mercy and goodness which have followed us through our lives, and especially during our voyage I felt, though nearly heart-broken by the thought of parting from my wife and child,—I felt, when in the hulk, such a strong desire to sail in this ship as nothing could repress, and I left no stone unturned to accomplish my object, so far as I was concerned, though very ill. But I see now,

without abating aught from my sin and guilt, and moral responsibility, God would have it so. He intended good; he had thoughts of peace and not of evil towards me, a *then* careless creature.

“I bless and adore him for his providential dealings with me. I thank him,—oh! I do indeed thank him, this night, that he brought me on board this ship! I cannot tell what he has done for me, through your faithful and affectionate instrumentality. But he has brought me low at his footstool to exalt me in the righteousness of the holy Jesus, who is very precious to my soul; and in his dear name I can rejoice, some days, all the day long. Oh, sir, I believe that through the grace of our Lord Jesus Christ you and I, and many of my dear fellow-men here, will be saved, and when we get to heaven salvation will be the subject of our praise:

Then shall we sing more sweet, more loud,
And Christ shall be our song.

“May the Lord make and keep me very humble, and make and keep me faithful unto death! I need not remind *you* that I have no strength to resist sin and gladly to follow my Lord, bearing his cross, but what I derive from our exalted and ever blessed Lord himself. I *feel* it! Oh, my soul longs to love him more;—I long to be made useful to poor sinners! Oh, that I may have the

opportunity! I can do it in one way, I know, by showing forth the Saviour's praise and power to save, in my life and walk, spirit and temper. The Lord open doors for me to speak to my fellow-sinners of Jesus and his great salvation! The Lord grant me wisdom and a sound judgment, and a warm heart, and an enlightened mind!

“ Oh, sir, pray for me,—I will pray for you! I cannot forget you and all your kindness, and the kindness of your and our kind friends in England, who have taken so much interest in our welfare. Oh, do tell them, to the honour of our Lord, that one poor wandering sheep has been brought to the Good Shepherd who laid down his life for the sheep, he loved them so dearly! I hope to meet with you, kind sir, where Jesus is; and it will be heaven where he is. . . . Oh, I feel a heaven in my soul when he dwells in me by faith, and visits me with his love; and he will never leave me:—he cannot—for he is formed in my heart the hope of glory,—I dare not doubt it! Blessed be God there are many more besides me! The Lord has his own sheep amongst us;—and now we must part! I feel the smart. Blessed be that dear uniting love that binds us together!

“ May God preserve you homewards, and restore you to your family in health and safety! I have been very much comforted by these words, as I have thought of you leaving us—the precious words of Jesus, which discover his relation to his

believing people, and remind them of his never-ceasing care for them,—‘My Father and your Father; my God and your God.’ I have been reading the twentieth chapter of the Acts, and found great benefit. May you do the same! Excuse me in taking so much liberty as I have, in addressing to you this short letter before I quit the *Earl Grey*. Farewell!”

* * * * *

CHAPTER VIII.

Concluding statements and observations—Letter from Inspector of Schools—Summary of apparent good accomplished—Extract from a prisoner's letter to a friend in England, written after its author had been some *time* in the colony.

IN perusing the foregoing narrative, the reader cannot fail to have been struck with the quiet, orderly, and superior behaviour of the prisoners, the punctuality and cheerfulness with which they performed the duties involved in our daily routine, and especially with the diligence and zeal with which they attended to the great and important business of their education. It will be observed that we had no infliction of corporal punishment, a mode of dealing, at least with adult offenders, which generally tends but to debase, and harden, and to extinguish every remaining spark of virtue, self-respect, and manliness of feeling. It will be seen that the prisoners in the *Earl Grey* were governed by daily Christian instruction, accompanied with fervent prayer, and by uniformly kind and manly treatment,—that they were ruled by a consistent discipline, which uniformly required a close and punctual observance of all established regulations; a prompt, cheerful, and

courteous obedience, given on right principles, to every lawful command; a becoming and respectful carriage; and the habitual use of correct and irreproachable language in all their communications with each other, and with all men. Thus we have an additional illustration of the soundness of the scheme of instruction and moral discipline which had been framed during my former voyages, and which is detailed in the concluding portion of this volume.

“The *entire management*, as well as the medical treatment of the convicts,” is very wisely, and indeed, considering that he is engaged on *naval service*, is necessarily, intrusted to “the surgeon superintendent,” the only naval officer on board, who is also held responsible for the care and expenditure of Her Majesty’s stores; is commanded “to issue such rules and regulations for the promotion of good order on the part of the convicts, as he may judge proper, inserting copies thereof in his journal;” and “to appoint from among the convicts in health, those whom he may think most fit and trustworthy to act as attendants on the sick.” “As it is highly desirable to keep the minds of the convicts as constantly and usefully employed as possible, he is to exert his best endeavours to establish schools, under such regulations as circumstances will permit;” “is to read the Church Service every Sunday to the convicts . . . and also a Sermon;” and, finally, is required “to use every possible means to promote a religious

and moral disposition in the convicts." The authority with which the surgeon superintendent is thus invested, and the instructions which he is required to carry into effect,—while they afford the most gratifying proof of the interest with which the Admiralty regards the convicts, and the soundness of the views entertained of their condition and moral wants,—fully and distinctly determine the position in the ship, of the surgeon superintendent. Nevertheless I had to encounter obstructions to the performance of my duty in the *Earl Grey* which were comparatively unknown to my former experience; and some important provisions of the system of management already referred to, were thus rendered unavailable, and its working less efficient, and far more trying to my mind and health, than on any former voyage. Still, as already hinted, its character was fully sustained, and my confidence in its soundness and practicability strongly confirmed.

The twenty-four schools into which the whole of the prisoners were classified, were kept in active and regular operation till nearly the end of the voyage, when some changes were made, more effectually to help forward those individuals who were still incapable of reading the New Testament with ease and comfort. One or more of these least advanced scholars were committed to a chosen teacher, who was led to see the importance of putting forth his best energies in behalf of pupils, whose spiritual and eternal interests were so closely

connected with the ability to read the inspired Scriptures. The patient diligence of the teachers, and persevering application of the pupils, were most gratifying; and the active and untiring zeal of my Inspector of schools excited my admiration. To him, to W— B—, to my chief captain, to the other petty officers and schoolmasters, and to many who were not called to fill office, I have cause to feel most grateful: and it will be an unhappy day for me when I find myself capable of forgetting them and their exiled associates at the throne of grace.

The following review, by my Inspector of schools, of the last four months' work of instruction, and its results, together with the expression of his desire for future usefulness, will not be uninteresting:—

. . . “ Considering how much your personal presence was prevented by other multifarious and incessant avocations, together with the mass of ignorance in many, and the natural disinclination to be overcome in some, their progress is by no means despicable. Your occasional visits acted as an impetus to the regularity, attention, and diligence of the pupil, and the perseverance of the teacher. Out of 261 exiles of Britain, willing prisoners of Satan, and slaves of sin, 200 can now read the Scriptures fluently; and the majority of the remaining 61, can read the New Testament with tolerable ease. Only one, I am happy to say, is unable to read the word of life, and he is

partly prevented by sickness. The Bible is to us, therefore, no longer a sealed book. But this is not all; for it is evident the spirit of inquiry and prayer has been planted in the hearts of many; and, if permitted to judge from works, we would say that the work is blessed of Him who is able to make the desert to blossom as the rose. Prayer is frequent, and, we hope, fervent and sincere. The number who have openly professed, and, we trust, not falsely, to believe on and embrace the Lord Jesus, is about half our body. Our wish and prayer to God is, that he may prosper his own work, and perfect what he has begun, making the strength of Christ complete in our weakness; and that the cause of religion and Christianity may be crowned with success, to the glory and honour of Christ our living Head. How good is the Lord to us! Oh, my soul, bless his holy name for all his benefits and mercies to sinful men!

. . . "I could wish, if not contrary to the regulations of the colony and my unhappy situation, to be permitted to carry on the instruction of some of my associates. . . . My superiors, Divine grace assisting, will have no trouble from me willingly, as my determination is to satisfy the law, and serve my sovereign and country; and I cannot think of a better way of doing so, than by instilling the principles of honesty and religion, loyalty and obedience, submission and correct deportment, (according to the gifts given me,) into the thoughts and minds of my fellow culprits and fellow sinners.

I do not wish to evade my other duties ; I only ask the permission of doing so on sabbaths, and out of work hours . . . My prayer to God will now be, to make me useful in some degree, according to the limited power bestowed on me, (good health and perseverance, I believe, being all that I possess more than any other of my equals,) until Providence is pleased to restore me again to my infant orphan family, now scattered and dependent.”

“ J. R.”

My monthly examination of the schools took place in the manner mentioned in “ England’s Exiles ;” * but the formation of a board of examiners at the termination of the voyage, as on former occasions, to wind up by a general examination, and award prizes, was, in the *Earl Grey*, morally impossible. The duty was therefore executed by myself, assisted by the most fit and intelligent of my petty officers and schoolmasters.

A table, showing the result of our final examination, will be found in the subjoined Appendix ; together with similar tables, showing the state of education in my former ships. One man, it will be observed, we were compelled to report “ uneducated,” the progress he had made was so extremely limited.

The number taught to write in the *Earl Grey* was unusually small, and for this reason :—the number who, when they embarked, were unable to

* Part II. chap. viii.

read, was very considerable, and a great many of them got on very slowly, and required extra attention. I could not, therefore, spare my schoolmasters, either to teach or to learn to write. It was far more important that the whole of the people should be taught to read the Bible, than that either few or many of them should be taught to write. Those who desire to learn to write may gratify their wishes in this particular in the colony. But if a prisoner land unable to read the sacred Scriptures, the probability is that he will *never* learn.

The reading of the people was far from being limited to the perusal of the Holy Scriptures. Christian benevolence had abundantly provided them with other sound and valuable books, which were in constant demand and use during the whole voyage; and without such a provision, we must have laboured under the most serious disadvantages. To the Benevolent Societies and pious friends who so kindly and liberally provided for us, our most grateful acknowledgments and fervent prayers are most abundantly due; and it is to be hoped that neither the prisoners nor their superintending officer can forget such manifestations of Christian liberality. A list of their kind donations is here given:—

British and Foreign Bible Society, 200 Bibles and Testaments.

Society for Promoting Christian Knowledge, 25 Bibles, 49 Prayer-books, with other Religious Books and Tracts.

Miss Wagner, Brighton, and a Friend by her, 100 Prayer-books.

Rev. H. V. Elliott, of St. Mary's, Brighton, Books of the Religious Tract Society, to the value of £10.

Mr. Hamilton, Paternoster-row, two Sets of Cottage Sermons, by Rev. Charles Davy, 4 vols. each, and other useful Books.

Religious Tract Society, a grant of Tracts, value £2.

From the Hon. Lady Grey, Sir Thomas Blomefield, Bart., Mrs. West, and Capt. and Mrs. Young, Donations were received in Money, which was expended in Spelling-books, other Books, Spectacles, &c., according to account already rendered.

After the statements made in the foregoing pages, it is unnecessary for me to add many words in reference to the amount of good actually or apparently accomplished, through the Divine blessing, during our voyage. The whole of the prisoners who landed in the colony were, with one exception, capable of reading the Holy Scriptures; 187 of whom could not read at all, and 77 only imperfectly, when they came on board. With two exceptions they all landed in the possession of a Bible or Testament, and other valuable and instructive books; and most of them received also a Prayer-book.

Even those who gave no decided evidence that they had received the truth in the love of it, received, nevertheless, no inconsiderable benefit from the system of instruction and discipline followed out during the voyage. All were, more or

less, instructed in the knowledge of the true God—His word, His works, and His providence; all had felt the influence of an intellectual and moral system of government and discipline. They had all received instruction calculated to fit them for answering the grand end of their existence; to qualify them for discharging all their personal and relative duties; and to prepare them for participating in the purest and most ennobling enjoyments; and though they may have hitherto, in their unbelief, put away from them the salvation of the gospel, and thus aggravated their guilt and increased their danger, yet the instruction they have received on board may still, through grace, at some future time, either in health or sickness, be made effectual to their conversion to God.

The great body of the prisoners gave unequivocal evidence of improvement, both intellectual and moral. Their behaviour towards each other and towards all on board, was in a high degree satisfactory. Nearly all of them had, in some degree, acquired a habit of application, and the love of useful knowledge. They became thoughtful, learned to command their temper, to be obliging and courteous, and, generally speaking, conducted themselves in a manner that would have done credit to any portion of the labouring community of England. With scarcely an exception, their conversation was remarkably correct and manly; only on one or two occasions, during the whole of the period they were on board, did I hear an improper expression

proceed from their lips : and I hesitate not to say, that I should rejoice to observe every little community of men, whether at sea or on shore, characterized by a corresponding tone of decorum.

With reference to those men, [114 in number,] whose enmity to the gospel appeared to have been subdued—who professed to take up the cross and to follow Christ, and whose temper and conduct, conversation, tastes, and habits, while on board, tallied with their profession; we dare not doubt their convictions of sin, their persuasion that in the Lord Jesus alone they have pardon and life; that they derived peace and consolation from the truth which they appeared to believe, and that by that truth their spirit and conduct were influenced; but to which of the classes specified in the 13th chapter of St. Matthew's Gospel they positively belonged, it is not for us to say : "They shall be known by their fruit."

They had no encouragement to act the part of the hypocrite; quite the reverse. Of such unworthy and perilous conduct they were constantly warned to beware, and were faithfully shown that the course of the hypocrite only involves him in greater guilt and wretchedness, and that his hope must perish for ever!

But whatever may be said of the sincerity or insincerity of any of the prisoners, in their profession of faith in Christ, and of obedience to him, *they must stand by the decision of their lives, and of the great day.*

Here it ought to be stated that I never report a prisoner as a reformed character, unless his spirit and conduct, and apparent experience of the power of Divine truth, are found to correspond, as far as can be perceived, with the records and requirements of the sacred Scriptures. And I would add, that were the temper and behaviour of some people, esteemed respectable, who make a great profession of Christianity, and are regarded by many as being Christians, to be transferred to one of my convicts, that convict I could not conscientiously report as being a reformed man.

We can now only leave them in the Lord's hands, bear them on our hearts at the throne of Divine mercy, implore the great Shepherd of the sheep to take care of them, and to raise up spiritual and faithful men, who will, by scriptural teaching, and consistent and holy example, prove instrumental in leading them into a closer and more influential acquaintance with the blessed Saviour, and contribute to their preservation in the cheerful and habitual obedience of faith and love. When we commend to God's fatherly goodness "*all those who are anyways afflicted or distressed, in mind, body, or estate ;*" and when we implore the Lord "*to show his pity upon all prisoners and captives ;*" let us have a special regard for all despised and unhappy convicts, whether men or women ; who should ever be the subjects of the most earnest and believing prayer.

It has been hinted that the prisoners, on debark-

ing from the *Earl Grey*, were placed in circumstances most unfavourable to the furtherance of their moral and spiritual improvement.

The Probation system which has been for several years in operation in Tasmania, places convicts in masses of from 300 to 400 or more. And when we remember the lamentable paucity of faithful labourers in the gospel, that continues to be a prominent feature in the character of our penal colonies; when we keep in view the extreme difficulty, if not impossibility, of obtaining pious and suitable men to fill responsible situations at probation stations; the character and habits of a vast majority of convicts, and their corrupting influence, when not placed under an efficient system of scriptural instruction and moral discipline; we shall not be surprised if we hear that many of the prisoners by the *Earl Grey*, even of those who appeared to have been reformed, have been again seduced for a time into sin, and subjected to punishment. Yet the Lord will search out his own people and recover them from their wanderings: and though they will thereby have pierced themselves through with many sorrows, he will yet restore them to walk in the path of holiness and peace.

We would say then, that the amount of positive and lasting good accomplished by the word and Spirit of God in the *Earl Grey*, cannot be fully known until "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming

fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was *believed*) in that day."*

The intelligent Christian will at once perceive how little can be learned from the official reports of our prisoners under the Probation system, that can lead to any just and satisfactory conclusion respecting the steadfastness with which they adhere to the principles and requirements of Christianity. When their probation servitude is finished, and, in virtue of their "Probation Pass," they have found their way into the employ of a godly and consistent master, they may endeavour, with increased probability of success, to carry their instruction into practice, and to evince the genuineness of their faith by the scriptural correctness of their lives; and this they will strive to do in whatever circumstances they are even now placed, in proportion as they cleave to Christ and hold fast their integrity as his true and humble followers.

In all circumstances the people of God require to be upheld by a Divine power. Severed from Christ,† they can do nothing. But there are *special circumstances* in which they stand in need

* 2 Thess. i. 7—10.

† John xv. 4, 5.

of *special grace*; and such are the circumstances in which the prisoners are now placed. It is indeed difficult to imagine any position under the sun, in which a Christian can more urgently need the never-ceasing watchfulness and care of the Good Shepherd. The preservation of even an *advanced* Christian in such circumstances, would strikingly illustrate the power of Divine grace.

I am fully aware of the extent to which there prevails a chilling, heartless, proud, and ignorant scepticism in reference to the conversion of a convict. But is not the power of the word, and love, and Spirit of God omnipotent? If the atonement and finished righteousness of the Messiah availed for the pardon and salvation of a David, a Manasseh, a condemned Malefactor, a Saul of Tarsus, an Onesimus, of many even of the depraved Corinthians, and of the betrayers and murderers of the Prince of Life,*—shall they not avail for the forgiveness, purification, and life of a *convict*—of *every* convict who believes in Christ, and honestly submits to his authority? Why should not he who died on the cross to ransom convicts, experience the promised satisfaction in presenting them to the Father with exceeding joy?

It would materially aid us in forming a just estimate of that unhappy and degraded portion of the community, and in cherishing becoming sym-

* 2 Sam. xii. ; 2 Kings xxi. 16; 2 Chr. xxxiii. 9—13; Luke xxiii. 32—43; Acts viii. ix. ; Gal. 1. ; 1 Tim. i. ; Epistle to Philemon; 1 Cor. vi. 9—11; Acts ii. 37—41; vii. 51—53.

pathy, were we to think more correctly of the character and parentage of the whole human race. What epithets should we hear applied to the first offending human pair, were they spoken of in the style in which certain persons speak of modern convicts? They were united in an act of gross *disobedience*, in the perpetration of a *theft*—of a base, ungrateful *robbery*, a most aggravated *breach of trust*! Were they not detected, brought to justice, arraigned at the bar of their omniscient, just, and merciful Judge?* and were they not *convicted*, and *condemned to death*? They were *reprieved*, it is true, and a full, free, and *consistent* pardon was provided for them; nevertheless, it was necessary that they should be *banished*—banished from their first happy residence, and sent forth into the wide, wild, and unsubdued world, doomed by hard labour and the sweat of their brow to eat their bread, until the earth in which they toiled for their subsistence should receive their sinful and weary dust, in pursuance of the sentence so justly passed upon them.†

When we speak of convicts, lament over their folly, and condemn their crimes, let us remember the history of *Eden*; let that history duly affect our hearts; let us not only remember our origin, but bear in mind how closely our conduct and character resemble those of the pair in whose fall we are so fearfully interested; let us recollect also that in all the rich, free, and covenant provision

* Jude 6.

† Gen. iii. 6—24.

contained in Genesis iii. 15, the whole of mankind are most deeply concerned; and that of all that provision they are, without exception, invited and required to lay hold and become partakers, for present pardon and peace, for holiness of heart and of conduct, for everlasting life and glory.

When prisoners on board a convict ship write to their relatives and friends, they send in their letters unsealed to the surgeon-superintendent, who,—having had the opportunity afforded to him of examining their contents, should he deem it necessary so to do,—seals, and despatches them.

On our arrival in the colony, the prisoners in the *Earl Grey* expressed to me a strong desire to write to their relations; I accordingly supplied them with paper to gratify their wishes in this particular; and their letters, as usual, were forwarded to me. Although their number was very considerable, I was induced to glance at their contents, for the purpose of observing on what subjects the hearts of the writers had prompted them to write to friends, from whom most of them were separated for ever; and having good reason to hope that most of these letters were written out of the abundance of the heart, their character was certainly most gratifying. With very few exceptions they were *impressive sermons*, whether long or short. They recounted the mercies of God vouchsafed to all on board; referred to the power of the thunderbolt, and of the waves

of the sea, as experienced by the prisoners during the voyage; acknowledged their sin and need of a Saviour; set forth Christ as the only refuge of the guilty and the lost; and urged their relations and friends not to delay, but to flee to the blood of the cross for pardon and life, adding suitable exhortations on reading the Bible, the observance of the sabbath-day, avoiding improper companions, and so forth. These letters reaching England, would, of course, be scattered over the country, amongst that class of the community to which the writers belong, and, with the Divine blessing, were calculated to enforce the importance of spiritual and eternal things, and of turning to the Lord by the reception of his Son Jesus Christ.

From none of the letters to which I refer did I make any extracts. But from one which was written some considerable time after our arrival in the colony, to a near relative in England, I am induced, considering that I can do so warrantably, to make a long citation; which will prove the more acceptable to the reader, because it was not written under the remotest apprehension that it would ever meet the eye of the public. It will be in keeping, however, with the spirit and character which the writer evinced while on board the transport, and afterwards in the colony, if we use his letter for the purpose of promoting the cause of his Lord and Saviour more widely than he had contemplated. It was written at a probation station, at a considerable distance from

Hobart, and was forwarded through the proper channel for transmission home.

The extract is as follows :

“ My dear —, Thanks to the Lord, I once more am permitted to write to you in the enjoyment of excellent health, though in a foreign land, and *in bondage, the desert of crime*; a fact which I wish ever to bear upon my mind, and which, with the Divine blessing, tends to humble me, and render me comparatively contented in my present situation. I repeat, though in a distant part of God’s great and beautiful world, yet with his bounty and goodness to my soul and body, his workmanship, and I trust, through rich Almighty grace, his property, being bought not with corruptible things such as silver and gold, but with the precious blood of Christ, I am enabled to say, I am peaceful and happy *generally* in my *mind*, though with all who are truly renewed in the spirit of their minds, I find the flesh lusting against the spirit, and the spirit against the flesh, so that I cannot do the things that I would, but, when I would do good, evil is present with me.

“ * * * * *

* * * * * . May the Lord mercifully to my soul prevent me by his grace from ever repeating the unworthy acts with which I am justly chargeable! I trust that my afflictions of mind and body have been, in the Lord’s hands, the means to humble me, though I have found

the Scripture declaration true, that I have a desperately wicked and deceitful heart, out of which has proceeded all that wickedness which man, or Satan, or my own conscience, charges upon me, which to the Divine Being must appear exceedingly sinful, and must have sunk me to the lowest depths of misery here and hereafter, but for the hand of mercy bearing me up, but for that sinner's Friend who bled upon the cross, that the vilest of the vile might have life, and might have it more abundantly; and though man may deem me, and that *justly*, a very scandal and curse to the earth, yet there is, I find, in God's word, one infallible rule by which I can judge of myself; viz.,—'They that are Christ's have crucified the flesh with the affections and lusts.' I trust I really do hate sin and love holiness. It makes my heart bleed to think what a *rebel* I have been, although *I am but a worm!* I am at times, I confess, rather dejected when I think what distress I have brought, especially upon you, dear —, and sweet child, and upon a number of dear relations and friends who loved me, and who, may I yet indulge the fond hope, still love me, though now an *exile*.

“ Beloved friends, next to the deepest wound I feel in my heart, the remembrance—the sense of my base ingratitude to God my Saviour, who had always been doing me good—next to this, I say—(and, oh! may I always while I live, feel its smart, rather than do such great evil again

towards the Lord!)—is the remembrance of the injury I have inflicted upon *you*. What I have passed through *personally*, is but a trifle to me: the sorrow I have caused *you* is my greatest grief. But I hope you pray for me. Your Saviour prayed for his bitterest enemies. So do as he did; bear me—all of you—upon your hearts before the Lord, that he would keep me in his fear, and in the enjoyment of his favour.

“I am surrounded by very wicked men; but the Lord has kept me, and will still keep the soul that trusts in him. There are a few, I believe, who fear his name in this notoriously wicked colony. Two or three are with me, and we often speak one to another of his great goodness to such bad men as we have been; and it is good thus to converse. Means of grace are not so plentiful with us, as they once were, and as you have them. Oh! my dear ——, do prize them; and tell any who you think undervalue or neglect them, to be diligent, or they may be deprived of them, and it will pierce them then to think of former misimprovements.—*I feel it! I do indeed feel it!*

“I have here with me some of my companions who came over with me in the *Earl Grey*, to whom the instructions they received from our dear friend, Dr. Browning, the surgeon superintendent, were blessed. I believe, they are *Christians*. They are walking in the fear of the Lord, and in the comfort of the Holy Spirit.

We are at present favoured with a magistrate who is a good man, and brings us good tidings once on most sabbath days.

“ My dear —, the time will arrive when, if it please God, we shall have a prospect of meeting again” [alas, a feeble prospect! *] “ At present, let us wait, and put our confidence in the Lord, who causeth all things to work together for good to those who love him. ‘ Be still and know that I am God.’ May he grant us patience and submission to his will! I trust my friends will not disown me. An over-anxious desire to increase my master’s connexion led me into company, which brought on habits of drinking and ‘ treating,’ and led to my ruin; and, being heedless, like those at the ‘ Slough of Despond,’ I fell in. Oh, that my fall may be a warning to all who know me! Oh, that I could restore to one of the best of masters what I wasted of his property in profligacy? But I am content to suffer this banishment; and on my own part this is the lightest of what I do suffer: I feel that I deserve ten times more. Tell Mr. —, you have heard from his unworthy servant. I hope he is prospering, and that he will never give another journeyman the liberty he gave me. I say not these things to extenuate my guilt; I wish him well, and am very sorry for what has happened.

* It is supposed that the proportion of convicts who return from the penal colonies to Great Britain and Ireland, is about *one in a hundred*.

“ Tell my dear —— to be a father to my dear child as much as he can, and the Lord will not forget his labour of love. Before I finish, I shall try and direct your mind to the only source of your and my hope and consolation; viz., the love of our heavenly Father to his dear children. Not that I suppose you are unmindful of this most blessed of all subjects, but that I may refresh your spirit, with the Lord’s blessing. You stand in need of support; and I never felt my need of Divine help and comfort so much as now. Weak and prone to err, and constantly in the midst of the *grossest and most terrible wickedness*, I often tremble, knowing that I possess the elements of all that is evil in my own breast, which, did not grace prevent, would take fire, and then I should be capable of doing all that is soul-destructive: yea, which would involve soul and body in wretchedness and ruin for ever. God be thanked, he has hitherto helped me; and, though beset with snares, still I stand a monument of His mercy: and,

‘ How can I sink with such a prop
Which bears the world and all things up?’

“ Dearest ——, my imagination takes wing, and carries me 18,000 miles across the great sea, and places me by your side in your own humble dwelling. The first thing that rises in my mind is, How is it with your soul’s concerns? are the consolations of God small with you? Your health,—the health of my child,—the manner in which you get your

living,—the welfare of all my dear friends and relations?—are all questions I should propose, and are important; but my great concern is to know as to the health of your precious and immortal soul. The love of Christ is to the humble penitent the never-failing source of true comfort. Nothing else but the Gospel of Christ received into the heart by faith can give us a happiness that will remain uninjured by all the changing scenes of this changing life—that will enable us to rise above the trials and troubles of this world. This happiness only is built on the true Foundation, and it will abide for ever. It will not deceive us nor desert us in the time of need. Blessed be God! I find it so. I trust *you* do; I cannot wish you a greater blessing. It will grow and abound as we grow and abound in the fruits of the Spirit, in love to the Saviour, and preparation for his kingdom. In difficulties and distresses this source of happiness will be our refuge and consolation, will outlive the ruins of a dissolving world, and our happiness will flourish through eternal ages. However tried, persecuted, afflicted, tormented, we may be, if our souls are under the protection of Jesus, nothing can hurt them. His peace, you know, my dear —, is not to be destroyed by the varying circumstances of life. Peace reigns in the heart, where the powers of man cannot reach; it cannot fail us, it is fixed on the Rock of Ages, and will last for ever. How it is with you I know not, but I find my heart unwilling to believe that God

hath done and *can do*, in the dispensations of his grace, such great things for sinners. I feel that I am greatly ignorant of the freeness and fulness of the grace of our Lord Jesus Christ, and I am not made perfect in that love which casteth out all fear, and is the only source of true and abiding happiness in the soul. To my deep regret (and I attribute my downfall to this cause), I have not been diligent in the use of all the means of grace, especially watchfulness and prayer, and have been wisely permitted to feel and to suffer the sure consequences of my own conduct.

“Once more,—it may be for the last time,—let me entreat all who profess to believe in, and follow Christ, to value private and public means of grace. Though there is an inexhaustible fulness of grace and blessing treasured up in Christ for all who hunger and thirst after righteousness, yet we often, like Hagar in the wilderness, sit weeping near the well of consolation, and will not lift up our eyes to see, nor raise our hands to receive from the Fountain of Life, the waters of comfort, to the joy and refreshing of our souls. Let us not do so foolishly, but be active and diligent in the service of him whose we profess to be, and whom we serve. Let us endeavour, having no confidence but in Christ, his Spirit and grace, to do all the good we can to our fellow-men, bearing in mind the evil we have done in the world, and our obligations to him who has saved us from hell by his blood. May you, dear —, draw from him by faith, who is

the Fount of every blessing, daily supplies; and the water he will give you shall be in you a well of water, springing up unto everlasting life. So prays your truly affectionate,

* * * * *

It is impossible to tell with what trying severity transportation as a punishment for crime—though rendered, by Divine grace, subservient to the advancement of the soul's spiritual and everlasting welfare,—operates on all convicts, and especially upon such men as the writer of the above letter;—a letter which is calculated at once to show us the power of vital Christianity, to sustain the mind and the heart under such an overwhelming and agonizing chastisement; and to warn every man and woman in Great Britain and Ireland, against violating, in any way, the laws of the land, and thus voluntarily subjecting themselves to a punishment so terrible, so likely, in ordinary circumstances, to prove disastrous to the soul, and which is, *in every respect*, to be regarded with so much dread!

A P P E N D I X

TO THE

SECOND EDITION OF THE "CONVICT SHIP."

MANY enquiries have been made respecting the conduct, in the colony, of those prisoners who appeared to have received Christ, and to have dedicated themselves to him, before they debarked from the transport. Of the men who arrived by the *Earl Grey*, I received when last at Hobart Town, after they had been two years and a half in the colony, the most pleasing reports. Several of them, including two who were most active and useful during the voyage, I saw, and was delighted with their apparent steadfastness in the faith and obedience of the gospel; moreover several of those men who did not appear, while on board, to have been deeply impressed by Divine truth, were credibly reported to me as having turned to the Lord since they landed, or rather since they had been emancipated from the baneful influence of the probation gang. It was the intention of the late Comptroller-General, Captain Forster, to supply me with a list of my men, exhibiting their colonial character as it stood in his books; but that officer was removed by death before his intention was accomplished. Those who understand the nature of such official reports, know that they can but imperfectly assist us, in forming a just estimate of the moral principles and character of the men to whom they refer.

By a minister of Christ it was lately testified to me, on his own knowledge, that one of my men by the *Elphinstone*, a shepherd by occupation, had walked most consistently according to the spirit and precepts of the gospel, for a period of three years and a-half prior to the date of his communication, and, that in the district in which his lot was cast, he was known amongst the people as the "*Good shepherd*;" a designation which they had derived from his occupation and Christian character.

The subjoined extracts from a letter of one of my men, by the *Earl Grey*, after he had, with five of his ship-mates, been for some months stationed up the country, shows the satisfactory tone of his mind, and proves, along with other evidence which I received, that he had so far stood the test of close contact with unreformed convicts of the most wretched and debased character :

"Honored Sir,—. . . We often speak of your exertions, and hope that they will not be like water poured out upon the rock, which softeneth not, nor can be gathered again; but that being watered by the grace of God, they may bring forth fruit, even the salvation of each of our souls. As we feel the advantages derived from your affectionate addresses and instruction, so we earnestly recommend you to his care whose mercy was never solicited by the prayer of faith in vain.

"I have just heard that we may have the delight of seeing you within fourteen days. This is cheering, for two reasons: first, your recovery; and, in the second place, the pleasure of seeing and hearing from the lips of a devoted friend, the gladdening sounds of salvation, and the way of life pointed out even to the veriest sinner.

. . . "I said our superintendent was civil; and almost any manual labour to which I may be put I can perform as well as many, and it shall be my care, whether in his presence or absence, to do my duty to my sovereign and my country, as unto my Lord and Saviour, who shall be my witness.....

“ My heart warms at the very thought of your name, and reflection fills my heart with frequent and sad remorse ; but this is a source of much comfort : that his heart who seeks God shall live, for he heareth the poor, and despiseth not his prisoners. Yea, and blessed is the man that repenteth of sin, doeth justice, and keepeth judgment, laying hold on Christ as his righteousness and his salvation. J— R—.

“ Ah Doctor ! What a moral waste—what a desert of human intellect presents itself here to view. Indeed Satan thrusts sore at Christ’s empire in the soul of man ; but the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. To encourage you, let me say that I bless the day that heaven brought me under your care. Permit me to thank you for your many useful advices. Many of your remarks on obedience I laid up, and find them very just.

... “ B— and all of us are well, and have experienced much favour and kindness from our superiors in this place. For my own part, I confess my gratitude to my Creator, for he only has caused me to find grace in this Egypt, in the presence of gentlemen whom I never either saw or heard of before.”

The following letter from a convict, often referred to as one of my most efficient helpers on board the *Earl Grey*, was written to a friend in England after he had been two years and a half in the colony, and had finished his term of “probation.” It will, no doubt, be read with interest, as containing the history of some of my men after they left the ship ; and will tend, with the blessing of God, to the end he had chiefly in view in writing it, namely, to excite compassion and stir up a spirit of prayer for unhappy convicts ; and to open the eyes of some in our land, who are so deluded as to count transportation as a boon ! A letter is subjoined from a convict who had been nine years in the colony, with a view to make still more evident the true character of this dreadful punishment for crime :

EXTRACTS FROM A LETTER OF A CONVICT,

BY

THE "EARL GREY," AFTER HIS TERM OF
PROBATION WAS ENDED.

..... "Surely it becomes me to unite with the church as she sings Isa. xii., "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation." O, it is heaven in the soul of the poor sinner, deserving only present and eternal miseries, when he can say and feel, without presumption and without hesitation, "God is *my* salvation!"

A new scene in life has just begun with me. For two years and upwards I have been serving under "Probation," and a *trying time* I found it; but thank the Lord, I can now breathe a purer air, and can lift up my head (*as far as a convict can*) once more in society; having just escaped from the dreadful society of the Probation Gang. . . . I need not attempt to describe the anxious solicitude I have felt about you and my child. My heart has often ached when I have thought of you. Most of my letters, (which I doubt whether you ever received,) were written "in the Bush," with a flat stone for my table and a sheet of bark, from the peppermint-tree, for my seat—a spot rendered dear to me, as the place of retreat where I often found the Lord's saving and consoling presence.

"My object in now giving you a history of my past sufferings, is to give you a true description of the poor prisoner when banished in consequence of crime, and to awaken your tenderest sympathies and most earnest prayers for your suffering brethren and sisters here : 'tis not to utter a *complaining* word, for I feel I deserve tenfold more punishment, or rather chastisement, than any which I have as yet received. Thanks to the Lord, I am not in hopeless misery in hell !

"On Jan. 14, 1843, we arrived here ; and in a few days were separated, and most of us sent into the interior, to our appointed stations. Previous to our dispersion, we had an opportunity of assembling for reading the Scriptures and prayer, as we had been wont to do on board the ship. We all lodged in one poor sorry outhouse, near the barracks, the first night we spent on shore in Van Dieman's Land. My dear companions were all asked, if they would unite once more together, most likely for the last time : a proposal to which they all agreed without one dissentient voice ; and earnest were the prayers, and deep the feeling, on behalf of our kind friend and patron we were about to part with ; and fervently, too, we sought Divine wisdom and grace, to guide and bless us in all our future steps.

"The time soon came for us to be marched off. Myself and five more shipmates, with twenty old hands, were yoked to carts loaded with picks and other heavy goods. An overseer took command, and at the well-known sound "Go on !" off we started, not knowing where ; all we knew was that we were going to form a new station fifty miles up the country. We had not proceeded many miles, before I began to feel exhausted ; for just stepping on shore, after a long voyage, you may suppose I was unfit for hard travelling ; added to this, my health was but delicate ; but journey on we *must*, up rugged hills, beneath a scorching sun, and amid the hellish oaths and imprecations of our new companions. My ears were unaccustomed to such wicked words as proceeded from their lips. One particular oath, the first time I heard it uttered, made me shudder, and that

was from a poor grey-headed man when oppressed with dragging those heavy carts. It is too awful and too grossly blasphemous to admit of being written; its purport was, a wish that he might die that moment, if he moved another step: but the Lord had mercy on him, and did not grant his request, for he still moved on. I earnestly asked the Lord to stay the poor thing in his progress to perdition. Surely, I thought, I shall never hear such language again; but in this I was greatly mistaken, for it is common, awfully common, to hear prisoners, and officers too, swear the same oath. The Lord have mercy on this devoted colony!

"We arrived at —, and were put within the prison; and a sad night I spent as to outward circumstances. We were nearly covered with —, and other filth, so that we could not lie down. My friend and shipmate who was with me on board the hulk, desirous of doing good, proposed to read a chapter from 'God's word;' but, oh! I shall never forget the dreadful cry they set up! 'You old hypocrite! There's no God in Van Dieman's Land, nor shall there be!' were the blasphemous words vociferated. Poor things! *they* had no kind and pious surgeon-superintendent to bring them out, to instruct and reform their minds, as we had. How thankful should we be, and how great our responsibility! Not till then did I find banishment such a *heavy* chastisement. To be obliged to hear and see what has passed before me, the past two years, is a severe and heart-rending affliction.

"Morning came, and we pursued our journey. We had to traverse the Bush, with scarcely a track to guide us. Here and there we saw a tent, or met a settler. The country became more rugged, but we were compelled to drag and labour on, a very hot day, until we were nearly exhausted. Night came on; and truly thankful I was to lie down upon the ground, to obtain a little repose. We encamped in the Bush, with no other shelter but God's own beautiful sky, bespangled with stars. Here we found water;—a great blessing to us, for we were parched with thirst, from the want of

water during the day. Next day on we went. The Lord was very merciful to me, for I began to feel myself more fit for the remainder of the journey, and early in the evening we arrived at the spot to which we were ordered. I have been particular in describing this journey, for the circumstances connected with it made a powerful impression on my mind. Never did I see beings sunk so low. Here I beheld the fearful effects of the fall. It led me to look at my own character and condition as set forth in the Bible. The blasphemous expressions respecting the Holy Comforter produced horror in my mind for the moment, but I hope they also led me more earnestly to implore his gracious presence and power in my soul.

“At —— we commenced our work. . . . Then commenced the course of government and discipline, to which I have been subjected. Gangs marched to the station as it enlarged, from ——, and ——, and other Second Sentence Stations. These men are supposed to have been reformed; but, alas! their conduct soon evinced that the treatment they had received was calculated to harden, rather than to soften their moral feeling. They soon broke out. Officers commenced their work, bringing many of them to trial for various offences. The ‘triangle’ was erected; the horrid ‘cat’ I saw, with grief and pain, flourished about the station by a fellow prisoner, appointed *flagellator*. It was soon laid upon the backs of the unhappy convicts. Then my sorrows began; I was disappointed that a milder system was not in operation. From what I conceived *probation* to be, I expected men would have been *instructed* and *drawn*, not *driven*; *encouraged*, not at once *coerced*.

“I should have told you, that for three or four months we were tolerably comfortable, owing to the influence of a pious visiting magistrate, who was over us during that brief period, and paid great attention to our spiritual interests, and instructed us, and led our worship on most sabbaths; but his stay was short. There was no flogging during his time; but he would come and talk with us, as a tender father to his children, and

encourage us in every possible way, in the pursuit of useful knowledge. After he left us the scene changed! Thirty boys, incorrigible, as their conduct afterwards proved, were sent to us; and instead of being kept separate from the men, and put to suitable work, they, to my great surprise, were allowed to mix with the men, many of whom were depraved in the extreme.

"Oh, let me call forth your pity and your prayers for your fellow-creatures, destined like ourselves to exist for ever, either in heaven or in hell! They are daily passing out of time into eternity, in most cases, I fear, unprepared! Never did I feel myself so degraded, never were my feelings so hurt as now. What my mind has suffered, through the wickedness of my fellow men, I will not attempt to tell you, for I cannot: nevertheless, these things humbled me, and brought me low in the dust of self-abasement. Thank God, I believe they have induced a tender feeling for the souls of these poor creatures; and though it would be worse than useless in *me* to reason with them, or to speak to them on their danger, yet I have prayed for them, and still pray for them. With few exceptions, no man careth for their souls; our illegal conduct made us convicts, and our rulers have placed us in such circumstances as render the commission of crime easy; they put forth no counteracting influence, to bear against the evil spirit that is in man; little instruction is afforded to the mind, and that not, in my opinion, in the proper mode. I should rejoice to see Dr. Browning's plan adopted. It would be an invaluable boon to us men and women in bonds, and an extensive blessing in this community. Thanks be to God, there are some pious men amongst the thousands of 'England's Exiles;' but we are all lumped together, and held to be a set of rascals and vagabonds, and are sometimes called so, by those who ought to instruct and encourage us when any good signs appear. All this does no good. I never saw a man or a boy softened and improved by flogging, or other harsh measures. A very wise man once said, you know, (and he spoke by the Spirit,)

‘Though thou shouldst bray a fool in a mortar amongst wheat with a pestle, yet will not his foolishness depart from him :’ and so it is with *flogging*; it only renders the feelings more callous, and the effects on the minds of others are anything but salutary. I hope something will be done speedily for the bondmen and women in this part of the world. I am sure the present system is most ruinous, both to soul and body. Habits of idleness are contracted; they assemble in groups, telling each other of the robberies and murders they have committed; and at night in the tents, the scene is truly awful. Let me ask you to pray for us, that God would, by suitable means, send out his light and his truth amongst convicts; that they may be saved in the Lord, with a present and an everlasting salvation.

“You see what I have gone through *mentally*; for what are outward inconveniences, when compared with the *distress of mind* any one at all enlightened must endure, in such a state of things? Transportation is a *terrible evil*, to be dreaded above all temporal evil. Under such circumstances the strongest mind becomes dejected, and the spirit broken. O that men and women would take warning, and shun the commission of crime, which entails upon the offender such indescribable misery!

“Thank God, I am now placed in more favourable circumstances. I feel a new man in a new world, though I feel the effects of a two years’ confinement in the Bush, under probation, hanging about me; but I am not so unhappy as I should otherwise be:

The gospel bears my spirits up,
A faithful and unchanging God
Lays a foundation for my hope,
In oaths, and promises, and blood!

I have now many privileges, for it is with Christian masters that I am placed, and I sit under a gospel ministry; and although I have but a prisoner’s wages, I meet with kindness and encouragement. . . .”

EXTRACTS FROM A LETTER

WRITTEN BY A

CONVICT WHO HAS BEEN NINE YEARS IN THE COLONY.

. "GREAT and many have been my trials, but those only who have experienced the awful sensations arising from being seized by an officer of justice, and taken from their wives, their children, and their homes, can form an adequate conception of their heart-rending bitterness. In my own case, the ignominy involved in being brought before a magistrate, undergoing an examination for crime, and being committed to prison, there to await the awful ceremony of a public trial, threatened the subversion of reason. As soon as I had recovered from the shock of the trial and sentence, the recollection of the distressed situation of my family recurred with all its anguish. I felt a deep sense of my shame and degradation as a *convict*,—a name of infamy to myself, and unhappily entailed on my children; and truly wretched was my mind. I then looked forward with dread to the expected removal to the hulk. Summoned in the night; five-and-twenty of us were chained together, and placed in a van. I am unable to describe what I endured.

"On arriving at the hulk I had to endure a new series of miseries, attended with every circumstance of degradation; the recollection of them, with all their horrors, still lingers in my memory, and, even at this distance of time, makes me shudder. The period of removal at length arrived; yet, anxious as I was for relief from the

privations and wretchedness of the hulk, the thought of separation, perhaps for ever, from all I held most dear on earth, was almost insupportable! Though more than nine years have passed since that event, I can never recur to it without experiencing the most painful feelings. It was my privilege to come out under a most humane and pious surgeon-superintendent, whose unremitting study it was to promote the comfort and religious instruction of the men under his charge; and the universal respect and esteem which his kindness secured, proved how deeply and gratefully his exertions were felt and appreciated.

“On our arrival at our destination, we had to undergo much that was most painful to my mind, and calculated to humble me under a sense of my degradation and shame. Everything, indeed, reminded me of my fallen state, and of the severe punishment that awaited the most trifling act of disobedience, or of unintentional neglect. Since that time the regulations have been becoming more stringent, and the discipline more severe. Prisoners are now sent, immediately on landing, to work on the old roads, or to construct new ones; their conduct is strictly watched, and every offence is visited with summary and severe punishment; while but a scanty subsistence is allowed, and every means of promoting their own comfort is strictly prohibited. When, after their period of probation, they are allowed to hire themselves under fixed regulations to masters, they are continually reminded that they are *convicts*, and the slightest offence to their masters, or the families of their employers, is threatened, or visited, with severe punishment.

“The duties of such as are retained in Government service, or are admitted into the Police, are so harassing and difficult, that few escape dismissal, and a sentence to a *road party*. Even where a long series of good conduct has obtained for them the primary indulgence of a ticket of leave; which enables them not only to choose their own masters, but to work for their own livelihood and benefit; they are liable, for the most trivial

misdeemeanor, to be deprived of all their privileges, and ordered to hard labour on the roads; and after the expiration of the specified periods of punishment, are not permitted to apply for the restoration of their ticket of leave, until they have passed through a renewed probation for a limited term. Even in the more advanced stage of a conditional or free pardon, the stigma of bondage still remains; as is most painfully proved by exclusion from all respectable society, and by the open taunts or silent scorn of those who pride themselves in their freedom. Nor is this all; the children of prisoners, to the third and fourth generation, are made to feel the error or crime of their parents, and to bear a portion of the shame which offences in which they had no participation have entailed.

“Even in the best private service, and under the most favourable circumstances, the position of the convict is fearfully distressing and humiliating, and his degradation is more and more acutely felt, as he may be found to advance in knowledge and moral improvement; so that, as one grand end of transportation, namely, the reformation of the criminal, is attained, the punishment to which he is subjugated proportionably increases in severity.

“I have resided these nine years at different stations, and I am compelled to declare, that within the whole range of my observation, I have discovered only one truly pious family. The head of this family ever manifested, I rejoice to say, the greatest attention to the spiritual and eternal interests of his servants, who were all prisoners. It is the practice of most people in this country to devote the Lord’s day to visiting and recreation, to rioting and drinking; but in this family the fear of God prevailed, and the sabbath-day was sanctified. In the first instance, the head of the family experienced considerable difficulty in securing the regular attendance of his servants at family worship; but, by kind treatment, Christian instruction, and faithful and affectionate remonstrance, he always succeeded in removing their objections, and obtaining their ready and cheerful at-

tendance. Very rarely indeed had this master occasion to bring a prisoner before a magistrate; and his servants almost uniformly remained in his service, until they obtained their ticket of leave or their freedom. A residence of a few months only in this family was sufficient to open the eyes of the servants, and to attach them to their master; and instead of manifesting a dislike to the exercises of domestic worship, I have observed them, after a time, express great pleasure in being present. But, alas! how few such masters, comparatively speaking, are to be found in this colony! It appears to me, that the main object of masters is too frequently, merely to obtain the greatest possible amount of physical exertion, to the neglect of the means which can alone produce reform. It is not to be wondered at, therefore, if men, whose minds are deeply imbued with false principles, should, under such circumstances, become more reckless and more abandoned.

“Men at ‘sentenced parties,’ understand, of course that they are sent there as a punishment. I do not, however, recollect, at the various road parties, at which I have been stationed for the last nine years, a single instance of improvement in moral character and conduct, at the expiration of the prescribed sentence. On the contrary, by the licentious conversation usually indulged in, and the erroneous principles incessantly imbibed by association with depraved characters, former bad habits are confirmed, and every spark of virtuous feeling is extinguished. There may be exceptions; but it appears to me, that if any instances of reformation do take place, they occur *in spite* of the obvious tendency of the system of penal discipline usually pursued, and not *by means thereof.*”

COLONIAL TESTIMONIES

CONCERNING

CONVICTS UNDER DR. BROWNING'S CHARGE,

IN FORMER SHIPS.

INQUIRIES have frequently been made in England with reference to the behaviour, in the colony, of those prisoners who have been placed under my charge during former voyages; but it is evident that to such inquiries it is not possible for me to give a satisfactory reply, inasmuch as circumstances do not admit of my obtaining adequate information; which ought to be not only correct, but minute and circumstantial. That obtained from *police*, and other *official* reports, would, it is manifest, meet but very imperfectly the inquiries in question. Through private channels I have received most gratifying information, respecting certain individuals who had been under my care; but that information is not sufficiently extensive, nor communicated in such shape as to warrant my giving it to the public. I must therefore content myself with giving a few extracts from various authentic documents, some of which have already been published; and would only observe, that in giving these extracts respecting the prisoners, I am placed under the painful necessity of including portions which allude to myself; but which portions, I hope, will be viewed as referring to *the system of instruction and discipline* which I endeavour to carry into effect, rather than as alluding *to me personally*.

TESTIMONIES CONCERNING CONVICTS BROUGHT OUT BY
THE "ARAB," 1834.No. 1.—*Extract from His Excellency the Governor's
Certificate.*

"It is a most gratifying duty to record the expression of the very high approbation I entertain of Dr. Browning's efforts in the discipline and reformation of the convicts during the voyage; the success of which has surpassed anything I could have anticipated to have been accomplished in so short a period. His mode of classifying the convicts, and the plain and simple manner in which he has imparted religious instruction to them, has given an *appearance* and a *mind* to these prisoners which I have never observed on any former occasion; and I strongly recommend, that the approbation of His Majesty's Government may be evinced by his being, at the earliest period, sent out in charge of another transport.

(Signed) "GEO. ARTHUR."

No. 2.—*Extract from a Report, by a Board appointed
by His Excellency the Lieutenant-Governor of Van
Dieman's Land, to inquire into the Conduct of the
Convicts by the "Arab," after they had resided for
some time in the Colony.*

* * * * "In obedience to your letter of the 7th inst., requesting us to report upon the conduct of the convicts who arrived per *Arab*, compared with that of other prisoners, together with our opinion as to the effect produced by the discipline and system of instruction persevered in by the surgeon-superintendent during the voyage, we beg leave to state, for His Excellency's information, that having attended the public examination of those men the day after their arrival, we were much pleased by the manner in which the convicts exhibited the instruction which they had received under Dr. Browning's tuition during the voyage; and it is really astonishing that so much could be imparted

in so short a time,—particularly to a great many of them, who could neither read nor write previously to their being sent on board the vessel.

“It appeared to us that Dr. Browning had been very successful in his classification of the men, by which means a number who possessed some rudiments of learning were enabled greatly to assist the surgeon, by communicating to the more ignorant the knowledge which they themselves possessed; and the whole of the method pursued by Dr. Browning has led us to entertain the most favourable opinion of his assiduity and attention in every respect, but particularly to the religious and moral instruction of the prisoners. And we cannot avoid remarking upon the very judicious impressions made upon the minds of these prisoners by the surgeon-superintendent; and that these have not been thrown away, is best shown by the exemplary conduct of the convicts who came by the *Arab*, since their arrival.

“The superintendent of the barracks reports that they have been invariably clean, sober, and regular, whilst at the same time, none of them have yet been brought before magistrates, for punishment; a fact which has never before occurred within the knowledge of the chief police magistrate or principal superintendent, it usually happening that convicts, after their first landing and assignment, meet old comrades on the road to their several masters, and fall into the crime of drunkenness and other irregularities.

(Signed) “M. FOSTER, C. P. M.,
“JOSIAH SPODE, P. Superintendent,
“P. PALMER, Rural Dean.”

No. 3.—*Extract from a Work, entitled, “Defence of Transportation,” in reply to the remarks of the Archbishop of Dublin, in his second letter to Earl Grey, by Colonel (now Sir George) Arthur, Governor of Bombay.*

“For my part, I do not see why, in *any* instance,

the voyage may not be made an opportunity of eradicating evil passions—of supplying the mind with useful information—and of impressing it with a deep sense of religion, and of the dreadful consequences of crime. Nor do I augur thus favourably from a vague conception of what *might* be done, but from a knowledge of what has actually *been* done.

“The convict ship *Arab* arrived about four months since. The convicts brought out in her were, when put on board, I have every reason to believe, as ignorant, as profane, and in every respect as reckless, as transported criminals usually are. But when they were disembarked, the character of a great many, it was evident, had undergone a most remarkable change. Their tempers had been subdued—they had been induced to think and to reflect—and they had been instructed, so as to know them familiarly, in the principles of religion.

“This they evinced very satisfactorily in my presence, in the course of a general examination, which took place after they had been landed; and their continued good conduct since that period has proved the abiding influence of the mode of instruction pursued by Dr. Browning, the surgeon-superintendent, under whose charge they had been placed.

“You have adduced in evidence of the vice and contamination usually acquired during a sea voyage, the case of the *Amphitrite*, so unfortunately wrecked off Boulogne. It is represented that the surgeon-superintendent of this vessel never expostulated with, or advised the prisoners; that there was no attempt at restraint, instruction, or government of any kind, and that Divine service was never performed.

“The *Arab* and the *Amphitrite* seem to have presented the extremes of good and bad management: they both present important practical observations. The one shows (if this testimony against the officers can be relied upon, and it must be remembered that it is completely *ex parte*,) how essential it is not to entrust so responsible a duty to an inefficient officer; and the

other, how much may be accomplished by a man of sterling principle and active, unremitting benevolence.

"I have alluded thus particularly to the excellent management of Dr. Browning, because I think religious instruction was imparted more successfully in the *Arab* than in any former vessel."

TESTIMONIES CONCERNING CONVICTS BROUGHT OUT BY
THE SHIP "ELPHINSTONE," 1836.

No. 4.—*Extract from His Excellency's Certificate.*

* * * * "It is truly pleasing to contemplate the gratifying results of his exertions for the reformation of the convicts placed under his charge; the peculiar excellency of the system of moral and religious education adopted on board, as set forth in his Journal, having been strongly evidenced in the general demeanor of the prisoners on landing.

* * * * *

(Signed) "GEO. ARTHUR."

No. 5.—*Extract referring also to the Men by the
"Elphinstone."*

* * * * "I cannot avoid availing myself of this opportunity to draw the attention of * * to the very able system of education pursued by Dr. Browning during the voyage. His firm but conciliatory manner has insured for him the respect of the convicts; and his unwearied exertions for their moral and religious improvement have called forth such evidence in their conduct, of their gratitude and esteem, as is almost incredible.

"Whilst on the voyage, men and boys were taught to read, and were so far instructed in the Scriptures as to be able to answer satisfactorily on any essential doctrine of the Christian religion. * * *

"CAPTAIN ADAMS,* of His Majesty's 28th Regiment, who commanded the guard on board the *Elphinstone*, has assured me, that such was Dr. Browning's influence over the convicts, that during the whole voyage there was not a dispute amongst them; and there appeared to be nothing they dreaded so much as giving offence to their surgeon-superintendent.

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(Signed)

"GEO. ARTHUR."

It may here be added, that when the LIEUTENANT-GOVERNOR, SIR JOHN FRANKLIN, addressed the prisoners debarked from the *Earl Grey*, in the presence of a number of the colonial officers, HIS EXCELLENCY made frequent allusions to the superior conduct of the men who had been transported in the *Elphinstone* in 1836.

* Nothing could be more gratifying than the *spirit* and *bearing* of this officer during the whole of the voyage. Not only did Captain Adams scrupulously guard against all interference with the naval officer in charge of the convicts, and abstain from throwing any obstacles in his way, but ever gave his most cordial co-operation. The *discipline* of the soldiers under his command, and their *general conduct* during the passage, were admirable.

BRIEF NOTICE
OF THE
CONVICT SHIP "THERESA."

*Extracted from a Letter to a Friend in England, dated
C. S. "Theresa," Hobart Town Harbour, Tasmania,
July 14, 1845.*

"The lovingkindness of the Lord and his tender mercy, have so abounded towards us since we embarked in the *Theresa*, that I feel absolutely at a loss how to begin my letter, or to determine on the details which ought to have a place in this my first communication to you since we passed through the Downs; which you remember was on the 2nd of April. As my mind is now, at the end of the voyage, in a state of great exhaustion, and utterly incapable of anything like close thinking, I shall not attempt any formal arrangement of matter, but shall merely relate facts as they may happen to present themselves to my mind. You are aware of the circumstances through which I passed after I left you, and that, for many days before the prisoners embarked, I was confined to my cabin with an attack of illness, which left me in such a state of weakness, that I lost all power, in any degree to prepare a suitable address for the hour of embarkation. The hour came, and in the midst of weakness, God was my strength. In the midst of darkness, God was my light, my life, my joy. The suggested train of thought was blessed to the prisoners, blessed to me; all were more or less impressed, and several of them, in subsequent com-

munications to me, attributed the first awakening of their souls from a state of spiritual death, to the Divine power of the Holy Spirit accompanying the instructions and exercises of that solemn hour. The embarkation of the prisoners (*two hundred and twenty* in number) took place on the morning of Monday, 24th of March. By the 16th of April, *eight* of the prisoners had been brought under deep convictions of sin; had been led to think correctly of themselves as guilty transgressors; and sought to converse with me in private, in reference to the state and interests of their souls, and the Divine will concerning them; and it was at their earnest desire agreed, that we should occasionally meet as the avowed followers of Christ, in obedience to the Divine command, for the social worship of God, and for spiritual edification and comfort. One after another was added to the company of the professing disciples of the Lord Jesus; and on the 28th of April, the number of prisoners who *appeared* to have been, by the power of the gospel, turned from sin and Satan unto God, had reached *fourteen*. Deep and anxious concern for their souls' peace and security increased; and on the 5th of May, our number was *twenty-one*; on the 7th, *twenty-seven*; and on the 8th, a most interesting man, who speedily exhibited the character of a meek and lowly Christian, was joined to our worshipping community; making our number *twenty-eight*. Spiritual concern increased and extended: the minds of the great body of the men seemed intent on salvation. Each converted man became a devout and active agent amongst his fellow-prisoners, and especially in his own mess; and the number who were awakened and impressed, and who desired to have private conversation with me, increased more and more. After attending to professional, and other necessary and important duties, my time was mainly occupied with the great work of Christian instruction, private conversation, and prayer; and blessed seasons did the Lord, in his unchanging love, grant to the souls who waited upon him in obedient faith and prayer, according to his inspired word. But we have nothing in which

we can glory, save our infirmities, and the cross of Christ. We have much, very much, to humble us, and lay us low in the dust of self-abasement, before Him who loved us and gave himself for us, that we might have pardon, peace, and life. We were now living in the midst of a published gospel; fervent and wrestling prayer increased, especially prayer for the promised gift and influences of the Holy Spirit, who alone is able to give a Divine and saving efficacy to the truth concerning Jesus Christ, and him crucified. The minds of the people became more and more enlightened, their hearts more impressed, and they evinced a deep and increasing concern about the things of God, eternity, and heaven. On the 13th of May, the number who professed to yield a believing obedience to the gospel, and who appeared to be renewed in the spirit of their minds, amounted to *thirty-two*; almost every succeeding day witnessed additions to their number, till, on the 7th of July, the total number of prisoners on board the *Theresa*, who professed to have received Christ, and in the renunciation of sin to have dedicated themselves to his service, amounted to *one hundred and fifty-six*. In one of these, a very young man, I had not confidence; and with three others I was not fully satisfied; the remaining *one hundred and fifty-two*, with each of whom I conversed in private, *seemed* to have been Divinely taught in the knowledge of themselves as delineated in the Scriptures of truth; each expressed his *hope* that he had received Christ Jesus the Lord, as the unspeakable gift of the Father's everlasting love, and that he had given himself up to him, body, soul, and spirit; with which profession, their *temper, conversation, and conduct* corresponded; we must therefore, so long as they retain their consistency of Christian character, regard them as 'brands plucked out of the fire.' How many more of the prisoners on board the *Theresa* were brought under the enlightening, purifying, and saving influence of the truth, I cannot tell: the day of the Lord will declare it; and the future *conduct* of those who professed to embrace Christ as their only Saviour from sin

and wrath, will show whether their reception of him was feigned or real; whether their hearts remained in the gall of bitterness, or whether they were renewed by the power of his word and Spirit.

“Thirty-three schools were in active operation during the voyage. All the prisoners have been landed able to read; a few, indeed, still imperfectly, but the great body of the men read the Sacred Scriptures with ease and comfort. The period during which the prisoners were on board the *Theresa* was devoted to their instruction, chiefly in Christianity as developed in the Holy Scriptures, and in training them to think—to govern their feelings and affections—to control their temper and their tongue—to form their principles, manners, and habits—and to direct their conduct. Twice every day, namely, morning and evening; three times on Tuesdays and Fridays, and three times on the Lord’s day, we assembled for scriptural instruction, and the social worship of God. Our whole voyage has been a voyage of spiritual exercises and spiritual enjoyment. The people have been ruled by Christianity, kind treatment, the consistent and uniform exaction of obedience to lawful authority, the requirement of an habitual observance of established regulations, and the punctual and cheerful performance of all personal and social duties. With all our exercises and proceedings was united fervent and unceasing prayer; and in our social worship, praise occupied its proper place. One man, afflicted with partial and depraved insanity, and two boys who appeared to have defied Parkhurst, caused me, on repeated occasions, some uneasiness; but with these exceptions, the people conducted themselves with amazing propriety. Of course we had no punishments deserving notice. As to flogging, that mode of correction has long been discarded from my system of government. Two hundred and twenty sets of irons had been put on board the *Theresa*, with the view of facilitating the control of the convicts, but not in one single instance had I occasion to order the use of irons; none were brought on deck, nor removed from the hold, and on no occasion was a prisoner placed

under the care of a sentry. In these particulars the *Theresa* stands pre-eminent in my experience. In several respects she surpassed the *Earl Grey*; in others the *Earl Grey* excels; owing chiefly (so far as human instrumentality seems concerned) to there being found amongst the prisoners of the latter vessel, two or three more intelligent, pious, and influential men, than appeared on board the *Theresa*. The prisoners in the *Theresa*, although a greater proportion of them had been taught to read and write, than those previously committed to my care, were, at the period of embarkation, the least *instructed*, speaking of them as a body; yet, at the period of debarkation, they were on the whole the most fully instructed and improved. Considering that more than half of our voyage was accomplished in mid-winter, during short days, the progress of the people in the business of their education was quite extraordinary. And from the time we entered on the borders of the Southern Ocean, (which was nearly thirty degrees west of the Cape of Good Hope,) we experienced a succession of gales and squalls, with wet weather, and a high sea running, and frequently breaking over us; keeping the ship in a most uncomfortable and wretched state both above and below decks. During this period, we were compelled to assemble for 'church' in the prison.

"Trinity Sunday, May 18th, was a fearful day, both as it respected the weather and the state of the ship. At church we endeavoured to unite in praying the Litany, the prisoners contrived to secure themselves by sitting compactly together; I could, by continued effort, hang on with my hands, whilst I read the service, the lessons, and the sermon. The sea all the while beating over us, and torrents of water pouring down the hatchways, contributed to add seriousness and solemnity to our devotions. Repeatedly did we find ourselves placed in corresponding circumstances during the voyage.

"You are aware that I never went to sea so amply provided with Bibles, Testaments, Prayer-books, Homilies, and other suitable books and tracts for the use of the people on board, and for distribution in the colonies.

For this most liberal supply, in addition to the Government allowance, we were indebted to the Committees of the British and Foreign Bible Society, the Society for promoting Christian Knowledge, the Religious Tract and Book Society, the Prayer-book and Homily Society, and to the munificence of several ladies, noblemen, and gentlemen, residing in Brighton, London, and other places, who are interested in the reformation and salvation of our unhappy convicts. There was therefore no lack of suitable and profitable reading, for the people on board, during the voyage. At its termination, after the prisoners had passed through an examination before a Board of Examiners, corresponding with that noticed in 'England's Exiles,' the Bibles and other books were distributed as prizes, and each prisoner was landed in possession of a clean or new copy of the Sacred Scriptures, besides one or more useful volumes; and nearly the whole were provided with a Prayer-book. Such of the men as seemed most advanced in Christian knowledge and experience, were, at the suggestion of some of our Christian benefactors, supplied with more than one copy of the Scriptures, with a view to encourage and aid them in their earnest desires to be useful to the souls of prisoners in the colony, who might come within their influence. The Bibles, Testaments, and other religious books, which were not required for distribution amongst the prisoners on board the *Theresa*, were disposed of in Tasmania and New South Wales, chiefly for the use of prisoners in the Female Factories, and in the Colonial Hospital of the former colony; excepting a small boxful, forwarded through the office of Captain Moriarty, R.N., Port-officer at Hobart, to the Commandant at Norfolk Island, for the benefit of the convicts at that penal settlement. It ought also to be stated, that the troops composing the guard, consisting of a detachment of the Eleventh Regiment, under the command of Lieutenant Scott, accompanied by Dr. Grey, M.D., assistant-surgeon, had access, under proper regulations, to our Bibles and other books during the passage, and afforded very gratifying evidence of having derived spiritual

benefit from their perusal, as well as from the instructions imparted to the prisoners, to which many of the soldiers gave a most listening and devout attention, when the due performance of their required duties permitted. A considerable number of non-commissioned officers and men were, at their earnest request, provided with copies of the Scriptures and Prayer-book, and with other religious works, for their use after debarkation. Here I must express my admiration of the spirit and conduct of the guard, who strictly adhered to their official instructions, and attended to their proper duties; and never in one instance attempted to interfere with me in the performance of my duty, during the whole period they were on board the *Theresa*. With the prisoners they never came in contact; but had abundant opportunities of admiring their quiet and orderly behaviour, their diligent and zealous application to their books, their prompt and uniform obedience, and observance of my regulations, and the amazing progress they made in the acquisition of useful knowledge.

“In conclusion, I observe, that notwithstanding the storminess of the weather, and the extreme wetness of the ship during a considerable portion of the voyage, very little disease prevailed on board, through God’s blessing on the means employed for the preservation of health; and *death* appeared not amongst us: 329 persons we embarked in England, and 329 we landed at Hobart, Tasmania.

“To God, as is most due, be ascribed all glory, praise, and thanksgiving!

(Signed)

“COLIN ARROTT BROWNING.”

STATE OF EDUCATION OF THE PRISONERS ON BOARD THE
"SURREY," 1831.

On embarkation, 200 Convicts.			At the close of the voyage, 199 Convicts.			
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	0	1	Above 60	0	1	
1	0	3	50 to 60	2	2	
3	0	6	40 to 50	3	6	
13	0	14	30 to 40	17	10	
38	5	54	20 to 30	52	44	
19	3	40	Under 20	41	20	
74	8	118	Total	115	83	1

OF WHAT COUNTRY, AND WHERE EDUCATED.

	Number.	Educated			Uneducated.
		At Sunday Schools.	At other Schools.	On Board the <i>Surrey</i> .	
English	190	3	76	110	1
Welsh	1	0	1	0	0
Scotch	2	0	0	2	0
Irish	4	0	1	3	0
Foreigners	3	0	1	2	0
Total	200	3	79	117	1

STATE OF EDUCATION OF THE PRISONERS ON BOARD THE
"ARAB," 1834.

On embarkation, 230 Convicts.				At the close of the voyage, 228 Convicts.		
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	0	0	Above 60	0	0	
0	0	1	50 to 60	0	1	
5	0	8	40 to 50	6	6	
7	0	18	30 to 40	14	11	
17	0	97	20 to 30	43	70	
7	0	70	Under 20	36	40	
36	0	194	Total	99	128	1

OF WHAT COUNTRY, AND WHERE EDUCATED.

	Number.	Educated			Uneducated.*
		At Sunday Schools.	At other Schools.	On Board the <i>Arab</i> .	
English	220	1	34	184	1
Welsh	4	0	1	3	0
Scotch	0	0	0	0	0
Irish ,	4	0	0	4	0
Forigners	0	0	0	0	0
Total	228	1	35	191	1

* Four of those taught in the *Arab* read so imperfectly as to be considered almost uneducated.

STATE OF EDUCATION OF THE PRISONERS ON BOARD THE
"ELPHINSTONE," 1836.

On embarkation, 240 Convicts.			At the close of the voyage, 238 Convicts.			
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	1	1	Above 60	2	0	0
3	0	1	50 to 60	3	1	0
3	2	6	40 to 50	7	4	0
10	10	13	30 to 40	22	11	0
18	18	59	20 to 30	49	45	0
3	14	78	Under 20	27	67	0
37	45	158	Total	110	128	0

OF WHAT COUNTRY AND WHERE EDUCATED.

	Number.	Educated			Uneducated.
		At Sunday Schools.	At other Schools.	On Board the <i>El- phinstone</i>	
English	175	3	57	115	0
Welsh	5	0	3	2	0
Scotch	29	0	10	19	0
Irish	21	0	9	12	0
Foreigners	8	0	0	8	0
Total	238	3	79	156*	0

* Of the 156 set down as educated on board the *Elphinstone*, 23 (of whom 6 were foreigners) still read imperfectly.

STATE OF EDUCATION OF THE FEMALE PRISONERS ON
BOARD THE "MARGARET," 1840.

On embarkation, 131 Convicts.			At the close of the voyage, 130 Convicts.			
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	0	1	Above 60	0	1	
0	0	3	50 to 60	0	1	
0	0	12	40 to 50	1	10	
0	1	17	30 to 40	2	13	
12	6	49	20 to 30	15	51	
4	6	20	Under 20	6	24	
16	13	102	Total	24	100	6

OF WHAT COUNTRY, AND WHERE EDUCATED.

	Number.	Educated.			Uneducated.
		At Sunday Schools.	At other Schools.	On Board the <i>Mar- garet</i> .	
English	3	0	0	3	0
Welsh	0	0	0	0	0
Scotch	0	0	0	0	0
Irish	128	3	26	93	6
Foreigners	0	0	0	0	0
Total	131	3	26	96*	6

* Of these ninety-six, thirty-three still read very imperfectly.

STATE OF EDUCATION OF THE PRISONERS ON BOARD THE
"EARL GREY," 1842-3.

On embarkation, 264 Convicts.				At the close of the voyage, 261 Convicts.		
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	0	0	Above 60	0	0	
3	3	7	50 to 60	4	8	
4	2	13	40 to 50	4	14	
10	3	38	30 to 40	13	37	
26	10	110	20 to 30	29	116	
10	5	20	Under 20	10	25	
53	23	188	Total	60	200	1

OF WHAT COUNTRY, AND WHERE EDUCATED.

	Number.	Educated			Uneducated.
		At Sunday Schools.	At other Schools.	On Board the <i>Earl</i> <i>Grey</i> .	
English	227	4	62	160	1
Welsh	15	0	2	13	0
Scotch	10	0	4	6	0
Irish	12	0	4	0	0
Foreigners	0	0	0	0	0
Total	264	4	72	187	1

VIEW of LESSONS and SERMONS read at CHURCH, and of the CHAPTERS committed to memory and recited on board the *Earl Grey*.

N.B.—The Sermons are all "Cottage Sermons, by the Rev. C. DAVY," 4 vols.

DAY.	LESSONS.	SERMONS.	CHAPTERS RECITED.
Sept. 25th.	Ezek. xxxiii. Matt. i. from verse 18, and chap. ii.	Sermon i. vol. i.—Text, Psalm li. 5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."	Ezekiel ix. read and ex- pounded, there not being time to have any committed to memory for recitation since embark- ation.
Oct. 2nd.	Genesis i. St. Luke i.	Sermon ii. vol. i.—Text, John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."	No service this afternoon, on account of some of the prisoners' re- latives being on board to see them be- fore sailing.
Oct. 9th.	Genesis ii. Luke ii.	Sermon iii. vol. i.—Text, Hebrews ii. 3, "How shall we escape if we neglect so great salvation?"	Psalm li.
Oct. 16th.	Genesis iii. Luke iii.	Sermon iv. vol. i.—Text, Acts xvi. 30, "What must I do to be saved?"	Romans iii.
Oct. 23rd.	Genesis iv. Luke iv.	Sermon v. vol. i.—Text, 1 Timothy i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."	Isaiah liii. from verse 13 of lii.
Oct. 30th.	Genesis vi. Luke v.	Sermon vi. vol. i.—Text, Hebrews vii. 25, "He is able to save them to the uttermost that come unto God by him."	Isaiah liv.
Nov. 6th.	Genesis vii. Luke vi.	Sermon i. vol. ii.—Text, Matt. iii. 7, "Flee from the wrath to come."	Isaiah lv.
Nov. 13th.	Genesis viii. Matt. xxv.	Sermon ix. vol. i.—Text, Isa lxiv. 6, "And we all do fade as a leaf."	John iii.

DAY.	LESSONS.	SERMONS.	CHAPTERS RECITED.
Nov. 20th.	Genesis ix. 2 Peter iii.	Sermon xii. vol. i.—Text, 2 Cor. v. 10, "We must all appear before the judgment seat of Christ."	Romans xii. 1 Cor. xiii.
Nov. 27th.	Isaiah i. John xix.	Sermon ii. vol. ii.—Text, Eph. v. 14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."	The Ten Command- ments. 1 Peter ii.
Dec. 4th.	Exod. xii. Acts v.	Sermon iii. vol. ii.—Text, Matt. xxii. 5, "They made light of it."	The Ten Com- mandments. John xv.
Dec. 11th.	Exod. xiv. Acts iii.	Sermon iii. vol. iv.—Text, Zech. ix. 12, "Turn you to the strong hold, ye prisoners of hope."	John xiv.
Dec. 18th.	Deut. iv. Acts iv.	Sermon vii. vol. i.—Text, Gal. v. 24, "They that are Christ's have crucified the flesh with the affections and lusts."	1 John iii. ; and the whole of the Sermon on the Mount by one of the prisoners.
Dec. 25th.	Proper Lessons for Christmas Day.	Sermon ii. vol. i.—Text, John iii. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."	Matt. v., vi., vii.
Jan. 1st.	Isa. liii. Luke xxiv.	An address.	Luke xv.
Jan. 8th.	Deut. iii. Acts ix.	Sermon x. vol. i.—Text, Phil. iv. 5, "The Lord is at hand."	Romans vi.
Jan. 15th.	Isaiah li. Matt. xiii.	Sermon viii. vol. i.—Text, Titus ii. 11, 12, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying un- godliness and worldly lusts, we should live soberly, righteously, and godly in this present world."	Psalms ciii.

The other portions of Scripture that were committed to memory, and recited by the prisoners during the passage, were not recorded.

STATE OF EDUCATION OF THE PRISONERS ON BOARD THE
 "THERESA," 1845.

On embarkation, 220 Convicts.			At the close of the voyage, 220 Convicts.			
Read and Write.	Read only.	Neither Read nor Write.	Years of Age.	Read and Write.	Read only.	Neither Read nor Write.
0	0	0	Above 60	0	0	0
3	1	4	50 to 60	3	5	0
15	1	8	40 to 50	18	6	0
17	2	17	30 to 40	21	15	0
36	0	46	20 to 30	53	29	0
36	0	34	Under 20	57	13	0
107	4	109	Total	152	68	0

OF WHAT COUNTRY, AND WHERE EDUCATED.

	Number.	Educated			Uneducated.
		At Sunday Schools.	At other Schools.	On Board the <i>Theresa</i> .	
English	179	9	74	96	0
Welsh	4	1	2	1	0
Scotch	22	0	18	4	0
Irish	11	2	5	4	0
Foreigners	4	0	0	4	0
Total	220	12	99	109	0

PORTIONS OF SCRIPTURE

COMMITTED TO MEMORY DURING THE VOYAGE ON
BOARD THE "THERESA."

Date.	Chapters committed to memory.	Number of Convicts who recited them.
1845.		
March 30	Rom. iii. 9—26 . . .	23
April 6	Psaln li. . . .	12
„ 13	John iii.	41
„ 20	Rom. xii.	33
„ 27	Isa. lii. 13—15 ; liii. .	44
May 4	Titus iii. 1—8 ; 1 Pet. ii.	63
„ 11	Titus ii. 9, to end ; Isa. lv.	44
„ 18	1 Cor. xiii.	58
„ 25	1 John iii.	35
June 1	Luke xv.	69
„ 8	Ephes. ii.	42
„ 15	John xiv.	39
„ 22	John xv.	30
„ 29	John xvi.	26
	Matt. v. vi. vii. (Sermon on the Mount) . . .	16

PART SECOND.

ENGLAND'S EXILES.

A View

OF

THE SYSTEM OF MANAGEMENT

PURSUED DURING SIX SUCCESSIVE VOYAGES

TO THE PENAL COLONIES OF AUSTRALIA.

PART SECOND.

ENGLAND'S EXHIBIT.

A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

THE SYSTEM OF MANAGEMENT.

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ENGLAND'S EXILES.

CHAPTER I.

Inspection of the prisoners—Embarkation—First address.

THE instructions of the Admiralty require, that before prisoners are removed from the prisons or hulks in which they have been confined, to the transport which is to convey them to the colonies, they should be carefully inspected by the surgeon-superintendent, in order to prevent the embarkation of any, whose health is in such a state, as to render a long voyage hazardous to their lives.

In conducting this inspection, it is necessary, as painful experience has taught me, that the medical officer be minute and searching in his inquiries and observations; lest he should be imposed upon, and men be embarked, who are likely to fall victims to the voyage, or to die from its effects soon after its accomplishment. Although I have myself used every precaution, and solemnly warned the prisoners themselves against attempting to deceive me, faithfully stating to them the probable

consequences of such conduct; yet I have never been able to prevent the embarkation of some individuals, whom I afterwards, when too late, discovered to be quite unfit to perform a long voyage, in a crowded ship.

The inspection having been completed, the prisoners are, when practicable, assembled before me, and receive a solemn and faithful address, the object of which is, deeply to impress them with just views of the deplorable position in which they have placed themselves, by violating the laws of God and of their country,—of the state of mind which now becomes them,—and the manner in which their embarkation ought to be conducted; to acquaint them with the system of instruction and discipline which will be pursued during the voyage; to show them the improvement they ought to make of their punishment, and that they are now required to turn from all iniquity unto God, and cheerfully to avail themselves of the opportunity of becoming useful members of society, and blessings to one another, and to the colony to which they are destined.

Before the prisoners are sent on board, certain preparations are made for their reception: for example, all the mattresses are stamped with numbers, in regular order, from 1 up to the total number of prisoners to be embarked. Each mattress has its little pillow firmly tacked to one end, and such as are designed for hospital use are directed to be marked with the letter H. The

water-kegs, kits, and wooden platters, are likewise ordered to have carved upon each of them the number of the *mess* to which they are to be respectively assigned. The importance of these and similar apparently trivial arrangements can only be known by experience.

The moment the prisoners are mustered on board the transport, and the usual receipts signed, they are requested to put intelligible marks upon their knives and all cutting instruments, as well as on other articles which accompanied them from the hulks or prisons, and to deliver all over into the charge of the chief mate. The prisoners are then made acquainted with their *new* or "*ship's* number;" and the whole of them are disposed of in their respective sleeping-berths, when each receives his mattress and blanket. Eight are allotted to each berth, four at top and four at bottom; when there are boys, they are separated from the men, and disposed of in the place assigned to them.

It is most desirable to have all the *messes* formed previously to the embarkation or removal of the prisoners from the prisons or hulks, and likewise as many of the *petty officers* appointed as possible; in short, to have the organization advanced as far as circumstances will admit.

Immediately after the embarkation of the prisoners, or as soon after as possible, the whole body being assembled on the quarter-deck, and the

guard drawn up on the poop, the following, or some other suitable address, is delivered :

Address to the Prisoners immediately on their Embarkation, and before they are permitted to quit the Quarter-deck.

This day commences a new era in your existence. The moment you set your feet on the decks you now occupy, you came under the *operation*, and I trust will speedily come under the *influence*, of a system which contemplates you as intellectual and moral beings; as beings who are capable of making great attainments; who necessarily exert an incalculable influence, good or bad, upon each other, upon mankind, and upon the moral universe; as beings, moreover, who can never cease to exist, and to exist in a state of perfect happiness or of unutterable wretchedness. The present moment is the link which connects the *past* with the *future*;—a moment calculated to bring the past most vividly to your recollection, to awaken in your bosoms a deep and an anxious solicitude respecting your future career and your future experience;—a moment, so full of intense interest to you and to me—so pregnant with result to every individual now before me, that I feel it difficult to determine what points of consideration I ought to select, and press on your understandings and your hearts. It is your *advantage*, your

individual, present, and everlasting *welfare*, that I now desire to seek; and, perhaps, you cannot, at this instant, be more profitably exercised, than in honestly and solemnly calling up to your recollection the days of your life that are gone.

Permit me, then, to ask you, in order that you may put the question, every one of you, secretly to himself, What views do you now entertain of your past life?

What think you of the *period of your infancy*—when you hung a helpless, and, as it respects guilt personally contracted, a guiltless babe on your mother's breast—the tender object of a mother's care; over whom, with sleepless solicitude, she watched day and night, and with an anxiety only known to the faithful mother? Can you think on the fond embraces of a mother's love, and on the unutterable feelings awakened in a mother's bosom, when she gazed with delight on the child of her affection,—I ask, is there a man or a boy now before me, who can thus think on the days of his infancy, and compare them with the *present moment*, and his heart remain unmoved? Do you now consider how your father and your mother laboured and toiled, to procure, with the sweat of their brow, bread for *you* to eat, raiment for *you* to put on, a bed for *you* to sleep upon, and a house to shelter *you* from the cold, and the rain, and the storm? Can you remember all this, and not put to your own hearts the question, How have I requited my parents' labour, their solicitude, their love?

Oh, could they for a moment have imagined that they were rearing up children to bring dishonour upon their name, to be the inmates of prisons and of convict hulks, and to appear, covered with the badges of infamy, as you now do, on the decks of a transport, to be removed with forfeited liberty from their native land, to some distant corner of the world, there to reap the bitter fruits of folly and of crime, what would have been the agonies of your parents' hearts!

Remember *the days of your youth*, how much your parents continued still to do for you; how they toiled to provide for you; in health and in sickness to nurse and watch over you: how faithful they were to rebuke and check your waywardness; to punish your offences; to encourage you in well-doing, and warn you of the evils to which you were exposed: and let such of you as have received some useful education, recollect how much it cost your parents or others, to procure this for you; and ask yourselves what returns they were *entitled* to expect at your hands, and how far your conduct has answered, or disappointed, their expectations!

Perhaps there are before me the children of pious parents—although I apprehend there are few, very few such; it may be two or three—of parents, who, having believed the gospel and felt its obligations, dedicated themselves and their offspring to God. You who have been thus privileged, would now do well to remember that you are the subjects of many fervent prayers. Your

parents, instructed by the Holy Scriptures, carried you, in the arms of their faith and love, to the throne of grace; and there, in the fervour of secret devotion, when no eye saw, but the eye of Him whose help and blessing they implored for you, did they dedicate you to that compassionate Redeemer, who came to seek and save the lost, and who has encouraged parents to bring their children to him, with an assurance that of such is the kingdom of heaven, and that if we, in the exercise of faith, ask anything according to his will, he heareth us. Let such of you as are indeed the children of *such* parents, connect in your minds, with your present situation, your father's and your mother's prayers.

Do you remember how they instructed you out of the Scriptures, and showed you that the way of believing and holy obedience is the way of life; and that the way of obstinate disobedience is the way of death? Do you remember how they led you forth on the day of holy rest to the house of God, to hear the proclamation of the gospel, and share in the united prayers of the church? Do you now remember the daily worship of God in your father's family, his morning and evening sacrifice of prayer and praise, in connection with the reading of God's holy word? When the hour of rest arrived, the arms of a fond mother securely placed you in the couch which her affection and industry had prepared; and you fell asleep listening to the tenderest expressions of maternal love. By the bedside of her slumbering and unconscious

child she kneels in prayer, and breathes forth her soul for blessings on the beloved object of her tender solicitude. Her heart's desire and that of her husband is, above all things, to see their children become the children of God by faith in Christ Jesus, and thus make choice of that good part which shall never be taken away from them.

Do you, the children of such parents, I now ask, recollect what they did for you as you advanced in years; and how you set at nought all their counsel, despised their entreaties, frustrated their prayers, grieved their spirits by your disobedience, and stung their hearts by your ingratitude? They saw the first outbreakings of the corruptions of your nature, and they laboured, according to the Scriptures, to see these corruptions uprooted. They observed your disposition to turn your back upon *them* and upon *God*, and they tenderly remonstrated with you, and set before you the fearful choice you were deliberately making. They discovered your selection of corrupt and corrupting associates, and they reminded you that it is he who walketh with *wise men* that shall be *wise*, and that the *companion of fools* shall be *destroyed*. But all was of no avail; the contest was still carried on. Your parents fought and struggled *for you* and *for God*; you fought and contended *against yourselves, against your parents, against God*. Your parents desired to see you tread the pleasant and peaceful paths of true wisdom, but you preferred the rugged and thorny

ways of folly and sin ; your parents wished you to become Christ's freemen, but you preferred to be Satan's voluntary slaves ; your parents desired to see you make choice of the glory and the bliss of heaven, but you have hitherto rejected these for the ignominy and wretchedness connected with crime—the torments of eternal remorse. The instructions, the example, the entreaties, tears, and prayers of your parents, produced no salutary and permanent effect upon you ; you resisted all, you despised all ; you cared not for a father's grief or a mother's broken heart ; you heeded not their counsel, you steeled your heart against the whispers of their love ; you were wedded to the companions of your iniquity—to your unhallowed enjoyments, and after them you were determined to go. When the messengers of peace beckoned you to return to the paths of holiness, you sullenly turned your backs, determined to take the full draught of sin, although you knew that *death* was in the cup. Thus, regardless of the dearest desires of your parents' hearts and of your own present and eternal interests, you ran greedily in your own ways, reckless of all consequences, until justice laid her iron hand upon you, and awarded you what *by your deeds you demanded*, and the interests of society required—namely, *that you should be removed from the land of your birth, and be placed in circumstances corresponding with your character and your crimes.*

To you who have not had the benefit of the high

advantages of which I have spoken, I would now say, cherish, nevertheless, becoming feelings towards your parents. Perhaps they themselves could not read the Scriptures, and knew nothing of the power of Christianity, and therefore were incapable of caring for the souls of their children. I say nothing to *you* of the fearful guilt that may possibly attach to them for remaining ignorant of the Bible, and neglecting their own souls, and those of their offspring. I only ask you to encourage such feelings towards your parents, *as God will approve of*; and during this voyage, I shall, the Lord willing, show you what you may accomplish for your parents. You will be shown, that you are required by God to give first yourselves to him—body, soul, and spirit, by the reception of Jesus; and then, to wrestle with him in supplications and prayers, in behalf of your benighted parents. And you will be farther shown, how much you may attempt to accomplish for them, by means of judicious and affectionate letters.

But although few of you may have enjoyed the inestimable privilege of being brought up by *consistent* Christian parents, there are, nevertheless, many advantages which the whole of you have possessed.

Have you not, ever since you opened your eyes upon the world which you inhabit, had visible and clear demonstrations of the power, wisdom, and goodness of God? Do not the heavens declare

the glory of God, and does not the firmament show his handiwork? Do not the construction and preservation of your own bodies declare to you the perfections of Him who made you, and who has fed and upheld you all the days of your life to the present moment? Verily, God hath not, at any time, left himself without testimony to the truth of his existence, and of his glorious attributes, in that he hath been continually doing us good; giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness, giving us life, and breath, and all things.

And what have you to say to CONSCIENCE—that moral faculty which God has placed in every man's bosom, the power by which he distinguishes between good and evil? Have you been careful to enlighten conscience? and have you listened to its voice? What does every man's conscience at this moment tell him, when he calls up to his recollection the history of the secret workings of his heart? Do you remember, when a child, with what a clear and distinct voice conscience spake to you; how it told you of some immediate duty, some good act to be done, and bade you make haste and do it; or remonstrated with you in reference to some sinful omission, or some evil deed; and how, in your bosom, faithful conscience strove with you, and entreated you to pursue the good and abstain from the evil, giving you honest warning of the fruits which would result from either line of conduct? And do you recollect the long

and painful struggle you maintained with conscience—with what conscious *sophistry* you laboured not to meet, but to *turn aside*, her reasonings, to silence her voice, to impose upon yourself, and so to gratify your sinful desires? In this way conscience became seared as with a hot iron. You endeavoured to enjoy the alarming calm afforded by her forced insensibility, and you have thus far gathered the bitter fruits of your triumphs over her remonstrances—you have reaped an abundant harvest of guilt, infamy, and suffering; and have yielded to the prince of darkness and his associates the satisfaction of witnessing your shame and misery.

Besides the admonitions of conscience, have you not received many warnings from the *dispensations* of *Divine Providence*? Have you not been visited, perhaps, again and again, with affliction? Some of you, it may be, have been brought, in all appearance, to the very gates of death; but your life has, in great mercy and longsuffering, been prolonged, to give you time and space to return unto God. But how have you improved these kind chastisements? Have they produced the effect for which they were designed by a gracious God? Conscience has answered the question; and let your presence here answer the question. You know that your afflictions either produced no salutary impressions upon you at all, or that they were soon forgotten and utterly obliterated by the pursuit of your corrupt desires.

What man, moreover, is here present, that can-

not recollect a near relative, a beloved or an intimate associate, cut down by death, perhaps suddenly and unprepared, or at the close of a long and lingering disease, during the whole of which he was, by his sufferings, preaching a loud and intelligible sermon to all around him? Was your friend carried off in the midst of his iniquity, in the disbelief and rejection of the mercy published in the gospel? Oh, how loudly does *such a death* speak to your reason and your conscience! And could you but hear the voice, how loudly does your friend, at this moment, address you from the regions of despair and of everlasting burning! Or was your friend a faithful follower of Christ? Did he walk with God in holy obedience, and died he in the scriptural hope of a blessed immortality? What was the language to you of his holy example, of his peaceful, triumphant death? and how does he now beckon to you from the mansions of eternal rest, and call upon you to turn at once from the paths that lead down to the abodes of death!

Has your attention never been arrested by the holy and useful lives of godly men, rich or poor? Have you not witnessed one or more individuals in the course of your lives, who appeared to possess a spirit far different from that of the men of this world—evidently acting on principles which belong not to man's fallen and corrupted nature—engaging in pursuits, and seeking enjoyments, which suit not the taste of the children of pride and carnal propensity, and are prized only by men

of a renewed and heaven-born nature—men who live above the world, and evince by their temper and conduct that they are denizens of no earthly city, that their hopes are not bounded by time, but reach forward to a blessed and glorious eternity? In one word, have you never come into contact with the humble, useful, consistent *Bible Christian*, who proved his faith in his Lord by his obedience to his revealed will? And what did you think of such characters? Either you *approved* or you *disapproved* of them: either you thought them *right*, or *wrong*. If right, why did you not, then, follow their example, and secure to yourselves their happiness? If you considered them wrong, because they endeavoured habitually to obey God, then you prove yourselves to be the enemies of God, and up to the present day you *appear* to have acted in accordance with such a character.

As to your telling me that you reckoned all the *apparent* and *avowed* followers of Christ *hypocrites*, this is too absurd to deserve at present our notice. *If there were no GOOD shillings*, there *COULD* be in *circulation* no BAD ones; and you are as fully satisfied that, if there were no *real* Christians, there would be no *hypocritical* professors of Christianity. What, then, have you done with the example of the sincere and consistent follower of Christ? How will you answer this question, when you meet the Christian at the bar of the Judge of all the earth; where, if you live

and die in a state of opposition to Christ, unchanged, unconverted, you will appear on his *left hand*; whilst the despised but faithful disciple of Jesus shall stand upon his *right*? Is any one of you now foolish and presumptuous enough to flatter himself, that he will then be able to ward off the question with levity, resist the convictions of guilt, and escape from the bitter feelings of remorse and self-reproach which must, of necessity, assail him on that day? Even *now*, at this very moment, your reason and your conscience tell you that, in resisting the appeals addressed to you from the pious and consistent lives of the people of God, you have been manifesting the enmity of your hearts to God himself; that it was because you *hated the Lord*, that you hated his faithful servants; and preferred the broad way and the wide gate leading downwards to the chambers of death, before the narrow path and strait gate which conduct unto life.

But again, I ask you, have you never heard of a book called the BIBLE? Nay, you have not only *heard* of it, but you know that it is a book which makes no ordinary claims upon the attention of mankind. You have heard that it contains a revelation from God, and that it tells you plainly *what you are* and what God *requires* you to be; that it tells you of a gracious and almighty Saviour; of a way of life and a way of death; of a day of final judgment; of the torments of hell, the bliss of heaven, and the eternal duration of both.

I ask you, then, most solemnly, how have you treated the Bible? You know that it was written by men inspired by the Spirit of God; that it speaks to you individually, or rather, that by the Bible God himself speaks, and speaks to your understanding and your heart. Is there a man now standing on the deck before me, whose reason and conscience do not own that, when God addresses him, *he* has a *right* to be heard? Is there a man or boy present who is not persuaded in his heart that, when the Almighty is pleased to send a message to man, it must be a message important for man to hear, to understand, and to observe? Your Maker graciously sent to tell you of your rebellion and your danger, and of his love, and the provision he has, in his great mercy, made for your deliverance from that danger, and recovery to himself and to happiness; and what reception have you given to his message, and to his Bible, through which that message was conveyed? His message have you not refused to receive? His Bible have you not treated with indignity and neglect? You know that you have not made it your business to search diligently the Scriptures in the spirit in which they require you to search them; that you have not yielded to them the obedience they demand, and which it is your duty and privilege to yield; and *therefore* it is, you are this day standing on these decks, and in your present unhappy and degrading circumstances. Obedience to your Bible would have prevented all the evil to which

you have exposed yourselves, and which you now of necessity must endure.

Are there a number of you who tell me you cannot read, and that, *therefore*, you could not read your Bible, and are not, in consequence, deserving of blame for not having read it? But I ask you, why cannot you read? You knew that a written message to you from heaven must deserve to be by you perused and examined; and that it must be worth your while—to say nothing of your *duty*—to use your utmost endeavours to be enabled to read and understand such a message. Now, let your conscience tell me, or rather tell *you*, as you at this moment stand in the presence of the great Searcher of hearts, what efforts, what *strenuous* exertions you made, that you might be able to read and examine the book of God? Had you, I ask every individual before me, no access, by any means, at any period of your life, to a school? Did you use your utmost endeavours to gain admission to one; or if your efforts failed, did you apply to your friends or acquaintances, and entreat any of them to teach you to read the Bible? and did you persevere in your application, until success crowned your efforts, or became absolutely hopeless? How many did you beg and entreat to give you lessons? How many *refused* to afford you help? Have you not manifested a palpable and a shameful *indifference* about the matter, preferring any amusement, however low or pernicious, to the laudable and manly exercise

of learning to read the Scriptures? The ignorance of the gospel which you had it in your power to correct, but did not, is itself most aggravated iniquity, inasmuch as its continuance is referable to your own criminal neglect of divinely appointed means of instruction, and is the parent of every species of immorality—the parent of suffering and of death. I can scarcely suppose that there is among you one individual who might not have been able this day to read, had he duly exercised his reason, and manfully done his duty, in availing himself of all the means of instruction within his reach. For such wilful ignorance, and for all the crimes, guilt, and sorrow, that spring therefrom, is that man answerable to his conscience, to society, and to God.

Once more, you heard of, and had access to, *places of public worship* where the sacred Scriptures are read, prayers offered up unto God, and the gospel of salvation is freely published. Did you thankfully avail yourselves of every opportunity afforded you, in the course of a gracious Providence, of meeting with the people of God, to wait upon him in his appointed ordinances? You cannot complain of the want of time, for the Lord hath not only *permitted*, but hath, in his great love and mercy, most solemnly *commanded* you to dedicate to his worship and to your spiritual improvement, a *seventh part of your time*.

How then, have you employed the first day of the week—the *Lord's day*? Have you faithfully

devoted that day to the purposes for which it was hallowed, or divinely set apart? Has it been to you a day of rest from worldly labour and worldly *thoughts*? Have you cheerfully spent it in attending to the best and eternal interests of your own never-dying spirits, and likewise of those, for the care of whose souls you must render an account on the great day? Look back upon your Sabbaths! What speak they now to your consciences? Are you prepared to hear their voice at the judgment-seat of Christ? What do they witness? Do you tell me they witness against your *parents*, or that they witness against your *masters*? These are not replies to my present questions. What testimony do your Sabbaths bear to *you*? Is their testimony in your favour, or is it against you? God gave to man his Sabbath, that man might be possessed of the means of remembering his *Creator* and *Redeemer*—his work of creation, and his work of redemption; and might secure the everlasting welfare of his own soul and the souls of his fellow-men, especially of his own household. Have you used his Sabbaths for the ends for which he graciously gave them to you? Did you regard the day of holy *rest*, as the day of *slothful* indolence? Do you remember how much of God's holy day you spent in *idleness*: how much in sinful and gross indulgences? Where were you when you heard the tolling of the bell, when the people were gathering themselves together, to hear the word of pardon and peace, of holiness and life?

What said you to the *loud call*, or to the *whispers* of conscience, when your neighbours and their families were proceeding to the house of prayer, to hold solemn converse with the Father of their spirits, and to contemplate the unseen realities of an unseen world? Whither did your feet carry you?—To the place where the blessed *Jesus* hath promised to meet, to receive, and pardon sinners, and to fill them with the joys of his great salvation? or did they bear you to the haunts of vice, the abodes of darkness and of the children of darkness—the gates of death, which lead down to hell? You recollect how you debated the point with conscience, and with your pious and faithful friends; how you yielded at length to the influence of those corruptions which ought to have been subdued, and to the enticements of those wicked associates whose temptations you ought to have rejected, and whose society you ought to have shunned.

But, instead of fleeing from temptation, you turned your backs upon God, his house, and the fellowship of his saints; and preferred the company, the pursuits, and the enjoyments of the wicked. The *Tavern* was more suited to your dispositions, than the place of *Divine Worship*; the destructive draught from the poisoned cup was swallowed with a greedy relish, while the rich provisions of the gospel table, and the pure water of life, were utterly loathed and rejected; dust, the serpent's meat, was preferred to the bread of

heaven; the low and corrupting ribaldry of the depraved and the wretched, was more pleasing to the ear of your licentiousness, than were the truths of the Divine law and of the gospel. The song of the drunkard was preferred to the hymn of salvation and devout praise. Shame, poverty, disease, and death, were chosen rather than respectability, competency, health, and life. You rejected against yourselves the counsels of Heaven; you have hitherto cast in your lot with the ungodly; the character of the wicked you have determined should be *your* character, and you are this day reaping a portion of the fruits of your choice.

Finally, you knew *the laws of your country*; you knew that you were bound, both by the laws of God and of man, to speak truth, to be honest and upright in your dealings, and to do violence to no man—to wrong no man. You knew that it was your duty to be industrious and frugal; to provide, by some lawful calling, for yourselves and your families; and that you were bound to promote the prosperity, peace, and harmony of the community; in one word, you knew that, whatever you could reasonably wish men to do to you, you were bound to do to them. Can you plead ignorance of these laws? You cannot. When you were in the act of breaking the law, you *knew* that you were breaking it, and were subjecting yourselves to its penalty. You were perfectly aware that the welfare of individuals, and the peace of society, required that the laws of the land should be main-

tained and enforced ; yet these laws you deliberately, and the greater number of you probably, oftener than once, violated. You pursued a line of conduct which you knew was not only unjustifiable, but deserving of the strongest reprobation, as tending to destroy the harmony, security, and comfort of the community ; and this course you moreover followed, in the face of many practical warnings, furnished to you by hundreds, alas ! by thousands of your countrymen, who, by their unprincipled and lawless conduct, rendered themselves obnoxious to justice, and paid the penalty, in the forfeiture of liberty, and in not a few instances, of even life itself. But all these loud and solemn warnings appear to have been lost upon you, and you have pursued the path from which you were so often, and so distinctly, urged to flee.

Thus have you forgotten the tenderness and care of your parents, despised their counsels, and frustrated their prayers in your behalf ; the voice of faithful conscience you have endeavoured to stifle ; the warnings of Divine providence you have turned aside ; the holy example of the people of God, only served to excite the enmity of your carnal minds ; the word of God, you either neglected or perverted ; the house of prayer you forsook for the abodes of sin and death ; on the sound of the gospel of peace you closed your ears ; the Lord's day you profaned ; the laws of your country you have trampled under your feet. The judges of the land have declared,

on the verdict of a jury of your own countrymen, that the peace of society demands your being placed under restraint, and forthwith removed to a distant corner of the empire: and when you view this decision in connection with the injuries you have inflicted on the community, and the dishonour you have cast upon God, you cannot fail to acknowledge—*provided you are now in a becoming and hopeful disposition of mind*—that your sentence is *just*, and that the Judge of all the earth, who knows your heart, and all your ways, hath acted towards you, not only in *righteousness*, but likewise in wisdom, and in *great mercy*.

These reflections may be painful to your minds, but it is because I think them profitable, and at this hour most seasonable, that I have suggested them to your most serious consideration. You are, at this moment, entering upon a new career. You now come under a system of moral discipline, which contemplates, not only your present, but your future character and enjoyments through endless ages. It is of the utmost importance, that you should entertain just views of the past, and have your minds duly prepared to enter upon, and appreciate, what lies before you.

Should there be—the case is *possible*—one individual amongst you who has in *truth* reason to conclude that he is not guilty of the crime imputed to him, and on account of which he is suffering transportation; let him remember that, however much such an evil is to be lamented, and

whatever degree of guilt it may reflect upon the agents of his sufferings, there are nevertheless *other* crimes with which he is justly chargeable before God, and which deserve at his hands a far severer chastisement; and although *man* may have sinned in tearing him from his friends and the land of his birth, yet, viewing the infliction as an evil which the all-wise and sovereign Ruler of the universe has *permitted* to overtake him, he will *even now*, if he think soundly and wisely, perceive that the dispensation of which he complains, may be so improved, as to secure its being overruled to the advancement of his best interests for time and eternity.

I merely admit the *possibility* of such a case, knowing that it is not a rare thing for men in your situation to allege that they are *guiltless* sufferers; but the *decided* probability is, that there is not here present among you *one* individual who is not guilty of the crime or crimes with which he is charged, and on account of which he is now about to be removed from his native land.

In withdrawing now to your berths, you will do so in deep and solemn thought. Let every man's mind retire within himself. Lay to heart the hints I have now given you, to aid your reflections and self-examination. Let there be no *talking*, but let all be *deep consideration*. Look back upon your lives; silently meditate upon, and faithfully apply, every man to himself, what has been now spoken in great kindness to you all. Let every

one now consider, that to talk to his neighbour on retiring from this place, is to *invade his neighbour's rights*, and to interrupt that solemn and secret communion that he is now required to hold with his own heart, and with him who is the Searcher of the heart.

In my next address, I shall give you a view of the exercises in which you will, God permitting, engage during the voyage; the principles upon which the discipline will be conducted; and the great ends which, in all our labours and plans, we shall, through the Divine blessing, seek to attain.

You now retire to your wards; and let me beseech you to take care that your demeanour, on your embarkation, augurs favourably, not only of your behaviour during the voyage, but of your conduct in the country to which you are destined.

CHAPTER II.

SECOND ADDRESS TO THE PRISONERS.

THE following day is chiefly occupied with the organization of the people. They are formed into three divisions, and placed under the superintendence of three captains, who are cautiously selected from amongst their fellow-prisoners, according to the character given them by the officers of the hulks and prisons, and the impressions produced on my own mind by the expression of their countenances, and general demeanour. Besides the appointment of captains of divisions, as many more of the petty officers are nominated, as can be fixed upon consistently with prudence.

In the afternoon, and just in time to conclude by the hour appointed for mustering the people below for the night, they are assembled, as before, on the quarter-deck—the guard being on the poop—to receive the *second* address; of which the following is the substance.

SECOND ADDRESS AFTER THE EMBARKATION OF THE PRISONERS.

In my first address, I endeavoured to assist your recollections of your past lives, in order to

aid you in the secret examination of your hearts ; to awaken in you proper desires in reference both to the present and the future ; and thus prepare you for entering upon a *course of instruction and discipline*, with a view to your intellectual and moral improvement. What use you have already made of my suggestions and observations, you yourselves know. Probably there are some amongst you, who have treated all I have said, just as you formerly treated the wholesome and kind counsel of your friends and relatives. But I would cherish the hope, that there are not among you many individuals of this description. I would rather believe that the whole of you have attentively listened to what I have said ; solemnly and prayerfully reflected upon it ; and that He to whom the night is as the day, and the darkness as the light, hath seen the unfeigned sorrow and contrition of your minds ; observed your self-loathing and self-abasement in his sight ; and recorded, in the book of his remembrance, the earnest longing of your souls to be delivered from sin and death, and recovered to a state of holiness and life.

My object in assembling you together now is, to acquaint you with the exercises in which it is proposed you shall engage during the voyage before us ; to exhibit to you the nature of the discipline under which you are to be placed ; and thus to impress your minds with a just consideration of the grand objects which we desire to see accomplished.

I. I call your attention, in the *first* place, to the nature of the exercises in which you are to be occupied during the voyage; and, in doing this, you will observe, that I do not address you merely as *prisoners*, but as *my fellow-men*. Of the causes which have brought you here, I say nothing at present; I have just now to do only with the *fact*, that you are here. I do not at present notice the circumstances which led to your being placed in prisons or in hulks, and ultimately on board this transport. To some of these we have already alluded; to others we shall advert on a future occasion. All that I have to do with at this moment, are the facts, that *I find you here*, and that *I find myself here*, charged with the care of your persons, your health, your improvement, and your happiness. You appear now before me as *a portion of the human race*; as so many members of that family to which I also belong. I now look upon you as the creatures of God, the offspring of our common and almighty Parent, the Creator and the Preserver of the universe, the Former of our bodies and the Father of our spirits. I contemplate you as standing in certain relations to God, to one another, and to the world; relations out of which necessarily arise many interesting and important duties, and as necessarily involving great responsibilities, and peculiar enjoyments. You are not only the offspring of God, but his *rational* offspring, the subjects of his *moral government*. He made you, and he made you *for himself*. He made

you, at the first, in his own moral image, and under the influence of his blessing ; you have lost that image, and have fallen under the influence of his disapprobation. Still you are accountable to him for all you *think* ; for your *belief* and *unbelief* ; for all you *say*, and for all you *do*. And he, as the righteous and immutable Judge of all his rational offspring, must deal with every one of you according to the eternal and unalterable principles of justice and truth. Not only are you accountable, but you are likewise *immortal*, beings. Every one of you is in possession of a *deathless* spirit ; a spirit which must soon quit the tabernacle of clay it now inhabits, and leaving it to return to the dust from which it was originally taken, must make its appearance before God, to receive at his hand according to the deeds done in the body, whether they be good or evil. In the meantime, the sentence of death, under which transgression has brought you, is, as to its full execution, delayed. God is unwilling that any one of you should perish. Though under a sentence of condemnation and death, he has, in his infinite love and compassion, placed you under a dispensation of mercy.

The apostasy of man from his Maker was quickly followed by intimations of a gracious scheme of redemption. The covenant made in the counsels of the Godhead from the ages of eternity, was published to the fallen and guilty rebels even before their removal from their forfeited paradise.

He who is not a man that he should lie, nor the son of man that he should repent, announced to the guilty and desolate hearts of our ruined progenitors, the joyous appearance of a Divine Deliverer. The eternal *Word*, by whom all things were made—even the beloved Son of the Father, is to clothe himself in the nature of the fallen and the lost, and appear the “*Child born*,” the “*mighty God*,” the “*Prince of Life*.” He is to magnify the law and make it honourable, and bring in everlasting righteousness; vanquish the power of the great adversary; accomplish a complete salvation for the human race, to be published in due time to *all*, and to be enjoyed by every one with whom it should obtain acceptance. This is that great salvation which was exhibited to the antediluvians, to the patriarchs, to the nation of the Jews; which was proclaimed to the Gentile world by the apostles of the Lord; and, ever since their days, has been published in the Scriptures of truth, in which the glad tidings of great joy are proclaimed, at this day, to all the sinful and perishing children of men, without distinction of rank or condition; proclaimed to *you*, for *your* deliverance from sin and its bitter fruits, for *your* recovery to God and to holy and blissful obedience. According to your treatment of this message of mercy and peace, will be your future, your eternal condition. If you receive it, you receive pardon, life, and glory everlasting; if you reject it, you choose condemnation, death, and

never-ending wretchedness. But the holy Scriptures not only reveal to you the way of pardon and life ; they furnish you with all that you really require to know in the present world, respecting God, yourselves, and the whole human race, considered as the subjects of the Divine government. They tell you what you are to *believe*, and what you are to *practise*. They clearly exhibit to you the duties you owe to your Maker, to your fellow men, and to yourselves. They inform you on what principles, and from what motives, you are to act, so as to please God. They declare unto you, not only what God requires of you, but how you are to obtain strength to do his will. They not only apprize you of the enemies, temptations, and dangers to which you are exposed, but they show you how they are to be avoided or overcome. These writings of inspiration constitute the chart, according to which you are to steer your course, through the present life, to the shores of a boundless eternity. They are the magazine, wherein is laid up the whole Christian armour with which you are to meet, and to vanquish, all your spiritual enemies. They set before you the bread which perisheth not with the using ; even the Bread of Life, of which if a man eat he shall never die. In them you have the raiment which waxeth not old, the robe of righteousness, the garments of salvation and praise. They supply you, not only with white raiment whereby you may be clothed, but with gold tried in the fire, that

you may be rich. They conduct you to that great and gracious Physician, who is able and willing, without money and without price, to heal all your wounds; to remove all your diseases; to renew your spiritual youth; to enable your eyes to see, your ears to hear, and your hearts to understand and receive, the things which belong to your present and everlasting peace. When you are cast down, they will raise you up; when bewildered and perplexed, they will give you counsel; when in doubt as to your path, they will direct you aright, and say, in a language you will understand, "This is the way, walk ye in it." When your heart is disconsolate, they will fill you with that joy with which a stranger intermeddleth not; when you are in darkness, they will give you light; when weary and faint, they will supply you with strength, endow you with courage, and fit you for all the demands of the day; when you are filled with self-loathing, they will show you in whom the Father receives you, and regards you as "complete;" when your spirit is elated with the joys of salvation, they will keep you humble at the foot of the cross. In health they will quicken you in the work your heavenly Father hath given you to perform; in affliction, they will sustain you, and enable you to exercise resignation and hope; and holding fast the truth concerning Jesus even to the end, you will be made more than conquerors, when you enter into conflict with the last enemy, through faith in him

who died and rose again, and shall be partakers of that eternal life and glory which the Lord hath promised to all those that love and obey him.

Your principal exercises during the voyage, then, will be to read the Scriptures, and to hear them read; to search them diligently; to commit them to memory; to store your minds and your hearts with their precepts and doctrines; to endeavour to understand their instructions, and to perceive their bearings upon your condition, your character, conduct, and future destiny; to learn from them the nature, character, and perfections of God; to observe the gracious dispensations of his providence towards the world, and especially towards his church and people in every age; to understand the nature of the moral government of God, the revealed principles of the Divine procedure, the laws he hath laid down for your guidance, and according to which you will be judged at the great day; and especially to study, and, I trust, to discern and admire that grand remedial system, made known in the Scriptures, for the restoration of sinful men — and therefore of *you* — to the Divine favour, to holiness, and to bliss.

As the writings of the Old and New Testaments evidently contain all that is most important for man to know; and as you are continually surrounded by the enemies of God and of your own peace, who will endeavour to seduce you from the

truth and from happiness, and to draw you into error and destruction; it is necessary that you should be made acquainted with some of the *evidences* of the truth and inspiration of the holy Scriptures, that you may be able to defend the cause of God and of your own souls from the attacks of the wicked, and to give to every one that asks it, a reason of the hope that is in you, with meekness and fear; we shall therefore devote a portion of our time to the consideration of that subject.

Your Bible abounds with the most beautiful and sublime descriptions of the wonderful works of God; descriptions intended not only to set forth the glory of the Divine attributes, but designed to contrast Jehovah, the true God, with all false gods. But how can you sufficiently appreciate these appeals of the sacred penman, unless you have *some* acquaintance with those stupendous works to which their appeals are made? A small share of your time, then, will be given to the investigation of the works of creation, especially the world we inhabit; extending our inquiries to the whole of our solar system, and glancing, for a little, at those more distant orbs, the fixed stars. And, if our time permit, I shall endeavour to give you also such a view of your own systems, your minds and bodies, as will be calculated to elevate your souls to God, and to fill you with wonder and gratitude, admiration and praise.

Our investigations of the sacred Scriptures will

necessarily lead us to study, to a certain extent, the history of nations and the character of man. And, as our instructions proceed, you will have an opportunity of putting questions to me, and of proposing your difficulties: the former I shall answer, and the latter I shall solve, when I am able; and, when they are beyond my reach, it will become me to acknowledge it.

I have been enabled, through the generosity of pious friends, who are kindly interested in your spiritual improvement and happiness, to provide for your use a considerable variety of tracts and other valuable works, chiefly selected from those published by that active and most useful institution, the London Religious Tract Society. With these you will be supplied for your perusal during the voyage; and I do earnestly hope that you will read them with diligence, and demonstrate, by your conduct, that you have read them with profit.

But it is the Bible itself which I am most anxious that you should read and study; and the British and Foreign Bible Society, together with the Society for Promoting Christian Knowledge, have most generously placed at my disposal as many copies of the Old and New Testaments as will enable me, with the Government allowance, to furnish each of you with a copy of either the one or the other. Every one of you who can now read, will immediately have access to the Word of life; and others, as soon as they can read it with

tolerable ease. The whole of you will, I trust, be found, at the termination of the voyage, able to read with so much accuracy, as to warrant my putting you in possession of a copy of the Scriptures, previously to your debarkation.

Past experience leads me to expect, that a large proportion of you, on examination, will be found totally uneducated; and that when I put you to the trial, I shall find a very great number unacquainted even with the letters of the alphabet; many of the remainder, incapable of reading; and not a few, I anticipate, will be found to read so very imperfectly, as not to be able to read with profit, much less with enjoyment. Such of you as are so circumstanced, will find at school abundance of employment during the voyage. Idleness can have no place with us; the whole of our time will be in demand. The most willing, cheerful, and active exertions will be required on your part, to remove the calamity under which you now lie, in not being able to read at all, or not with facility; and to possess yourselves of the means of acquiring useful knowledge, especially the knowledge which God communicates to you in the pages of inspiration. So actively engaged will you be in the business of your education, that the period occupied by your voyage will insensibly glide away; and, when it comes to a termination, you will feel that it has been too short for the delightful and profitable

exercises in which you shall have been engaged; and you will ardently wish for a few more weeks of such useful and happy occupation. The discharge of the duties of your regular school-hours, then, besides the filling up profitably, in private, all your spare moments, will constitute a most important branch of your employment on board the transport.

When the proper time arrives—that is, when you shall have learned to read *well*, you will be allowed the additional privilege of learning to *write* and to *cypher*. In fine, I observe that a number of you will be occupied, during a portion of your time, in *teaching*, and in discharging the duties of *petty officers* according to instructions which, in due time, will be issued. Such is a very brief outline of the principal exercises and engagements, in which you will be most actively employed during the voyage.

II. I have, in the *second* place, to set before you a view of the character of that *discipline*, under the operation of which you are to be placed during our continuance on board this transport. It will be, as much as possible, a *moral discipline*; and I hold that the perfection and efficiency of such discipline, must ever correspond with its approximation, in principle and end, to the Divine government, or moral discipline of the universe. God is a holy God; his throne is established in *holiness*; his law is a *holy* law. In his government there is to be found nothing, properly

speaking, *arbitrary*. And we should be using language the most unbecoming and impious, were we to presume to affirm that any of his acts are, in the slightest degree, capricious. They are all founded upon the eternal and immutable principles of truth and justice, and are in perfect harmony with the dictates of infinite wisdom and love.

The highest end which God, in all that he does, can possibly have in view, is the accomplishment of his own will; and whatsoever he willeth, must, of moral necessity, be, in the highest degree, the thing most desirable.

God willeth, that is, desireth, the happiness of all his creatures; but their happiness must, in the very nature of things, depend on the conformity of their character and conduct to his revealed will. *Your* happiness, then, is necessarily involved in the accomplishment, in and by you, of the revealed will of God.

From these considerations it is very evident, that whatever laws and regulations are enacted by man, for the guidance and government of his fellow-men, in order to be sound, safe, binding, and fitted to promote the happiness of the community—must be in perfect harmony with the revealed will of the Sovereign of the universe. All human legislators, therefore, in framing laws for the government of the people, are bound to bear solemnly in mind, that they are legislating for beings who are *already* the subjects of a government, infinitely

superior to all other governments; the subjects of a King, who has an inalienable right to their supreme affection, and unlimited obedience; whose law is, in its authority, infinitely above all the enactments of the creature, and renders null and invalid every opposing or conflicting decree or command.

In laying down rules then, for the regulation of your conduct on board this transport, as it is my duty, it will also be my care, to see that such rules are in perfect keeping with the requisitions of the revealed will of your Maker; so that you shall not be required to do or omit anything which would imply an infringement on the Divine law; but on the contrary, that in obeying me, you shall be found yielding obedience to the great Ruler of us all.

It is required of you, therefore, that your language, your manners, and the whole of your conduct towards each other, be in keeping with the spirit and precepts of *Christianity*. The grand rule for your guidance is so summarily expressed by our Lord, and in such beautifully simple language, that it requires only to be heard to be understood; and with the slightest desire to remember it, can never be forgotten: it is this; "All things whatsoever ye would that men should do to you, do ye even so to them." Keeping this rule in view, and carrying it out in the whole of your intercourse with one another, you cannot fail to secure the approbation of your own minds, and give satisfaction to me, and to all who act with

me in the public service. In accordance with its spirit, it is enjoined upon you, to regard each other as *brethren*, to cherish those feelings of kind and affectionate interest in each other's happiness, which become you as the offspring of one common Father, and which ought to derive a peculiar tenderness, from the circumstances in which you are placed, as *fellow-transgressors* and *fellow-sufferers*, reaping the bitter fruit of your crimes. Although there are amongst you, unquestionably, *degrees* of guilt, yet you must remember that you are *all guilty*; and it is fit that you should all sympathize with each other under such a heavy calamity. Your guilt having been established, you are all consigned to endure a corresponding punishment, which is an additional demand upon your mutual sympathies. The least depraved amongst you, however, will regard the calamity of being guilty, as far more severe and difficult to sustain, than that of being subjected to a wholesome and necessary punishment; and the circumstance of having *merited* punishment, ought to call forth deeper and more tender sympathies towards one another, than the mere *endurance* of it. Compassionate and brotherly affection ought therefore to stamp the whole of your social intercourse, as companions in offence and in suffering, who are *now* giving your hearts unto God.

The opportunities, during the voyage, of exercising the best and kindest feelings of humanity, will be ample. United together as one large

family, not only personal but relative duties must be every moment recurring, and making their demands on your understandings and your hearts. I request, therefore, that you will be continually on the watch to ascertain the duties immediately incumbent upon you; and that you will set about the performance of them with a cheerful alacrity. I entreat you to get rid at once of the debasing principle of *selfishness*. In seeking deliverance from its governing influence, you seek, in the most effectual manner, the advancement of your own peace, and the comfort of all with whom you have to do. But if, on the contrary, you suffer yourselves to be influenced by this repulsive and degrading principle, you will not only banish peace and serenity from your own breasts, but you will excite and foment discord amongst your associates; and thus counteract all my efforts to advance their best interests. Let me, then, see every one of you habitually influenced by a most excellent spirit—a spirit of self-denial and universal benevolence. Let not each be bent on securing his own individual comfort, irrespective of that of his fellows; but let every one *prefer his brother to himself*, seeking first of all his welfare and convenience, and then his own; or at least let his own and his brother's interest have an equal share in his regard and attention. Should you at once come under the influence of such a generous, elevating, and ennobling principle of action as this, how delightful to me will be the discharge of the task—if task

it could then be called—which devolves upon me !
Why, your government will be your own !—your own spontaneous rule ; the government of sound principle, of generous and manly feeling ; a government, springing up out of the rule which each member of our large family exercises over his own heart and mind ; the government of brotherly affection, and of disinterested regard to the general good ; the government of supreme love to God !

This being the character of our little community, our ears will never be assailed by the boisterous language, or our eyes pained by the savage tug, of a grasping and an all-appropriating selfishness. The calmness of our moral atmosphere will not be disturbed by the revolting contest for personal mastery, and personal enjoyment, accompanied with the appropriate language of a sordid self-seeking. We shall have no angry and selfish contests, about supposed or real personal rights and privileges ; but we shall hear the language of brotherly affection, and see you all striving to promote the comfort of one another. *Self-denial* will take the place of *self-indulgence*, and the strife amongst us will be the strife of brotherly love ; not who shall do least, but who shall do most for others' comfort : not who shall have this or that good thing, but who shall be most ready to waive the privilege in behalf of another.

You will not only be careful of each other's comforts, but you will be kindly watchful over each other's speech and behaviour, as well as your own.

None of you will suffer evil upon his brother, but will “in anywise rebuke him ;” only these rebukes will be in soft and gentle language—language fit to be spoken by one, who feels himself to be more weak and erring than the brother whom he corrects, and thus his words of reproof will be like soft oil, which will not break the head or wound the feelings of the reproved, but be refreshing and salutary to his spirit.

You will not only be attentive to each other’s comfort, language, and behaviour ; but you will, with a prudent and affectionate zeal, embrace every opportunity of doing the greatest possible good to one another, in every respect. You will remember the relation in which you stand to each other, as accountable and immortal creatures, and will study habitually to promote to the utmost, your mutual happiness and highest interests.

To my instructions also respecting your demeanour towards your petty officers and schoolmasters, who will be chosen from amongst yourselves, you will be, in a special manner, attentive. You will not only bear in mind that they act for *me*, but that the object of their appointment is *your* advantage, *your* improvement and happiness. Towards them, therefore, you will ever cherish and exhibit the most becoming feelings and behaviour. You will so act, as to ensure to them the enjoyment of unmingled satisfaction in the discharge of their official duties. In so acting, you will vastly augment *my* comfort, and equally promote your *own*.

It is almost unnecessary for me to tell you, that any act of disobedience or impropriety of conduct towards a petty officer or schoolmaster, will always be regarded by me as more aggravated, than if such disobedience and misconduct were to be manifested immediately towards myself; and will therefore be visited with severer expressions of my displeasure. Offences committed directly against petty officers, I always consider as not merely implying that dereliction of principle which is involved in every offence, but as being aggravated by more or less of meanness of spirit and baseness of disposition. All such offences will, therefore, be visited with that degree of punishment, which not only I, but all the sound thinking among yourselves, must feel they deserve.

With regard to your demeanour towards the officers of the guard, and the soldiers under their command, the master of the ship and the ship's officers and crew, let it ever be influenced by the same spirit which you have been enjoined to cultivate in your intercourse with each other, and then no one on board will have cause to complain of you. Let your language be always becoming and respectful, your manners most unequivocally polite, and your whole conduct consistent with the dictates of sound reason, and in harmony with the regulations laid down for your guidance.

The guard have duties imposed upon them, with which you are not, in the slightest degree, on any account whatever, to interfere. To none of the

soldiers do I allow you to address yourselves, unless in cases of necessity, and in the discharge of your duties. And when, at any time, you are addressed by any of the soldiers, you will uniformly reply in language the most becoming and creditable to you, and most suitable for them. To the sentries you are, on no occasion, to utter a word without my permission; none under the crown are more sacred, than the person and office of a sentry. Towards the sentries you will therefore ever manifest the most watchful respect; and will promptly attend to all their prohibitions. But it will be your business so to conduct yourselves, as to avoid ever coming into contact with the sentries at all, or with any of the guard, excepting—as already observed—in the performance of the duties required of you.

With the working of the ship, or with any of the ship's duties, you are never to presume to interfere, farther than you may, from time to time, be required; your assistance, when asked, and which, to avoid interference with your assigned duties, especially with your school-hours, must always be with my approbation, you will cheerfully and readily afford. In one word, towards all on board, you will ever study to cultivate the best and most kindly feelings.

At present I shall only further remind you, that I most distinctly and most positively prohibit everything, that in the slightest degree tends to corrupt the mind, destroy social harmony, and retard intellectual and moral improvement. All

indecent language, low unmanly vulgarisms; all offensive slang; all profane oaths, cursing, and execration; all expressions derogatory to the honour of God, and calculated to pain the ears of those who love and reverence his name, but familiar and not displeasing to men of an opposite character; all such speech, let it be remembered, I most solemnly forbid. A regard to your best interests, present and future, a respect to good order, and a due regard to the protection which every man and boy amongst you has a right to expect from me, demand that all such language be wholly and entirely banished from amongst you.

On the same grounds, I forbid the use of all irritating and provoking speech or gestures, in your intercourse with each other; the employment of all vulgar epithets, and unmanly "nicknames," the use of which always indicates a low and undisciplined mind. In a word, I most earnestly request, that you always speak to each other in plain and chaste language, such as can give no possible offence to any one, even the most virtuous and refined. If you duly recollect that you are *men*, who, though depraved, are still the highest order of beings in this world; and if you keep in mind what every man has a right to expect from another, as well as the respect which every one owes to himself, it will become easy and natural to you to employ, in all your intercourse with each other, the most becoming and respectful language. I do desire, that I may never, during our voyage,

have cause to reprove any of my people, for anything unbecoming, in speech or behaviour,

As nothing is more subversive of confidence and social order, than falsehoods and lies, it is most strictly enjoined upon you, that you do always speak TRUTH. At all hazards, whatever may be the consequence, speak nothing but what you do really believe to be true. What is more base, more wicked, than to tell a lie? What more dishonouring to the God of truth? What more injurious to society; what more deserving of punishment? With us, lying must, like other crimes, be ever visited with disapprobation; in other words, with some appropriate infliction.

Bearing *false witness*, is lying, accompanied with high aggravations; and therefore merits a severe punishment.

You are required to cultivate the strictest habits of honesty, and, in accordance with the golden precept laid down to you, to respect your brother's interest in his own property, as you would desire him to regard your interest in that which is yours. If you are wise and virtuous enough to act on these principles, we shall not have a single case of theft to detect and punish during our voyage; not one case to cast a stigma upon *you*, or cause grief and disappointment to *me*. I do not, at present, remember one instance of theft, committed by my people, during any voyage, escaping detection sooner or later. But honesty arising from the fear of detection and punishment, is *not* honesty. To

be honest, you must be honest *on principle*; honest, not merely because your duty to your brother and to society, your respect for yourselves, and your own interests, require you to be honest; but because the Sovereign of the universe commands it. Such is the honesty which I desire to see the whole of you cultivate and practise. But on this high principle of action, I shall have occasion to speak more particularly on a future day.

Again I have to request, that you unite cordially with me in endeavouring to secure, as far as is practicable, the calm and profitable observance of the first day of the week—"the Lord's day." I can have no authoritative control over your *spiritual* observance of that holy day; but it is my imperative duty, and it shall be, God helping me, my aim, so to arrange our affairs as to preserve quiet and peace on that day; to prevent, as far as in me lies, everything calculated to annoy the minds, or distract the attention, of those who may desire to honour the Lord according to his revealed will, on his own day. The observance of the Lord's day for spiritual exercises and enjoyment, is *every man's right*; and it is my incumbent duty to preserve to every man under my care, *the uninterrupted enjoyment of that right* which God hath given him. To you God hath given the day; and to you I am bound to secure, as far as possible, the opportunity of availing yourselves of his gift. I shall therefore take care that nothing be done on that day, save works of

absolute necessity and mercy; and it will be a source of peculiar pleasure to me to observe, that you faithfully and voluntarily dedicate the Lord's day to the *cheerful* and *delightful* pursuit of biblical knowledge, and, as far as circumstances permit, to the *happy* observance of all divinely appointed ordinances, public and private.

Playing at cards, and every species of *gambling*, at any time, on *any* day of the week, are most positively prohibited. It is quite unnecessary for me to state here, the many strong reasons which might be urged in vindication of this prohibition. To the more reflecting and experienced among you, some of these reasons must be familiar. By men of sound mind and good principles, gambling must, in all circumstances, be denounced as a crying evil, and most assuredly must be regarded in this light by us. No good man, who is influenced by a regard for his own and his neighbour's comforts, can engage in, or encourage in any form, the dishonest and pernicious practice of gambling; for it is a practice both dishonest and injurious, and most unquestionably at variance with the law of brotherly love. But even were it lawful to gamble, *we* have no time for such trifling, or for any unprofitable amusements at all, much less for those which are sinful. Just views of the value of time, and of the account which, "at that day," we must all render of its use and of its abuse, will not permit us to divert any portion of it from the purposes for which it is given to us. You will enjoy abun-

dant relaxation in your night's rest, and in the constantly successive change of duty. And you will have wholesome exercise in your marches, by divisions, around the decks every evening, or as often as the weather and other circumstances will permit. Such of you as may be called to fill the situation of petty officers, will find that the zealous discharge of your duties will secure to you abundance of exercise.

From what I have now, and on a former occasion, said to you, the youngest among you must, in some measure, have learned the nature of the discipline under which you are now placed. You perceive that it is in the strictest sense of the expression, a *moral discipline*, which I desire to see in operation on board this transport. And in further proof that this is its proper character, I shall give the necessary directions that those irons—the badges of your disgrace—with which you are at present fettered, be removed from the whole of you, at as early a period as is consistent with the discharge of other duties. And I do most ardently hope, that when I have once caused them to be struck off, you will not, by your conduct, *demand* their being again replaced. For what can be more disgraceful to you, and painful to me, than the clanking of these irons as you walk along the decks?

A view of the petty officers and schoolmasters, and of their duties respectively, I shall give you at our next meeting on the quarter-deck.

CHAPTER III.

Petty officers, their duties, and address on their appointment.

HAVING made choice of the petty officers, the earliest opportunity is taken of again assembling the people on the quarter-deck, to announce to them the persons thus appointed; to explain, in detail, the nature and extent of their duties; and to give a very brief outline of what is reciprocally incumbent upon the people, and those in authority over them.

The following is a view of the designations of the petty officers, whose names are now announced to the people assembled :

PETTY OFFICERS.

First and second captain.	2 Captains of fore-castle.
3 Captains of divisions.	4 Captains of main-ward.
4 Captains of upper deck.	3 Captains of boys' ward.

To these appointments were added,

3 Cooks, one of whom to be supernumerary.	2 Delegates of the day.
3 Barbers.	A Clerk.
1 Head to each mess.	A Librarian.

SPECIFICATION OF THEIR DUTIES.

First Captain.

To be at the head of the whole establishment; to have an eye upon all the people; to use his utmost efforts to maintain order, and promote the improvement and comfort of his fellow-prisoners; and also to assist in the serving out of provisions; and to be in constant communication with the surgeon-superintendent, from whom he is to receive all his orders, and whose views, in reference to the prisoners, he is to endeavour unceasingly and most strenuously to forward.

Second Captain.

To attend to all who may be under punishment; to see that they receive their allotted provisions; to co-operate with and assist the first captain in the discharge of all his duties; and, with him, to observe every proceeding amongst the people.

Both first and second captains shall be furnished with a list of the names of the whole of the prisoners, arranged according to their messes and their respective divisions; also, with a small book of reports, into which they shall enter every observed offence, with the name and number of the offender.

The offences recorded in the second captain's book shall be transferred to that of the first, and, after they have been duly investigated, and prepared to be brought before the surgeon-super-

intendent, shall be submitted to him every morning, after the muster of petty officers and schoolmasters, at nine o'clock A.M.*

Captains of Divisions.

To be at the head of their respective divisions; to muster their men every morning at half-past nine o'clock, for inspection; to report when they have done so, to the first or second captain, for the information of the surgeon-superintendent, who, attended by the reporting officer and captains of divisions respectively, shall proceed to pass through the ranks and carefully inspect the people.

To superintend their respective divisions, when engaged in washing their persons and clothes. They shall also observe, at all times, whether their men are orderly, clean, and apparently healthy; see that their clothes are kept in good repair; attend to the "*stopping*" of washed clothes on the clothes-lines, and the lowering down of the same at the appointed times; and strictly attend to everything connected with their several divisions.

Captains of Upper Deck.

To have charge of the main-deck—two, the star-board; and two, the larboard side; to superintend and assist (if required) in washing of decks in the

* Either the first or second captain will superintend, when the mess-carriers assemble to receive their rations, or direct some other efficient petty officer to attend to this duty; but none of them are permitted to enter the hold.

morning, and to see that the main-deck is kept as clean and dry as possible during the day; to superintend the hanging up and lowering down of clothes-lines; the stowing and unstowing of bedding; the wringing, along with the captains of the forecastle, of swabs; have charge of the canvass drawing bucket, taking care that it never, on any account, be allowed to tow overboard, or its lanyard to be cast loose. To observe that none of the prisoners go up the rigging, or get up the bulwarks of the ship, excepting those who, in the execution of their duty, have the surgeon-superintendent's permission; and to report immediately to the first or second captain, every observed neglect of duty, or disobedience of orders.

All the captains of the upper deck shall be at their posts, when the decks are being washed in the morning. Through the day, they shall be in "*watch and watch.*"

Captains of Forecastle.

To have charge of forecastle; not to suffer more of the prisoners than the surgeon-superintendent permits, to be on the forecastle at one time; to see that the sentry is not interrupted in his walk, or the seamen hindered or interfered with in the working of the ship, or discharge of other duties. To allow none of the prisoners to lie over, or pass, the bulwarks, or, on any pretext whatever, to go out on the bowsprit, or climb up the rigging, with the exceptions specified in the instructions of

captains of deck. To see that none of them place themselves in *any* position in which they shall be exposed to the smallest risk of falling overboard; in short, to observe, with the other petty officers, that all keep their proper place, when on deck, as directed by the surgeon-superintendent.

They shall likewise observe, that none of the people, *on any pretext whatever*, tow their clothes overboard, or use any vessel to draw water, excepting the canvass bucket.

*Captains of Main and Boys' Wards.**

To have charge of their respective wards, which they shall see thoroughly cleaned—without the aid of water, when *possible*; and agreeably to the orders issued by the surgeon-superintendent—every morning immediately after “one bell,”† or the reading of the morning portion of Scripture. To observe that the appointed means for ventilating the wards, and keeping them as dry as possible, be carefully employed; and to take up the bottom boards, and clean under them every morning.

They shall use their utmost endeavour to maintain and promote good order, and propriety of conduct, amongst the people whilst below; observe that no one has in his possession a tinder-box, flint, or any kind of instrument or material for striking fire or affording a light, or any instrument

* The word “ward” is used instead of “prison.”

† Half-past eight o'clock.

by which any of the people might be accidentally or otherwise injured ; and to permit no one to go below or enter the wards with a lighted pipe.*

When the people are ordered to be on deck, the captains of wards shall not suffer any one to remain or go below, without the surgeon-superintendent's permission.

They shall also observe, that every water-keg is furnished with a leathern spout and secure stopper ; and, on no account whatever, allow a keg to be brought into the wards unprovided as here directed.

Cooks.

(One of whom to be supernumerary.)

To have the charge of cooking the people's victuals. They will see that the meals are ready at the appointed hours ; that the food is well cooked ; that the utmost *cleanliness* is observed in all their operations ; that there be no waste, and no misappropriation. They will be careful of the fire ; consume no more fuel than is absolutely necessary ; put out the fire at the appointed time ; keep the people, to prevent accidents, at a proper distance from the coppers, and have their persons cleaned in time to attend afternoon school.

Two of the three will attend church on the Lord's day ; and all of them the recital, and catechetical exposition of Scripture, at 2 o'clock P.M.

* As convicts are now prohibited from using tobacco in any form, during the voyage, this injunction has become the less necessary.

Barbers.

The barbers shall shave the people twice a-week—namely, on Wednesday and Saturday.

They will be very careful in the performance of their duty, that no accident occur. As soon as they have done shaving for the day, they shall give in their razors to the hospital steward, under whose charge they shall remain until the next shaving day.

Delegates.

The two delegates who shall be appointed daily from the several messes in rotation, shall attend the serving out of the people's provisions and water, and carefully observe that all the messes receive their due allowance. Should they, at any time, have occasion to object to weight or measure, their objection must be stated *at the moment*, and *before* the article is suffered to be carried to the main-deck, after which no objection can be entertained.

Heads of Messes.

Each mess shall make choice, subject to the approval of the surgeon-superintendent, of one of their own members, to be their "head," and whose duty it shall be to attend to everything connected with his mess and its interests.

The head of each mess shall superintend the making of the pudding, &c.; shall see that the mess-utensils are washed immediately after meals, and kept perfectly clean. And this duty he may either perform himself, or direct the members of

the mess to take it in rotation, or choose a stated messman: still holding himself answerable for the proper discharge of the mess-duties. He shall use his influence to preserve peace and harmony amongst his messmates, for whose conduct he shall be held responsible; and shall report, without fail, to the proper authorities, every impropriety in language or behaviour.

When any member of a mess is sick, his messmates shall wash for him his dirty clothes, and show him all kinds of needful and becoming attention.

To relieve the heads of messes from a portion of the mess-duty, they shall, with the approbation of a majority of their messmates, appoint one of their number to be "mess-carrier," whose duty it shall be, when the number of his mess is called by the ship's officer who serves the water and provisions from the hold, to be in immediate and ready attendance to receive their rations.

Hospital Establishment.

Consisting of a steward and two or more assistants; one of whom is to act as hospital cook.

The steward shall be at the head of the hospital establishment, and shall assist the surgeon-superintendent in the composition and administration of medicine. The assistants shall perform the duties of sick nurses; and with the steward, and *under his direction*, shall show every possible attention and kindness to the sick; and be most punctual

in the execution of the surgeon-superintendent's orders, and in the discharge of every incumbent duty.

The steward will *immediately* report to the surgeon-superintendent any case of sickness which may present itself, or any change which may be observed in the symptoms of those who are already under treatment. He shall superintend the hospital mess, and see that the prescribed drink is provided for the sick. He shall take care that the hospital be well cleaned every morning, and kept continually as clean and dry as possible; that it be well ventilated and sprinkled, according to orders, either with vinegar or the solution of chloride of lime. Besides the morning and evening visit, the sick will be seen by the surgeon-superintendent as often as circumstances may require.

As those connected with the hospital establishment cannot always attend to their meals at the appointed hour, arrangements will in due time be made, to form them into a mess, with the clerk, and as many more as may be required to complete the number eight.

The Clerk.

To act as clerk to the surgeon-superintendent, and execute with accuracy and neatness, such writing as shall, from time to time, be required.

Librarian.

To have charge of the books, and perform the

duty of servant to the surgeon-superintendent. He will supply the inspector of schools with such books as shall, from time to time, be required, and receive from him such as he may wish to return; and keep a correct and regular account of issues and receipts. He will likewise endeavour, as much as he possibly can, to keep the books in good order, using his ingenuity to mend the binding when necessary; and will form the tracts into small well-assorted volumes, in strong brown paper covers, with materials for which he shall be provided by the surgeon-superintendent.

Deck-washers.

Should the master of the ship require it, eight or ten volunteers, who shall be denominated "deck-washers," shall be appointed to assist in the morning, in washing the main-deck.

The petty officers being drawn up in line, and placed before the people assembled on the quarter-deck, the third address is delivered as formerly from the poop, and is in substance as follows:

THIRD ADDRESS.

The men appointed to fill places of trust and responsibility, are now placed before you. The brief recital of the duties connected with their several stations, while it exhibits to them the demands which will be made upon their attention and exertions, intimates also to you what will be re-

quired of you, both in reference to yourselves and to those intrusted with your comfort, and charged to watch over your conduct.

The whole of you who are set apart to occupy situations of trust, I most earnestly exhort duly to reflect on the nature and object of the duties connected with your several offices.

You will remember that it is *men* with whom you have to deal; men who are possessed of feelings and capabilities similar to your own; God's creatures, like yourselves, whom he pities and loves; whose truest happiness he seeks to promote; and whose interests he requires you, to the utmost of your power, to advance. You will ever keep distinctly in mind, that the very object of your office is the people's comfort, in connection with your own; and that the end in view can only be attained, by a strict adherence to the regulations laid down for your guidance, and this in the manly spirit of firmness, tempered with meekness, and in the exercise of forbearance guided by true benevolence. You will be required to exercise great vigilance and zeal, activity and self-denial. You will accustom yourselves to *consideration* and *forethought*; endeavour to acquire the *habit* of being always on the alert; always, by thoughtful anticipation, to be prepared for the duties of the present and the coming moment. Remember for what purpose your minds are given to you, and that it is a *reproach* to a man to have occasion to say in reference to the performance of any duty, "*I forgot!*"

You will keep in mind, then, that nothing is more essential to the peace and comfort of us all, than *order*; and that, to the maintenance of order, *punctuality* is an indispensable requisite. That man who is not habitually prepared to make every hour accomplish its own duties, is most unfit to be intrusted with authority over his fellow-men, and with the management of their interests, or even of his own. I do therefore confidently trust, that my petty officers will so discharge their duties, as not only to avert the necessity of their being superseded by other men, but so as to give me entire satisfaction, and secure the cordial approbation of all the well-disposed among the people. To secure this happy result, it will be requisite that you always live and act in the true spirit of your office; always speak to the men with kindness; let the very tones of your voice mark the kindly feelings of your heart. In carrying on duty, whilst you speak with a voice sufficiently audible and distinct, never suffer yourselves to be misled by the mistaken and absurd idea, that boisterous vociferation is necessary to the maintenance of authority, much less that unmanly and unbecoming language is requisite. Always address a man by *his own name*. That officer who, in carrying on his public duty, thinks it necessary to mix up with his orders the language of cursing, execration, profanation, blasphemy, or abuse, proves, beyond all question, that of all men, he is the most unfit to command, and the most unworthy of confidence. Such a style of

speech in conducting duty, not only degrades him who uses it, but grossly disparages the office which he fills; and most materially weakens his influence over the human mind, especially the mind that is duly enlightened and accustomed to reflect, and tends to defeat the very object contemplated by all sound government and discipline. The practice, too, of addressing a man by nicknames, and by the colour of his coat, or the shape of his hat, or the patch upon his jacket, or, what is still worse, by a reference to any peculiarity in the formation of his body (I mean some bodily deformity), cannot be too strongly reprobated. Recollect, I suffer no such practice to prevail, in any degree, amongst *us*, but fully calculate on your carrying on duty, during the whole of our voyage, in the most manly language of propriety and decorum.

It is almost unnecessary for me to remind you, that in selecting you to fill office, I not only confer upon you a special favour, but give you an illustration of the importance of rendering yourselves, by your dispositions and conduct, worthy of preference and of trust. Although I hope there are many well-disposed men amongst you—nay, I ardently trust that the whole of you, without one single exception, are *now* inclined to well-doing, and anxious to give, in your conduct, the most indubitable evidence of your reformation in principle; yet to you whom I have chosen to fill places of confidence, I have given a special expression of my reliance, and a proof of the value of good

deserving: for you must be aware, that I have been influenced by an apprehension, (whether mistaken or not,) of the existence of some good qualities in all on whom my choice has fallen.

To the body of my people it is surely not requisite, on the present occasion, to address many observations. When you consider that the duties imposed upon the men now selected from your number, have for their immediate object the furtherance of your own comfort; you will at once feel, that it would be most unwise and ungenerous in you, by your temper, language, or behaviour, to throw any obstacles in the way of the pleasurable discharge of those duties. I anticipate, on the contrary, the most becoming demeanour in you towards all in office; that it will be your constant aim, to give them as little to do as possible; that you will treat them as you yourselves would desire to be treated, were you in their place; that you will recollect, that they act *for me* as well as *for you*; that they are required to discharge their duties *conscientiously*, upon *principle*, and that it is not therefore in their *power* to suffer any one of them to lie neglected, or a single regulation to be infringed. *I* am required to *obey*; your *petty officers* are required to *obey*; and *you* are simply required to *obey*. The nature and importance of obedience, I shall have occasion to set before you by and by. In the meantime, let us all be zealous and prompt in its practice; and let each one of you conduct himself with as much thoughtfulness, good

feeling, regularity, and zeal, as if the peace and comfort of the whole of us depended upon the spirit and behaviour of each individual amongst us. Let not any one think himself too insignificant to exert an influence upon others. This is a point that seems to be but little understood, and one to which I shall endeavour to direct your attention at an early period of our voyage. Let it suffice for the present to observe, that the humblest and most insignificant amongst us does, of necessity, exert a tremendous—yes, an incalculable influence over every mind and every character with which he happens to come into contact. In fact there is, strictly speaking, no such thing as an insignificant human being. What! an insignificant intelligence! an insignificant immortal! The expression implies a glaring solecism; a gross impropriety of speech. No member of the human family *can* be insignificant. Remember you have all a vast influence upon each other; a perpetually operating influence; that to each other you must be ever doing incalculable good or evil; and it will be to your credit and happiness, as much as it can be my desire, that every one of you use his influence to the utmost, for the advancement of his brother's present and future good. And if you are all careful to act towards each other with those good feelings, and that courteousness which every man is bound to exercise towards his fellow-men, my expect-

tations of you, both as men and as petty officers, will not be disappointed.

To-morrow we propose, should circumstances permit, to set about the organization of our schools and the appointment of schoolmasters.

CHAPTER IV.

Formation of schools—Address to teachers and pupils.

IN the hulk lists which accompany the prisoners on their embarkation, there are columns in which it is noted after each name, whether the individual can “read and write,” “read only,” or “neither read nor write.”

The reports contained in these columns, however, are not to be relied upon. The only way in which I can ever determine with accuracy whether the prisoners can really read or not, and with what degree of correctness, is, by putting a book into every one's hand, and requesting him to read; and his capability of writing can only be known also by observation. The people are accordingly mustered according to their ship's numbers, and a book is put into the hands of each, when he is requested to read in my own hearing according to the best of his ability,—a list of the names of all having been previously prepared, and furnished with columns headed thus, “can read and write;” “read only;” “read a little, or imperfectly;” “knows his letters;” “knows *not* his letters.” The fact, whether any one can read or not, and with what measure of accuracy, is thus readily

noted; and the entire examination accomplished with great ease, in a very short period of time.

The whole of the people are now to be formed into schools; the junior schools consisting of those who have yet to learn their letters; the second class of schools embracing such as know their alphabet, or can just *attempt* to put letters together; and the third, those who "read a little," or "very imperfectly." Those who can "read and write," or "read only," form the senior schools.

To each school a teacher is appointed, and a *General Inspector* over the whole school establishment. The teachers are chosen with great care, from amongst those, who appear to combine with the greatest scholarship, the best natural abilities, the most amiable disposition, and the greatest degree of moral integrity. The peculiar tact necessary to communicate instruction with success, has, with few exceptions, to be acquired.

The people are now again assembled on the quarter-deck, to be informed of the appointment of the schoolmasters and inspector, and to hear the following outline of their respective duties read:

SCHOOLMASTERS.

The *whole* of the people are arranged in schools, according to their several attainments; each school consisting of nine or ten pupils only,

save the higher, which embrace those who are partially educated, and may contain fifteen pupils. Each schoolmaster shall have due authority over the pupils committed to his care. He is to see that they attend school punctually during the appointed hours; to use his influence to encourage them to apply with zeal to the business of their education, and make every exertion to facilitate their progress. He will take charge of their school-books. He will be furnished with religious books and tracts, which he will lend to his pupils, collect them when read, and, on returning them to the inspector of schools, he will receive a fresh supply. He will do his utmost to promote in his pupils the love of useful knowledge; afford them all the instruction he can, and report to the general inspector every instance of inattention, negligence, or other irregularity of behaviour. Those pupils who may appear to be deficient in common abilities, or dull of apprehension, shall have a private teacher assigned them from one or other of the higher schools; such pupils, however, being still under the superintendence of their respective schoolmasters.

All the petty officers and schoolmasters shall *co-operate* in their endeavours to maintain amongst the people the most perfect propriety of speech and behaviour; and all shall make prompt and correct reports to the first or second captain, or general inspector of schools, of every instance of neglect, or violation, of orders.

INSPECTOR OF SCHOOLS.

The inspector of schools shall be furnished with a correct list of all the schools, and with a small book into which he shall enter all his reports. It will be his business to see that the schools are assembled and dismissed at the appointed hours; to visit them assiduously, in order to ascertain whether or not the pupils are present, to observe their conduct, and receive any reports which the schoolmasters may have to communicate—which reports shall be entered into the “book of reports,” together with any statements which the inspector himself may have to make: all of which, when duly sifted and prepared, shall be submitted every day to the surgeon-superintendent, at nine o’clock, A.M., at the inspection of petty officers and schoolmasters. The inspector will also observe how the schoolmasters perform their duty, and shall unite his efforts with theirs, to promote to the utmost the efficiency of the schools.

The recital of these duties of the schoolmasters, the teachers, and the inspector, is followed by an address to the whole of the people, considered in their new relations of teachers and pupils, of which the following is the substance:

ADDRESS TO TEACHERS AND PUPILS.

THUS I have formed you into schools and appointed your instructors. You have all heard a

brief outline of the momentous duties incumbent on schoolmasters; to *you*, therefore, on whom it now devolves to teach your fellow-men to read, and to instruct them in sound and useful knowledge, I shall, in the first place, offer a few words by way of encouragement and advice.

I would have you to recollect, that the situation of a teacher is one of the most important that obtains in society; and its importance derives additional and peculiar interest, from the circumstances in which we are placed. Other teachers have, in common with you, to deal with the never-dying souls of men, on which they exercise an influence that may, in its effects, prove interminable; but your pupils, in addition to their being immortal, are taken generally from a depraved and unhappy portion of the community, who have been suffered to grow up the victims of a most pernicious and destructive ignorance; who are now, with yourselves, actually undergoing the punishment due to transgression; whose opportunity of learning to read with facility the word of life, is, in all probability, limited to the period of our voyage; and who, should it pass away unimproved, may be left to reap *for ever* the bitter fruits of a wilful and culpable neglect!

In order to secure success to your efforts, it is indispensably necessary that you not only maintain uniform meekness of temper, but that you habitually and carefully, in all your intercourse with your pupils, exercise the greatest patience

and long-suffering. You will recollect that your pupils are, with scarcely any exception, totally unaccustomed to those habits of application, and of fixing the attention, which characterize the scholar. These habits they have yet to form; and their success in forming them will greatly depend on your gentle and persuasive manners, and unwearied perseverance. It is of great moment, too, that you make yourselves well acquainted with the dispositions and capabilities of your pupils; and that you accommodate yourselves to them as much as possible. You must act towards them with the lowly simplicity suited to children, and with the respect due unto men. You must be prepared to repeat *again* and *again* your instructions, until success shall crown your labours; and you must strenuously guard against your temper becoming in the slightest degree ruffled, or your voice or manners betraying the least indication of peevishness. The due recollection that your *work* is *arduous*, will prepare you to put forth *arduous exertions*. If you are *determined* to succeed, you will, generally speaking, inspire your pupil with a corresponding determination; and then, success will not only become sure, but will ultimately be attained with comparative ease.

Those of you who apprehend aright the nature of your work, will receive no inconsiderable impetus in it from the recollection, that the future condition in life of your pupils, will depend greatly upon the success of your labours; and

an impressive solemnity attends the consideration, that you are dealing with immortal and accountable beings ; with sinful, dying men ; and that the ability to read, will secure them access to those inspired Records, which acquaint them with the way of salvation, and make full provision for their present and everlasting peace.

Secondly—After what I have said to schoolmasters, it is not requisite that I should address many words to you who have now become their pupils. Your own reason and good feeling will tell you what you owe to your instructors. It will well become you to treat them with due respect ; to cherish towards them feelings of affectionate gratitude ; to be most attentive to their instructions ; to exercise your best energies ; to apply your mind, with unflagging zeal, to the acquisition of useful knowledge ; to have a fixed determination to surmount every obstacle, and not to desist from your delightful toil, until you have mastered all your difficulties, and become such proficient in the art of reading, as to render it at once a source of pleasure and of profit. Let me beseech you, whose youthful days have passed away, not to suffer yourselves to be discouraged on account of your advancement in years, or of any other consideration whatever. *Indefatigable application will, through the blessing of God, make every difficulty bend before it.* On this point I can speak from experience—I mean from observation. I scarcely remember an instance, where

there was the possession of reason and sight, and even moderate diligence and determination, in which my expectations have been disappointed. This voyage presents to you, notwithstanding the desert of your past lives, a golden opportunity for securing a most useful education; an opportunity, the like of which you cannot reasonably expect ever again to enjoy, in the whole course of your lives. Neglect your present privileges, and perhaps you seal your ruin for ever!

And what must be the character of that bondage which is not only voluntary, but chosen in preference to emancipation? What the nature of that destruction which is *preferred* before deliverance, preferred, too, in the face of the most friendly and affectionate entreaties, that you would make a different choice and pursue an opposite course?

Reflect for a moment, on the advantages you secure to yourselves by learning to read. You gain access to every kind of useful book, which may come lawfully within your reach; you can acquaint yourselves with geography, history, voyages, and travels, and peruse descriptions of the wonderful operations of God. Above all, you obtain access, at all times, to the written word of God, *which is able to make you wise unto salvation, through faith in Christ Jesus*. For I need not tell you, that it is not merely the power of reading, *for its own sake*, which I am so extremely anxious you should all possess, but the power to read *fit and profitable* books, and *nothing else*! I

faithfully tell you, that the man who shall pervert, or in any way misapply, the education he shall receive on board this transport, by reading *unprofitable* or *pernicious* works, must be considered not only to have broken faith with me, but to be chargeable with a base perversion of his instruction ; a most wicked conversion to the greatest evil, of a gift which he was bound to turn to the greatest good—the very, and *only*, end for which that gift was bestowed. Do not imagine that the mere power of reading deserves to be called *education*. To teach a man to read, and add thereunto no profitable instruction ; to generate in his breast no sound principles, and to foster no decided preference for useful knowledge ; is just to put into his hand a most powerful weapon, which must prove a good or an evil, a blessing or a curse, according to the use he makes of it. I have already told you, that my grand object is, humbly and in reliance on Divine aid, to lead you to just views of God and of yourselves, of the relations in which you stand to him and to one another, and of the duties which these relations involve: my aim, therefore, in teaching you to read, is, to further the attainment of this great and paramount object,—to make you *better, happier, and more useful* men.

I do then require and expect, that, in entering on your labours, you will keep this momentous end ever in view ; and that, at no period of your existence, you will so forget my design in teaching you,

as to read books which are not calculated to profit and improve you, but which must, on the contrary, tend to defeat my most anxious wishes for your present and future welfare.

In conclusion, I would remind both teacher and pupil, of the duty and importance of uniting humble, believing, and earnest *prayer*, with your own most strenuous exertions. I remember meeting, in the days of my boyhood, with this sentiment: "Study without prayer, is atheism; prayer without study, is presumption." Study and prayer, then, are to be joined together: they can neither lawfully nor safely be separated; and nothing can be more truly manly, than the habitual feeling and acknowledgment, that the success of all our endeavours depends on the help and blessing of God. But in recommending *prayer*, forget not, that I recommend only the Scripture method of prayer. To pray with *acceptance*, you must pray in *faith*; in humble reliance on the teaching and influence of the Holy Spirit, and in the name of Jesus, through whose merits and advocacy alone, sinners can have access to the Father. But then, it is as much the *duty* of every man to *believe* in Christ, as it is the duty of every man to *pray*; and the performance of the former duty cannot long be unaccompanied by the performance of the latter. The advantage which study derives from believing and humble prayer according to the word of God, is incalculable.

There is just one point more, to which I wish to

solicit your attention ; I mean, your obligation to that movement of the wheels of Divine Providence, which caused you to embark in a transport, where, through the benevolence of unknown friends in liberally providing copies of the Scriptures and other books for your use, you have an opportunity of securing a wholesome education, and of becoming acquainted, and as I ardently hope, enriched, with the inexhaustible treasures of the everlasting Covenant. You are to trace your embarkation on board such a vessel to the gracious purpose of that God, who is able to avert evil, and to cause good to arise out of those crimes for which you are justly subjected to severe chastisement ; and you are to regard it as one of the most important events of your lives—an event, for your improvement of which, you must render an account at the *great day* ; and which cannot fail to extend its influence over the whole of your future condition through endless ages. As for myself, I must consider you all as placed under my care, not merely by my earthly superiors and rulers, but by the great Sovereign of the universe, who numbereth the hairs upon your head, and without whose knowledge and permission a sparrow lighteth not down upon the ground. To him I am accountable, as well as to the Admiralty and Government of England, for the manner in which I endeavour to discharge the duties which I owe to you and to my country, and for the fidelity with which I labour to advance

you in knowledge and in happiness ; and it is this view of the origin of my charge, and of the responsibility which attaches to it, which gives it, to my mind, its most impressive and solemnizing character.

CHAPTER V.

The daily routine for the period of one week—Address.

THE people having now been formed into divisions and messes, the schools organized, petty officers and schoolmasters appointed, and instructed with reference to their several duties ; the first convenient opportunity is seized, to assemble them for the purpose of making them acquainted with the *routine* of every day for one week ; and with *sun-dry regulations*, not previously laid down.

It may here be stated, that, in order to avoid unnecessary repetition in my official journal, the routine as now exhibited, is inserted in its pages immediately after the columns containing the names of the prisoners.

When the routine is fully observed, it is only requisite to note the fact in the records of the day ; when an omission in the routine occurs, that omission is stated, together with its cause.

ROUTINE—MONDAY.

At five A.M., captains of deck and deck-washers are called, when their services are required, to

wash decks; at the same time the cooks are admitted on deck, and proceed to prepare breakfast. At 5h. 30m., or as soon as the light of the day will admit, the whole of the people are turned up in separate and successive divisions, under the superintendence of their respective captains, to wash persons. Decks to be dry, if possible before, but not later than six bells (seven A.M.) At seven A.M., the hospital bell is rung, when the sick who can with propriety leave their berths, proceed to the hospital, into which they are called according to the "sick list," and are successively examined and disposed of. Those who are confined to their berths, are there visited. At 7h. 30m., decks being dry, and weather permitting, the bedding is brought on deck and stowed in the hammock nettings. At eight A.M., the people go to breakfast; 8h. 30m., the morning portion of Scripture, after offering up a short prayer, is read to the people assembled and closely seated together, either in the main-ward or on the main-deck, as weather and other circumstances will admit.

At nine A.M., petty officers and schoolmasters are mustered and inspected on the main-deck; their respective duties examined into, reports received, schools inquired after, and orders issued. At 9h. 30m., all hands, except petty officers and schoolmasters, are mustered "by divisions" for inspection—first by captains of division, and then, when reported ready, by the surgeon-superintendent, accompanied by the first or second captain

and captains of divisions respectively, the three divisions being drawn up according to muster list, in lines around the main-deck. When dismissed, all reported offences are investigated and disposed of, and discipline administered.

At ten A.M., both wards having been cleaned and inspected, the schools assemble; as many on the main-deck as can be accommodated, the rest below; in bad weather, all of necessity below: at fifteen minutes before twelve o'clock, the schools break up, and preparations are made for dinner, which is served out at twelve o'clock; as many messes dining on deck as can conveniently be accommodated, provided the weather be favourable.

At one P.M., when the ship shall have been ten or fourteen days at sea, an anti-scorbutic beverage, consisting of water, wine, lime-juice, and sugar is served on the quarter-deck; the people being called out according to their messes, enter at the starboard door of barricade, and, having drunk their allowance, cross the deck and return to their place through the larboard door.

At two P.M., schools again meet and proceed till half-past three, or a quarter to four, when the people prepare to go to supper; and as soon after supper as possible, the people being assembled, either on the main-deck or below, according to the state of the weather, a popular lecture, in colloquial style, is delivered, when other duties admit, on geography, astronomy, natural philosophy, or other departments of knowledge; such points

being selected as appear most calculated to interest, enlighten, and improve the minds of the hearers ; and in connection with the Scriptures, to correct and enlarge their views of the perfections and character of God.

After lecture, the evening visit to the sick is paid. As soon after this as possible, the people are, for the sake of exercise, marched around the upper deck in successive divisions, to such music as can be commanded—fifteen or twenty minutes being allotted to each division. The bedding having been previously taken below, under the superintendence of captains of deck, all hands are mustered down before dusk ; the petty officers and schoolmasters being permitted, in rotation, to remain on the deck about half-an-hour after muster, when circumstances will permit of the indulgence being granted ; but are mustered down before dark. Immediately after the muster below, the people assemble in the main-ward, for the reading of the Scriptures and other devotional exercises. In fine weather, when no circumstances forbid it, the evening devotions are conducted on deck before mustering below.

TUESDAY.

Duties precisely the same as those of Monday, with the following exceptions and additions.

At 4h. 30m. A.M., captains of deck and, when required, “deck-washers” are turned up to wash decks. At five A.M., all hands by successive

divisions, under the superintendence of their respective captains, are turned up to scrub and wash clothes; the captains themselves having been permitted to scrub and wash their own clothes, while the deck was being washed; or they are allowed to do so along with each other's divisions, in order that they may be enabled to devote their undivided attention to their men.*

The washed clothes are tied on the clothes-lines, and the lines hoisted up, under the superintendence of those appointed to attend to this duty.

At muster at nine, the petty officers and school-masters, and, at 9h. 30m., the divisions, exhibit bared feet, legs, and arms.

Washed clothes are taken down as soon as dry, and under the appointed superintendence.

WEDNESDAY.

Hands turned up, and duties performed as on Monday, excepting that at muster by divisions, the people exhibit in their hands their washed clothes for inspection; petty officers and school-masters having previously done the same. On this day likewise, the people are shaved.

* Last voyage I found, that this duty was more quietly and perhaps more efficiently performed by men, taken one from each mess: each one of a mess washing in rotation for himself and messmates; perhaps two men from each mess would be still better.

THURSDAY.

As Monday, save that the people muster in their clean shirts.

FRIDAY.

As Monday.

SATURDAY.

As Wednesday, with this addition, that in the morning the people, by divisions, scrub overalls, if they shall have been worn through the week. In the afternoon, schools do not assemble, but the people are allowed to read any useful books they please, or to commit to memory the passage of Scripture to be publicly recited on the following day : they are also required to mend their clothes.

THE LORD'S DAY.

Routine as on Monday, with the following exceptions and additions. Schools do not assemble ; the popular lecture on geography, &c., is not given ; and no secular work is permitted, but such as *necessity* and *mercy* demand. In the morning, the Scriptures, from pressure of duty, are not *publicly* read. The wards are cleaned as soon after breakfast as possible, and at muster the people appear in their clean clothes.

At ten A.M., the bell tolls for " church ; " when—the guard and ship's company being on the poop—all the people, excepting one cook, and such as are by sickness necessarily confined be-

low, assemble, and are closely seated (the state of the weather being favourable) on the quarter-deck. As much of the Church of England morning service as time and circumstances will admit of, is then read, and in the usual mode. The chapters or "lessons" of the day, are chosen according to the judgment of the surgeon-superintendent; the extreme ignorance of the prisoners, and the desirableness of giving them a comprehensive view of the Christian system during the short period occupied by the voyage, appearing to authorize the substitution of other chapters for those appointed in the liturgy, and which form part of a course for a whole year. For these reasons we commence at the beginning of the Old and New Testaments, and passing on to such portions as are likely to prove most impressive and seasonable, leave the intermediate chapters to be read in the course of the week, either at school, or at the morning and evening devotions. After service a plain, instructive, and impressive gospel sermon is read.*

Church generally dismisses about half-past

* The Sermons have generally been selected from those of the Rev. Edward Cooper; the "Cottage," or, the "Village Sermons," by the Rev. George Burder, published by the Tract Society; or from the first and second volumes of those by the Rev. Robert Walker, of Edinburgh. Latterly, the "Cottage Sermons" of the Rev. Charles Davy, have been preferred; and the twelfth Sermon of Cooper's first volume has been read at the commencement of the voyage, and once again during its progress.

eleven, ("seven bells,") and in time for the master of the ship "to take the sun."

At two P.M.—the guard being on the poop—the people are again, by toll of bell, assembled, and seated on the quarter-deck, when a portion of the Scriptures, which was announced early in the preceding week, is recited by such of the people as may have voluntarily committed it to memory; which passage, together with the chapters read at church, becomes the subject of catechetical exposition and practical instruction; and such observations and exhortations follow, as may at the time appear most seasonable. These exercises are intended to occupy one hour; but they generally extend to a longer period.

The people are exhorted to occupy the Sabbath-day, when not engaged in public religious exercises, in reading their Bibles, religious books, and tracts; and in reflection, meditation, profitable conversation, and prayer.

Bedding, which was stowed in the morning before breakfast, to be taken down, as on other days, before evening muster.

MISCELLANEOUS.

1st. The schools to be *visited* by the surgeon-superintendent as often as his multifarious duties will admit.

2nd. The people to be occasionally mus-

tered, and inspected by schools, instead of divisions.

3rd. Individual schools and individual pupils to be *examined* by the surgeon-superintendent as frequently as may be convenient; especially such pupils as are behind in their education, or under the care of private teachers.

4th. The people will bear in mind that, as soon as any of them shall be found able to read the Scriptures with correctness and ease, they shall, as an additional reward of their industry, be permitted to spend a portion of their time in the afternoon, in writing and arithmetic, under the superintendence of an appointed schoolmaster.

5th. When a suitable period arrives, the surgeon-superintendent shall request the officers of the guard, the master, and the chief officer of the ship, to unite with him to form a board of examination, with a view to determine who are the most proficient scholars, and to award prizes according to individual merit. The prizes shall consist of copies of the Scriptures, and such religious books as the surgeon-superintendent may have provided himself with, previously to his leaving England: observing that such books contain no doctrine but such as is in perfect harmony with the inspired Scriptures.

6th. One grand object with the surgeon-superintendent shall be, that the whole of the people, without one single exception, shall be able, at or before the termination of their voyage, to read

the Scriptures; and shall disembark in possession, either of the whole Bible, or the New Testament,—the former, if possible.

7th. All petty officers and schoolmasters shall exert themselves, to the utmost of their ability, to preserve the most perfect cleanliness, and the utmost propriety of conduct amongst the people: and shall, on no pretext whatever, neglect to report to the chief captain or superintendent of schools, for the information of the surgeon-superintendent, everything they shall hear or observe, which is at variance with good manners, tending to corrupt the people, and derogatory to the honour of God.

8th. The captains of wards will vigilantly guard against any nuisance being committed below. Any one spilling water or any slops on the lower deck, shall be put into the report.*

9th. As much of the bedding to be in succession stowed on deck during the day as possible, and the whole to be shaken and aired occasionally, as the state of the weather may permit, or the surgeon-superintendent direct.

10th. After the wards are cleaned, no one shall be permitted to enter them without permis-

* As the water-kegs are required to be furnished each, not only with a wooden stopper, but also a leathern spout, medical officers must provide themselves with proper leather, for this purpose, before they leave England.

It is also requisite that they lay in a stock of strong brown paper, fit for forming covers for books and tracts.

sion from the surgeon-superintendent; as many of the people as circumstances will admit of, shall remain *the whole day on deck*; and as many messes as can conveniently be accommodated shall, in *daily* rotation, (weather and ship's duties permitting,) take the whole of their meals on the main-deck.

11th. The whole of the people are in an especial manner required, to bear constantly in mind, and habitually to observe, the instructions they have so distinctly and positively received from the surgeon-superintendent, in reference to their general demeanour towards the guard and crew, and particularly the sentries.

12th. All who are in office, or intrusted with the discharge of any specific duties, shall be habitually diligent and zealous in the performance of whatever is required of them; and all the people will be careful to cultivate and manifest kind and brotherly sentiments and feelings towards each other; guarding against every species of offence in look, speech, and conduct; using to the utmost their influence, to promote and maintain unbroken harmony and peace. Should any disposition to pilfer, or to indulge in any kind of irregularity, unhappily manifest itself among the people after they are mustered below for the night, in that case, twelve or fourteen, or more, of the most trustworthy, shall be chosen from amongst them, to act as watchmen; of whom two in succession shall keep watch together for the period of two

hours; and the two whose watch shall have expired, shall not leave their posts until they have actually been relieved. At every half-hour they shall, in a tone of voice sufficient only to be heard, report to the sentries at the fore and after hatchways, "All's well;" or, should they detect any impropriety, they shall instantly report the same to one of the sentries, for the information of the corporal or sergeant of the watch.

It will be to the credit, however, of the whole body of the people, should the appointment of such watchmen be rendered *wholly unnecessary*.

The routine and miscellaneous regulations having been read to the people assembled on the quarter-deck, they receive the following

ADDRESS.

You have now heard in detail the active and principal duties of one entire week; and these, with little addition, will constitute the chief duties of the voyage, should it please a gracious Providence mercifully to watch over us, and preserve us from all disastrous and untoward occurrences; a preservation for which it is the duty of all humbly and earnestly to pray, and which all of you who are, or may be taught of God, cannot fail daily to implore at the throne of grace.

With the duties now exhibited to you, it is requisite, that not only the petty officers and schoolmasters, but the whole of you, should make

yourselves perfectly familiar : a task, which a very moderate degree of attention will enable you speedily to accomplish. And having familiarized yourselves with the demands, which every successive hour will make upon your attention and efforts, it will be incumbent upon you to take care, that these demands are cheerfully and punctually complied with. It is unnecessary for me to repeat here, what I formerly said to you concerning the importance of punctuality and zeal. In every state of society, and especially in *our* little community, *punctuality* and *zeal* in the discharge of duty, must be ranked amongst the *cardinal virtues* : wherever they are found, they must be regarded as tokens for good. Their neglect is confusion and wretchedness ; their practice, order and comfort. Their observance is not to be limited to those in office ; they are to be obvious characteristics of every member of our community. On this, the perfection of our social order must mainly depend.

I therefore expect soon to see the whole of you so intimately conversant with the duties of every hour, of every day of the week ; so distinguished by punctuality and zeal ; and so under the influence of brotherly love ; (God of his infinite mercy grant that it may be that love which springs from the belief of his love to you ;) that our entire apparatus shall work with the most perfect ease and regularity, and steadily produce the anticipated result.

In a society whose organization is complete, even as complete as ours will speedily be, and in which the main-spring, or moving power, is *love*,—*supreme love to God*, and that *brotherly affection* which such love of necessity involves,—the maintenance of harmony and order, and the punctual and zealous despatch of personal and relative duties, cannot possibly fail to obtain. This is perhaps a view of society which very few of you ever seriously contemplated. It is, however, that state of society which is essential to happiness.

I would have it now impressed upon the minds of all of you, that the smooth, agreeable, and satisfactory working of our system of moral government and discipline on board this transport, will depend on the spirit and movement of each individual among us. You all know that, in a piece of machinery—a watch, for example—every wheel, however small, in order to secure the accurate working of the whole, must move with absolute precision, and correctly accomplish its assigned portion of work in a given time. So it must be with us. Not only every man in office, but every individual of the whole body of the people, even the youngest boy amongst us, must move in *prescribed order*, and *at the appointed moment*! Let the veriest child amongst us ever recollect, that on the propriety of his individual temper and behaviour, depends the uninterrupted maintenance of our social order and happiness.

Before I dismiss you, I shall just remind you of

the necessity of "*turning out*" with alacrity, when you are called in the morning, either to wash decks, or persons, or clothes. Let there be no hinderance or annoyance in this particular. The petty officer who calls you, will give you "*a good rouse*;" but let its *repetition* be wholly unnecessary. *Five minutes* are an ample allowance of time for a whole division to turn out, and appear on deck. And should any one be absent at any time from muster, morning, forenoon, or evening; or neglect to appear on deck within *ten minutes* after he is first called in the *morning*; his name shall be entered in the book of reports. Nothing is a greater annoyance to me, or operates as a greater hinderance to the despatch of business, and the preservation of order, than *drowsy indolence* and *sluggish tardiness* in your movements. I do ardently trust, then, that your petty officers will never have occasion to report any of you for "*hanging back*," when you ought to be all activity, and each more anxious than another to be first at his post. The cooks cannot fail to perceive, that punctuality with *them*, in cooking and serving out the people's appointed meals, is absolutely indispensable.

The schoolmasters, too, must be most attentive to the assembling and breaking up of the schools at the hours appointed.

Let it also be observed, that every messman, or mess-carrier, will be held responsible to his mess for his punctuality in attending to his name, or

the number of his mess, when called by the ship's officer, whose duty it will be to serve out provisions and water from the hold. The members of messes will themselves observe, that their messmen are at their posts, when the word is passed for their attendance; and as it cannot be expected that the ship's officer should lose his time by waiting beyond a reasonable period, a few seconds at most, for the messmen to make their appearance, the consequence of their negligence may be, that they and their respective messes will be deprived, for the day, of the ration which the mess-carrier neglected, when called, to receive. In order to prevent the possibility of such occurrences, it will be required of the second captain, or of some other petty officer appointed by him, to muster at the proper periods the messmen, according to their numbers, close to the barricade, that they may be in perfect readiness to answer to their mess-number when called. The serving officer will begin with number *one*, and proceed with the numbers in succession. And he must not be expected to encourage inattention or negligence on your part, by *returning* to any number he may have passed, and which was distinctly called and repeated by the petty officer in attendance. The messman who shall neglect any portion of his duty to his mess, shall be put into the "book of reports." But if your conduct be what it *ought* to be, and what I anticipate it *will* be, our "book of reports" will remain—what it now is—a *blank*, so far as *impropriety* of conduct

is concerned. It will then be the record of good and superior behaviour; exhibiting evidence of the happy reformation of every individual prisoner on board; and *such* the book in question *cannot fail to be*, should the whole of you continue under the governing influence of a right frame of mind, and attend to the punctual discharge of all your duties, personal and relative, in the spirit of a well-directed and disinterested zeal—a zeal guided by knowledge and brotherly love.

CHAPTER VI.

Working of the system—Court of investigation—On the enactment and enforcement of laws—Punishments.

A VERY short period suffices to familiarize the people with the daily *routine*; and the required duties are speedily executed with a regularity and precision which cannot fail to gratify every enlightened and benevolent observer. No sooner is the machinery put into motion, than it seems to work by an inherent power—as if, indeed, its *primum mobile* were nothing short of a vital principle. Every hour brings with it its own duties; and the only thing required is, that the petty officers should be occasionally reminded of the demands which the approaching hour will make upon them, and that the people should sometimes feel the influence of my voice, in order to secure that punctuality and despatch so essentially requisite to the “carrying on,” with efficiency and comfort, “of the public duty.”

The working of “the school system” is, if possible, more delightful and interesting than “the plan of management.” Much, however, depends on the character of the schoolmaster. The differ-

ence in the effects produced on the same class of pupils, by teachers furnished with different degrees of skill and zeal, is great, and shows the value of *efficient* instructors, and their vast influence on the advancement of useful knowledge, and therefore on the future character and destinies of men. The pupils of a dull and indolent teacher betray, in a marvellous degree, the unhappy characteristics of their master; and the spirit and life of the ardent and industrious schoolmaster, who has an abiding sense of the importance of his office, are as visibly imbibed by the pupils whose privilege it is to be committed to his care. I am of necessity shut up to the choice of such teachers as the people themselves supply. All that I can do myself personally is, occasionally to instruct them how to proceed, and to lecture them seriously, in reference to the momentous character of the duties they are called to perform. When it is remembered, that besides "the entire management of the prisoners," the whole of the medical duties of the transport devolve upon the surgeon-superintendent, *unassisted*, it will readily be conceived that a large portion of my time cannot possibly be devoted to the schools; all I can *daily* attempt is, an occasional and often hasty visit, the influence of which is perhaps increased by the circumstance, that it is always *expected* by the people, and liable to be made at any moment.

However brief and rapid these visits are, they help to maintain a constant intercourse between

myself and the schools ; they afford me an opportunity of making my observations at once on the teachers and their pupils ; of speaking a word in the way of direction, reproof, or encouragement ; and of manifesting a proper interest in the people, and the work in which they are engaged.

In order to prevent my time from being occupied with the minute investigations required by cases of petty delinquency, (an evil of no ordinary magnitude, considering the important purposes to which the time so consumed might be applied,) I have found it necessary to form a sort of " Court of investigation," whose prerogative it is, to hear all the complaints forwarded by the chief captain and inspector of schools. This court consists of *five* members ; namely, four of the most intelligent, judicious, and trustworthy of the petty officers ; and my clerk, who acts as clerk of the court. They are empowered to cite before them the parties accused, and to call and examine witnesses, in order to ascertain the nature and extent of the alleged offences. They are intrusted with the power of administering *exhortation*, *warning*, *admonition*, and *reproof* ; and of remonstrating closely and solemnly, with such as may be brought before them ; with a view always to the improvement of the offender, and the prevention of all impropriety of conduct in future. When the offence, upon inquiry, seems to be of a minor character, and attended with palliating circumstances ; and the culprit appears penitent ; the court are authorized

to dispose of the case, by the administration of reproof and advice, as their judgment may direct; the *reprimand constituting the punishment*. When the accused exhibits a state of mind not quite satisfactory to the court, besides being reproved, duly advised, and cautioned, he is given to understand that he must consider himself as in a state of *probation*, under close observation; and is dismissed for the present with the assurance, that his next offence will subject him to a more serious punishment, and make it necessary to bring him before the surgeon-superintendent.

This is the severest punishment the court are empowered to inflict; a punishment, too, which they are rarely called upon to administer; and when a case does occur, requiring to be brought to the "quarter-deck," it has been so well sifted, and the evidence so completely made out, that, in order to dispose of it *at once*, I have only to cause it to be stated in the presence of the offender; to hear the testimony of the witnesses, who are all assembled at the barricade, ready to appear on the quarter-deck the moment they are called; and to listen to anything which the accused may have to say, whether it be matter of confession, contrition, or exculpation. Thus no time is lost, all is prepared, the witnesses are at hand, the case is made to appear as clear as the day, with scarcely a single exception the prisoner confesses his offence, and nothing remains to occupy my time, but to place

the delinquency in a just and impressive point of light, with a view to practical improvement, and to write upon a slip of paper, the punishment which I may think it expedient to award.

The people seem to entertain precisely the views of the court, which I desire they should. The dealing with them of men of their own class, manifestly produces a species of effect different, if not in *kind*, at least in *intensity*, from that which results from my own personal adjudications. The case is placed before them by their own companions, and its character determined as it were by *themselves*, and appears to be seen by a light which the law itself, and reason, and a sense of justice supply. The influence produced upon the minds of the prisoners, is purely referable to their perceptions of truth, and their convictions of right and wrong, unmixed with any impressions produced by my *immediate* presence and authority. Another beneficial tendency of the working of this court, is to lead the people to sit in judgment upon themselves, and to form a just estimate of their own character and conduct.

As the minds of the people become enlightened, their esteem of my approbation, and dread of incurring my displeasure, increase. Instead of the mere apprehension of punishment, both affection and gratitude soon begin to exert a happy influence: they perceive and feel that I am their *friend*; that my sole aim is their improvement

and happiness; that nothing pleases and delights me so much as proofs of *real* reformation in principle and behaviour; that nothing causes me greater pain and disappointment, than their continuance in immoral and irregular habits, except, indeed, *hypocritical pretensions* to a change of character which does not *manifest* itself in their temper and conduct. After a little while, therefore, it rarely occurs that the Court of investigation have a case to forward to the quarter-deck, and a considerable portion of the people begin, ere long, to act upon far higher principles than a mere respect to *my* feelings, and regard to *my* approval.

I know nothing connected with human agency more solemn in its nature, and involving deeper responsibility, than the construction and enforcement of laws; even where the interests of only a few unhappy prisoners are concerned. In all human legislation, a due regard to the relation in which man necessarily stands to his Maker; a conscientious and devout respect to all which such relation implies; a deep, practical, and uncompromising reverence for the authority of the Divine law over ALL the subjects of the Divine government, whether considered as *ruling*, or *being ruled* by one another, are, in my view, of high and paramount importance, as affecting, to an incalculable extent, the present and future destinies of men. What I have already said on this subject is summed up in the following brief observations:

God claims the universal obedience of his creatures. This obedience it is at once their *duty* and their *interest* to yield. Every consideration dwindles into utter insignificance, when compared with compliance with the Divine will. No demand of man upon his fellow is, for a moment, to be put into competition with the requirements of the Most High. The interests, then, of the universe, the solemnities of the great day, and the awful realities of eternity require, that every enactment of man, be such as man, considered as a subject of the Divine government, can conscientiously, safely, and honourably observe.

In accordance with these views, nothing in the slightest degree at variance with that authority which is supreme, was required of the prisoners. No regulation was laid down for their guidance, no rule for their observance, but such as clearly harmonized with their duty to God, and the requirements of his word; and my regulations were uniformly carried out, and every offence was visited with an appropriate expression of disapprobation, or punishment.

To ordain laws and not to enforce them, or to enforce them irregularly and capriciously, is worse than absurd—it is pernicious; and, in my view, *unmerciful*. If a law is *not* good, it ought not to have been enacted; or being enacted, ought to be immediately revoked; if *good*, its neglect must be regarded as an evil. To enact just laws, and manifest inconsistency in their enforcement, is not

only to bring them into contempt, and inflict injury on society, but to engender unsound views of government generally; and to destroy all clear and influential perceptions, of the necessary connexion between obedience and happiness, disobedience and suffering. Besides, if consistent uniformity is not observed in enforcing established laws, men are not only led to entertain lax views of *all* laws and moral discipline, but are encouraged to calculate on being able to violate the laws with impunity, and thus to inflict great moral injury upon themselves, and, through their example, upon others; and to lead each other into a trap, set for their feet by the *uncertain operation* of those very laws, which were designed to deter from crime, and would in all probability have had this effect, had they not been rendered worse than abortive by their capricious administration. To set capriciously aside laws which contemplate the prevention of crime, and the reformation and recovery of the criminal, is, in other words, to trample upon wisdom, justice, mercy, and regard to the authority of the supreme Ruler.

The Divine government may be regarded as a model for human governments, and we are to proceed upon the *principles* on which that government is obviously conducted, so far as that is possible for such imperfect and weak creatures as men, and so far as is consistent with the Divine will, expressly revealed.

In the moral government of God we observe

that his laws are all just, all merciful, all necessary; they contain no bugbears, nothing merely to frighten children; all are stamped with dignity, truth, and certainty; they all bear the impress of God. They are made for the advancement of the Divine glory, for the security and happiness of all the subjects of the one universal empire, and are therefore *made to be enforced*. In the government of the Most High, we observe nothing like *capricious* or *arbitrary* forgiveness, no setting aside of the claims of justice, no reflection of dishonour upon law; nothing that is calculated to weaken the authority of the Divine code, to bring it into disrepute with the creature, or in the slightest degree to favour its violation or neglect. *Pardon is indeed dispensed*, but not at the expense either of law or of justice; and therefore not at the expense of the creature's happiness, and of the highest interests of the humblest member of the moral universe. The vicarious obedience unto death of the Son of God, in the nature of the race that transgressed, clearly tends to increase, in all intelligent and virtuous beings, their veneration for the Divine code: and to strengthen their disposition to yield to it the required and wholesome obedience.

Satisfied that the regulations adopted for the observance of the prisoners, come as near to the standard which is set up for me in God's word, as I am capable of bringing them, *arbitrary* forgiveness has no place in my administration of disci-

pline; such forgiveness being, in my opinion, hurtful to the offender himself, and most injurious in its tendencies, to the body of the people. The nature and degree of the punishment corresponds with the character and heinousness of the offence; but it is uniformly inflicted. The people soon begin to understand something of the nature and design of *law* and *government*; to perceive that *crime* and *suffering* are in the very nature of things inseparable; that to do violence to their union is itself in a high degree criminal; that, in fact, it is *morally impossible* for a just and merciful ruler to separate the one from the other. If a prisoner should happen to request me “to look over his offence”—a request which is sometimes made, particularly at the commencement of the voyage—I have only seriously and solemnly to request him to show me, *how* the thing can possibly be done *consistently with his own interests and those of his fellow-prisoners*, in order to bring him to the apparent conviction, that to grant his request is absolutely impossible. “Forgive you! *how can* I forgive you? Where in the universe do you find anything like arbitrary forgiveness warranted? Do you request me to be *unkind* and *unmerciful* to you? Look at these men! Are you *regardless of their welfare*? Would you sacrifice* their highest interests as well as your own, that you

* *Interpretation* of law is very different from the palpable suspension or setting aside of law, of the import of which there is no doubt.

might secure to yourself the *privilege*, as you imagine it to be, of committing crime with temporary impunity? The thing cannot be; you deliberately, with the knowledge of your duty, transgressed, and by your transgression demanded the appropriate punishment; and a due respect to your own happiness, as well as that of the whole of the people, imperatively requires that your demand should be complied with, and the regulations, enacted with a view to the comfort of all on board, be maintained. You must now take your punishment. I am *sorry* that you should have required it, but I cannot be unkind to you. I must not encourage you or any other man, in a course which necessarily leads to destruction. You *know* that I aim at nothing so much as your *reformation* and *happiness*; and though instruction and advice have hitherto failed to keep you in the path of honourable obedience, so profit by them now, and by the punishment to which you have subjected yourself, as to secure the good effects they are designed to produce, both as it respects yourself and those around you. Your business now is, to see that the greatest possible sum of good be brought out of the evil you have done, and that you use all appointed means to guard yourself against all such evil in future. A *personal* injury or offence I am bound to forgive, and trust I shall always be enabled to forgive in the spirit of the Gospel, as I hope, and *need*, to be forgiven of God. But the forgiveness of your present offence is a very dif-

ferent matter; it is an offence committed, not against *me personally*, but against *law*; and you are, I believe, now convinced, that for me as the administrator of law, 'to forgive it' (as you call it), were to be at once unjust and unmerciful, not only to you, but to all under my authority. Reflect as becomes you on this view of the subject, and you will not again *deserve* to be brought forward as a wilful transgressor of any lawful regulation."

Thus the people are taught *practically*, as well as *preceptively*, to think and feel correctly, as I conceive, on the subject of government, and from the study of that which is human, to rise to that which is Divine; and to learn, moreover, that the *only* way by which punishment can be avoided is, *not to deserve it*, or, having deserved it, that forgiveness is only to be obtained, *in a way that is consistent with the preservation of moral discipline and government*.

With regard to the modes of punishment employed in our system, they can be stated in very few words:

First, reprimand, which may be private, or less or more public. *Secondly*, separation from the rest of the people, and confinement under the care of one of the petty officers for a specified time, according to the nature and degree of the offence.* *Thirdly*, in addition to the offender being placed under a petty officer, his allowance of wine, lime-

* It may possibly become necessary to place the convict under one of the *sentries*, but during my two last voyages I have not had occasion to do so.

juice, and sugar, stopped for one or more days; and in cases which appear to require severer infliction, the allotted rations stopped, wholly or in part, for one or more days, and thin water gruel and a small portion of biscuit substituted. In these cases, the state of the prisoner's constitution and health require the most cautious attention. *Fourthly*, the irons which were struck off by my order at the commencement of the voyage, to be replaced; and worn for a number of days corresponding with the character and degree of the offence. Sometimes, instead of irons on the legs, handcuffs are put on for a given number of hours, as the case may seem to require.* *Fifthly*, the offender's name entered in the "black list," to be submitted to his Excellency the Governor, at the end of the voyage. This is my severest punishment. As to *flogging*, although authorized by Act of Parliament, and the Right Honourable the Secretary of State's letter—with both of which I was furnished previously to sailing from England—I do not practise it. It is a mode of punishment to which I entertain strong objections; and although I admit that cases may *possibly* present themselves in which stripes might be inflicted with advantage, yet I believe such cases to be of rare occurrence, when a due degree of intellectual and moral influence is sent forth upon the people. Perhaps it is requisite to *possess the power*; particularly in a Convict ship, where we have not the

* No irons were used for the coercion of the Convicts in the "Theresa."

adequate means of separation and confinement. But it appears to me, that where it is thought necessary to have recourse to the use of the cat, there must be a culpable want of moral power in the system of management, whether it be on board of ship or on shore. No human means employed in the government and discipline of men, can for a moment be compared with *sound Christian instruction*, and *the habitual putting forth of an intellectual and moral power*: and my conviction is, that where such instruction is imparted, and such power is duly exercised, the infliction of corporal punishment will seldom, if ever, be required. I have no hesitation in stating it as my decided opinion, that the officer or ruler, who in the management of those placed under his authority, has frequent recourse to the use of the lash, gives abundant evidence of his unfitness to be intrusted with the government of his fellow-men.

To prevent crime, to reform offenders, and to promote universal order and happiness on right principles, must certainly be reckoned amongst the most important objects of government and discipline. To attain these important ends, it is requisite, not only that the laws be clearly just and merciful, but that they be clearly perceived to arise out of moral necessity. It must be impossible to detect, either in their construction or administration, the slightest degree of unnecessary severity—much less, the most obscure manifestations of vindictiveness. They ought to be the expres-

sion of parental wisdom and affection. Their penal awards ought to be such as have not the least tendency to debase the mind, and to destroy, or even weaken the love of virtue, and the virtuous love of approbation. Their natural effect ought, indeed, to be quite the reverse of this. The offender ought to be led rather to the contemplation of his guilt, and the tendency of his crime, than to the consideration of his punishment, which should be such as his own enlightened reason, and that of all wise and benevolent men, may approve.

In all cases, men should be treated like men. Treat them like slaves, and you speedily convert them into slaves; act towards them as beings who occupy, or who *ought* to occupy, a high place in the scale of moral intelligence, and you immediately elevate them in that scale. What is more likely to secure from man, manly behaviour, than the uniform treatment of him as a man? The more strongly any one is made to feel that he is respected, and that manly and reputable conduct is *expected* of him, the more manly his conduct is likely to be, the more entitled to respect he is likely to become.—Let us here derive a lesson from God's manner of treating us—the whole of us, his rebellious and guilty apostates. What importance does he still attach to us! What a price he sets upon us! How high the place he yet assigns us amongst the subjects of his moral government, notwithstanding that we have debased ourselves to the depths of hell! How valuable,

beyond all human calculation, does he yet consider us, even the most debased and wretched amongst us! At what does he estimate a single soul? At the worth of a *world*? The whole world is as *nothing* in comparison with the soul of the most despised of mankind.* And what is the provision which God hath made with reference to man's reformation, and recovery to himself and to happiness? Think on the scheme of redemption as unfolded in the inspired word; consider the history of the Lord's dealings with the human family, his depraved and perverse children. What expressions of love, patience, and long-suffering do we discover! What unwillingness to afflict! What mercy marks all his chastisements! How clearly *remedial* are his dispensations! How obviously they all aim at the happiness of the universe!—His justice is merciful; his mercy just; love pervades the whole of his procedure; and, in the history of Calvary, we have a concentrated display of all the glorious moral perfections of his nature, and of the holy and immutable principles on which his universal empire is governed. Alas! how unwilling are we to receive lessons from the word and the providence of God. Let us learn from him the true value of man; let us treat our brethren as his word, and his treatment of us, warrant; so shall his blessing attend our efforts, and prosper them to the advancement of his glory, and our mutual comfort and peace.

* Matt. xvi. 26.

CHAPTER VII.

The instruction of the people—Sound principles of action, and acceptable obedience—Various subjects with which prisoners require to be familiarly acquainted—Necessity of entire renovation of heart.

OUR afternoon lectures on geography, astronomy, and on various subjects connected with natural history and natural philosophy, are listened to with apparent interest, which is increased by occasional examinations. These lectures are of the most simple description, and are couched in the most familiar language. To carry my hearers beyond their depth, and to bewilder their minds with what they cannot understand, would be to waste our time, and defeat the object we have in view. They are, therefore, taught nothing but what every school-boy should be made acquainted with. Such views of the earth we inhabit—of the sun, the moon, the planets—as may enable the people to form some conception of the solar system, illustrate the glorious perfections of the great CREATOR, and enable them the better to understand the allusions made in the Bible to the sublimities and economy of the material creation.

With respect to natural philosophy, we limit

ourselves to those points with which the people, through the medium of their own senses, are most familiar, and which seem best fitted to show the wisdom and goodness of God. Enough for the use of prisoners on these branches, will be found in Dr. Dick's "Christian Philosopher:" Mrs. Marcet's "Conversations on Natural Philosophy;" and similar popular works.

A popular view is also given to the prisoners, of the structure of their own bodies, as illustrative of design, wisdom, and benevolence; and of the nature and capabilities of those immortal spirits which tenant those admirably constructed tabernacles; and our simple discourses on all these subjects certainly appear to answer important ends: they tend at once to inform and elevate the mind; afford subjects of rational and improving conversation, which may supersede that which is corrupting and debasing; and, in connection with the sacred truths of revelation, they are calculated to influence and improve the heart.

Our main business, however, is with the *Bible*, its evidences, external and internal, its momentous doctrines and holy precepts, its appalling, yet righteous and even *merciful* threatenings, and its exceeding great and precious promises.

In addition to the course of instruction, contained in the lessons appointed for the service on the Lord's day, the Scriptures are read in regular order at our daily worship, a chapter from the Old Testament in the morning, and from the New

Testament in the evening, accompanied by a psalm, and by explanation, and practical application to the heart and life: prayer being invariably offered when the Holy Scriptures are read. The catechetical mode of instruction, on these and other occasions, is found in the highest degree advantageous. The men are called on in rotation, by my list, and when unable to reply to the question proposed, an appeal is made to the next on the list. This plan, besides securing the attention of all the people, makes the instructor acquainted with the state of their minds, and amount of their knowledge, or rather, in the first instance at least, of their ignorance, and so directs him in their instruction. As there is not time to read through the whole Bible, the most important chapters are selected, in regular course, and the summary only is given of the intermediate ones, which the men are directed to read in private, and in the schools. Beginning with the books of Moses, we proceed through the most remarkable passages in the history of the Jews; the Psalms and Proverbs follow; portions of Job; the most doctrinal chapters of Isaiah, those especially which refer prophetically to the Messiah and his kingdom; a few chapters of Jeremiah, as xvii. and xxxi.; and Ezekiel, ix., xviii., xxxiii., xxxiv., xxxvi., and xxxvii.; a considerable part of Daniel; and select portions of the minor prophets. Of the New Testament, we read the whole of the Gospels by St. Matthew and St. John,

portions of those by St. Luke and St. Mark, the whole of the Acts, and several of the Epistles; those to the Romans and Hebrews are particularly dwelt upon and applied.

The attention of the people is directed to the nature and perfections of God, especially to the great and fundamental doctrines of the Godhead—the personality of the Father, the Son, and the Holy Spirit, viewed in connection with the unity of Jehovah; to the divinity of Jesus Christ and of the Holy Spirit; to the authenticity, genuineness, credibility, integrity, and inspiration of the sixty-six books of Holy Scripture; to the creation of the world,—man's primitive character,—his moral relation to God and to the universe,—his apostasy by disobedience,—in a word, to the inspired records of the garden of Eden. After considering the history of man's fall, we proceed to give the people a broad, impressive view of our guilt, depravity, and helplessness, as set forth in the sacred pages of Divine truth, as well as in those of uninspired history,—and as urged upon our conviction by daily observation,—especially by our experience of the plague of our own hearts, as seen in the light of the inspired word. Having viewed the state of guilt and wretchedness to which man had by his rebellion reduced himself, and seen his absolute need of Divine deliverance, we turn our minds to the abundant and suitable provision of that everlasting and better covenant, of which the Lord Jesus Christ,

—the second Adam,—the Lord from heaven,—is the ever-blessed and immutable Head. Beginning with Genesis iii. 15, and passing onwards, we observe the recorded faith, confession, and hope, of the holy patriarchs and prophets; and consider many of the distinct and luminous predictions concerning the MESSIAH,—his Divine and human natures, united in the *one* person of Emmanuel,—his character, offices, work, and reign, and the nature and extent of his kingdom, as revealed in the Old Testament writings, particularly in the Mosaic ritual, and other types and figures. Our daily perusal of the books of the New Testament, leads us at the same time to the consideration of his incarnation, birth, and manifestation to the Jews and to the world; of his doctrines, precepts, example, miracles, prophecies, and manner of teaching; of his omniscience, Divine forbearance, lowliness, and power; of his holiness, compassion, zeal, faithfulness, obedience, sufferings, and rejection; of his death, as the Divine and voluntary Substitute of sinners; of his burial, resurrection, promises, and especially the great promise of the gift of the Holy Spirit; of his appointment of the apostles, his ascension in the presence of his ordained witnesses, and his entrance into the heavenly, holy place with his own blood, to appear as our great High Priest in the presence of God for us; of the all-prevailing efficacy of his intercession, the eternity of his kingly, priestly, and prophetic offices, the coming of the Holy Spirit, the universal procla-

mation of the Gospel, and the conversion of sinners by the Divine power of the truth and of the Holy Ghost; of the formation and constitution of Christian churches, and their divinely appointed ordinances and office-bearers; of man's relations and duties to God—to the churches of the saints—to his near relatives, friends, neighbours, and country,—to his rightful sovereign, and subordinate rulers—and to the whole of mankind: to the consideration of his duties to himself, of his highest interests,—of death, judgment, and the final conflagration of this world; to the consideration of hell, of heaven, and of eternity; of the unalterable condition of the children of God and the children of Satan after death,—the misery of the latter, and the bliss of the former.

But to give a view of the instructions imparted to the people in the style and manner in which they are delivered, is quite impossible. Occasional manifestations of principle and character by one or other of the prisoners,—every incident which occurs on the voyage,—is made to supply useful and practical instruction.

When I ascertain, either by my own observation or otherwise, that a prisoner is under the influence of serious impressions, I privately send for him to some place of retirement, on deck, in the prison, or in the hospital; and converse with him on his state of mind, with a view of giving him suitable instruction, and discovering as much of his past history, and present sentiments and

feelings, as may be useful to us both. Such interviews, besides affording me an opportunity of dealing closely with individual souls, serve to influence my choice of subjects for general instruction, and to direct my illustrations and application of Divine truth.

The people are occasionally assembled to hear an address on various other subjects of great practical importance ; such as the vast value of their souls,—their immense moral influence,—the inconceivable extent to which they may yet prove a blessing or a curse to society, and be instrumental in promoting the salvation or the ruin of immortal souls ;—on the extent of the intellectual and moral empire of God, the possible influence of man's example and history on all observant intelligences, and the awfully important and responsible position in the universe, occupied by the most humble and obscure of the human race, even by the depraved and despised prisoner ;—on the moral tendency on man, and on all observant and intelligent beings, of such a pardon of transgression, as should have no respect to the requirements and penalties of law ;—on the intercourse and influence of holy angels, and of apostate spirits, with this world's inhabitants ;—on the great question, *How can God be just, while he pardons and justifies the ungodly who believe in Jesus?*—on the necessity of regeneration and sanctification, as well as of pardon and justification, for happiness and safety ;—on the question, What is the Scripture doctrine

concerning heaven and hell? and what do these terms import besides the idea of mere locality, which essentially constitutes heaven and hell?

A somewhat extended experience of the sentiments, habits, and character of convicts, has taught me the necessity and importance of instructing them also very minutely, and very familiarly and impressively, on such points as the following, which I specify as they occur to me at the moment, without much regard to order, either as it respects their nature or importance: namely,

1. On the nature of *obedience* and *disobedience* to lawful orders and lawful authority.

2. On the evil and criminality of *lying*.

3. Of using *improper speech* of any kind.

4. Of *theft*. The amount of guilt not determined merely by the value of the property stolen, but by the nature of the violence offered to *law*, whether the law of God or of man.

5. On the misimprovement or theft of *time*. Robbing people of the time which belongs to them, and which is their *bonâ fide* property.

6. On *carelessness*. The true nature of the majority of those incidents commonly, but most incorrectly, called *accidents*,—the amount of *guilt* which most of them involve; and the vast importance of watchful and habitual *conscientiousness*.

7. On the crime of *drunkenness*, whether viewed in relation to God, to the drunkard, or to the community.

8. On the fact that no one can bring guilt upon any man's conscience, but that man himself. Who brought guilt on the conscience of *Eve*?—HERSELF. Who brought guilt on the conscience of *Adam*?—HIMSELF. Temptation is *to the tempter* an aggravated sin, but to those tempted, not a sin, but a trial; and the tempted contract no guilt, so long as they faithfully and firmly resist the temptation. It is *yielding* to temptation that involves the tempted in sin; for no one can stain my conscience with guilt but *myself*. The guilty stain can reach my conscience only through the medium of *my own will, my own consent*.

9. On the disposition often manifested by prisoners, both male and female, to charge their being "brought into trouble," as they call it, and to punishment, *upon others*. Does a magistrate send a man to prison, or to the treadmill, because his master starved him, treated him cruelly, or would not allow him to attend, on any Lord's day, a place of Divine worship; and does he assign such reason in his "warrant" to carry the punishment into effect?—Or does he send a woman to prison, or to the cells, because "her mistress kept her sawing and splitting heavy wood, would allow her neither clothes nor shoes, but beat her on the head, broke her comb into pieces, and tore her handkerchief from her neck?" And are these the facts stated by the magistrate in his "warrant," as furnishing the immediate ground of

punishment? No! When prisoners encounter such treatment, (and of which one view only can be entertained,) they are tempted, it may be, to do or say something that is wrong, and not in keeping with prudent and meek submission, and so commit themselves, and supply some real or ostensible ground of punishment. They have unhappily forgotten the *second chapter of the first epistle of the Apostle Peter*, and similar portions of Holy Writ,—they have not acted with prudence.

10. On the practice of prisoners *absconding*, or absenting themselves without leave; and the attempt to justify such practice on the ground of the object which the absentee has, or professes to have, in view,—such as to visit a child or some other relative. Absconding is not only bad *morality*, but bad *policy*; the runaway can never feel secure or at peace, and is always living in the violation of law: a Christian, acting in character, cannot, of moral possibility, abscond. Should a convict be tempted to depart from the Christian character, and absent himself without leave, or should he become a Christian after he has absconded, he could not rest until he gave himself up to justice. The period of servitude to which we have voluntarily subjected ourselves, must be faithfully served; unless a remission of the whole or of a part of the sentence be lawfully obtained. The laws of God must not be violated: we must do wrong no more, but only do that which is right

and well-pleasing to the Lord. What is the condition of an absconded convict on his death-bed ; —of a convict dying in the *very act* of resisting or evading the just laws of men, and therefore, of violating the law of God ? To die while persisting in the refusal to give himself up to justice in this world, is to die in the position of the man who, with a stolen purse of gold under his pillow, refuses to restore it to its rightful owner !

11. On the notion that *convicts are not cared for*. GOD cares for them ! Christianity cares for them ! all truly godly people care for them ! the angels of heaven care for them ! Not only is Christianity their never-failing friend, but it makes all who embrace it, rightly disposed towards prisoners, and inclined to treat them justly, mercifully, and kindly, and with a benignant, prayerful, and practical regard for their truest comfort and happiness.

12. On the fearful tendency which prisoners but too frequently manifest, to become *reckless*, and give themselves up to all manner of insubordination and crime. No treatment they receive can furnish any apology for such recklessness, however it may operate as an exciting *cause* of their folly and their sin.

13. On the proneness of prisoners to forget the immense value of their souls, and the *incalculable amount of good* they may be the means, in the hand of God, of conferring on each other, on their master and his household, on the community, the

world, and the church; and, on the other hand, the extent of *evil* they may lend themselves to perpetrate or promote.

14. On the liability of prisoners to forget how *brief*—*how very brief the period of their existence* that is past,—how brief that entire portion of their existence which belongs to the present life! How readily do they lose sight of eternity, and of the eternal duration of their being!

15. On the fact, that no class of persons have it in their power by conversation, consistent Christian example, believing prayer, and holy zeal, to contribute so largely, and, under the Divine blessing, so effectually, to the spiritual instruction, reformation, and happiness of prisoners, as *prisoners themselves*, continually living in the presence of each other. Prisoners are *accountable to God* for the use they make of their influence, to whomsoever that influence may extend. Let all think, with good effect, on 2 Kings v. 2—15; on John iv. 28—39; and Rev. xxii. 17.

16. On the amount of suffering which vice inflicts upon the transgressor and all his relatives and friends; and on *the vast number of relatives and other persons*, affected by the conduct and condition of our convicts!

17. On the grand end which Government has in view in removing convicts to a remote colony: and the regard which prisoners are bound to pay to the attainment of that end,—thus improving their transportation for the highest purposes.

18. In reference to the prayers which have been offered up to God for their salvation: a father's,—a mother's prayers;—a father's, a mother's, and it may be, a husband's or a wife's *broken heart*!

19. On the necessity of wholesome government and sound discipline; and the fearful effects which would certainly result from the absence of all such discipline and government. Just punishment is an unspeakable mercy to the *state*—to the *world*—to the *universe*.

20. On the duty of prisoners, as well as of all free servants, to cherish a proper *respect for their master*, and a *due regard for his interests*; to be not only frugal of time, but punctual, methodical, and careful in the performance of their work; recollecting how much their own comfort, and that of a family, or of any establishment, depends on every servant—every member of that family or establishment—accurately moving in their own proper sphere, and punctually performing their assigned and proper quantum of duty. They are to be faithful in going messages,—not turning out of their proper path either to the right hand or to the left,—never loitering by the way, and most carefully avoiding all communication with improper and disreputable persons. In a word, they are conscientiously and watchfully to obey lawful orders; they are never to speak disrespectfully of their master, or of any member of his household; they are to repudiate the character of a *tattler*,

a tale-bearer, a busy-body, and an idler. They are to pray for the peace and prosperity of the family or establishment to which they belong, and are to use, upon right principles, every legitimate effort to promote both.

21. On the importance of personal and habitual *cleanliness, tidiness, moderation,* and becoming *modesty* in their dress, which should ever be in keeping with their station in life, and in harmony with the spirit and precepts of Christianity. They are never to accept of money, or of presents from any one, unless it clearly, and without all doubt, appear that such are offered on right principles, or proper grounds, and with good and honourable motives.

22. On the importance of giving no more time to *sleep, and rest,* than duty to God and man requires and allows, maintaining *as far as possible* the practice of devoutly reading a due portion of the Holy Scriptures daily, and storing their minds with the facts and doctrines, precepts and promises which they reveal; of engaging two or three times a-day in the solemn exercise of prayer, and carrying about with them the spirit of true devotion; of making every possible and lawful arrangement in order to assemble with the family for the worship of God according to the inspired word, and to enjoy the privilege of uniting in the appropriate and divinely appointed exercises of domestic piety.

23. On the duty of legitimately co-operating with their master and fellow-servants, for the

momentous purpose of securing the scriptural observance of the LORD'S DAY. They are first to give themselves to CHRIST, and then to the church of Christ, and thankfully to avail themselves of every lawful opportunity for meeting with his people to observe all those holy ordinances of his house, which were instituted, and their observance appointed and required by him, as we are taught in the sacred Scriptures.

24. On the vast—the unutterable importance of the uniform observation of the *Seventh* commandment, and all the other commandments of the MOST HIGH, as set forth and enjoined in the Scriptures of Truth, and especially in the New Testament. On the nature and design, the awful sanctions, the duties, solemn obligations, advantages, and privileges of the marriage covenant; which is to be entered into lawfully, prudently, with a supreme regard to the Divine glory, and a due respect to mutual comfort, happiness, and usefulness.—The bearings of that sacred and solemn covenant on the engaging parties themselves; on their temporal, spiritual, and eternal interests; and, beyond all human calculation, on the temporal and everlasting welfare of other immortal souls.—The positive injunction which God hath, in his word, laid on all his believing people not to enter into marriage alliances with the people of the world—the unregenerated children of the wicked one.

25. On the necessity of convicts cultivating and

manifesting a humble, meek, and gentle spirit—submissive, contented, and thankful; of ever keeping in influential recollection the injury they have inflicted on their country; the expense to which they have put the Government; the connection which subsists between crime, and shame and suffering; and the reproach to which they have subjected themselves. Although persons who are under the influence of *vital* Christianity will think and feel correctly concerning prisoners, and will seek to do them all possible good, they must remember that mere nominal Christians, who know not the plague of their own hearts, and have not felt the power of the love of Christ shed abroad in them by the Holy Spirit, cannot be expected to have the same Christian sentiments towards them; so that they must lay their account to meet with much reproach, scorn, and contempt from the people of the world; to all of which they must, through grace, learn meekly to submit,—never answering again; but secretly, in faith and in prayer, committing themselves to Him who judgeth righteously, and who, even in their low and degraded estate, will never leave—never forsake them. They are now to seek, according to the Divine will, that the evil which they have brought upon themselves be over-ruled, and, in great mercy, made subservient to the advancement of God's glory, and their own and each other's good. They are to keep always in their hearts those gracious words, “Cast thy burden upon the LORD, and he

shall sustain thee;"* "In all thy ways acknowledge him, and he shall direct thy paths;"† "When a man's ways please the LORD, he maketh even his enemies to be at peace with him;"‡ "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil."§ They should study closely the whole of the thirty-seventh Psalm. And while they make a proper use of Psalm lxxxix, especially of verses 30—34, they must be constantly familiar with that most valuable and suitable chapter, 1 Peter ii, and ever abide under the sanctifying and conforming influence of the example of Christ, and of all the precepts and promises of his gospel.

But the points on which the prisoners are most frequently pressed, and most ardently and prayerfully urged, are their individual guilt and danger as sinners in the sight of God; the perfection, suitableness, and freeness of the salvation of Christ; the scriptural facts, that the great salvation of the Son of God is commanded to be proclaimed to every member of the human family, and that every individual to whom that salvation is proclaimed, is, by the Lord himself, *commanded* to believe it, and obtain pardon and purity, life and joy. The momentous but neglected doctrine, that all men, as subjects of the Divine government, are

* Ps. lv. 22.

† Prov. xvi. 7.

+ Prov. iii. 6.

§ Ps. xxxvii. 8.

under a moral obligation to give an *immediate* and unhesitating credit to the testimony of the Most High, to whatever subject it may relate, and are therefore bound to believe his testimony concerning the Lord Jesus Christ, as the all-sufficient and only Saviour of sinners, from sin and guilt unto holiness and peace,—is continually kept before the minds of the people, and pressed upon their understanding and conscience. To refuse to believe the testimony of God is, to adopt with reverence the language of an inspired apostle, “to make him,” or pronounce him to be “a liar!” and, therefore, fearfully to increase our guilt and danger.

Jesus, the Son of God, is revealed in the Scriptures, as the Substitute of sinners, who by his obedience and death hath brought in everlasting righteousness; and sinners of every class and condition are authorized and required in the Scriptures to avail themselves of it, and by faith to put on that glorious righteousness for justification, and acceptance, and for present and everlasting peace. This robe of righteousness, this wedding garment, this linen clean and white, is exhibited in the inspired Scriptures to these “prisoners of hope,” and they either by faith throw off the filthy rags of their own righteousness, and put it on; or they hold fast their own unseemly rags, and so choose to continue and to perish in the attire of their abomination, rather than be saved in the divinely-provided raiment of the believing

children of God. Thus is Jesus Christ, the Son of God, set before these outcasts on board the transport, as he is revealed in the gospel, and they are commanded of God to believe on him and live.

With those whose minds have been enlightened by Divine truth, it must be a deep and settled conviction, that nothing is capable of producing a *radical* and *permanent* improvement in the character and habits of man, but just views of *himself* and of his MAKER; and that such views are to be obtained only from that revelation which the Father of mercies has been graciously pleased to give us.

Even the most *amiable* and *moral* amongst us are, in the sight of God, dead in trespasses and sins, until, through the faith of the gospel of peace, they become a new creation in Christ Jesus, by the quickening influences of the Spirit of truth and of holiness; and the same Almighty power is necessary to the conversion to God of a *convict*.

But not only is it true, that both the moral and the vicious must become the subjects of that saving change, in order to their being able to do anything upon *right principles*; even keeping *their eternal salvation out of view*, it is in my apprehension equally true, that little good is to be expected from what is commonly called "the *crime class* of our population," until brought under the illuminating and sanctifying power of

the sacred Scriptures, and the gracious influences of the Holy Spirit; and that they will, with few exceptions, persevere in a course of iniquity,—the bane of social order, and totally unworthy of the confidence of society,—until they are brought back to God and to godliness, by the faith of the gospel. So accustomed are some of them to vice; so hardened in their career of iniquity; so utterly devoid of all sense of propriety and decorum; so insensible to the excellences and attractions of virtue; so sunk in their own estimation, and (*in their apprehension*) in the estimation of mankind; that, if we desire to see these unhappy men become worthy of that degree of trust, which they must command ere they can be safely permitted to mingle in general society, *we shall aim at nothing short of their conversion to God*. It is my sober conviction, that nothing less than a saving change of heart will warrant our placing confidence in the more hardened and depraved of those who suffer transportation, or furnish a sufficient guarantee, that they will prove themselves safe and useful members of the community. The same observations will, I believe, equally apply to thousands of our population, who escape the punishments both of imprisonment and transportation.

Supreme love to God is not only the principle upon which alone we can perform even a single work acceptable in his sight, but it also secures active and unwearied obedience to the *whole* of

his revealed will. Supreme love to God admits of no substitute. But let this holy and heavenly principle be generated in the breast of a man, by his being led to perceive, through the Spirit, God's everlasting love to his soul; and, from that moment, he is under the influence of a mighty and transforming power;—a power, the tendency of which is, to diffuse itself throughout his whole nature, and reduce to its own holy character, all that he is and feels, thinks and does.

Entertaining these sentiments—sentiments, common, I believe, to all true Christians,—it is incumbent upon me, in conducting the instruction and discipline of the prisoners, to use every possible means to acquaint them with the word of God, and bring their minds and hearts into contact with its momentous and impressive truths. *Change of heart* is the only ground on which I expect *satisfactory change of conduct*. But the renewal of the heart is effected by the Holy Spirit, through the instrumentality of the inspired word: I am bound, therefore, earnestly to seek in the appointed way, those enlightening, and sanctifying influences of the Spirit of all grace, without which, *all means* employed to recover man unto his Maker must prove abortive.

He alone, who created the soul at the first, can create it *anew* in Christ Jesus unto good works. The same Almighty power which called into existence an archangel, is requisite to turn the apostate heart of man back again to God, and to re-stamp

upon it the Divine image. Salvation is wholly of the Lord. In dealing with convicts, it is necessary that our minds be constantly under the influence of these and similar views. We cannot too completely set aside *self* as nothing—less than nothing—sinful dust and ashes; we cannot too deeply feel that it is utterly impossible for us to impart to the mind of a fellow-sinner a single truly spiritual idea. We must consent to become as the rough unpolished horn of the priests before the walls of Jericho, and, as it were, to be merely spoken through, to our fellow-sinners, by the Spirit of all truth and grace. And we cannot put too much confidence in God, that he will give efficacy to his own word; nor can we too earnestly plead with him, in humble and scriptural prayer, on behalf of those, whom at his command we seek to bring to himself. Proceeding in this manner, we are warranted to expect, that the God of all mercy will, through our humble instrumentality, speak to the heart of the convict, and accomplish in him that moral renovation of his nature and principles, which will ensure the conformity of his life to the spirit and precepts of the gospel of Christ, as well as to the spirit and letter of the law of the land. “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth’s sake.” (Psalm cxv.)

CHAPTER VIII.

Examination of the schools—Awarding of prizes—Farewell address previous to debarkation.

THE names of all the pupils, beginning with those in school No. I, are entered into a small book, provided with four columns perpendicular to the lines on which the names are written; the schools being divided by a small space from each other, and having written over them the names of their respective teachers. These columns anticipate four special examinations of the schools during the voyage, about a month intervening between each. The first three are conducted by myself, in the presence of the general inspector of schools, and of the respective schoolmasters. In the first column is stated the date of the first examination; and notes of the progress made by the pupils are entered opposite to their respective names. The two following columns are filled up in like manner.

The advantages resulting from these examinations are very obvious: they afford so many points, or stages, at which the pupils are led to anticipate, that a special and faithful report will be made as to their degrees of diligence and success in the

great business of their education; they furnish an opportunity of giving to each, his due meed of praise or reproof, and of exhorting and encouraging all to put their shoulder to the wheel with manly effort. Sometimes a pupil is at these times transferred to some other school; and occasionally a "*private teacher*" is appointed to such as appear of obtuse intellect, to assist the efforts of the schoolmasters; especially during leisure hours, when the schools are not assembled. These stated and special examinations of the schools, do not of course supersede my daily visits already noticed.

When our voyage appears to be within a fortnight of its termination, our fourth and last examination of the schools takes place. This is, if possible, conducted before "a Board of examiners," consisting of the officers of the guard, the master of the ship, and one of the mates; whom I invite to unite with me in hearing the prisoners read, determining their respective merits, and awarding the prizes which I may have provided for them. We assemble at the cuddy-table, on which are placed lists of the schools; and each examiner is provided with paper and pencil for taking notes, and recording his opinion; the general inspector is also present to witness the examination, and to answer any questions, but he is not, of course, a member of the Board. The schools, attended by their respective teachers, are called into the cuddy in succession, commencing with the junior school; and, after being most carefully examined, all, save

the inspector, are requested to withdraw, when the Board compare notes, and settle the question of relative merit, which, of course, determines the character of the prize to be afterwards bestowed.

The anticipation of this, our grand examination, exerts considerable influence upon the minds of teachers and pupils. It occupies several days; and several more are occupied in writing the names of the prisoners, with some mention of their conduct and diligence, in their respective prizes; of which each prisoner generally receives one or two.

The *distribution of the prizes*, which consist chiefly of copies of the sacred Scriptures, furnishes quite a "gala day" to all on board. It takes place at the capstan, on the quarter-deck; the guard, women, and children, witnessing our proceedings from the poop, and the ship's company also looking on. Not only are the successful pupils highly delighted with this consummation of their labours, but every spectator seems to be under the influence of a powerful sympathy. The more reflecting and comprehensive mind, will contemplate the scene with feelings of no ordinary character. The Christian philosopher will view the sight retrospectively and prospectively. He will look not only at the delightful fact of two or three hundred human beings receiving each a copy of the Scriptures, which are able to make them wise unto salvation, through faith that is in Christ Jesus; he will call to mind something also of

the history of these prisoners; the neglect with which they had been suffered to grow up; the deplorable ignorance and moral degradation which characterized them at their embarkation; the exercises in which they have since been employed; the advancement they have made in intellectual and moral improvement; and the gracious conduct of Divine Providence towards them.

He will likewise view them in relation to the future; he will recollect the tendency of their biblical instruction; the fruits which must, of moral necessity, result from its use and its abuse, not only as it respects the prisoners themselves, but all those also to whom their influence shall extend.

It has, I think, been observed, that the Government supply of books is not adequate to meet the demand *created* during the voyage.* The regular allowance of religious books, as exhibited in my printed instructions, is in the following proportion for *one hundred* convicts; *viz.*,

* I wish it to be distinctly understood, that I indulge in no animadversions on the Government allowance of books; I merely state the fact, that I never found it "adequate to meet the demand *created* during the voyage." Were the prisoners to continue as ignorant and uneducated as they are at the period of embarkation, the supply referred to might prove quite sufficient, and more than sufficient; but when the surgeon-superintendent fully discharges what I conceive to be his duty to the prisoners, it is indispensably necessary that he provide himself with additional religious books.

20 Bibles.

26 Common Prayer-books.

30 Testaments.

26 Psalters.

In the expectation that the prisoners will all be able, with more or less accuracy, to peruse the Scriptures before they debark in the colony, I provide, before the embarkation of the guard at Deptford, a sufficient number of copies to enable me to send every man and boy on shore, in possession either of a Bible or Testament; and as I have always found the "London Primers," which are usually supplied, such unsuitable school-books, as to cause a painful loss of time, I take care to lay in a sufficient stock, of a sort more likely to facilitate the progress of the pupil, and which, for the most part, have been purchased from the Sunday-school Union.

On the evening preceding the debarkation of the prisoners, the whole of them assemble in the main ward for the exercises of devotion, and to receive their

LAST ADDRESS.

After tracing the gracious providence of God, in any circumstances of the voyage which afford occasion for solemn thanksgiving, I proceed nearly as follows:

Our eventful voyage has come to a close, and our interesting sojourn together on board this transport, terminates with to-morrow's dawn. The time which has been thus occupied, forms a most

important period of your existence, and one which you never can forget. It must, of moral necessity, extend its influence to ages yet to come; more or less modify your future experience; and to an extent unknown to us, affect the destinies of many of your fellow-mortals. The providence of God has been conspicuously, graciously, and mysteriously exercised towards you. You have been collected from all quarters of the British empire,—some of you from foreign nations,—and placed, for four or five months under a course of instruction, the grand object of which is, to restore you to the knowledge, favour, and likeness of God, and to fit you for serving and enjoying him for ever! You have been led to the contemplation of his wonderful works of creation and providence, and to the investigation especially of his holy word, which teaches us all that is requisite we should know respecting God and ourselves, the nature of his moral government, the demands of his law, the provisions and requirements of his gospel, and the prospects which lie before the whole of the children of men.

From the sacred Scriptures it has been shown you, that we are a race of evil-doers, children of wrath, even as others; that the whole world is guilty before God, and under a sentence of condemnation and death; and from the same Scriptures you have heard of the gracious and merciful character of JEHOVAH. The eternal love of the FATHER has been declared to you; the unspeak-

able gift of his love, CHRIST JESUS, has been set before you, as the one and all-sufficient propitiation for sin; and the great promise of the HOLY SPIRIT, the Divine Teacher, Sanctifier, and Comforter, has been exhibited to you from the holy oracles of Divine truth: and you have been day by day urged and entreated, from the pages of inspiration, to attend to the manifestation of the Father's love; to accept the gift of his Son for all the purposes for which he is bestowed; and to yield your hearts and minds to the instructions, influences, and persuasions of the Spirit of truth and of holiness.

There is not amongst you, to the best of my knowledge, a man or a boy who has not declared, in the Divine presence, that he believes himself to be a guilty, lost sinner, and JESUS to be the only Saviour from sin and from the wrath to come. The question now is, What has been secretly transacted between your own hearts and God? Have you *felt* the enormity of your guilt? Have you been made *deeply sensible* of the depravity of your nature? Have you been humbled to the very dust under a just apprehension of your crimes, committed against your country's laws, against society, and against God? And have you, in very deed, come, in deep contrition of heart, to "the fountain opened for sin and for uncleanness"—even the fountain of the blessed Redeemer's atoning blood—and, by washing in that fountain, have you had your sin all taken away,

and obtained deliverance from its *wages* and its *power*?

Think now on all the truth which has been declared to you; think on the tenderness of your heavenly Father's love; think on the unsearchable riches of Christ's redeeming grace; think on the faithful and gracious strivings and long-suffering of the Holy Spirit; think on the blessedness you secure to yourselves by receiving the salvation published to you in the gospel, and think on the ceaseless wretchedness which, by your *rejection* of the Saviour, you perversely choose and deliberately confirm.

According to the ability and opportunity which have been given to me, I have endeavoured, though in much weakness, to declare unto you the whole counsel of God; and have kept back from you no truth which I conscientiously believe he hath revealed for your instruction and salvation, and which our time and my ability have permitted me to declare. I have invariably entreated you to bring all I have said, to the test of the infallible writings of the Holy Spirit, and thereby to prove all things; holding fast only that which is obviously in accordance with the Divine mind; and rejecting whatever might appear, in the light of inspired truth, to be but the doctrines and commandments of men, and at variance with the spirit and precepts of the gospel. I humbly trust that I am free from the blood of all of you, and have been, through grace, enabled, as it respects your instruction, to deliver

mine own soul. *With Jesus Christ set before you in the Scriptures, and the command of God that you should believe in him for salvation, addressed to you—if you perish, you perish!* But know that, if you perish under such circumstances, you perish *in the wilful rejection of God's deliverance!*

In whatsoever matter I may have come short in the discharge of my duty to my country and to you—whereinsoever I have come short in my duty to God, (and I know that in everything I offend and come short of his glory,) I seek pardon from that “same Jesus” to whom *you* have been directed to come for forgiveness, holiness, and life. There is no remedy provided for *me*, but that which is provided for *you*; there is no ground on which I am warranted to rely for pardon, but that on which you are invited and urged to rest for forgiveness and every spiritual blessing. In Jesus alone, who died and rose again, can you and I have pardon and peace.

Let us remember, that a fearful responsibility attaches to the whole of us. I am responsible for my fidelity in teaching you and showing you the way of life; because it is written, “Let him that heareth say, come;”* “To him that knoweth to do good, and doeth it not, to him it is sin;”† “All things whatsoever ye would that men should do to you, do ye even so to them;”‡ “He that winneth souls is wise.§” And you are responsible for the

* Rev. xxii. 17.

† Matt. vii. 12.

† James iv. 17.

§ Prov. xi. 30.

use you have made, or may yet make, of all the truth that has been set before you, from the works, the providence, and the Scriptures of God; because it is written, "Every one of us shall give account of himself to God;"* "Take heed how ye hear;" "Unto whomsoever much is given, of him shall much be required;"† "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."‡ Take heed, then, as to the manner in which you dispose of all the truth you have been taught. Oh, take heed how you treat the Son of God! Not one of you can go on shore as you came on board! The whole of you disembark to-morrow morning, either improved in your characters, or fearfully hardened in your hearts. All of you have had the salvation of Christ fully and freely pressed upon your acceptance; and every one of you leaves this vessel, either in the character of one who has *accepted* of his salvation, or in the character of one who has *rejected* it! Oh, let me beseech you to lay this consideration to heart, and to take heed how you quit the transport, in which the way of life and the way of death have been, from the Scriptures, faithfully set before you; and remember, that you carry along with you that Bible, according to which you shall be *judged at the last day*.

You, who have professed to embrace Christ as all your salvation and all your desire, I most

* Rom. xiv. 12.

† Luke viii. 18.

‡ Matt. xi. 24.

earnestly beseech to be most watchful over your future conduct. Recollect what is incumbent upon you, as persons who are not their own, but who are bought with a price, and are under the highest obligations to serve him who purchased them to himself by his precious blood. Remember what is required of him, who in the Scriptures is styled, a temple of the Holy Ghost. Keep steadily in mind the tendency of your example; and bear it in your recollection, that your individual example must be productive of incalculable good, or of inconceivable evil. Remember that the eyes of men and of angels are upon you; that God himself is the constant witness of your thoughts, temper, and conduct; and that *the believer's God is a consuming fire*, and cannot spare, in the objects of his new covenant love, the dross of corruption and of sin. Oh! remember that he requires all his children to be holy, even as he is holy—holy in heart, holy in speech, holy in conduct. Remember that the tendency of holy and consistent living, is, to *win souls* to a participation of the blessings of everlasting life; and that the tendency of unholy and inconsistent living, is, to destroy souls, and to consign them to the regions of eternal fire. Forget not that you have no evidence of the reality of your faith in Christ, *apart* from its sanctifying influence on your heart and life. If the tree is good, the fruit *must* be good; if the fruit is bad, the tree *must* be bad also. If you are living branches of the true vine, you will exhibit, not

merely the green leaves of a scriptural profession, but you will bring forth such fruit of holy living, as will redound to the glory of your Father who is in heaven.

Beware of the first approaches of temptation to sin, whether in thought, feeling, desire, word, or deed. Oh! be on your guard in reference to *novel* temptations, which have not yet come within the scope of your experience; and let me most earnestly beseech you, ever to have it in present recollection, that your only safety lies in your *habitually abiding in Christ, and relying on his strength*. Be assured, that severed from Christ you have no security! If he does not hold you up, and keep you clinging to him in faith, love, and holy obedience, you will most *assuredly fall*, bring fresh guilt upon your conscience, grieve the Holy Spirit, destroy your peace, cause the way of truth to be evil spoken of, and give the enemies of God occasion to blaspheme, wound the hearts of all your Christian brethren, endanger your future usefulness, and perhaps inflict such spiritual injury upon yourselves, that you may be suffered, in the just displeasure of your heavenly Father, to perform the remainder of your journey halting, even until you reach the borders of your grave! Take heed, then; watch and pray, that ye enter not into temptation. Keep your hearts with all diligence, and, with the heart, keep the door of your lips. At the very first approaches of sin, flee away—flee to the Cross, escape to your knees, wrestle in

prayer for the needed deliverance, and *cease not*, until through Divine grace, you *have obtained the victory*; for be well assured, that if you do not destroy your spiritual enemies, they will destroy you! It is not enough that you offer up cold, heartless petitions, and then return to the influence of the temptation; but you must *agonize* in prayer, and you must keep aloof from the temptation, in thought, in look, and in approach; it must be driven far hence from your soul, or your soul must flee far hence from the temptation. You must *abide* in CHRIST; you must *walk* in the SPIRIT; you must think on your HEAVENLY FATHER'S love; you must have your conversation in heaven; and you must not lift off your eyes from JESUS, but contemplate him in his sufferings, and in his glory; looking forward in hope and expectation to the period, when you shall see him as he is, and when he shall present to his Father, without spot and blameless, all who while on earth followed him in the regeneration of their hearts, and cultivated that holiness, without which no man shall see the Lord.

Recollect the several duties which Jesus Christ hath been graciously pleased to enjoin on all his followers: your duties to God and to man. With considerable minuteness they have been set before you, during your voyage. You will find them all in the pages of your Bible, which you are required diligently and prayerfully to search, that you may, day by day, become more familiar with their

details, and obtain more and more of that faith, wisdom, and strength, which are necessary to the acceptable performance of every duty. In all things follow out your Bible, and you cannot fail to be a blessing to all with whom you may come immediately into contact, and therefore to the whole colony. It would be unseasonable for me to detain you now, by recapitulating what I have so often addressed to you, on the subject of consistency of conduct. What I would now say to you is summed up in the exhortation, "*In all things be guided by your Bible.*" Be faithful to *God*, according to the requirements and spirit of his word; and according to the spirit and requirements of the same word, you will be faithful to *man*. See that the whole of your future conduct, correspond with the advantages you have enjoyed for so many months on board this ship; and that it be such, in every respect, as will commend the knowledge of the Scriptures, and unequivocally illustrate the power of the gospel of Christ to all who may observe you, in the various vocations of life.

I particularly urge upon you, the necessity and importance of cultivating great tenderness of conscience, and of being extremely *exact* in the discharge of duty. Be conscientiously attentive to every minute circumstance connected with your duty. Guard against inattention to what may be considered *little things*, but which go to make up a great deal of the sum of human life, and a due

and seasonable regard to which, will contribute, in no small degree, to stamp your character, and to affect the comfort of all with whom you have to do. The great fault of that valuable portion of the community called "*servants*," generally is, the neglect of the *minor points* of their duty—negligence as to "little things." But such neglect cannot be allowed by an intelligent and conscientious person. The consistent Christian will, in *every thing*, scrupulously guard against *every* just cause of offence. He will be thoughtful, attentive, considerate; accustom himself to reflect, to call to memory every injunction laid upon him; and will perform every duty heartily, and to the best of his ability, to the Lord, and not merely to man. If you keep steadily in view the example and precepts of Christ, and habitually act under the constraining influence of his love, and of the promised influences of the Eternal Spirit, you will prove lights to lighten all around you; you will be blessed in your own souls, and be made a blessing to the souls of your fellow-men.

Let me beseech you to walk humbly, closely, and habitually with God. Be as much engaged in reading the Scriptures, searching your hearts, meditation and prayer, as the consistent discharge of your other duties will allow. Avail yourselves of the opportunities afforded you in providence, to attend to all the exercises of family devotion, and to improve the public ordinances of the church of

Christ. Remember what you have been taught from the Scriptures, in reference to your behaviour towards all men, high and low, rich and poor, rulers and ruled. When called to bear reproach or persecution for the sake of Christ and his truth, bear all with meekness and patient resignation; cherishing the dispositions of your Divine Lord and Master, and manifesting his spirit, in doing good to them that hate you, praying for them that despitefully use you, and cherishing love and good-will even to the bitterest of your enemies. To Him who died for you, and is now exalted at the right hand of the Majesty on high, be ye faithful; and although you may be called, while in this world, to pass as it were through fire and water, he will, according to his promise, bring you at last into a wealthy place. Remember it is through much tribulation that you are to enter into the kingdom of heaven. Let this be always your consolation, that Jesus Christ came into the world to save sinners, even the chief; that he casts out none that come unto him; that his sheep can never perish; and that all who believe in his name he will keep, by his almighty power, in the path of holy and willing obedience to his heavenly kingdom.

To you who have, up to the present moment, put the gift of God, Christ Jesus, away from you, and have refused to accept of pardon and of life, I am able to say only a few words. Remember that the free and unfettered salvation of the Gospel has been fully declared to you. You have *now* “no

cloak for your sin." You have heard that God *commandeth* every one of you, to look unto JESUS for repentance, pardon, and everlasting peace (1 John iii. 23.) You have heard the voice of the Holy Spirit speaking unto you, and saying, in the words of his servant John, "*Behold the Lamb of God who taketh away the sin of the world!*" You have heard his words by the apostle of the Gentiles, "Believe in the Lord Jesus Christ, and thou shalt be saved;"* and again, by John, "He that believeth on the Son of God, hath everlasting life; and he that believeth not the Son of God, shall not see life, but the wrath of God abideth on him."† The salvation of God is again proclaimed in your hearing. Jesus Christ, who offered himself without spot unto God as a sacrifice for sin, is still set forth in the Scriptures to every one of you, as the end of the law for righteousness to every one that believeth. Oh! be persuaded to accept of Him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Is it possible that there is amongst you a man who has purposed in his mind to disembark to-morrow morning, in the character of one who has lived all his days, not only in violation of the laws of God, but in the rejection of the salvation of his Son? Can it be that there stands before me a man or a boy, who has formed the ungrateful and desperate resolution, *that his*

* Acts xvi. 31.

† John iii. 36.

last act on board this transport shall be a repetition of his REJECTION OF CHRIST ; and that in setting his foot on these shores, he will do so in the character of an enemy of God, a contemner of his mercy, a despiser of his covenant, and a slave of sin, who refuses to be a partaker of the glorious liberty of the children of God ?

Let me entreat you to improve the moments you are yet permitted to spend on board. Let this night record your submission to God by the belief of his testimony concerning his Son Christ Jesus. Let there be this night, joy among the angels in heaven, over the return of all those of you who have not yet returned, to him who loved you, and gave his only begotten Son, that ye might not perish, but have everlasting life. Remember, all ye who have purposed to continue in a course of unbelieving disobedience, that wherever you are in this world, whatever you may be engaged in, whatever may be your condition in life, it is still *true* that JESUS is the Saviour of sinners ; and that him that cometh to him, he will in nowise cast out. But oh ! recollect, it is also true, that every hour you live in sin, and in the neglect of the mercy and favour of God published in the gospel, you are rendering your heart harder and harder, fearfully increasing the sum of your guilt, and making your conversion to God, *morally*, more and more improbable. As long as you are on this side the grave, the Bible will unquestionably continue to proclaim to you, that

JESUS died for sinners, and that his blood cleanseth from *all* sin. But if you continue to live in sin under the sound of proclaimed pardon and life, you will so close your eyes against the truth, so steel your consciences against conviction, so deaden your souls to the influence of the tender accents of Divine love, that the lengthening of your days will, through your obstinate rebellion and unbelief, only enhance your guilt and aggravate your condemnation. If you listen to the dictates of heavenly wisdom, you will *now* credit what God saith unto you in his word: you will at once flee for refuge to Jesus, who alone can save you from sin, and deliver you from the wrath to come; you will yield yourselves wholly up to the Lord, to be formed for himself by his truth and Spirit, and to be qualified for serving and enjoying him for ever. Then, indeed, will the lengthening of your days increase your opportunities of doing good to the souls of your fellow-men, and of advancing in the world the glory of your Father who is in heaven; your stay upon the earth, whether of short or long duration, will be marked by the blessed effects of Divine love upon your hearts, and afford you an opportunity of making your light shine before men; thus commending to all around you the glorious gospel of the blessed God. But if you persist in your refusal to submit yourselves unto God in the faith and obedience of the gospel, you not only consign your souls to eternal destruction, but we have no

reason to calculate on your ever proving yourselves trustworthy members of society. I tell you candidly, I myself could place no unhesitating confidence in any of you as members of my family, unless I had, in your temper and conduct, scriptural evidence of your *conversion to God*. And I am quite prepared to hear, that such of you as have no fear of God before your eyes, and no conscientious regard for his approbation, will not be many days in the colony before you yield to some temptation, fall into some crime, bring more infamy upon your character, and subject yourselves to additional sufferings. All I can now do for you is, to warn you, beseech you, and pray for you. And in parting with you I do most earnestly *implore* you to guard, as in the sight of God, against everything which he hath shown you to be offensive in his eyes, dishonouring to his name, destructive to your souls, and injurious to the private or public interests of your fellow-men.

I solemnly repeat my warning, respecting *disobedience* to any lawful command of those who are in authority over you. Remember that **DISOBEDIENCE** to lawful commands is one of the greatest and most pernicious crimes of which you can be guilty. What expelled angels from heaven, and converted them into *devils*?—**DISOBEDIENCE**. What separated our first parents from God, and subjected them and their offspring to the loss of holiness and of happiness?—**DISOBEDIENCE**. What is the

cause of all the misery and death that abound in the world?—DISOBEDIENCE. What is the cause of your present and future sufferings?—DISOBEDIENCE. What was it that prepared hell?—DISOBEDIENCE. And what did man's *disobedience* require ere man could be restored to purity and to bliss?—Nothing less than the incarnation, sufferings, and OBEDIENCE even unto death, of the Son of God! And can any of you, then, think lightly of disobedience? Let the *occasion* of your disobedience be what it may; let the thing about which you are disobedient be as insignificant as the turning of a straw; if the command be *lawful*, and you disobey that command, you are guilty of the HEINOUS TRANSGRESSION OF DISOBEDIENCE—you are chargeable with *that sin* that expelled the angels from heaven, and that lost a world! Think not, then, lightly of *any act of* DISOBEDIENCE. Study 1 Sam. xv. 22, 23.

I would also entreat you to remember what has been said to you in regard to improper and dangerous associates. Avoid, as much as possible, the company of wicked men, the tendency of whose example must ever be to *destroy* you. Let them feel the benign influence of good example and of good counsel, but remain not imprudently in their society when it can be avoided. When it cannot, then recollect you owe it to God, to them, and to yourselves, to be *faithful*. Be faithful to your Bible, and you will not only be kept from falling yourselves, but you will be in the

way of calling the attention of your associates to Him, who can effectually save both you and them from sin and death.

The greatest snare to which you will be exposed on shore is the use of *intoxicating liquors*; no vice to which you are liable, is more calculated to lead you into the practice of other vices, than the vice of drunkenness; it proves the overthrow and destruction of more prisoners, than any other evil habit whatever. Take heed, then, that you never permit one drop of the intoxicating and destructive poison to cross your lips, unless prescribed by a medical practitioner in the treatment of disease—a circumstance which is not likely very often to happen.

With reference farther to your future conduct, let me express my hope that the whole of you will benefit by past experience. You have already had, I imagine, sufficient practical demonstration of the connection between *evil-doing* and *suffering*; you have now found out that “the way of transgressors is hard;”^{*} and that the tendency of their “perverseness” is to “destroy them:”[†] I trust you will now prove to yourselves, that wisdom’s “ways are ways of pleasantness, and all her paths are peace.”[‡] Most, if not all of you, are now able to compare the peace and comfort connected with well-doing, with the infamy and wretchedness which are the offspring of evil-

^{*} Prov. xiii. 15.

[†] Prov. xi. 3.

[‡] Prov. iii. 17.

doing ; and I beseech you to profit by the experience. Some of you have long felt the pain and remorse, that are the fruits of ignorance, irregularity, and crime ; why then should you desire to drink deeper in the cup, from which you have already taken so many bitter draughts ? I would remind you of the gracious remonstrance of the God of Israel with his ungrateful and rebellious children,—“ Hear, O heavens ; and give ear, O earth ; for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib : but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters ! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger ; they are gone away backward. Why should ye be stricken any more ? ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment.”* The people for whom God had done so much, remained insensible to his goodness and mercy, and, instead of manifesting love and gratitude by a cheerful obedience to his revealed

* Isa. i.

will, they turned their backs upon him, indulged the wicked imaginations of their own hearts, ran greedily after the manners of the idolatrous nations by whom they were surrounded, and subjected themselves to severe and repeated expressions of the Divine displeasure. And did their character improve under the chastening hand of God? Did they seek, in deep humility and contrition of heart, the sanctified use of their multiplied afflictions? No; they persevered in the obstinacy of their rebellion, and called for more strokes from the rod of their Almighty and long-suffering Father, until they were smitten all over, and covered from head to foot with wounds, and bruises, and putrifying sores; the marks of the strokes of their faithful and compassionate Father's chastening rod.

And have not *you* long abused the loving-kindness and sparing mercy of the Lord? Have not you lamentably misimproved the repeated chastisements, to which your repeated offences have subjected you, and grievously provoked the Divine displeasure? The question is now urged upon you, Why should you subject yourselves to be stricken any more? Why should you be *imprisoned* any more? Why should you be *ironed* any more? Why should your flesh be torn in pieces by the *scourge* any more? Why should your conduct any longer demand the execution of any of the penalties of the law? Have you not already tasted enough of the bitterness of trans-

gression? Have you lost all relish for the pleasure that is connected with well-doing; for the satisfaction that is inseparable from the approval of conscience and of good men? Have you utterly cast off all desire for the approbation of God? Have you calculated the consequences, which must result from your perseverance in rebellion against the Most High? Oh! have you thought of the agonies which you are laying up in store for yourselves, by obstinately persisting in your disbelief of the Divine testimony, and by your *voluntary rejection* of the SON of GOD? Are your hearts not at all affected, by the consideration of the pernicious influence of your example, on all whose attention it may attract? A world that has broken loose from its proper orbit, and thrown off all restraining and directing influences, may carry, far and wide, physical ruin and confusion among surrounding worlds: but the irregular course of one sinner, of one convict, may be productive of far greater evil; his path may be marked by a more fearful devastation; his lawless progress away from the Sun of Righteousness must be seen, in the terribleness of its moral havoc among the immortal souls of men; perhaps, among beings also, of a higher order; and his character and destiny are those of the “wandering stars, to whom is reserved the blackness of darkness for ever!”*

* Jude 13.

Hear, then, all ye whose hearts up to the present moment have been stout against the Lord; hear ye again the proclamation of mercy, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"* "Be ye reconciled unto God. For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him."† "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."‡ Suffer me to implore the whole of you, now to submit yourselves unto God by the reception of his Son Christ Jesus, for all the purposes for which he is revealed to you in the gospel; and not to add another hour to the period of your rebellion against him. Look unto JESUS and live! Cleave to him with purpose of heart; follow him fully; holding fast the beginning of the confidence, and the rejoicing of the hope FIRM UNTO THE END.§

To-morrow morning you quit this vessel; a vessel the remembrance of which must be for ever associated with your future destinies, be they what they may; whether they be the destinies of the despisers of mercy, or of the humble followers of the Lamb of God, who taketh away the sin of the

* Ezek. xxxiii. 1. † 2 Cor. v. 20, 21. ‡ John v. 24.

§ Heb. iii. 6, 14.

world. Of our conduct on board this ship, of our treatment of Christ, and of his great salvation, you and I must render an account !

We shall all meet again—I say that *we shall all meet again !* It may not be in this life. But we shall meet with an assembled world, together with *holy* and with *fallen* angels. *We* shall form part of that awful assembly which shall be present on the day of the final judgment, and in the proceedings of that day we shall not be mere spectators ; no ! but we shall be personally and intensely interested. Let us now choose the position we shall occupy in the presence of the JUDGE ; whether it shall be that of one who, in regeneration of heart, followed him in the faith and obedience of his gospel ; or of one who resisted his Spirit, despised his pardon, and opposed his reign. Let us now decide whether we shall look up with joy and behold in our Judge, our blessed Advocate and High Priest, who in his new-covenant love engaged to save us from sin and to bring us to glory ; or whether, under the overwhelming power of conscious guilt, we shall be constrained to cry to the rocks to fall on us, and hide us from the wrath of the LAMB, and from the glory of his power. Oh ! let every one of us now choose, whether our abode shall be with the unbelievers and the unholy, in *everlasting burnings*,* or with the sanctified in Christ Jesus, whose names are

* Isa. xxxiii. 14.

written in heaven, and whom the blessed Saviour will present faultless before the presence of his glory with exceeding joy.*

May God, in his abundant and great mercy, grant that all the prisoners whom he hath been pleased, on repeated occasions, to commit to my care during the passage to Australia, and all those whom I have addressed in the Colony, may be graciously led "into all truth;" and, under the abiding influence of the Saviour's love shed abroad in the heart by the Holy Spirit, be preserved in the faith and obedience of the gospel to everlasting life, unto the praise of the glory of the riches of Divine grace. And may all *other* prisoners be duly instructed in the knowledge of the sacred Scriptures, and as "prisoners of hope," (Zech. ix. 12,) be disposed and enabled to flee for refuge, (Isa. lx. 8; Heb. vi. 18,) to the atoning blood of the Cross, giving evidence that they have surrendered their hearts to Him who came to seek and to save the lost—by walking in his footsteps, under the sanctifying influences of his Spirit, and in accordance with his blessed will as set forth in his written and inspired word.

* Jude 24, Matt. xxv., Isa. xxxv.

A P P E N D I X

TO

“ENGLAND’S EXILES.”

ON THE PRESERVATION OF HEALTH AMONG THE PRISONERS DURING THE VOYAGE.

It may be desirable to offer a few remarks in connection with the prisoners’ health during the passage to Australia.

I. *Cleanliness, ventilation, and fumigation.*

Wherever a considerable number of people are congregated together in confined places, and for a lengthened period, the strictest observance of *cleanliness*, as involving to no small extent their health and comfort, becomes matter of primary consideration. To this point, then, the most particular attention is paid; and the strictest injunctions imposed, not only on the petty officers, but on the whole of the prisoners.

From the specification of the duties of petty officers, and the view of one week’s routine, may be gathered several of our regulations, which bear upon this subject. As early after five o’clock as possible, every morning, the people are “turned up” by divisions, to wash persons; and twice a week, all hands wash clothes. As it is of the greatest moment that the lower deck (that is, the deck on which are placed the people’s sleeping-berths) should be kept perfectly *dry*, as well as *clean*,

as little water is allowed to come upon it as possible. The *prison* deck seldom if ever admitting of being cleansed by "dry holy-stoning," the plan adopted, is, to commence with clearing the deck of all that can be removed by a broom, afterwards to use efficiently the scrapers, and finish by a "clean sweep." To certain parts of the deck it is often necessary to apply a damp swab, to enable the scrapers to be used with due effect; and also to scrub all to which the people's feet have access. When, by any means, the decks are damp, and the state of the weather does not warrant the expectation of their soon drying, then the swinging stoves lighted with charcoal are used, under the care either of a sentry or of one of the ship's company, generally the former; one or other of the petty officers being also appointed to keep the people at a proper distance from the stoves, and to see that they are kept moving, when necessary. Too much importance, it is now well known, cannot be attached to the keeping of a ship perfectly *dry* between decks, as well as *clean*. The bottom boards are to be frequently removed, (this ought to be done every morning,) and the deck well cleaned under them. These boards are often kept up during the greater part of the day; and the exterior parts of the sleeping-berths, when necessary, well scrubbed with water and scrubbing-brushes.

The *ventilation* of the ship is maintained by the admission of air down the hatchways, and the current is increased by means of *windsails*. When weather and sea permit, the scuttles in the ship's sides are also kept open during the day.

With respect to *fumigation*, the wards and hospital are frequently sprinkled with a strong solution of chloride of lime, particularly in the evening, after the people are in bed; in damp weather the dry chloride is sprinkled on those parts of the deck least likely to be trodden upon by the prisoners. Occasionally vinegar is used, especially in the hospital.

The same care is bestowed on the barracks, and the corresponding parts of the vessel, occupied by the

“ship’s company,” under the inspection of the officers of the guard and of the ship, respectively; the whole of the decks, fore and aft, being subject to my own inspection.

As much of the people’s bedding as the hammock-nettings will admit of, is kept on deck the whole day; and in fine weather, all the bedding is occasionally opened up and well shaken in the breeze.

Although none of the prisoners are during the day *detained* in the prisons, our numbers do not always admit of the whole of them being kept on deck; and in that case, part of the schools are compelled to assemble below, and part of the messes to dine below, taking it in rotation to be on deck, weather permitting.

The inspection of the wards, and of the prisoners’ persons and clothes, has been already noticed.

II. The prisoners’ *exercise*. In addition to the exercise necessarily involved, in the discharge of the active duties required of the prisoners under my direction, for their own comfort, discipline, and instruction; they are marched, in three successive divisions, round the upper deck, to such music as we can command, as frequently as circumstances will admit. This is a mode of exercising the people which, for various reasons, I decidedly prefer to dancing.

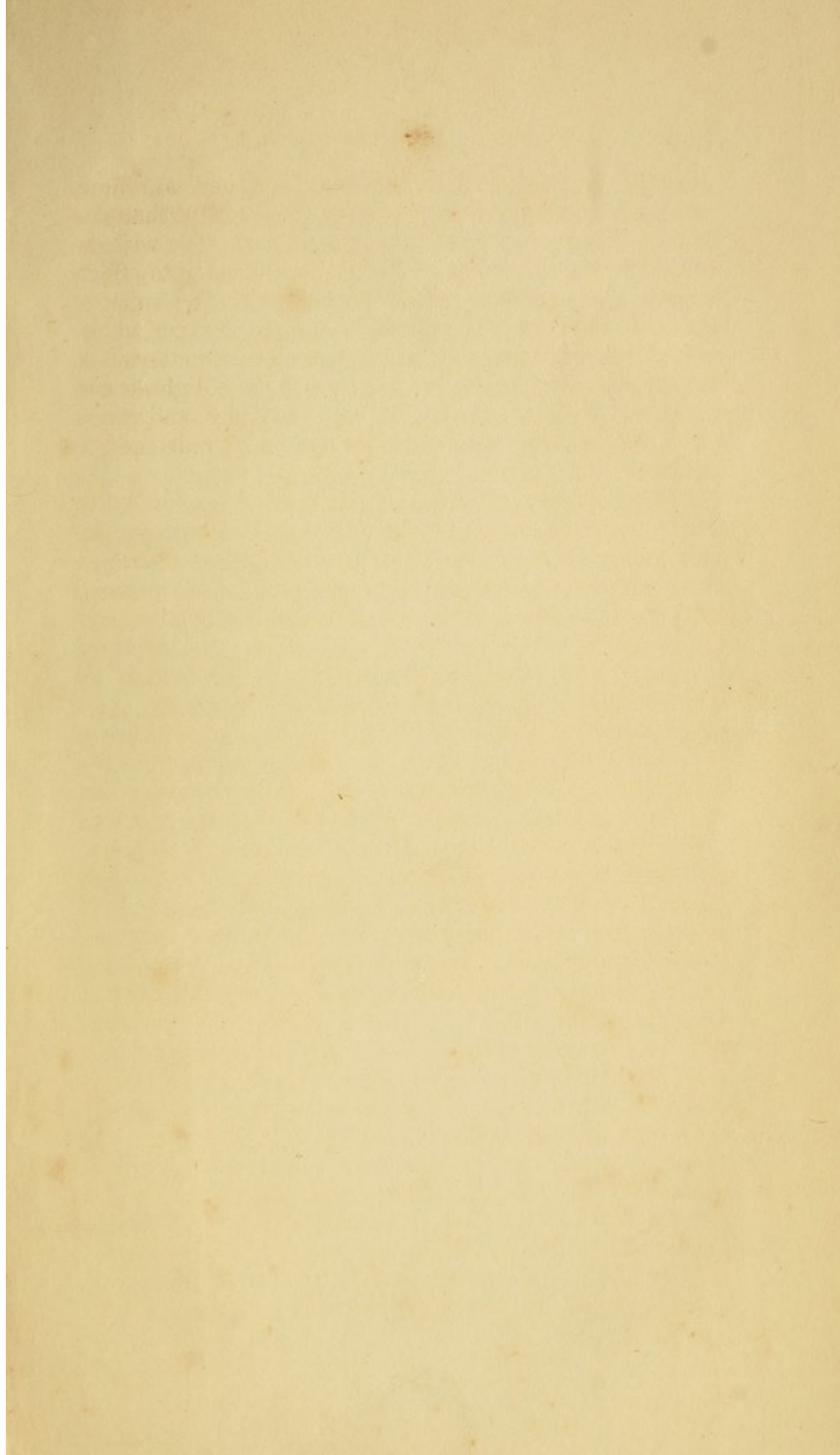
III. A sufficient supply of *warm clothing* is indispensable to the preservation of the health and lives of the convicts. The whole stock of their clothes ought to be made of *warm* and *durable* materials—especially for those who embark at a season, which exposes them to cold, and often damp weather, both at the commencement and termination of a voyage, fully one-half of which has to be accomplished in high southern latitudes, in which a cold polar wind is liable to prevail.

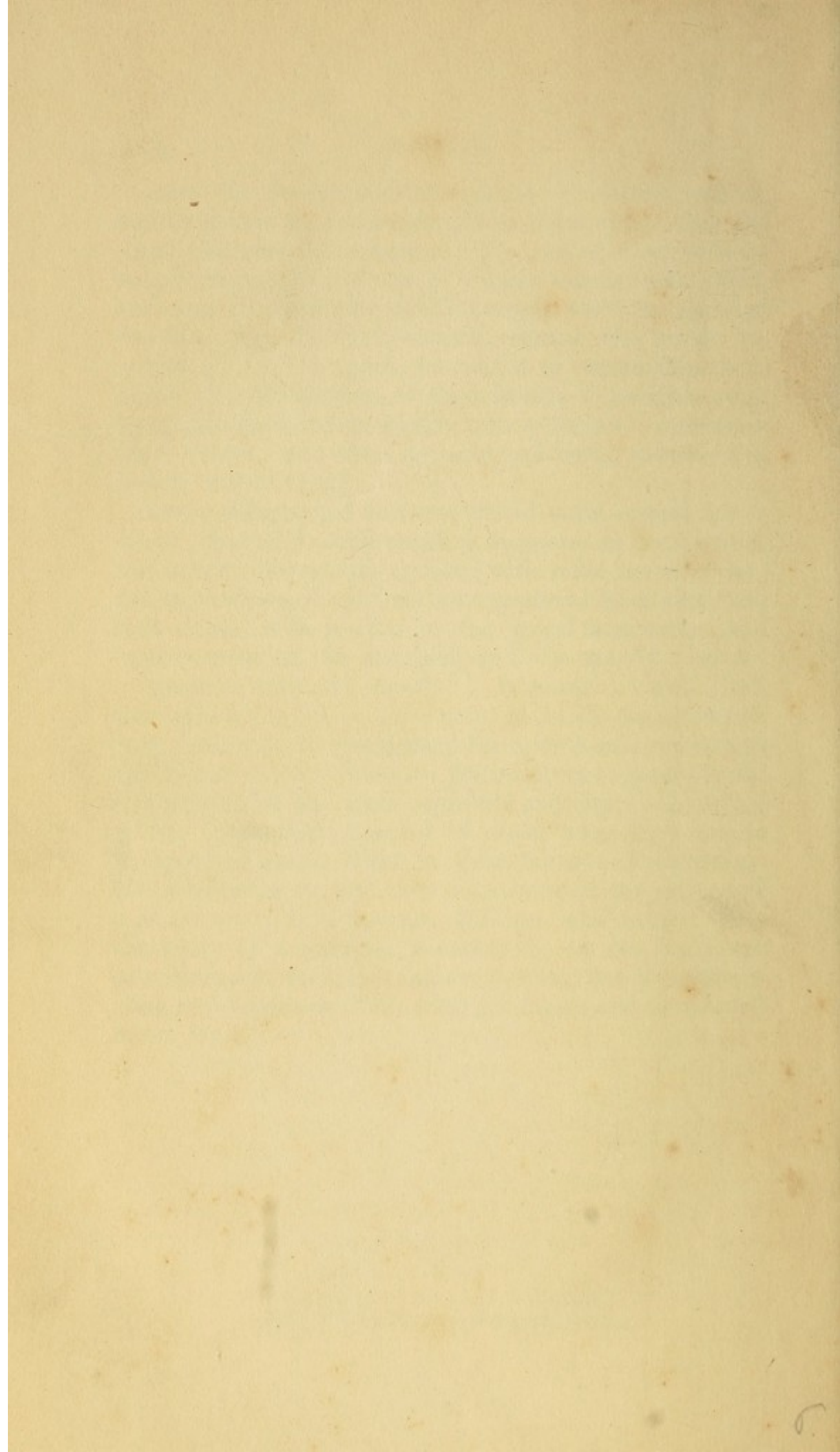
IV. *Diet*.—It is not my intention to enter, in this place, into any details respecting the dieting of convicts during the voyage to Australia. It is a subject on which a considerable diversity of opinion prevails even

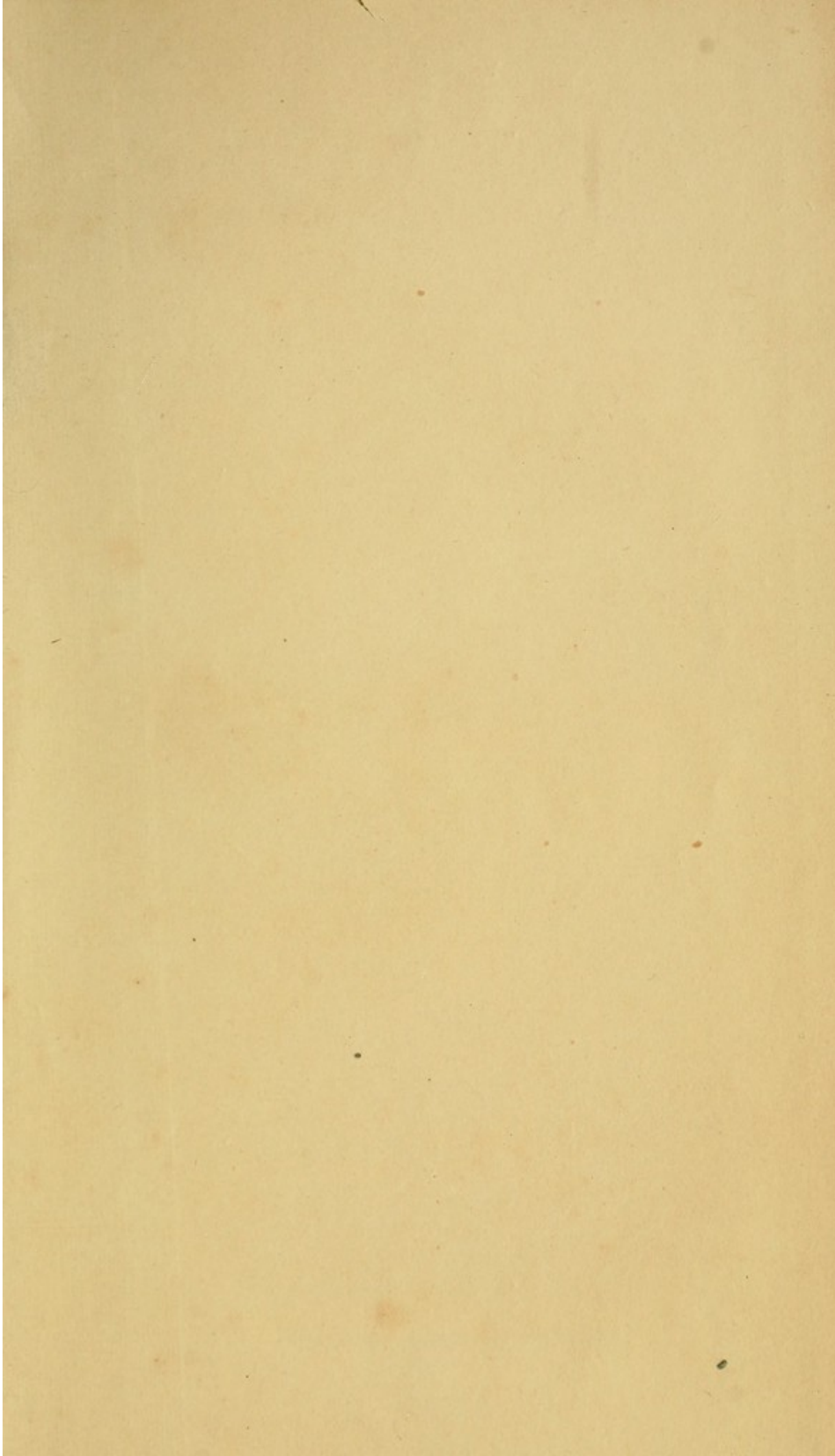
amongst the most intelligent and experienced officers ; and it is one, moreover, upon which the Admiralty have, I believe, bestowed much anxious consideration. I shall only observe, that we are perpetually hearing, both in England and in the colonies, the most unwise and unbecoming remarks, according to my judgment, made on unhappy convicts ; and the most ignorant comparisons instituted between the diet of prisoners and that of the free poor. The cases are by no means parallel. That of the prisoner is altogether peculiar ; his constitution is frequently much impaired by previous habits, poverty, and confinement in gaol ; and he is, generally speaking, placed in circumstances most unfavourable to health—circumstances to which the *free*, because they *are free*, must be altogether strangers. Although the convict has cut himself off from the respect, and generally even from the sympathies, of his fellow-mortals, he has still the feelings and susceptibilities common to humanity. He is suffering, more or less, under the influence of conscious guilt and self-reproach—he may be parting for ever from wife, child, parent, and every relative and friend ; he is therefore, more or less, under the operation of almost all the depressing passions of the mind, and is, consequently, peculiarly liable to diseases of debility. If his diet, under such circumstances, be not sufficiently nutritive, the most serious consequences may be expected to ensue. It is often insinuated, that his past conduct does not entitle him to an adequate allowance of provisions ; but it is not his merit or demerit, that can warrantably determine the question of his diet during the voyage to the colonies, but the *laws* of humanity and of England. These unhappy men are condemned to *transportation*, *not to death* ! There is no warrant to withhold from them, the provision necessary to the *preservation of their lives* during the voyage. Besides, it is in every point of view most desirable, that they should be disembarked in the possession of health, and fit for labour. If the objectors to an adequate scale of rations, desire the *death* of the convict, that can surely be secured

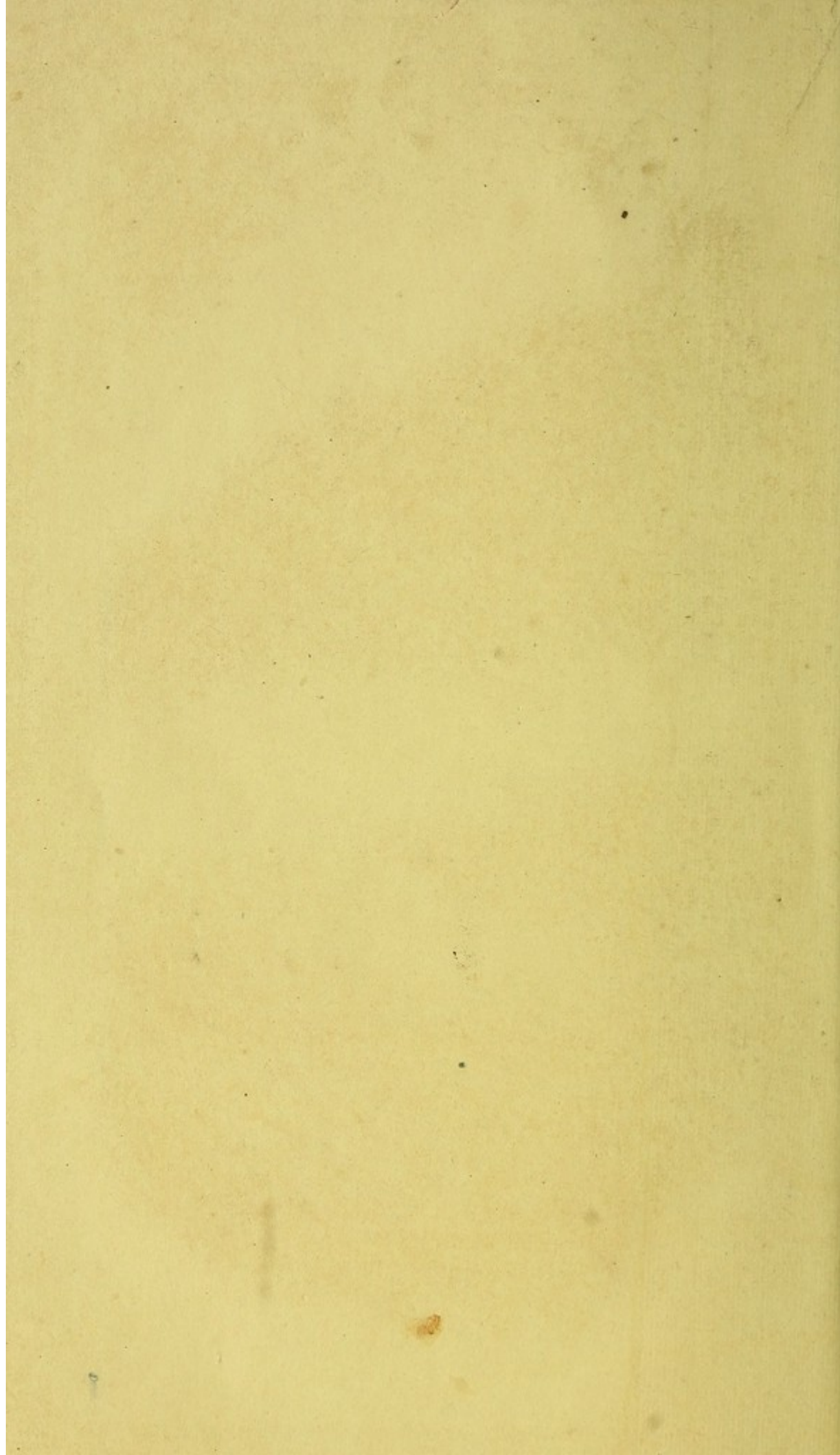
without the professional attendance of a medical officer, and by means far less expensive to the country, than the usual provision for a long voyage; and if their wish be simply to see *the sentence of the law* carried into effect, and that in a manner which accords with the spirit of the law, then let the prisoners, during the period required for that purpose, be placed in circumstances to secure the preservation of their health, to enlighten and invigorate their minds, rectify their principles, and renew their hearts; and thus be, soul and body, redeemed to society and to God!

Every enlightened and benevolent mind cannot fail to desire, that while such punitive measures as both justice and mercy dictate, are adopted with reference to *crime*; the most wise and efficient arrangements be at the same time made, with a view to the moral instruction and improvement of the *criminal*, and his speedy recovery to respectability and comfort. It would be well if all who are able to lift up their voice in public, were to exert their influence to strengthen the hands and encourage the hearts of our rulers, in their efforts to promote the reformation of the more neglected and depraved portion of the community, instead of doing what they can to hamper and annoy them in their labours of statesman-like philanthropy, and that sometimes on the ground of a paltry question of pounds, shillings, and pence! It is the glory of a paternal government, by its benignant provisions, to seek, not the *destruction*, but the *reformation* and *happiness* of the most profligate and abandoned in our land.









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