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THE CONVICT SHIP;

A NARRATIVE

OF THE RESULTS OF

SCRIPTURAL INSTRUCTION AND MORAL DISCIPLINE

AS THESE APPEARED

ON BOARD THE "EARL GREY,"

DURING THE

VOYAGE TO TASMANIA:

With Brief Potices of Individual Prisoners.

BY

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

AUTHOR OF "ENGLAND'S EXILES," ETC.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."—ISAIAH, lv. 7.

"The Lord is long-suffering to usward, not willing that any should perish, but that all should come to repentance."-2 PETER, iii. 9.

" The gospel of Christ is the power of God unto salvation to every one that believeth." ROMANS i. 16.

" It is the Spirit that quickeneth."-JOHN, vi. 63.

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ERRATA.

Page 1, line 1, for December read September. — 79, — 2 from top, for for read or. — 86, — 4 from bottom, after found insert requisite. — 297, — 8 from top, for state read estate.

- 390, insert on, at the beginning of line 4 from top.

Note .-- The portion of the Preface commencing with the second paragraph at page vi. was written after the Author arrived in England.

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" CAN any good thing come out of Nazareth?" is a question which has often been repeated since the days of Nathanael; and perhaps, in no age more frequently than in the present. It is a question which prejudice, disbelief of the power of God, and ignorance of one's-self, are ever ready to propose, and certainly not always in the most becoming spirit. Very probably many will be disposed to question the reality of most, if not of all the instances of reformation which appeared to have been effected amongst the prisoners in the Earl Grey, and to doubt the sincerity of those who professed to take up the cross and follow Christ according to His Word. But for such scepticism the Author is not answerable; and it belongs to the prisoners to demonstrate by the propriety and consistency of their future conduct that it is not warranted. Those who are reformed by the divine power of

PREFACE:

the Word and Spirit of God will *prove* the genuineness of their reformation : those who have practised deception either upon themselves or others, may yet, by appointed means, be rescued from their sin and their danger : for all of them it is at once our duty and our privilege to pray.

The grand object contemplated by the publication of this Narrative, is to suggest matters of deep interest and paramount importance, not only to those who are in any way connected with the instruction and management of prisoners, but to those who may be intrusted with the education or government of human beings in any rank or condition in life; and to all, indeed, who by speech, or letter, or example, or prayer, or in any other divinely appointed or approved mode, have it in their power to promote the spiritual and eternal, as well as the temporal interests of their fellow-men. The Author's earnest desire is, that all instruction, discipline, and government should be conducted on Christian principles, in a Christian spirit, by Christian men, and in perfect accordance with the will of God, as revealed in the Scriptures of Truth.

The selections from the prisoners' communications might have been extended. Those that have been made, will, it is hoped, answer the end proposed ; and the whole Narrative, it will be

found, while it illustrates and commends the system delineated in "England's Exiles," tends to magnify the boundless riches of the grace of God in Christ Jesus, to give encouragement to sinners of every class and degree to delay not, but hasten their flight to the one and only Refuge provided for the guilty, the defenceless, and the lost; to stir up the Lord's people to be most fervent in prayer for all who are living in sin, or suffering from crime, and to exert themselves to the utmost in promoting all those scriptural measures which are calculated, under the blessing of God, to secure to all the inestimable benefit of Biblical instruction and Christian discipline.

In reference to this little book, considered in its details, and as an instrument of good, we would remember the words of inspiration:—"The blessing of the Lord, it maketh rich," and that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence;.....That according as it is written, he that glorieth, let him glory in the Lord."*

* Prov. x. 22; 1 Cor. i. 27-31.

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With regard to the readers of this volume, we would adopt and use the words and prayer of the inspired apostle of the Gentiles :—" And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."*

The marks of hasty composition, particularly in occasional repetition, and in what may be thought undue amplification, which some of the following pages exhibit, require that the Author should *subjoin* the following brief explanatory statement of facts :—

After the prisoners had debarked from the *Earl Grey*, it was determined that I should, in accordance with the recommendation of a Medical Board, remain for some time in the Colony for the recovery of my health.

Having received the most appalling account of the state of the *female factory*, I obtained, as soon as the state of my health permitted me to engage in active employment, the LIEUT. GOVERNOR'S sanction to visit that Institution, accompanied by an intelligent and pious friend; and in compliance with the request of HIS EXCELLENCY, who was deeply concerned at the moral condition of the prisoners, and anxious for their improvement,

* 1 Thess. v. 23, 24.

I gave in a report of our visit in writing, together with suggestions in reference to the building, and the moral and religious instruction and training of its unhappy inmates. A resident instructress was immediately appointed; seven hundred and twenty-three female prisoners were examined on their ability to read the New Testament, when it was ascertained that 277 could, and 446 could not read. Measures were forthwith taken to teach those to read who could not, and to instruct all in the knowledge of the sacred Scriptures, and promote their reformation in principle and conduct. The "TASMANIAN LADIES' SOCIETY" was formed . for the purpose of visiting the prisoners as frequently as possible, with the view of aiding in the advancement of the work on which the instructress had entered. A second instructress was appointed to another establishment for female prisoners in HOBART; and all the adopted measures seemed to work with promise of good, under the sanction and support of SIR JOHN FRANKLIN; and in proportion as the Divine blessing is duly sought and obtained, they cannot fail to prove successful.

The arrangements for the improvement of the female prisoners having been so far completed, I visited successively masses of men and boys, unhappily placed in corresponding circumstances, and gave them all such instruction and advice as £

is uniformly urged on the minds of the prisoners intrusted to my care during the voyage. The number of convicts whom I had the opportunity of addressing at the female Factories and Nursery, at Port Arthur, Point Puer, Probation Stations, New Town Farm, and Prisoners' Barracks, amounted to more than 3500 men and boys, and 900 women. The number of boys at Point Puer was under 800; the number of men at the *penal* settlement of Port Arthur was about 1100.

Having seen the object, for which the GOVERNOR detained me, accomplished, and having received HIS EXCELLENCY'S permission to leave the colony, I embarked for Sydney, in quest of a vessel for passage to England. While waiting in New South Wales, for the day appointed for embarkation, I visited several bodies of prisoners, male and female, amounting in all to about fifteen hundred, and pressed on their consideration those great facts and doctrines of Christianity which, under the blessing from on high, are calculated to effect their reformation and promote their future usefulness.

Before I left the colony, a number of pious ladies, residing in Parramatta and its vicinity, moved with Christian compassion, and encouraged by the example of the ladies in Tasmania, and that of faithful women recorded in sacred

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Scripture,* resolved to offer their services to the GOVERNOR, to visit and instruct in the Scriptures the prisoners residing in the female factory. Sir GEORGE GIPPS approving of the laudable object these ladies had in view, instantly authorized, under judicious regulations, their admission to the convicts, amongst whom, under HIS EXCEL-LENCY'S most gratifying encouragement and support, they continue to prosecute their most humane and Christian labours sustained by the promises of the Gospel, and the expectation that the blessing and success promised to scriptural faith and zeal, will crown their labours with a happy measure of success,-labours which, it is hoped, no opponent of the Truth and of the cause of Christ will be permitted to interrupt.

My occupations in reference to prisoners while detained in the colonies, and the indisposition with which I had to contend during the greater part, or rather the whole of the passage to England, prevented me from attempting to commence writing the following pages until we

* John iv. 29, 39; Luke viii. 2, 3; Matt. xxvii. 55, 56; Rom. xvi. 1, 2, 6: Titus ii. 3, 4; Phil. iv. 3; 1 Tim. iii. 11; evidently referring to the DEACONESSES employed in the Apostolic Churches; an order which the Churches of Christ have long neglected, greatly to the injury of WOMEN, and, therefore, of the cause of the Gospel; an order, moreover, which we should rejoice to see speedily restored.

had passed the island of St. Helena; when, perceiving that the voyage was fast drawing to a close, and knowing that it was only on ship-board I could hope for an opportunity of throwing my Narrative together, I was induced to make an effort to accomplish my wishes, even under circumstances most unfavourable either to *thinking* or *writing*.

Having been, on reaching England, ordered by my physician to give up for a time all mental application, and having the prospect of being ordered afloat on public service, so soon as the state of my health will admit of it, I am compelled to give these pages to the world substantially in the state in which they were hastily and interruptedly written, or make up my mind to suppress them altogether. The latter alternative I do not feel warranted to adopt; and have, therefore, determined to send my Narrative to press with all its imperfections. Amplifications and repetitions, arising, in some measure, from the habit of instructing the extremely ignorant, I hope the reader will pardon; any errors in doctrine which may have escaped observation, he will, I trust, kindly and faithfully correct; the divine truths and important facts which have been stated, may the LORD be graciously pleased greatly to bless to the souls of all under whose observation they may come;

and may all the people of God, of every class and denomination, be stirred up to be instant in season and out of season, in diffusing the knowledge of Christ and winning souls to the standard of the Cross, by all the means ordained and set forth in the Holy Scriptures.

To the honour of the blessed Saviour, who hath accomplished 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, and the SON, and the HOLY SPIRIT, the one only true GOD, be ascribed all glory, and honour, and thanksgiving, and dominion, and praise, now and evermore, world without end.—Amen.

At Sea, June 4th, 1844.



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NARRATIVE,

&c. &c.

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 December, 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.

Before the prisoners were removed from their respective hulks, they were put in possession of their ship's numbers, that is, the number by which they should be individually designated in the *Earl Grey*; and were likewise formed into messes, each consisting of eight members; and their bedding having been stamped with the appropriate numbers, and the mess utensils with the number of the respective messes, the whole of the people were most readily disposed of, and without the smallest trouble, confusion, or noise.

Previously to the inspection taking place, the prisoners, according to my uniform custom, are most distinctly and forcibly warned against anything like an attempt to impose upon me in reference either to the present state of their health, or to any predisposition to disease which they know to exist; and are thus clearly shown the impropriety and danger of entering on a long voyage in a crowded ship in a state of health which cannot fail to render the voyage hazardous to their lives.

The inspection having been completed, the prisoners, being assembled before me, receive a solemn and faithful address, the object of which is deeply to impress their minds and their hearts with just views of the deplorable position in which, by their iniquitous violation of the laws of God and of their country, they had placed themselves; to show them what sentiments and feelings it now became them unfeignedly to entertain and to manifest; to set before them the manner in which their embarkation ought to be conducted; to acquaint them with the nature of the instruction they would receive, and of the discipline that would be maintained, during the voyage. Their minds are also directed to the improvement they ought to make of the punishment which their lawless and sinful conduct had brought upon them; they are also impressively shown that it is now required of them to turn from all iniquity unto God, according to the provisions made and revealed in His Word; and that they cheerfully avail themselves of the opportunity that is now about to be afforded to them to become useful and valuable members of society, and unspeakable blessings to one another, and to the colony to which they are destined.

The addresses delivered in the hulks are listened to with breathless attention,—the men are immediately put in possession of the nature of the circumstances in which they are about to be placed, and seem to be brought, in some happy

PRISONERS EMBARKED.

measure, at once under the moral influence of the system of management to which their minds have been summarily directed, and of the *hope*—the encouraging hope—which is set before them, and which is calculated to generate those emotions which mark the existence, or the return, of moral life, and to inspire those anticipations which tend to rescue from the chilling and destructive influence of despair, and are fitted to invigorate the mind for future usefulness, and prepare for virtuous and purifying enjoyment.

The embarkation from all the hulks took place in a style exactly corresponding with my views and 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 practices as that to which I have just alluded 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 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 from it was derived seasonable instruction, not only for the benefit of the prisoners, but of the petty officer, who acknowledged on the quarter-deck

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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; and I doubt not that he returned to the *Justitia* with more correct views of the position in which the prisoners had placed themselves, of the feelings which it becomes them to cherish, and of the outward deportment which they ought ever to maintain. 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 that we pause a little, and consider who they are that are thus assembled on the quarter-deck of a transport, and what are the circumstances which especially mark and modify their character and position; and we would observe that they are men,-immortal and responsible men,-members of the human family, who are not only, in common with all their brethren of mankind, involved in apostacy and guilt, condemnation and death, but men who, by their violation of the laws of their country, and their outrages committed on the rights and securities of society, have stamped themselves with the indelible stigma of infamy (indelible in this world, amongst the men of the world), and have reduced

themselves to the degraded and deplorable condition of convicts consigned to all the horrors of transportation to our penal colonies. Nevertheless they are men,-subjects of the Sovereign of England and of the moral and universal government of God. Every one of them has a body admirably constructed,-constructed by Him who built the universe ; and, though by sin doomed to be returned to its primitive dust, shall, in virtue of the resurrection of Christ, be raised again either to honour or to dishonour, according as it shall, at the period of dissolution, be found to have ministered to holiness, in accordance with the requirements of the revealed will of God, or to iniquity, in opposition to that will. Every one of these men is in possession of a deathless spirit,-of a spirit of immense value,-of a value with which that of all material worlds shrinks into utter comparative insignificance,-a spirit on which He alone who called it into being can set the fair, the proper price; and who, by the questions, "What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"* hath taught us how far the value of the human soul exceeds that of all mere material existence; and who hath given us even a far more exalted view of the soul's intrinsic worth, in the price which He Himself paid to redeem it from sin, pollution, and death, unto pardon, holiness, and life; even the price

* Matt. xvi. 26.

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which consists in His own incarnation, obedience, and death!

Let it also be remembered that these men, with very limited exceptions, are the victims of ignorance, of the darkest ignorance of the character and provisions of the divine system of Christianity as developed in the inspired Scriptures of truth; and although it would be most unjust, in the highest degree reprehensible, most injurious to society, most unkind, nay, cruel and destructive to the prisoner himself, and most obviously dishonouring to God, to entertain a thought, or to utter a word calculated to justify and encourage, or even palliate, crime, or to represent it to be anything but what it really is, namely, an object most hateful to God,-an evil most injurious in its tendencies to the transgressor, to mankind, and to the whole observant and responsible universe;-nevertheless, while we meekly and honestly declare the denunciations pronounced by the Divine and Almighty Head of universal empire, upon all manner of sin, as set forth in the inspired records of His holy word, and regard it wherever it appears, whether in ourselves or in others, with the most perfect hatred and irreconcilable and practical abhorrence,we are to look upon the transgressor with christian pity and 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 plagues, and the depths of deceitfulness of his own heart, as discovered in the light of the Word and of the Spirit of God, will be rash 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, I am holier than thou," gives but fearful demonstration of his own moral distance from God, and would probably be more near 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.

But while we make due allowance for the circumstances in which the prisoner has been placed in life, we are to endeavour to think correctly in reference to his lawless and destructive conduct and example, and in great mercy and kindness to his soul, as well as to the souls of all mankind, we are faithfully, and according to the Scriptures, to deal with his understanding and conscience,to set before him just views of his character, his danger, and his interests, temporal and spiritual; and while we seek by christian instruction and fervent prayer, that he may, through the divine illumination, and blessed influences of the Holy Spirit, be led to know himself as a guilty and lost sinner, to loath himself in the very dust of selfabasement before God, and be, through the rich and free grace which reigns through the finished righteousness of Jesus Christ our Lord, brought back again to his Father in heaven, and obtain a place amongst His pardoned and purified children, whom He hath redeemed to Himself by the blood of His only begotten and well-beloved Son,—we must not fail to set forth, in colours as glowing as the sacred Scriptures will warrant, the true character and tendencies of all sin and crime; that the convict, plucked as a brand out of the fire, and enabled, by a living faith, to lay hold on God's everlasting covenant, may hear the voice of the Lord thus addressing him, "And thou shalt know that I am the LORD: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God."*

The prisoners assembled before us on the quarter-deck of the *Earl Grey*, have not only, we say, 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 brought disgrace upon themselves, their families, and friends,—have inflicted great injury upon their country, and upon the kingdom of Christ,—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, have, more or less,

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^{*} Ezek. xvi. 62, 63.

all of them, resisted light, done violence to the instructions of reason and conscience, and some of them have despised and neglected the instructions of their youth, and even turned a deaf ear to the calls of the gospel, and rejected the great salvation which it clearly reveals and calls upon all men to receive, and so to turn to the Lord, and not perish but live. But while all this is true, it is likewise 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, and by His gospel to call to Himself: for He came not to call the righteous but sinners,to seek and to save the lost,-to deliver those who are dead in trespasses and in sins,---to send forth to the streets and lanes, to the highways and hedges, and to call and bring in the poor, and the maimed, and the halt, and the blind, that His house might be furnished with guests, and to declare to all, without distinction, that "yet there is room."* The language of the holy, the faithful, the divine Friend of Sinners is, "Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."+ "Hearken unto me, YE STOUT-HEARTED, THAT ARE FAR FROM RIGHTEOUSNESS: I bring near my righteousness; it shall not be far off,

* Luke xiv.; Matt. xxii. † Isaiah lv. 6, 7.

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and my salvation shall not tarry."* "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it."+ "Say unto them, as I live, saith the Lord God, 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." # "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Him that cometh unto me, I will in no wise cast out."§ "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." || For God " now commandeth all men everywhere to repent," and "turn to Him," by the belief of the gospel, and "do works meet for repentance," -works answerable to amendment of life. And the Spirit of .

 * Isaiah xlvi. 12, 13.
 † Isaiah i. 16—20.

 ‡ Ezek. xxxiii. 11.
 § Matt. xi. 28; St. John vi. 37.

 || Rev. xxii. 17.
 ¶ Acts xvii. 30; xxvi. 20.

truth and of holiness, speaking by the Apostle Peter,* graciously assures us that "the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" and by the Apostles John and Paul hath declared that, "the blood of Jesus Christ the Son of God cleanseth from ALL sin;" and that our blessed Redeemer "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."⁺

Looking at these men assembled on the deck of a transport with a mind properly exercised, and a heart rightly affected, we will recollect what the inspired writings affirm of *the whole human race*, as having apostatized from God, and so destroyed themselves, and rendered themselves *subject* to the pains of eternal death, the agonies of the everlasting consciousness of guilt and impurity, and of enmity against the Most High, the God of truth, of holiness, and of love.

God indeed made man at the first a perfect being, perfect in His own moral likeness, and most blessed in the divine similitude, in obedience to the divine will, and in the enjoyment of the divine favour and love. But man abode not long in honour and in bliss. He fell by unbelief,—by disobedience fell,—hearkening to the voice of an apostate spirit blasphemously contradicting the declarations of the God of love and of truth. He abandoned his Almighty and gracious Creator

* 2 Peter iii. 9. † 1 John i. 7; Heb. vii. 25.

and Benefactor, renounced his innocence and his peace, joined himself to the standard of revolt which his artful seducer had set up,—reduced himself to the condition of a child of Satan, a child of wrath,—kindled the flames of hell in his bosom, and rendered himself liable to the torments of everlasting shame and remorse.

The offspring of man gave but too early and too unequivocal proof that they were conceived, not in the moral likeness of God, but in the depraved image of their fallen parents; and the inspired Scriptures teem from beginning to end with the most appalling descriptions of the depravity of man's heart, and of the sinfulness and destructive tendency of his life; and experience and the history of the world are in fearful accordance with the declarations of Holy Writ respecting the unrenewed nature and unholy character of man. It is now universally affirmed of mankind, that in their unrenewed state their hearts are at enmity with God,-deceitful above all things, and desperately wicked,-that they are lovers of sinful pleasures rather than lovers of God,-that there is no soundness in them because of their iniquity, no inclination to that which is good and well-pleasing to God, no moral capability of performing one act on principles divinely approved, and acceptable to the HOLY ONE, who searches the heart and tries the reins, and graciously requires that we love and serve Him with supreme love, even with the
whole heart and mind and strength, and that we be, body, soul, and spirit, consecrated to Him who made us and redeemed us to be holy temples fit for Himself to dwell in.

But, although man abandoned God, has God abandoned man? Although man has most wickedly ruined himself, constituted himself an enemy of God by wicked works, an heir of wrath, an heir of hell,-although he is now helpless, undone, utterly lost, and has given himself over to ceaseless enmity to holiness and to the God of holiness, and to the everlasting endurance of the agonies of conscious depravity and guilt,-to the ceaseless gnawings of the worm which sin hath bred in the faithful and ever-living consciencethe worm which never, never dies !-although man hath thus dealt with himself, hath God left him for ever to perish in the hopelessness of his own efforts, of his own resources? No! blessed, ever blessed be His great and His holy name; "for His thoughts are not as man's thoughts, neither are His ways as man's ways; for as the heavens are higher than the earth, so are His ways higher than man's ways, and His thoughts than man's thoughts ;"* for "His thoughts towards us have," from the days of eternity, "been thoughts of peace and not of evil, to give us an expected end, an end and expectation."+ "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not

* Isaiah lv. 8, 9. † Jeremiah xxix. 11.

perish, but have everlasting life."* The eternal Word, by whom all things were made, was set up from everlasting, and constituted the divine Head of that "better covenant," + according to the provisions of which, He should, as the voluntary substitute of the human race, accomplish a work which would render it just and righteous on the part of God, and safe for the interests of His universal kingdom, to pardon the transgressions, renew the heart, sanctify the nature, and receive back to His divine favour, and into His gracious presence, all who should, by faith, lay hold on His covenant, and receive His beloved Son for all the present and eternal ends for which He is given and set forth in the Gospel of His grace.

To mankind was the Divine Redeemer and the redemption He should effect, early revealed. To the desolate hearts of our first parents was he made known as the SEED of the woman who should bruise the head, and crush the power of that wicked one, through whose seductive wiles they had been tempted to withdraw their allegiance from their Maker, and place themselves under the usurped authority of the father of lies. To the patriarchs,—the Jewish nation,—and the world, was He clearly set forth by a variety of types and figures, especially by the sacrifices daily offered on the altar of God, in accordance with His own gracious appointment; and His divine person, and character, and work, and the nature

* John iii. 16. † Heb. vii. 22.

and extent of His reign in the hearts of men, were clearly and fully revealed in the writings of the inspired prophets, and often in terms as much resembling the language of history as that of prophecy.* And when the time appointed was come, and the circumstances predetermined were arranged, the Desire of all nations appeared on earth, and by His perfect obedience and suffering unto death, even the accursed death of the tree, magnified the law and made it honourable, brought in everlasting righteousness, satisfied all the claims of divine justice on the guilty children of men,-and having offered himself unto God as a propitiatory sacrifice, became the tenant of the tomb-vanquished death and the grave-spoiled the principalities and powers of darkness; and having been brought back from the dead by the power of the Eternal Spirit, and through the blood of the everlasting covenant; and having demonstrated that He had power to lay down His life, and power to take it again, and that, in virtue of the perfection of His vicarious work, it was morally impossible for death to detain Him; having consoled His disciples, and assured to them the promise of the Holy Ghost, He, with His glorious resurrection body, and immaculate human soul, with His divine nature

* See, for example, Isaiah lii. liii. liv. lv. and other chapters of that book, and of the other books of the Prophets, as well as many of the Psalms, as the ii. xvi. xxii. xxiii. xlvii. lxviii. lxxii. cx. &c. indissolubly united, ascended up on high, leading captivity captive-entered into the holiest of all in heaven with His own blood, as our great and everlasting High Priest and Intercessor, our prophet and our king,-there to appear in the presence of God for us,-to carry into effect, unto final completion, all His glorious purposes concerning His ransomed church and people, to the glory of the riches of His grace. And the Spirit of promise having been poured out upon His believing children and servants, to continue with them and His faithful church for ever, the disciples went forth agreeably to divine command, and in accordance with the spirit of the gospel of peace, to publish the glad tidings of salvation to every creature, and to call upon and to urge all, even the very chief of sinners, to behold the Lamb of God who beareth away the sins of the world,-to flee for refugeto His atoning and peace-speaking blood,-to receive Jesus as the unspeakable gift of the Father's everlasting love-that in Him they might have pardon and life, purity and peace; that in Him they might be complete even in the sight of the Holy One of Israel, - be filled with the Holy Spirit, - be blessed in their restoration to the favour and holy likeness of God, be made meet to be partakers of the heavenly inheritance, and, in the enjoyment of His divine and gracious presence, -His ineffable and everlasting love, to wait in holy obedience, and believing and watchful expectation for His second coming, according to the Scriptures.

To the proclamation of the gospel, the good news of a free, a suitable, a complete salvation, no limits are set by its divine and gracious Author. His command is that His finished redemption be made known to "every creature,"-to every child of Adam's fallen, and ruined, and helpless race, without distinction; and therefore to these men who have by their own acts,-by their own voluntary and aggravated acts of criminal indulgence, through the just operation of violated law, assembled themselves on board a transport, to receive that portion of the reward of their deeds which falls to the present life to inflict, and which they are now taught to perceive and to admit, is, to every one of them, the matter of their own unwise and most sinful choice. Nevertheless, to every one of these men, as we have observed, does God command the glad tidings of pardon and reconciliation, peace and joy, holiness and life, through faith in Christ Jesus, to be proclaimed from the inspired Scriptures; and to every one of them to whom comes the proclamation, comes also the divine command, and the expression of the divine will, that every one of them do immediately, and without a moment's delay, believe the divine testimony and live; receive Christ as the unspeakable gift of the Father's love, and with Him receive "all things;" all the good, present and eternal, that

is secured by that better covenant which He hath ratified by His blood, and of which He is the divine and everlasting Head.*

Why were these prisoners, under such painful and deplorable circumstances, exhibited to the gaze of angels and of men? Why was this portion of the responsible and immortal subjects of the Divine government now set out in circumstances which so impressively marked them as the enemies of God, and of the intelligent universe? Why were men who ought to have been comforts to their families, blessings to their country, and stays to the Queen's throne, now recognized as the reproach of their relatives, the curse of England, and a burden to her Majesty's Government? Because they knew not, nor believed, nor obeyed the gospel of JESUS; because they had resisted his Spirit, frustrated his grace, despised his mercy, and rejected his salvation; or at least had refused to follow the light which they had, and neglected diligently and conscientiously to use all the divinely appointed means of obtaining more. How far soever the crimes, the guilt, and the wretchedness of those prisoners may be chargeable upon parents, upon relatives and associates, upon private Christians, upon Christian churches and their ministers, He alone knoweth who knoweth all things, and who alone can, in the balances of the sanctuary, weigh the actions of men. One thing is certain; great guilt and folly are chargeable

* 1 John iii. 23; ii. 1, 2; 1 Tim. ii. 3-6; 2 Cor. vi. 2.

upon themselves. They had neglected such wholesome counsel as may have been faithfully and kindly tendered to them-they had disregarded the voice of reason-they had hushed the whispers and stifled the convictions of consciencethey had neglected and set aside the inspired Scriptures, which were able to make them wise unto salvation, through faith that is in Christ Jesus-they had forsaken the house and the worship of God, and the society of His people, and had preferred the haunts of vice, the indulgences of sin, and the company of the dissolute and profane;-they had perverted the appointed use of the Lord's day, and wilfully violated the known laws of their country. In one word, they had turned their backs upon the only living and true God, and had joined themselves in alliance with the wicked one, the god of this world, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and blinds the minds of them who believe not nor obey the gospel of Christ. Had they known the Lord Jesus, felt the quickening and sanctifying power of His truth, and followed Him fully according to His revealed will, they would not have proved the bane of society, and have justly appeared on the decks of the Earl Grey, under sentence of transportation to a penal settlement.

But still, and notwithstanding all the folly and crime with which they are justly chargeable, the

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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; and to restore to pardon and peace, confidence and usefulness, holiness and heaven. And it is only the spiritual knowledge of a crucified Redeemer that can inspire them with hope, render them worthy of our confiding trust, and make them safe and useful members of the community, while it prepares them for glorifying and enjoying God, and raises them to the blessed condition and privilege of the heirs—in Christ Jesus—of a glorious immortality.

The foregoing, and many other considerations, forcibly suggest the propriety and importance of commencing our exertions among these prisoners with a due reference to the position in which, according to the Scriptures, they stood before God. "It is in vain," observed a distinguished servant of Christ, "to pluck the leaves off 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 salutary change of principle, any real reformation of life. To deal faithfully, and kindly, 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 apostacy and epravity; their spiritual poverty and wretched-

ness; their ignorance and utter helplessness; their need of a divine and justifying 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 abiding, indwelling and influences of the Holy Spirit, to produce in them, through the knowledge of Christ, that godly sorrow for sin which worketh the repentance which is not to be repented of; to lead them into all divine truth; to subdue their iniquities; to dispose and enable them to love the Lord their God with all their heart, and soul, and strength, and mind, and their neighbours as themselves; and in all things to prepare them for serving, honouring, and enjoying God; for rightly performing the duties which they owe to their fellow sinners in all the relations of civilized life; to inspire them, even in death, with the hope of eternal life in Christ Jesus, and to prepare them for the glory and the bliss of heaven.

Accordingly, our first and grand object is to set before these men the Scriptures of inspiration, in which, as in a faithful moral mirror, they will, through the illuminating and persuasive influences of the Holy Spirit of promise, see themselves as God hath described them, and be disposed and enabled to flee for refuge to the hope set before them in the Gospel,—return to the Lord by the believing reception of JESUS, and bring forth fruit corresponding with evangelical repentance.

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, and of righteousness, and of judgment to come,-causing them to feel their guilt, and to apprehend its deservings in the torments of hell, in the agonies of the worm that never dies, and giving them to perceive and to 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." That divine and Almighty Spirit, who at the first caused the light to shine out of darkness, must graciously shine into their hearts, to give them the light of the knowledge of the glory of God, as it shines in the divine person, and in the meritorious and finished work of Jesus Christ; and the outpouring upon them of that Spirit of promise is to be sought, according to the Scriptures, by believing, and 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 immovably lodged by the Spirit of truth, the Lord of hosts, and thence, by His almighty power, must the prince of darkness be driven, with all his unholy crew, and the Lord Jesus 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.

Placed under the instructions of the sacred Scriptures, they are under the teaching of God; and the inspired Word, which is able to make wise unto salvation, through faith which is in Christ Jesus, is the sword of the Spirit, which, in His hand, pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, and leads the sinner to cry out, under a deep sense of his guilt and his danger, "What must I do to be saved?" "How shall I escape from the wrath to come?"* And by the same divine and gracious Spirit is the awakened sinner led to Jesus, enabled to lay hold on Him by faith as the divine Head of the everlasting covenant, and thus become a child of God and a partaker of the good of His chosen.

That system of instruction and moral discipline which the holy Scriptures warrant and appoint, and true and enlightened benevolence approves, and which alone is fitted to make these men perceive and appreciate the place which, as the responsible creatures of the Most High, they still occupy in the universe,—to apprehend the vast importance which still attaches to them, the *evil* or the *good* which, by their influence, they must be ever promoting,— the unutterable price which

* Eph. vi. 17; Heb. iv. 12; Acts ii. 37; xvi. 30.

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God has paid to redeem them,-the holiness, the usefulness, and the happiness to which they may yet be raised,-must, in the spirit of its 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. They are at once to be treated in every respect as men, as men who indeed have departed from God, but as men whom God has sent His Son to redeem, to seek, to save, to bring back again to Himself, and unto whom He hath promised the gift of the Holy Ghost, to fit them for glorifying, while on earth, the riches of His grace,-to win, by holy conversation and consistent example, their fellow-sinners to Christ,—and finally, to prepare them for sitting down with Abraham, Isaac, and Jacob, in the kingdom of God.

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, in the language of infallible truth, given by the great Prophet of the Church Himself, for thus it is written, "Jesus answered and said unto them, 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 all holy and*

* John vi. 28, 29.

† Ibid.

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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 of truth urging upon our reception,-our immediate, and 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, and are placed in circumstances in which we can 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 Gon-that the principles and character are to be assimilated to the Divine nature and will-and 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.

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

Has not God shewn us in His written word, what is absolutely necessary to correct the depravity of our fallen nature-to bring men back from their state of apostacy, to a state of cheerful loyalty and of faithful allegiance to Himself, as the Divine Sovereign of the universe, and, therefore, to a state of dutiful obedience to the earthly powers whom He, in His providence, has been pleased to place over us; and necessary, moreover, to prepare men for fully answering the great end for which they were created and redeemed, namely, "to glorify and enjoy Him," both in the life that now is and in that which is to come? And shall we hishonour GoD, cleave to our folly, ruin our souls, and inflict unutterable evil on our beloved Sovereign and our country, by attempting either to train, or to recover, men to the love and the practice of holiness and of virtue by other means than those which the GOD of love and of wisdom hath provided, and made known, and urged on our adoption, in His inspired Scriptures? GOD hath given His Son to obey and die for us,-His Holy Spirit to teach and to sanctify us; and thus to prepare us for glorifying His great name, for furthering the welfare of society and of our country, for advancing the spiritual and eternal interests of our own souls and of the souls of our fellow-mortals, and for promoting and preserving the happiness of the intelligent universe. And shall we presumptuously attempt to accomplish any one of these

great objects by means other than those of Divine appointment, and which must prove infinitely inadequate to the attainment of the ends contemplated? These men who are assembled on the decks of the Earl Grey have hitherto defeated the end of their existence, have rendered themselves a burthen to the state, have become obnoxious to the penalties of a violated law; the Government has found it expedient to direct their removal to a remote corner of the empire and of the world, and, in doing so, seeks not merely in their punishment the protection of society, but desires their reformation, their recovery to GoD and to happiness, to the confidence of the community, and that they may yet prove unspeakable blessings to their country, and the support of the crown: and all this is to be effected by means of God's own providing, that is, by the knowledge and the faith of Christ, through the power of the Holy Spirit. The period allotted to the voyage to the penal colonies is a period, when rightly improved, that is most favourable, under the Divine blessing, to the accomplishment of such great and paramount objects; 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 to the place of their destination, and is to be 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, in compliance with my instructions from the Admiralty, to endeavour, in the spirit of Christianity and of true philanthropy, to turn our time to the highest possible account, with a view to the reformation and happiness of the people committed to my charge, I should prove myself unworthy of the confidence reposed in me; bring dishonour upon that God and Saviour whom I desire and profess to serve, and inflict a great injury upon my country, and especially upon the 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; and Who alone can save from sin and from death, and restore to holiness and to life.

CHAPTER II.

State of the Prisoners' Education when they embarked—Formation of Schools—Subject matter of instruction.

On the day immediately following that of their embarkation, the prisoners were assembled again on the quarter-deck to receive their *second* Address, which, together with the first, corresponded with those which appear in the work entitled "England's Exiles;" and various preliminary and necessary arrangements having been made, we forthwith proceeded with our adopted system of organization, as that is set forth in the book to which we have just referred.

The number of petty officers appointed, the specification of their duties, and the daily routine marked out for the voyage, corresponded with the details of chapters *third*, and *fifth* of the little work to which I have alluded, and need not therefore be repeated in this place. The addresses delivered at the proper periods in reference to the reciprocal duties of petty officers and men, schoolmasters and pupils, and to the regular and zealous performance of the daily routine, were in harmony with those which appear in similar connection in that book.

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, 188.

The prisoners being classified according to "their ability to read and write," were formed into TWENTY-FOUR SCHOOLS, to each of which a schoolmaster was appointed, and over the whole was placed a general inspector. The *two* highest schools 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 organized, teachers and inspectors appointed, the whole of the prisoners are assembled on the quarter-deck; the inspectors 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. The address on this important occasion was in keeping with that which appears at chapter *fourth* of "England's Exiles."

The whole of the prisoners being thus formed into schools, and addressed in the manner already specified, our decks immediately presented a most animated and encouraging appearance; and the people seemed to enter on the great business of their education with much spirit, and evident manliness of purpose. But as it seems to be expedient that this Narrative should be confined within the narrowest possible limits, and as the phenomena our decks exhibited, corresponded in a great measure with those which presented themselves on former similar occasions, I must here again beg leave to refer the reader. to the book to which I have already had occasion oftener than once to allude, merely observing that the diligence and 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 any thing of the kind I have as yet had it in my power to record.

While the people were engaged in *teaching*, and in *learning to read*, they were, in being so occupied, in the way of acquiring useful knowledge, especially considering that all our schoolbooks were instructive; that the sacred Scriptures were used by several of the schools from the

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beginning, 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 always in the evening, and as often in the morning as the performance of other duties admitted, were they intelligibly and practically expounded, and improved for solemn and faithful exhortation.

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, with a due regard to their regular instruction, and to the short period they were to be on board, beginning with the first chapters of the Old and New Testaments, and going regularly on, selecting and omitting as the judgment directed, recommending the intermediate portions to be read in private, or at the schools during the week. Our sermons were invariably selected from one or other of the four volumes of Cottage Sermons by the Rev. CHARLES DAVY, and which uniformly secured the most listening attention.

As far as unexpected and unprecedented hin-

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drances were overcome, we met, as during preceding voyages at 2 o'clock, P. M., for the recital of portions of Scripture, catechetical instruction, and exhortation. Although the number of men who gave in their names for public recitation did not equal that which appears in the published report of the Elphinstone, yet a considerable number repeated weekly their chapters to the inspector of schools as well as to their respective schoolmasters, and the number of chapters committed to memory was considerable. At the meeting at two o'clock, a portion of our time was devoted to the exposition and practical application of the chapters read at church, and agreeably to our custom the Old Testament types were explained, 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.

Besides our daily morning and evening reading and exposition of Scripture, lectures or addresses were occasionally delivered on some of the great facts and doctrines of Christianity: and as the voyage advanced, the attention of the people was 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 connec-

tion with the unity of JEHOVAH; to the divinity of Jesus Christ and of the Holy Spirit; and to the history, character, and claims of the sacred Scriptures consisting of sixty-six inspired books : and although the circumstances in which we were placed in the Earl Grey, did not allow us to give as much of our time to the consideration of the authenticity, genuineness, credibility, integrity, and inspiration of these sixty-six sacred books, as we were enabled to devote thereunto in the Elphinstone, enough was said to remove all doubts on these points that might have existed in the minds of any of the people. After considering the nature and perfections of God, and the character of the Bible, we proceeded to instruct the people with reference to the creation of the world and of man,-man's primitive character,-his moral relation to God and to the universe,-his apostacy by disobedience,—in a word, to the inspired records of the garden of Eden. After considering the history of man's fall, we proceeded 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 likewise as urged upon our conviction by daily observation and personal experience,-especially our experience of the plagues of our own hearts, as they are seen in the light of the inspired Word and of the Holy Spirit.

Having viewed the state of guilt and wretched-

ness to which man had by his rebellion reduced himself, and seen his absolute need of divine deliverance, we turned our minds to the revelation and glorious constitution,-the stability, and abundant and suitable provision, of the everlasting and better covenant, of which the Lord Jesus Christ, the second Adam, the Lord from Heaven, is the ever-blessed and immutable Head : and, beginning with the *fifteenth* verse of the third chapter of the book of Genesis, and passing along and observing the divinely recorded faith, confession, and hope of the believing and holy patriarchs and prophets, and considering many of the distinct, full, and luminous predictions concerning the MES-SIAH, His divine person, His divine and human natures in that one person, united,-His character, offices, work, reign, and the nature and extent of His kingdom, in connection with the study of those portions of the Old Testament writings which have special reference to the promised Deliverer; and particularly the Mosaic ritual, and other types and figures illustrative of His character, offices, and redemption ;-our daily perusal of the books of the New Testament led us, at the same time, to the consideration of His incarnation, birth, manifestation to the Jews and to the world; of His doctrines, precepts, example, miracles, prophecies, manner of teaching; of His omniscience, divine forbearance, lowliness, and power; of His compassion, zeal, faithfulness, obedience, sufferings, rejection, and holiness; of His death as the divine

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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; of His ascension in the presence of His ordained witnesses, 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 proclamation of the gospel; the conversion of sinners by the divine power of the truth and of the Holy Ghost; the formation and constitution of Christian churches,-their divinely appointed ordinances and office-bearers,-man's relations and duties to God,-to the churches of the saints,-to his near relatives, friends, neighbours, country, 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," eternity; the unalterable condition of the children of God and of the children of Satan after death; the misery of the latter, and the bliss of the former,-and of such other subjects as were brought before us in the course of our daily reading of the Scriptures, and intercourse with each other, or were suggested by the incidents of the voyage, or the occurrences on board the Transport,-all were considered in their

due order, and received as much of our time and attention as could possibly be bestowed upon them.

In addition to the instruction imparted to the people in the course of our daily reading of the Scriptures, and through their own private perusal of valuable and suitable books, they were occasionally, and as often as circumstances permitted, assembled to hear an address on various subjects of great practical importance; such as the vast value of their souls,-their immense moral influence,-the incalculable amount of good or of evil they must, of moral necessity, be perpetually effecting,-on the inconceivable extent to which they may yet prove a blessing to the community, and instrumental in promoting the glory of God and the salvation of souls; and the fearful extent to which, on the other hand, they may render themselves a curse to society, and instrumental in dishonouring God and ruining immortal souls; - on the extent of the intellectual and moral empire of God, and the possible influence of man's example and history on all observant intelligences,-on the awfully important and responsible position in the universe, in which a just view of these subjects places the most humble and obscure of the human race, even the most 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, and

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no regard for the claims of justice, and the interests of the universe ;---on the intercourse and influence of holy angels, and of apostate spirits with this world's inhabitants ;--on the necessity of an atonement ;---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 ;---on the doctrine that renovation of heart and restoration to the moral likeness of God, and justification and recovery to the favour of God, are alike essential to happiness;-on the questions, What is the Scripture doctrine of a place called hell? and of a place called heaven? what is imported in these terms besides the idea of mere locality or place? What is it that essentially constitutes heaven? what is it that essentially constitutes hell ?-How can man be now restored to happiness ?- the necessity of his forgiveness and renovation being consistent with the Divine perfections and government, and with the preservation of all the interests of God's moral and universal empire.

But the points on which the prisoners in the *Earl Grey* were most frequently pressed, and most ardently and prayerfully urged, were 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 the subjects of the Divine government, are necessarily under a moral and indissoluble obligation to give an immediate and unhesitating credit to the testimony of the Most High, to whatever that testimony 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, and who is divinely willing to save to the uttermost all that come unto God by Him-was 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 faithful language of the inspired apostle John, "to make him," or pronounce Him to be "a liar !" and, of consequence, fearfully to increase the amount of our crime, our guilt, and our danger. Man, as of woman born, is, in respect of his nature and dispositions, in a state of opposition to God; and, while uninfluenced and unchanged by the Holy Spirit, and by the truth concerning Christ, grows up in rebellion against the Divine authority, and in opposition to the Divine nature,-a guilty adherent of the great apostate, and preferring to inherit his nature, and to wear his image, rather than to be

recovered to the holy nature and image of his benignant and almighty Creator. God hath, in His infinite mercy, proclaimed to His rebellious subjects overtures of pardon, reconciliation, and peace, and which are founded in the Father's everlasting love, in the surety-ship,-the perfect obedience and propitiatory sacrifice of His beloved Son, and by the Holy Spirit are set forth in His Scriptures, and commended to the understanding and conscience of every apostate whom these Divine and gracious overtures reach? And what is the position of that rebel who rejects such overtures of mercy? By such rejection is his condition improved? Is it not rendered still more awfully perilous, because marked by a more reckless folly, a more crimsoned and aggravated guilt. What was the position of the prisoners in the Earl Grey? was it not that of guilty rebels against God? and had not their dishonoured and offended God commanded His overtures of forgiveness, reconciliation, and life, to be proclaimed to these prisoners as freely as to the rest of mankind? And does not their rejection of the Divine overtures proclaimed in the gospel tend to harden their hearts, to confirm them in their rebellion, to increase their wretchedness, and to render their return to their rightful Sovereign, and to life and peace, in a fearful degree more than ever improbable!

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, which, in the Gospel of His grace, is revealed to all, and is put upon all those who believe; and sinners of every class and condition are authorized and required in the Scriptures to avail themselves of the finished righteousness of the Prince of Life, and by faith to put that glorious righteousness on for justification, 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 righteousnesses, and put on the divine robe of the perfect righteousness of Emmanuel, or they hold fast their own unseemly rags, and cast from them the justifying and beautifying garment wrought out by the obedience and death of God's dear Son, 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.

Christ crucified is revealed to mankind as the Lamb of God who beareth away the sin of the world, and all men are commanded to look unto Him and be saved. That divine and glorious "Propitiation" and "Redeemer" is presented before the men in the *Earl Grey*; they are shewn that it is their privilege, their duty, their life, to look to Him as having been lifted up upon the accursed tree, in the room and on behalf of guilty and perishing transgressors, and in looking, in simply looking, in the exercise of faith in the divine testimony,—be healed, and have present and everlasting life; and to Him they look, in obedience to the divine and gracious command, and obtain peace and life; or, to Him they refuse to look, *voluntary* refuse, and so reject forgiveness and life, and give their criminal preference to sin and guilt, to condemnation and death.

Jesus Christ, we have seen, is the unspeakable gift of the Father's everlasting love to an apostate and a lost world. In the Scriptures of truth He is presented before us as the divine Head of the everlasting covenant,-as the second Adam, the Lord from heaven,-as our righteousness and our strength,-as made of God unto us wisdom and justification, and sanctification and redemption,-as having dwelling in Him all the fulness of the Godhead bodily,-as constituted Head over all things for the benefit of His church and people,-as having laid up in Himself all the treasures of wisdom and knowledge, -all spiritual gifts and graces,-an inexhaustible store of divine provision for the present and eternal supply of the wants of all His humble and faithful followers; and we are assured, on the testimony of the True Witness, speaking by His Spirit in the Apostle of the Gentiles, that "He who spared not His own Son, but delivered

Him up for us all, shall with Him also freely give us all things."* And again, in the epistle to Titus, it is written, "For the grace of God that bringeth salvation to all men hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

Thus is Jesus Christ, the Son of God, revealed in the Gospel to mankind,-to these outcasts on board the Transport,-revealed as the all-sufficient, and the willing, and the only Saviour from sin and death; and since every man before whose eyes Christ is evidently set forth as crucified and slain, as the propitiation for our sins, is commanded of God to believe on Him and live, every one who refuses to believe on Him disobeys the divine command, increases his guilt, aggravates his condemnation, and fearfully enhances his misery and his death. The Lord Jesus hath declared, "He that is not with me, is against me; he that gathereth not with me, scattereth;"+ and the apostle James thus writes, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." ±

* Rom. viii. 32. + Luke, xi. 23. ‡ Jas. iv. 4.

There is no neutrality here; there exists no neutral ground on which the creature can plant his foot. Man must, of moral necessity, be reconciled to God through faith in His Son, or remain at enmity with God in the rejection of His Son; he must continue the enemy of God, or become the friend of God by his falling in with the divine overtures of mercy and peace made through the atoning blood of the Cross. Christ Jesus, as revealed in the Gospel, must, by every sinner to whom that Gospel is preached, be either embraced or put away, be received or rejected; and the reception and the rejection of Christ are voluntary acts,-the acts of responsible beings who are bound to obey God, to will as He requires them to will, and to do as He requires them to do. The man who rejects Christ exercises his will in opposition to the will of God, and chooses death rather than life. The man who receives Christ acts in accordance with God's revealed will, and thankfully rejoices in the constraining and inclining power of the love and grace so clearly and so fully manifested in the divine scheme of our redemption. It is with these men as 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, to whom Christ is faithfully preached, and to whom the Divine will, as revealed in the Scriptures, is declared, can quit the

place which he occupies but in one of two characters. He withdraws from the place in which God hath met with him,-and graciously met with him, -either under the character 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 His Son as his divine Surety and his Peace, and so to enter upon an interminable course of holy and cheerful obedience to His revealed will,-the endless enjoyment of all the security and blessedness of God's redeemed and sanctified children: or, he retires still clad in the armour of his apostacy, 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, more unlikely ever to quit the road that leadeth down to hell, and to turn his feet into the way, the one consecrated way, which leadeth to God and to heaven.

The work of our redemption is accomplished, our ransom price is paid, God is now just in justifying the ungodly who believe in Jesus, and take the benefit of His obedience and death.* "Having made Him, who knew no sin, to be sin (or a sin-offering) for us, that we might be made the righteousness of God in Him,"—He hath given us the assurance that He is reconciled to sinners, and is beseeching

* Rom. iii. 26.

sinners to be "reconciled to God."* There are, therefore, on God's part, no hindrances in the way of any sinner's return to Him, and to acceptance, pardon, and life. All such hindrances are with the sinner, and they are all criminal hindrances, and involve him who yields to them in increased danger and guilt. God hath provided salvation for us in the obedience and death of His own dear Son, in whom He is well pleased, in whom He is reconciled, and, in the infinitude of His compassion and love, He is beseeching us to be reconciled to Him in the reception of His Son as the Lord our righteousness, our strength, and our Redeemer; and what must we think of our refusal, under such circumstances, to be reconciled unto God, be pardoned, renewed, and saved, with a present and an everlasting salvation?

In the first epistle of John, it is written, "And this is His COMMANDMENT, that we should *believe* on the name of His Son Jesus Christ and love one another, as he gave us commandment."⁺

This is a most merciful and gracious command, and one that appears to have been, to a melancholy and most injurious extent, overlooked and neglected in Christian teaching. It is a command which comes with divine authority to every man to whom the Gospel of Christ is proclaimed, and binds the conscience to believe that Gospel, to give instant credit to all that God in His Word affirms concerning His

* 2 Cor. v. 18-21.

+ John iii. 23.

Son Jesus Christ as the only Saviour of perishing sinners. Whatever may be the man's position in life, whether bond or free, rich or poor, learned or unlearned; whatever may be the intellectual and moral elements of his character; whatever may have been the tenour of his past life, whether moral or immoral; whatever may be the number and complexion of his iniquities, the amount and aggravation of his guilt; whatever may be the views he entertains of himself, however vile and depraved, and hardened he may feel himself to be, or be in fact; whatever may be his standing in the opinion of his fellow-sinners,-in one word, let his case be what it may, whatever may be the number and character of the hindrances, which obstruct, or seem to obstruct, his coming to Christ, the command of God changes not; the man is a sinner, he is still in the body on this side death, Christ crucified and risen again is set before him as the gift of God for salvation, and the only question respecting the man and the duty of the man now is, shall he obey the command of God, or shall he disobey His command? Shall he receive Christ, or shall he reject Him? Shall he cease from sin, and turn to the Lord by the reception of His Son, or shall he continue in his hostility to his Maker, multiply his crimes, and complete his guilt, by perpetrating the greatest crime of all, and giving to his guilt its most crimson colouring, by putting JESUS away from him, and choosing to continue in the

disobedience of unbelief, under the sentence of condemnation and death, and thus wilfully and iniquitously, and in opposition to the revealed will and command of the Most High, perish for ever? Oh, how merciful, how gracious, how unutterably gracious, is the 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 rejection of forgiveness, of renovation, and of heaven,-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 deserved and just sentence, in any degree favour delay? Does not every moment's delay aggravate our
guilt and our danger? and may not the very next moment leave us in hell, as the place of our sinful choice, to endure for ever the agonies of "the condemnation, that light is come into the world," and we "loved darkness rather than light, because our deeds were evil."

The command of God to every sinner to whom His Gospel is published is, that he do IMMEDI-ATELY 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,-knows nothing of the next hour, in respect of the sinner's duty to believe it. Tomorrow 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 where there is no Gospel, no wisdom, no repentance, no life,--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 heavy and intolerable, but ever-crushing burden of the neverfailing remembrance of a despised, and rejected, and benignant Saviour !

Only mark our blessed Lord's lamentation over Jerusalem, as recorded in the Gospel according to St. Matthew; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest

* 2 Cor. vi. 2.

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 the "murderers of the prophets?" Because they refused to receive the Messiah, the Anointed of God, as the only Saviour of sinners; and in rejecting Him rejected pardon, and peace, and life. And why do sinners now perish under the sound of the Gospel? Because they choose to imitate these murderers of His prophets in rejecting CHRIST. They refuse to be gathered by the Good Shepherd who laid down His life as their ransom; and will not be placed in His fold to enjoy the security and the bliss of His care and 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 the sinner's conscience to look to Him and be saved. And the most desperate ingredient in the sinner's rebellion,-the most appalling feature that now appears in his character, is, his wayward and criminal "would Not," which he continues to oppose to the "would I,-" the most merciful and gracious "WOULD I" of the Son of God! And every human being who, under the sound of the Gospel,-or possessed of the knowledge of Christ, or having access to the acquisition of that knowledge; but who, notwithstanding, refuses to avail himself of his privilege, and to

* Matt. xxiii. 37.

comply with the revealed will of God, and so chooses to perish for ever, - perishes in the exercise of his "would not" in opposition to the divine and gracious "would I" of the ever blessed Jesus, who paid our ransom in His own death on the accursed tree. While the unbelieving sinner passes along to the gates of death, the compassionate "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,-he passes into eternity, 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 His sinful creatures, 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 are urged to make haste and flee at once to the Lord Jesus Christ as the only refuge for the guilty and the lost, and through faith in Him to return to their Heavenly Father,—to the enjoyment of His pardoning mercy, and to be now, by His Word and Spirit, prepared for serving and glorifying Him during the remainder of their earthly pilgrimage, and the ceaseless ages of a blessed and glorious eternity; but being placed in circumstances which, especially when contrasted with those from which the most of them have been removed, are peculiarly favourable to their biblical instruction and reformation, are the more emphatically called upon to avail themselves, without delay, of their inestimable privileges, and 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, and so become the sanctified and happy instruments of promoting, through grace, the spiritual and everlasting interests of their own and each other's souls, and henceforth proving an inestimable blessing to their fellow sinners and to the state, and thus advance the glory of their Divine Redeemer, and contribute to the increase of that divine and promised satisfaction which He will experience-(blessed be His name!) when He shall see the fruit of that sore travail of His soul through which He passed when He humbled Himself to become obedient unto death, even the death of the cross, to make an atonement for a lost world.

Our prisoners are now in daily and constant contact with divine truth; they are the subjects of earnest prayer, secret and in their presence; the Holy Spirit is, 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 is declared to them, as our time and the ability vouchsafed by Him, will allow; while the grand scheme and the obligations of the Gospel are set forth and explained, the divine precepts and promises have assigned to them their proper place in our system of instruction. They are addressed as men, they are treated as men, they are taught to think and to feel as men, and as men to carry themselves towards each other, and towards all classes and conditions of men. Their mortality, their immortality, their relation to God, to the Gospel, to the Church of Christ, to the world, to the universe, to hell, to heaven, are especially urged upon their consideration, together with their immediate duty, as transgressors, whom Jesus invites and entreats to come unto Him with all their sins, all their guilt, all their burthens, and obtain rest, and receive disposition and strength to take up His yoke and follow Him, in believing and joyful obedience, to His heavenly kingdom. 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 degradation, 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. They are about to be placed under the operation of moral influences, so powerful and so destructive in their nature, that nothing short of vital Christianity,-nothing short of the divine power of the truth, and of the love of Christ in the heart,nothing short of the almighty power and inworking of the Eternal Spirit, can possibly preserve them from moral contamination, from moral destruction, from everlasting perdition. But more than this: these men are on their way to death,--on their way to judgment,-on their way 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 which comport with that character, whether it shall be the character of the unrenewed rejector of Christ, or the character of the regenerated and sanctified believer in His name; according as it is written in reference to the whole of the children

of men, "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, and judgment, and eternity, but I, too, hasten on with them,thither do I accompany them. The time which God hath allotted to me to labour, according to His will, for the promotion and security of their present and everlasting salvation, must soon terminate, and for ever pass away, and, 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 for the manner in which I improve the opportunity afforded to me of winning these my fellow-sinners to Jesus, and to a participation in the blessings, the present and everlasting 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

* Rev. xxii. 11.

their hearts, and desires to rejoice over them as His ransomed, and liberated, and sanctified children, that He may regard them as the trophies of His victory over sin and Satan, and, together with all his purchased and purified children, 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 adherents and followers of Christ, they give themselves to Him with a willing mind. His love constrains them; they cease to resist His Spirit; they see the glory of Jesus, and believe on Him; and they willingly and gladly choose Him for their Lord and Saviour, and rejoice in giving themselves to Him as His ransomed children to be "formed for Himself for shewing forth His praise:" Their salvation, from first to last, they attribute to His divine, rich, and free grace; and to the Father, and to the Son, and to the Holy Spirit, they, with devout and grateful ardour, for ever ascribe all the glory and all the praise.

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CHAPTER III.

The Christian Instruction of the people proceeds—Various subjects with which Prisoners require to be made familiarly acquainted—The appointed means of saving knowledge—The impressive position occupied both by the Prisoners and the Naval Officer intrusted with their instruction and management.

THE prisoners, from the commencement of the voyage to its termination, 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; and in the interesting and encouraging aspect which that heavenly system bears to the outcast and despised of the children of men,-the cheering aspect it wears to convicts,-and the encouragement it holds out to the most depraved and destitute to think of that home where there is bread enough and to spare,--to resolve, and rise, and hasten to return to his Heavenly Father, who waits to be gracious; confess his folly, his iniquity, and his guilt, and obtain pardon and acceptance; receive the warm expressions of a Father's unchanging love,-be robed in the best robe,-have shoes put upon his

feet, and a ring on his finger,—give joy to his Father's heart, and gladness to His whole household, —a song of gratitude, and welcome, and praise, and of mutual gratulation to unfallen and holy angels, to ransomed and purified saints.

Every hour carries its report to heaven! every hour records there the decision of every mind! The people are taught that GoD sends to them,to each one of them,-a message;-a message to which they cannot possibly fail to reply,-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?" They have set before them an Almighty Saviour Whom they must either receive or reject; and they have condemnation and pardon, death and life, hell and heaven, between which they must make a selection. 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 they willingly, and in accordance with the Scriptures, yield; or the Holy Spirit they wickedly resist, and, persevering in their wilful resistance, must ultimately quench, and so

destroy themselves under an accumulated load of aggravated guilt.

Prayer, as already observed, is constantly offered up to GoD in their behalf, both in secret and in our social assemblies for divine worship; and the outpouring upon them of the promised gift of the Holy Spirit is especially implored. They are taught that the Holy Spirit, whom we ask for them, is dealing with them; and that they are, in one way or other, dealing with the Holy Spirit. With the tenour of our scriptural prayers their hearts and conduct must comport, or these prayers they deliberately and sinfully *frustrate*.

While the Lord Jesus is set before them as the Father's unspeakable gift, and the Holy Spirit as the Father's unspeakable promise; while Christ crucified and risen again is exhibited to them in the Scriptures, as the one and only foundation laid in Zion,* than which no other can any one lay; they are taught from the same unerring and infallible source, that the Holy Spirit *is given*, and *is striving* with sinners to prepare, and build them upon that sure and immovable Foundation, that each may be filled with the Divine presence, and all, being symmetrically united together in faith and love, and in a blessed, mutual, and indissoluble relation to the Foundation and Head of the building, may constitute one glorious temple,—

* Matt. xvi. 16-18; Eph. ii. 20; Isa. xxviii. 16; Ps. cxviii. 22; Matt. xxi. 42; Acts iv. 11, 12; 1 Cor. iii. 11-18; 1 Pet. ii. 6, 7, &c.

one holy church,—one eternal and beauteous residence,—for the LORD GOD OF HOSTS !

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 penalty due to transgression; but a salvation-a present salvationfrom guilt, from impurity, from all depravity, from the love and indwelling-the power and practice of all manner of sin, as well as from the bitter consequences of sin,-a salvation to holiness of heart and of life,-a salvation unto GoD! And while they are taught, simply, and in child-like obedience and confidence, to rest on Jesus for this salvation, they learn that it is at once their highest privilege and duty to love the LORD their GOD with all their heart, and soul, and strength, and mind; and their neighbour-their fellowcreature—as themselves. They are taught that they are to maintain a watchful and a spiritual discipline over their feelings and affections, their tempers and dispositions, their looks and manners, their words and conduct. In all things they are to study conscientiously to please GoD; to please GOD in their hearts, as well as in their lives. Whether they eat or drink, or whatsoever they do, they are to do all with a single eye to His glory. Supreme love to God, and faith in His word, are to constitute the mainspring of all their thinking,-all their feeling,-all their doing. Towards each other they are ever to cherish and

to manifest unfeigned brotherly affection; are kindly and faithfully to watch over each other, preferring others before themselves,-seeking not their own profit only, but the profit,-especially the spiritual and everlasting profit,-of one another; keeping ever steadily and practically in view the holy example of Christ, and the heavenly precepts of His inspired word. Nothing is now, or henceforth, to be indulged in, or allowed, but that which is pleasing to the LORD, commendatory of His Gospel, and calculated to edify each other, and promote the eternal interests of the soul. 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. They are now to hear the voice of Christ,-to awake and arise from the dead, and He will give them life, and will prepare them for His service and for the endless enjoyment of His gracious presence and divine love.

Such chapters of sacred Scripture as the following are committed to memory, or expounded, or both; namely, Exodus xx.; Matt. v. vi. vii.; Rom. xii. and xiii.; 1 Cor. xiii.; Ephes. v.; Col. iii.; 1 Peter ii.; and, together with other portions of the inspired Word, furnish them with a perfect code of gospel morality, fitted, under the operation of the Almighty power of the Spirit of all grace

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and truth, to form them for GOD, for shewing forth His praise; and to prepare them to live as living epistles of Christ, known and read of all around them; to shine, henceforth, as lights in the world, that men, seeing their good works, may glorify their Father who is in heaven.

A now somewhat extended experience of the sentiments, habits, and character of convicts, has taught me the necessity and importance of instructing them very minutely, and very familiarly, and impressively, on such points as the following, and 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 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 the most of them involve; 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 express themselves, and to punishment, upon others. Does a magistrate send a man to prison, or to the tread-mill, 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 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,"

and as furnishing the immediate ground of punishment? No! When prisoners encounter such treatment, (and of which one view only can be entertained,) they are unwisely tempted, it may be, to do or say something that is wrong, and not in keeping with prudent and meek submission, and so to 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 the corresponding portions of Holy Writ,—have not acted with prudence.

10.—On the practice of prisoners absconding, or absenting themselves without leave,-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 run-away can never feel secure or at peace,-is always living in the violation of law; and 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 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 while in the very act of resisting or evading the just laws of men, and therefore, of violating the law of God? For, To die while persisting to refuse to give himself up to justice in this world, is to die in the position of the man who dies with a stolen purse of gold under his dying pillow, and which he refuses to restore 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 inclines them to treat them justly, and mercifully, and kindly, and with a benignant, and 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, how far soever their treatment 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 masters, on his household, on the commu-

nity, on the world, on 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 goes 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 promote 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, 3, and following verses; on John's Gospel, iv. 28— 39; and Rev. xxii. 17.

16.—On the amount of suffering which vice inflicts upon the transgressor—upon all his relatives and friends,—the vast number of relatives and other persons who are 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; the regard which prisoners are bound to entertain for the attainment of that end—and so 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 and 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; 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 and methodical, and careful in the performance of their work, recollecting how much their own comfort, and the comfort 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 masters, or of any member of his household; they are to repudiate the character of a tattler, a talebearer, a busy-body, and of 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 any 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 to man requires and will allow, maintaining as far as is possible the practice of devoutly reading a due portion of the Holy Scriptures daily, of 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 with the view of assembling with the family which worships God according to the inspired Word, and enjoying the privilege of uniting in the appropriate and divinely appointed exercises of domestic piety, according to the Scriptures.

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 of meeting with His people for the observance of all the holy ordinances of His House, as these are 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, as well as of all the other commandments of the Most HIGH, as these are set forth and enjoined in the Scriptures of Truth, and especially as explained in the books of the New Testament, or "New Covenant." The nature and design, the awful sanctions, the duties, the solemn obligations, advantages, and privileges of the marriage covenant, which is to be always 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, and 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, - a submissive, contented, and thankful spirit; 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 those persons who are under the influence of vital Christianity will think and feel correctly in reference to the character and condition of 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 felt not the power of the love of Christ shed abroad in them by the Holy Spirit, cannot be expected to cherish towards them Christian sentiments and feelings; and that they must lay their account with encountering 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 them,-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 remember and keep always in their hearts, that it is written, "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 second chapter of Peter's First Epistle, and ever abide under the sanctifying and conforming influence of the example of Christ, and of all the precepts and promises of His Gospel.

The grand instrument which GOD hath been pleased to ordain for effecting man's conversion to Himself, is the truth concerning Jesus the Christ, as that truth is set forth in the inspired Scriptures. The Apostle Peter, in addressing the scattered strangers who had believed through grace, thus writes, "Being born again, not of corruptible seed, but of incorruptible, by *the word of God*, which liveth and abideth for ever :"|| corre-

^{*} Ps. lv. 22. + Prov. iii. 6. ‡ Prov. xvi. 7. § Ps. xxxvii. 8. || Ch. i. 23.

sponding with this, is the language of James, "Of His own will begat he us, by the word of truth."* The Apostle of the Gentiles, in his Epistle to the saints at Ephesus, writes, "That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation :"+ and in his first Epistle to the Thessalonians,[±] we thus read, "For this cause also thank we GOD without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that be-For ye, brethren, became followers of the lieve. churches of GOD which in Judea are in Christ Jesus." In the prophecies of Jeremiah, we read, " Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" and our blessed Lord || declares the same divine truth, "the words that I speak unto you they are spirit and they are life;" and at chapter xvii. 3. addressing His Father in heaven, He says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent;" and when persecution raged "against the Church which was at Jerusalem: they were all scattered abroad ... except the Apostles and they that were scattered abroad went every where preaching the Word :" ¶ and "faith cometh by hear-

* James i. 18. † Ephes. i. 12, 13. ‡ 1 Thess. i. 13, 14. ¶ Acts viii. 1-4.

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§ Jer. xiii. 29. || John vi. 63.

ing, and hearing by the Word of God."* The doctrine of Christ is the power of God, and the wisdom of God unto salvation, to every one that believeth; + and the Lord hath, both by precept and approved example, required[±] all His believing people in their respective places and stations in the church and in the world, to make known the Gospel of His grace to perishing sinners, as opportunity in His holy providence may be afforded; and has been graciously pleased to give to all who make known to their fellow men His Word of truth, according to the Scriptures, the most cheering encouragement in these words: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; 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 divine and saving efficacy from the

* Rom. x. 17.

† 1 Cor. i. 24.

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

§ Isa. lv. 10, 11.

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-all effectual conviction -all vital union by faith to Christ-all sanctification of body and soul-all fitness for serving and enjoying God, both in this world and in that which is to come. Very many texts of sacred Scripture might, both from the Old and New Testaments, be quoted in proof of the correctness of this statement; but not to multiply passages unduly, I shall only instance a few. In the prophecies of Isaiah* we read, "And all thy children shall be taught of the Lord ; and great shall be the peace of thy children." See also the thirty-first chapter of Jeremiah. In Ezekiel xxxvi. it is written, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them;" and in the following chapter, "and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live." In the book of Joel, we read, † "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy and also upon the servants and upon the handmaids in those days will I pour out my Spirit And it shall come

* Isa. liv. 13. † Joel ii. 28-32.

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to pass that whosoever shall call on the name of the Lord shall be delivered."

And our blessed Lord and Saviour, who received the Spirit without measure, and in whom dwelt the fulness of the Godhead bodily, promised His disciples, whilst He was yet with them, that they should be endued with power from on high, because He would send upon them the promise of His Father.* "Howbeit," saith the Lord, "when he, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come."[†]

On the day of Pentecost, the divine promise of the gift of the Holy Spirit began to be, in New Testament fulness, accomplished; as we read in the Acts, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."‡ Again it is written, "While Peter yet spake these words, the Holy Ghost fell on all them who heard the word."§ Also the apostle Paul says, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance; and ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." "It is the SPIRIT that quickeneth, the

^{*} Luke xxiv. 49. † John xiv. xvi. ‡ Acts. ii. § Acts x. 44. || 1 Thess. i. 5, 6.

flesh profiteth nothing."* "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the SPIRIT, he cannot enter into the kingdom of God."+ "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the LORD gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "Ye are God's husbandry, ye are God's building." # "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance . . . and they that are Christ's have crucified the flesh with the affections and lusts."§ "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the POWER OF GOD." "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."** "Now, if any man have not the Spirit of Christ, he is none of His."++ "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the

 * John vi. 63.
 † John iii. 3—8.
 ‡ 1 Cor. iii. 1—17.

 § Gal. v. 16—25.
 || Zech. iv. 6.
 ¶ 1 Cor. ii. 4, 5.

 ** Philip. i. 19.
 †† Rom. viii. 9—16.

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face of Jesus Christ. And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."* "God is a Spirit; and they that worship Him, must worship him in spirit and in truth."⁺

Such is the spiritual darkness of the human mind; such is man's love of darkness and of the deeds of darkness,—such his aversion from the true Light, and from that holiness of heart and life which will bear the Light, and which the Light requireth,—that nothing short of a divine power, even of the almighty power of the Eternal Spirit, can expel that loved darkness, or overcome that criminal aversion to the Light, and to the works and enjoyments of the Light; and transform the children of darkness into children of light and of the day; and dispose and enable them to love the Light, and to walk in the Light, and to do the deeds of the Light to the praise and glory of God.

In seeking to win souls to Christ, in accordance with His revealed will, and in the benevolent spirit of His Gospel, it is absolutely necessary, and divinely required, that our minds be deeply impressed with just and scriptural views of man's spiritual deadness and culpable dislike to God and to His truth, as well as of our own utter feebleness and absolute inability to convey to the mind of a fellow sinner a single spiritual thought, or give, in any measure, a spiritual perception of the

* 2 Cor. iv. 3-7. † John iv. 23, 24.

plague, and deceitfulness of the heart, or the slightest feeling of unfeigned sorrow for sin, for any saving view of the glory and excellency of Christ, and of the necessity and sufficiency of His finished righteousness. 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 how impressive, how solemnizing the consideration of our being employed in exhibiting that Truth concerning Christ, and engaged in supplicating those gracious influences of the Eternal Spirit which are appointed, and are able, to turn sinners from the power of sin and Satan unto God; to fill them with joy and peace in believing; to inspire them with the hope of a blessed immortality, and to sanctify them wholly in body, soul, and spirit; and make them meet to be partakers of the inheritance of the saints in light.

Oh! it is sacred—it is impressive—it is most self-instructing and most responsible work, to be

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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 burdened with a sense of its own unworthiness, and with the spiritual condition of sinful and despised outcasts, and a mind oppressed with a sense of its own weakness and inability to afford-and of the high presumption of imagining even for a moment that we have any power to afford - any efficient and saving aid to men, who are themselves not only helpless, but most appallingly indifferent to all spiritual help and spiritual deliverance-to visit often the throne of divine mercy, and in secret to implore, according to the Scriptures, the outpouring of the Spririt 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 those divine influences which are necessary to dispose and persuade their hearts to lay hold on the Saviour, and cheerfully and thankfully to submit to His authority, and honour His lawsand then devoutly to watch and look up for the answer of peace, and with a fervid solicitude to mark whatsoever in their temper and conduct may afford an indication of the truth concern-

IN REFERENCE TO THE PRISONERS.

ing Christ being received in love, or of enmity being put away; and to go again, and be ever going, to the throne of grace, to pour out the heart to God, according to the manifested condition of the men whose souls you seek to win, and their apparent treatment of the Saviour, and the use made of their instruction, and of the prayers presented to Him in their behalf; and, in the dust before the footstool of the throne of grace, 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, and tendencies, and penalty of sin-the sufferings and death of Christ-the gift and influences of the Holy Spirit-the endless agonies which are inseparable from the eternal consciousness of guilt, and especially of the guilt involved in the rejection of the unspeakable gift of the Father's love,-the joy and peace, and the everlasting bliss, which the believing reception of Christ, and the willing obedience of His gospel secure; and the awful responsibilities that necessarily attach to him who makes known the salvation of the Son of God, as well as to those to whom that free and finished salvation is proclaimed! Oh, it is holy and peculiar work, to be continually coming to Jesus for a word of instruc-

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tion—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—like the disciples of old to tell JESUS 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, and especially by those who so liberally contributed for their supply of useful and necessary books, and by such pious and devout persons as may have been acquainted with individual cases amongst them; and we know that GOD was dealing with their 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 omni-

* Lake x. 17-22.

potent-that His blood hath virtue and power to cleanse from all sin-that He hath saved a David, a Manasseh, a Saul of Tarsus, a Magdalene, and a crucified malefactor-that from among even Corinthian sinners He drew and prepared materials wherewith to build for Himself a church in which He might dwell.* We are assured, in His inspired word, that He bids and urges all classes and degrees of sinners to come to Him by faith, and declares that none will He in any wise cast out. 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 recollecting the history of the gospel, and the promise of divine efficacy to divine truth, proclaimed according to the divine will, we look and wait for divine results appearing 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,

* 1 Cor. vi. 9-11.

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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 by the faithful felt 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 IV.

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 "England's Exiles," exhibit the principles on which the instruction and discipline of the prisoners in the Earl Grey were conducted; set forth the spirit which guided and influenced the mind and the feelings in all our dealings with them; and tend to place the reader upon our decks,-in the character of an observer of all our proceedings, and of the working of our system of management and improvement. Chapter ninth, of the same book will, in some measure, prepare the mind for the consideration of the effects produced, under the divine blessing, by consistent and kind treatment, and biblical and devout instruction, as these effects appear in the character, in the tempers, and in the individual and general conduct of the prisoners during the voyage. In the Earl Grey, however, not only did the number of instances of individual reformation, and apparent
conversion to God, exceed that which were known, or appeared to have taken place in any of the former transports in which I was placed in charge of the prisoners, but the behaviour of the people as a body, surpassed any thing I had ever witnessed in any class of men at sea. From the day of their embarkation,—indeed, from the hour which witnessed our first interview in the hulks, these men were manifestly under the influence of an intellectual and a moral, if not of a spiritual power.

One man who had been, contrary to my directions and 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 to deal oftener than once, on account of a tendency to indulge, at least 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. With the character and conduct of from twenty to twentyfive or six of the prisoners, I had, even to the termination of the voyage, (judging from report), reason to be dissatisfied, and of these about seven might, perhaps, with justice, according to my own personal observation, be pronounced indifferent characters. But besides the instances just specified, no impropriety of conduct appeared amongst our prisoners, worthy of notice. On two or three occasions there was manifested by a few a disposition to slackness, or other irregularity in the required performance of duty, and which gave rise to practical addresses, and impressive appeals to the understanding and the conscience, with a view to the instruction and improvement of, not only the careless and irregular themselves, but of 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 I feel that the mere allusion to the very few exceptions which fidelity requires to be put on record, tends to throw a darker shade over the picture which our decks exhibited, than justice will warrant; and thus prevent the

reader from distinctly perceiving and duly estimating the delightful order and harmony,—the animated and animating diligence and industry which every where pervaded our prison, both above and below; the studious attention of the people to our established rules and regulations; the courteous consideration and brotherly kindness with which they treated each other, considered in all the relations in which they stood to one another, whether as petty officers and men, schoolmasters and pupils, fellow-men, fellowtransgressors, fellow-prisoners, fellow-sufferers, or, as men now becoming more or less influenced by the spirit and requirements of Christianity.

Not only was the general behaviour of the prisoners from the beginning remarkably pleasing, but there was a thoughtful seriousness which obviously pervaded and influenced them, and 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 usual and natural manifestations of the commencement and progress of divine and spiritual life; and the observations we were enabled to make, gave an interesting, arousing, an appropriate and useful turn to our occasional addresses, and helped to suggest and direct 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 then 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 I had 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 then 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 Divine Providence 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, and could not but view it 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 the writer of this letter produced in my mind the conviction, that his knowledge of the plague of his own heart,-the soundness of his views of the way, and the nature of salvation, and his apparent thirst for Christ, and for the consolations and sanctifying influence of His truth, were such as to warrant the conclusion that he was taught of God. These personal interviews afforded an opportunity of tendering to him such spiritual counsel as his views and state seemed to require.

From another prisoner I had previously received a written communication of a nature 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, as that presence 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 of obedience to the divine will, 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, 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 manifestations of Divine power were the manifestations of the power of HIM who is holy and just, who cannot look upon sin,-whose pardoning mercy and unchanging love sinners have despised in their rejection of the Unspeakable Gift of that love-the Lord Jesus Christ. The hour-the very hour of death was felt at handthe moment of the soul's unclothing + and appear-

* Exod. xix. xx.; Heb. xii.

† 2 Cor. v.

ance 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,-when contemplated in connection with the Divine perfections,-when seen in 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,-when we experience the fiery consciousness of His perfect knowledge of us, or of our utter vileness in His sight,-the soul 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 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 themhave not been faithful to them in our dealings with their souls,-in our prayers for divine teaching and divine influences,-have not with all our might, by consistent example, and in the power of prayer in the Holy Ghost, urged them to flee to Jesus, and to 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,

^{* 1} John ii. 20, 27-29. + Ephesians iv. 30.

[‡] Romans viii. 16. Read these three chapters.

-dying to the glory of our Redeemer,—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—fulness of joy, and at whose right hand we, through free and sovereign grace, have the wellgrounded hope of enjoying divine and promised pleasures for evermore !

The storm continued to rage, in all the terribleness 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 foreroyal-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 ressel immediately adjoining the combings of the foremast, struck, though not fatally, three men; and after doing various damage, 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

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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 and the requirements, and the penalties of God's "holy law"-they had all heard of His love, His everlasting 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 everlasting life, and to love one another as He hath given us commandment.+ They thought that the hour of final account, that 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 * 2 Peter iii. 9. † 1 John iii. 23.

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 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 prevade 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. And again in the evening, we 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 one, their attachment to which, it was at once thought consistent to avow,-sinful and unsafe to conceal. The manifestation of the divine power, and the intimations of a coming judgment, had now rendered it, in their view, quite reasonable that the spiritual and everlasting concerns of the immortal soul should be made, together with the glory of God, 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 the 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, or scheme, of salvation, were commenced, and proved most interesting and instructive to the listening people, all of whom were on these, as well as on all occasions of meeting for devotional exercises, assembled and closely seated together, either in the prison, or on the main or 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 seventh of December it was my joyous satisfaction to be 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 assembled, were, after prayer to God, solemnly addressed as men who professed to have been enabled, through grace, to discern and feel the plague of their own hearts,-to perceive the true nature and demerit of sin,---to see, and to bewail the wickedness of their past lives, and the destructive influence of their lawless conduct and evil example,-to feel their spiritual helplessness and guilt, - their depravity, and desert of everlasting condemnation and death, ---and their need of divine deliverance; as men who by the teaching of God's inspired Word and Holy Spirit, had, through His infinite mercy and rich grace, 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;-as men who had learned that God is a merciful God, and most clearly just in justifying the ungodly who take refuge in Jesus, and avail themselves of His finished redemption ;-men who had heard the precious invitations of the gospel,-and felt their obligation to yield obedience to the command of God that they should believe on His Son Jesus Christ,

in order to obtain pardon, and purity, and life; 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, according to His revealed will; - as men who now professed to have renounced the bondage of sin and Satan,-to have yielded their hearts to the Lord Jesus Christ,-to have laid hold on Him by faith, as being all their salvation, and all their desire,-to have taken the inspired Scripture as their only rule of faith and practice,-to have submitted unto, and thankfully availed themselves of, the promised teaching and influences of the Holy Spirit,-to have cast in their lot with the people of God,-and to have resolved henceforth to devote themselves to the service and glory of Him. who so loved them as to give His only begotten Son to die for them that they might have pardon and life through faith in His blood,-and so loved them as to send His Holy Spirit to instruct them in the divine will, conform them to the divine likeness, qualify them for the required performance of all the duties of life, and ultimately prepare them for the glory and the rest of heaven.

To the Lord we were enabled to look 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 social reading, and 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 for the observance of His appointed ordinances, (as far as the circumstances in which we were placed would allow,) for mutual edification and comfort, and for the required and consistent manifestation of divine truth, and of obedience to the divine authority.

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, the gracious, and mysterious arrangements of Divine Providence, led to Rome and brought under the preaching of the Apostle of the Gentiles, and by the power of the word and of the Holy Spirit to have been brought to the saving knowledge of Christ; to have given immediate evidence of the reality of his conversion to God by his affectionate, faithful, and devoted attendance, as a Christian "son," on the servant of the Lord who had been appointed to speak that truth, by which this criminal run-

away had been begotten again to a lively hope, by the power which had brought back our Lord Jesus Christ, that Great Shepherd of the sheep, from the dead, through the blood of the everlasting covenant,—and whom the Apostle, much to his inconvenience, sends back to his Master, requesting that he may be received, not now as a servant or slave, but as a "brother beloved," and even as Paul himself; who generously, and in the true spirit of Christianity, says to his friend Philemon that, if Onesimus "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."

To the case of the prisoners that of Onesimus admitted of the most happy and encouraging application. Their wickedness, the holy Providence of God, without interfering with their responsibility, was over-ruling for good :- they, like Onesimus, were brought under the preaching of the Gospel even in a prison; like him they were shown from the Scriptures, by the Holy Spirit, - shown 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, and be "no more strangers and foreigners, but fellow-citizens with the saints, and of the house-

hold 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 thanksgiving: the psalms and hymns were suitably 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 forsaking not 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, witness of the agreement of that which He alone could see, with that which the human eye beheld, and 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 *His* judgment of us will be in righteousness and in truth. And where shall we find acceptance, security, and

* Matth. x. 32-39; Heb. x. 19-25.

peace at that day, but under the sprinkling of the precious BLOOD OF JESUS? Where shall we find holy and child-like boldness, but under the anointing, the sanctifying, and sustaining, and comforting power, of the HOLY SPIRIT — the Spirit of all grace and truth,—who testifies of Christ, and bears witness with the Christian's spirit that he is a child of GOD.

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 separated 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 therefore 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, that they might spend the remainder of their lives, not according to the will of the flesh, but according to the will of GOD, to the benefit of mankind, and to the praise of the glory of free and sovereign grace.

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

* 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.

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, to the following effect, exclaimed in his privacy, unheard 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 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 ?" And in this state of anxious perplexity, and with a mind wholly bent on the Saviour, and 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 chapterof 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 the thirty-sixth verse of chapter third of the same gospel. To all that was said, George Day was, whilst lying in his bed, 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 while suffering severely from old and confirmed disease, and was written from his lips, on a slip of paper, by a fellowprisoner, 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 from the lips of Dr. Browning, 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 by Dr. Browning. 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. Icould 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 !-- 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

* 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, and which correctness required. 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 fellowprisoners, 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, steadfastly even unto the end.*

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

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* Heb. iii.

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 the spiritual instruction and salvation of all around them.

On the night of the 13th December, about 10 o'clock, a heavy sea fell on board 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

* Zech. iii. 2.

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, and carrying with it, and dashing against the sides of the prison, every thing that had not been securely fixed, and thus producing powerful effect upon the people's minds. 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 behind them to be dried, if possible, during the ensuing day. The person and bedding of one poor man named John Williams, and who was at the time suffering from consumption of the lungs, was so wet that he experienced a cold chill 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, to lead many of them to GOD by the faith and obedience of the Gospel of His dear Son.

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; and 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 condem-

nation, 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 longsuffering 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 involving the most fearful danger, for any man to delay-to put off for a single moment, his believing and cordial reception of Christ Jesus and of the Holy Spirit, and the bringing forth of those fruits of holiness which will prove the possession of that faith which purifies the heart, overcomes the world, and works by love; the possession of that blessed hope which leads all in whom it obtains to purify themselves even as Christ is pure.

One of the prisoners who was amongst the first seven who, on board the *Earl Grey*, ap-

peared 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 heard that he was under inquiring and 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 the only living and true 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 fellowprisoners 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 thunder bolt 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, Doctor Browning spoke to us in a very kind, but faithful manner,-warning us to flee from the wrath to come-unto JESUS, the only security and peace of a perishing sinner.

"One scripture he 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 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, and while he remained under my care and observation, were most unexceptionable in every respect, and in the highest

* Matthew xxiii. 37.
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 to be instrumental in throwing down the kingdom of Satan, than ever he had been in building it up, -and more zealous and unweariedly diligent 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, in the course of the dispensations of the holy providence of an allwise and merciful God, 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 attention,—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, the candid, the diligent study of the writings of inspiration, the SixtySIX 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, and cheerful, and consistent performance of that will the moment it is ascertained, at whatever cost,-and if he look up to the Father, through Jesus Christ, for the promised gift of the Holy Spirit, who is the divine Author of these books, and place his undivided reliance on His divine teaching, influence, and guidance, he may rest assured of his being rescued from the entanglements, the pollution, the guilt, the wretchedness, and the destruction of Socialism, -of his being rescued from the power of sin, of Satan, of the flesh, and of hell,-may assure himself of his being found, like the maniac of old, sitting at the feet of Jesus,-his divine and gracious Deliverer, - clothed, and in his right mind, and enjoying that blessed and holy liberty wherewith Jesus 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 ; a blessing to his species; and wise in winning souls to Christ, that gracious Redeemer that gave himself to be our ransom, that God might be just in

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justifying the ungodly, who, through grace, are disposed to avail themselves of His great and finished redemption: and he will be preserved in the faith and obedience of the Son of God even unto His everlasting kingdom and joy.

CHAPTER V.

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 Wool-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 his knowledge of his constitution was such, that he felt 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; gave, in process of time, the most satisfactory and pleasing evidence that he was a true and unaffected child of God by faith in Christ Jesus; evinced talents of rather a superior order; proved to have been pretty well educated; exhibited great manliness of deportment; gave the clearest evidence that he 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. He appeared, after he had been about two months on board, never to cease to care for his fellowprisoners,-was always ready to attend to my instructions, and to aid me in every possible way in his power. 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, and which, I doubt not, will prove more interesting to my readers than any thing 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-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

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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 i. 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 dis-

honesty 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 — 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. The narrow limits which prudence assigns to these pages, forbid me to indulge in anything like lengthened remarks. I shall only offer a few brief observations as they may occur to me, and leave the reader to make such improvement of the document before him as it may seem to admit of, or to warrant.

1. We are reminded of the importance of early Christian instruction,—of the early dedication of the heart to God,—of associating with God's people,—of being a member of a Christian church, and regularly waiting upon God in the observance of His holy and appointed ordinances.

2. We see the danger of neglecting the daily and regular private study of the sacred Scriptures, self-examination, secret prayer, and devout meditation; and likewise, of "forsaking the assembling of ourselves together," according to the approved practice of the saints in every age, and the requirements of the inspired Word.

3. We perceive what a fearful thing it is to trifle with, or attempt to stifle, the convictions of conscience; to vex and resist the Holy Spirit; or remain satisfied with the *form* of godliness, while we neglect the *power* thereof.

4. We are reminded of the evil inseparable from the inordinate love of the present world,—from our unnecessarily or unguardedly mixing with the NARRATIVE OF W- B-.

unrenewed children of darkness, whatever may be their rank or station in life,—from our indulging in any irregular and vicious habit, whether openly or in secret; especially are we reminded of the danger involved in the *abuse*, and sometimes, if not always, in the *use*, of intoxicating liquors of any kind; and of the desirableness of uniformly abstaining from all such beverages, excepting in as far as a dutiful regard to the preservation of health and life requires that we should judiciously partake of them; that is, to an extent which comports with consistent prayer for the Divine blessing.

5. We have an affecting illustration of the injury which *crime* inflicts on the soul of the transgressor, on his friends, and on his country; — of the evil which the inconsistent walk of Christians, or the sinful conduct of even *merely* professing Christians, brings upon the cause of the gospel, and the best interests of the souls of men.

6. The heart is impressed with the awful danger to our souls, and to the souls of our fellow-men, which is involved in our tampering in the smallest degree with any species of sin; we are forcibly reminded that the slightest dalliance with anything sinful, whether in thought, or feeling, or affection, or desire, or word, or deed, may prove the commencement of a course of crime, infamy, and suffering, which, but for the merciful interference of Almighty and free

grace, may terminate in final apostacy from the Truth, and in eternal perdition.

7. We observe what encouragement is given to the godly chaplains of our prison establishments, and to all other ministers of Christ,—to Sabbath-school teachers, as well as to all Christian people, especially those who have access to prisoners,—to be most zealous in affectionately preaching Christ and Him crucified, and unceasing in wrestling with God, in believing prayer, for the outpouring of the Holy Spirit upon themselves and upon those whom they teach, to give saving efficacy to the word of His testimony to the Lord Jesus Christ, as the only Saviour of lost and helpless sinners.

8. We see that the Christian's only safety lies in his *abiding in Christ*, according to the Scriptures : and that, when he unhappily departs from his Lord, it is at once his duty and his life to return to Him without a moment's delay, in accordance with the Divine command contained in the inspired word ; to lay hold afresh on the Everlasting Covenant, and renew the dedication of himself, body, soul, and spirit, to that blessed Saviour who laid down His life to redeem him to Himself and to bliss.

9. We are reminded of the sleepless care of the Good Shepherd, and of the marvellous movements of the wheels of that holy providence over which our Divine Mediator graciously and faithfully presides, and which He evermore directs.

10. We are taught that, while GoD is able to overrule the greatest evil to the advancement of His glory and of our good, yet our iniquities derive from that circumstance no palliation or excuse; their character, and their criminality, and their desert can never be changed, although they may, according to the Scriptures, be consistently overruled for good, and forgiven.

11. While this statement reminds all Christians that it is written, "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 tends to suggest to their minds the terribleness of CRIME and its often-attendant punishment,—TRANSPORTATION TO THE PENAL COLO-NIES.

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 the opportunities which were afforded him of drawing the attention of his fellow-prisoners to the gospel

* 2 Cor. i. 24. † Matth. xxvi. 41. ‡1 Cor. x. 12.

of Christ, although my mind had not as yet been arrested by the manifestation of any particular or marked zeal,—a circumstance which may fairly be referred to the delicate state of his health, and to the views he entertained of himself as one who, in addition to the violation of the laws of his country, had been guilty of backsliding from that God and Saviour whose love he had early tasted, and whom he had solemnly engaged to follow, bearing His cross.

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 the contemplation of the perfections of God as displayed in the wonders of 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 the object in view was, not merely to ascertain their attainments in Christian knowledge, but to supply that in which they might be found deficient, and to impart the most useful instruction to the whole of the people whose attention and interest the examinations in question could scarcely fail to secure, and in no instance did we

neglect to make special inquiry into the acquaintance of the individual under examination, with the divine plan of human redemption as unfolded in the Scriptures of truth.

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, notwithstanding their general deportment was so serious and pleasing, had as yet been afforded of a saving work of divine grace having been begun and advanced 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 the peculiar and exclusive 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. And 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! What is the planting of an earthly MO-NARCHY, when compared with the deliverance of an immortal soul from sin and death, to the life and peace, the purity and the enjoyment of God, —excepting, indeed, as such Monarchy may, through divine grace and power, be made, according to the Scriptures, subservient to the spread of gospel truth, and the in-gathering of souls to the Redeemer's kingdom. The conversion of a soul is the accomplishment of the grand end for which the beloved Son of God came into the world to obey, and suffer, and die,—the accomplishment of the great end for which the Holy Ghost was promised and sent.

How mysterious, and how perfectly consistent with the divine perfections, are the ways of God's holy Providence! What is the grand end proposed to be answered in the divine dispensations by this voyage? Not the mere conveyance, on account of crime, of 264 men to a remote corner of the world. The great design, whatever may be the subordinate ends secured, unquestionably is, the advancement of the reign and the glory of Christ in the conversion of souls through the power of His gospel. And who gives that gospel power,-divine power,-to new create the soul? or rather, by whose power is the gospel of peace made effectual to the turning of souls from Satan unto God ?-We answer, the Holy Spirit, and HE alone, gives to the truth concerning Jesus its

divine and saving efficacy. And it is the revealed will of God that the gift of His Holy Spirit be sought, - be sought in faith and by prayer, according to His inspired word.* To fervent and unceasing prayer for the Almighty and gracious influence of the eternal Spirit we were, therefore, especially and loudly called. On His saving illumination and divine operation depended the success of all our labours in the gospel of Christ. And I believe that His promised presence and efficacious blessing were daily and most fervently sought; and, oh, how solemnizing, how elevating, yet how humbling is such holy exercise ! - how peculiar, how influential the state of the mind, when,-in continuance in prayer,-looking in faith for a gracious answer to prayer, especially for that answer which consists in the awakening and regeneration of souls to spiritual and everlasting life, through the saving knowledge of Jesus Christ who died and rose again !

The people were more and more closely and earnestly dealt with in reference to their individual, their personal safety in Christ Jesus. They were urged to deal with themselves, 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

* Ezek. xxxvi. 37; Luke xi. 13; John xiv. xvi.; Phil. i. 19. † Gen. iv. 9; Lev. xix. 17.

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is bound to give himself to Christ, and that without delay; and without delay to labour according to the Scriptures to win to Christ the souls of all to whom he has lawful access.

The salvation and the advancement of the soul in divine knowledge and holiness, and the glory of GoD thereby, 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. Incidents were earnestly turned to the highest account.

Practical and solemn addresses on the most seasonable and appropriate subjects supplied by the Christianity of 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 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 em-

* Prov. x. 22.

braced 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 on the occasion in reference to the profession they made, considered in its relation to GOD, and in its relation to man, especially to their fellow-prisoners; the views they should continue to entertain of themselves, and the feelings they ought to cherish in regard to those who had not yet turned to the Lord were stated; the duty they owed to them, and to all men, was specified; and they were shown how they ought to walk, and to please God, remembering that Christ is their only strength, as well as their only justifying righteousness. When we meet for prayer as the professed disciples of our Lord, we are not only to pray for, and have fellowship with each other, but we are to pour out our hearts in earnest supplication to God in behalf of those around

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us who remain in darkness; recollecting who maketh us to differ, and that it becomes us to be ever clothed with humility, to esteem others better than ourselves, and ourselves the chief of sinners. 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, a most impressive 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 and solemnizing. A deep seriousness pervaded the assembly.

The chapters read at church were Deut. iv. and

Acts iv. We prayed the Litany; and I hope the Lord was with us, and was truly worshipped. The sermon was the Rev. Charles Davy's, vii.; text, Gal. v. 24,—"They that are Christ's have crucified the flesh with the affections and lusts."—A most appropriate discourse for us in the circumstances in which we were placed, so many of the people having returned, or professed to have returned, to the Lord, by the faith of Jesus; or were, as far as circumstances permitted the manifestation of evidences, earnestly concerned about their salvation.

At 2 o'clock, P. M., the people assembled as usual for recital of Scripture, exposition, and examination. At this time the third chapter of John's first epistle was the portion of Scripture which had been appointed to be committed to memory, and 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 who were transported to Sydney, under my care, in the year 1840.

In the evening, some expository and practical remarks were offered on the third of John's first epistle, which had been recited in the afternoon, and the people's attention was drawn to certain expressions made use of by themselves in their communications to me, and which expressions

clearly implied great legality of sentiment and feeling, in reference to the matter of their salvationsuch 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 evidently involve a want of perception of the presentness, freeness, and perfection of the salvation of the Son of God, as set forth in the Scriptures, as for example in the 10th chapter of the Romans, and the 3rd of John's gospel;-a blindness to the truth that Jesus the Saviour is the free and unspeakable GIFT of the Father, the Almighty Sovereign of the universe, to guilty, and 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 receive it, to accept of it as a gift, and let the effects follow and appear. Or, he has presented to him a purse of gold to meet his wants, and to enrich him; it is offered to him now, it is close to him, it is pressed upon his acceptance, and he is required *immediately*, and without a moment's delay, to accept of it, and to appropriate it to 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 shall 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. If not received now, to-morrow it may be beyond his reach, - to-morrow he may be numbered with those who have perished in their folly, and in their pride; and he will find that he has perished for ever! The next hour it may be too late; and should he live another hour, he lives that hour either in the reception or the rejection of the gift; either in obedience, or in rebellion; either in a state of pardon and life, or in a state of condemnation and death. Behold! now is the accepted time; - behold! now is the day of salvation. The serpent-bitten Jew in the wilderness 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 to the heralds of salvation, What must I do to be saved? He is told to believe on the Lord Jesus Christ, and he and his house shall be saved. He believes, and is saved. He and his house immediately obtain peace, and , are filled with joy. Behold ye the Lamb of God who taketh away the sin of the world; and in looking to Him, you receive pardon, acceptance, and peace, present and eternal life.

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

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 to the Son, and to 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— in the mean time, to communicate with him : 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 felt myself fully warranted to place such confi-

DEEP CONCERN FOR HIS SOUL.

dence. The peculiarities of individual cases afforded subject of general instruction, calculated, under the Divine blessing, not only to meet the circumstances of the person or persons more immediately in view, but to benefit the souls of all the people. But whatever might be the peculiarities of individual cases, or however interesting, 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 ?" The character, the requirements, and the penalty of God's law, are set forth; the Lord Jesus Christ, as the unspeakable gift of the Father's everlasting and unchanging love to perishing and helpless sinners, is constantly exhibited to the minds of the people for their immediate reception, for salvation from sin, from guilt, and from death ; their moral responsibility for their exercise of their will and their affections is urged upon them; the iniquity, the folly, and the danger of delaying, for an instant, their grateful and joyous reception of Christ for all the ends for which He is given, is unceasingly pressed on their understandings and hearts; they cannot escape from the thought that either they have received, or are receiving, the Son of God, or are rejecting Him every hour; that they are voluntarily yielding to the Holy Spirit's persuasive dealings with them, or that they are resisting Him, wilfully and most wickedly opposing and grieving and putting Him away from them. They

hear prayer daily and frequently offered up to God on their behalf, for the spiritual illumination of their minds, for the removal of the sinful enmity of their hearts to God, and to His truth; that they may be inclined to flee from the wrath to come, and take refuge in Jesus the Rock of ages, smitten for their security and life; and to flee now-be now delivered from the bondage of Satan and of sin-be now introduced into the enjoyment of the glorious liberty of the children of God-be now washed in the blood of the crossnow clothed with the linen clean and white, the glorious robe of the Redeemer's righteousnessbe now filled with the promised Spirit, and with joy and peace in believing-be now inspired with the love of holiness, and the abhorrence of all manner of sin : in one word, that they now put on the Lord Jesus Christ, and be complete in Him "Who of God is made unto them wisdom, and righteousness, and sanctification, and redemption;" and thus be ready, at any moment, to appear with acceptance, and in peace, at the awful bar of their JUDGE, and possess in Him their righteous, and faithful, and engaged ADVOCATE.

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,-who was, at an early period of his life brought under the influence of the gospel, and had become a member of a Christian church, but who not only had departed from his first love, but had fearfully backslidden from the way of truth, and had fallen into the crime which subjected him to the severe and degrading punishment of transportation, and to the still more severe infliction of a consciousness of guilt, and of the intolerable conviction of having brought dishonour upon God, and inflicted great injury upon His cause, and the best interests of souls,-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, just as it now lies before me, 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 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 indwell-

ing 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 fellowsinners, 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

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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 deep, and of the most ardent and devout description; and I had scarcely less cause of thankfulness to the Father of mercies, for the co-operation of his instrumentality with my own, in advancing, under the Divine blessing, 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 twentytwo 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 and oppressive load of guilt upon his conscience, and had 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."

Our space only admits of a very few observations, suggested by this letter; and these must be expressed as briefly as possible.

1. We observe how exceedingly careful parents should be to guard against everything that tends to encourage in their children the vanity of *display*, particularly in regard to their acquisition of

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Christian knowledge. The evils which such injudicious treatment of children tends to produce cannot be told. Neither sound thinking nor real affection will suffer any parent to encourage a course so ruinous to the mind,—so injurious to the heart of a child.

2. 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.

3. We are reminded of the duty and responsibility of MASTERS in reference to their apprentices and shopmen, and all under their control and influence. 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, and 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! And it is a subject on which all people require to be well instructed by the appointed and authorized ministers of Christianity, as well

as by all the individual and faithful professors of Christianity, according to the opportunities afforded by the various relations and engagements of social life.

4. We see how incumbent it is upon parents, and Sabbath school teachers, and pastors of churches, to seek, by fervent and believing prayer, and by all divinely appointed means, that their children, and pupils, and people, be taught, and renewed, and possessed by the Holy Spirit; how necessary His divine, His illuminating, and sanctifying, and preserving influences are, to the security and final salvation of any of the children of men.

5. The children and pupils of pious parents and teachers, and the apprentices, workmen, and servants of godly masters, are reminded of the awful responsibility which attaches to them, and of the account they must at *that day* give unto the Judge of all, of their improvement or misimprovement of their privileges, of their treatment of the Holy Spirit, and of the manner in which they shall be found to have disposed of CHRIST, the only Saviour of sinners,— whether they received Him, or whether they rejected Him !

6. We see what great good one messmate,—one fellow-apprentice,—one fellow-servant,—one shipmate,—one comrade,—one school-fellow,—one acquaintance or friend,—one fellow-prisoner, may be, under the blessing of God, the means of doing for another. And we are solemnly reminded that God requires all men, in their respective sta-

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tions in life, whatever that station may be, to avail themselves of every opportunity afforded to them, or placed within their reach, of winning souls to Christ, in accordance with the precepts and spirit of His Gospel, and with approved example, as set forth in the inspired Scriptures.

A short paper, chiefly relating to the change in this young man's views and character that had taken place on board the *Earl Grey*, 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

164 COPY OF A PAPER BY J- S-.

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 from Dr. Browning: I thank the Lord for placing him 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 attend unto, and to receive, the Gospel,

HIS CONSISTENT CHARACTER.

was enabled to maintain a most consistent and irreproachable character up to the day he landed in the colony, in which nothing short of the Almighty power of the love, and the truth, and the Spirit of God, can keep him from falling, and preserve him in the path of holy and cheerful obedience to the Divine will—unto eternal glory.

CHAPTER VI.

More earnest Prayer for the promised Gift of the Holy Spirit-Christianity exhibited in its Aspect to Prisoners who are earnestly addressed in the Call of the Gospel-Examinations proceed, and become more deeply interesting-View of the Hospital-Written Statements from several Prisoners-Remarks suggested.

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 the footstool of His divine throne to thank and adore His great name for the manifestations of His love and pardoning mercy to one prisoner after another, the consideration that, although nearly the whole of the people seemed more or less under Divine influence, and concerned for their best interests, so many still continued to afford no decided and scriptural evidence that they were, as yet, " brought to themselves," and disposed to turn their hearts and their feet towards their Father's house, where, and where alone, there

was bread enough and to spare, tended to fill the mind with deep anxiety, to suggest the necessity of more earnest and wrestling prayer for the farther outpouring of the promised gift of the Holy Spirit, and to call forth every legitimate effort to impart, by all divinely appointed means in our power, to the minds of the people more instruction in the Holy Scriptures, and to urge more earnestly upon their consciences their responsibility and spiritual danger.

On Tuesday, the 20th of December, 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, and 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 Christianity, besides being their surest source of comfort, tends to make kind, and beneficent, and faithful friends to them, of all who are brought under its quickening and sanctifying power. Men of the world may treat them harshly, and at this they are not to be surprised, but are meekly to submit without even " answering again;" but real Christians will

ever, acting in character, deal with them truly and tenderly, and will seek the advancement and security of their truest happiness. They were solemnly cautioned against professing Christianity hypocritically, or merely for the sake of any worldly advantage; but for purposes worthy of God. We are indeed shown in the Scriptures, the immense advantages which, even in this life, are infallibly secured to all who, in very deed, by faith lay hold on the everlasting covenant, and are vitally united to its Divine Head, Jesus Christ, by that faith which is of the operation of the Holy Ghost; 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 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 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

* 1 Tim. iv. 8.

lectures and addresses. Their minds were again this day especially directed to the Gospel call to sinners to receive Christ *immediately*, and without a moment's delay; and they had the subject 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-, and who proved to me a source of great vexation and perplexity during at least the last two-thirds of the voyage. He was excessively ignorant; of a most mulish and wayward disposition; indolent in the extreme; irregular in his habits; ever ready to break through established rules and regulations; and 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 view of his being brought to a becoming and proper 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 cor-

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rectly, 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 and all the remonstrances of reason, as well as against all the declarations, all the threatenings, and all the promises of divine revelation;-and his conscience seemed to have been successfully lulled into the sleep of death! He had been brought up amongst a people who had filled his mind with prejudices against the inspired Scriptures of the only living and true God; a people who had taught him to offer up his supplications, and prayers, and thanksgivings to creatures who cannot know his thoughts, who are beyond the reach of his cry, and who have it not in their power to afford the deliverance which he needed, even if they were capable of hearing his idolatrous cry. For the One and only Object of Divine worship and adoration, the great JEHO-VAH,-the FATHER, the Son, and the Holy SPIRIT, he had been taught to substitute myriads of created beings, male and female, and who themselves were called into being to give glory to God-not to rob Him of HIS DUE-and are every instant of their existence dependent on His bounty, His grace, and His power. For the absolution of his sins, he had been directed to look also to creatures,-sinful creatures, who can neither absolve themselves nor the unhappy beings whom they bewitch and delude; and who, by their daring presumption, only augment the

fearful amount of their crime and their guilt, while they consign to perdition the souls whom they deceive, and who, in spite of the voice of reason, and the divine voice of a merciful and gracious God addressing them from the inspired writings of the Prophets and the Apostles, are voluntarily giving themselves up to be deceived, -are choosing a lie before divine and infallible truth,-and are preferring the path which leadeth unto eternal death, in preference to the path which surely conducts to everlasting life. The thought of a simple, direct, and believing application to the Lord Jesus Christ, the divine and only High Priest and Head of the One Church of the living God,-for the pardon of sin, the removal of guilt, and restoration to peace and acceptance with God, through the sprinkling of the precious blood of Atonement shed on the Cross,-was one wholly alien to his misled and benighted mind. The Gospel of Jesus Christ is, indeed, as proclaimed in the Scriptures, the Gospel of grace and peace to all mankind, and will be glorified in the salvation of all who believe it; but this poor young man had been trained to put this gospel away from him, to close his ears, and to harden his heart, against the tenderest accents of redeeming love. The gift and indwelling, the teaching, and sanctifying and comforting influences of the Holy Spirit, - His guidance into all the truth of Holy Scripture,-His divine Testimony to Jesus

Christ as therein revealed,-His witnessing with the spirits of the saints,-His sealing them unto the day of Redemption,-seemed to be all foreign to, and opposed by, this youth's religious training. The establishment of the reign or kingdom of Christ in the heart, by the power of the Holy Spirit, appeared to have no place in the system in which he had been reared. The kingdom of God, which consisteth not in meat and in drink, but in righteousness and 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 and the Sovereign of the Universe; a system which substitutes the doctrines, and ordinances, and commandments of men for those of divine revelation and divine authority, and which tends to enslave and ignominiously to prostrate the human mind,-to consign the soul to perdition,-to eradicate the best feelings and the finest sympathies of our nature,-to destroy the bonds of social confidence,---to engender all that is oppressive, and cruel, and revolting to humanity,--to set aside or to neutralize, the most obvious, and instructive, and consoling institutions and appointments of Bible Christianity; a system which is inimical to the best interests of society, - to the highest prosperity of any country,-to the security of any Government,---to the stability

of any earthly empire,-and which no true and enlightened friend of his sovereign and of his country can countenance, or lend himself to promote; a system which originated in darkness, tends to darkness, loves darkness, and hates that "True Light" before which it cannot stand; a system, from the entanglements of which it is the purest benevolence and the greatest mercy to afford either preservation or deliverance; a system, moreover, of which it can be affirmed in terrible truth that, the more it is encouraged and promoted, the more will all evil be generated and multiplied, the more will all that is truly good be suppressed and destroyed; the more will the kingdom of Satan be extended and strengthened; the more the spiritual, and holy, and promised reign of our blessed Redeemer be retarded.

But here is the consolation of the meek, and lowly, and faithful followers of the LAMB: "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."+

Let the true and genuine people of God watch, —watch unto prayer; withdraw from all who walk disorderly and hold not the truth in the love of it, according to the Sriptures. Let them especially, in fervent prayer and devout adherence

* Is. lix. 19. + 2 Thess. ii. 3, 7, 8-17.

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 under the alluring garb of an angel of light, spreading his net with consummate art and skill, with the view of entrapping the unstable of every class, particularly young ministers and young women; and especially those persons whose pride and vanity, whose feelings and imaginations, and readiness to walk by sight, and not by faith, and to prefer the corrupt doctrines and idle ceremonies of men, before the holy requirements and heavenly institutions of the Most High God, as set forth in the sixtysix books of divine inspiration, 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 of ensuring everlasting perdition. Let the true children of God commend the Gospel to all, by their consistent and heavenly walk and conversation; let them in faith and in fervent prayer for the outpouring of the Holy Spirit, bring up their beloved children in rational, and decided, and devout attachment to the writings of inspiration, and to all the ordinances and discipline of Christ's Church, as set forth in the New Testament; let them follow on closely in the footsteps of the Lord Jesus, in the conscientious and uniform observance of His revealed will; and let them be faithful even unto death, - strenuously labouring

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to promote and maintain the spiritual reign of JESUS in their own hearts, and in the hearts of all mankind; and holding fast the truth, through grace, until their Lord come again, when they shall receive a crown of glory that fadeth not away.

How different the character, condition, and hopes of the remaining five men who, at this time, occupied the other berths in my hospital, when compared with those of poor J-H-, whom we could only pity and pray for, while we used every legitimate 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 appeared to be always humble, always contented and resigned, always grateful to God for the abundance of His mercies; frequently praying, or reading, or listening to his Bible; and always happy in the faith of Jesus Christ his Lord.

In a second berth lay a W. B-tt, who was recovering from a dangerous attack of inflammation; whose mind had been gradually enlightened by divine truth, who 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 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 his 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, on recovery from his illness, 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, hasten to catch the ray of the lamp, and cease not to improve the light until it was withdrawn.

His disposition was meek and amiable. He seemed to have been divinely taught the deceitfulness 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 the 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 appeared to have from his sedate appearance, his manly carriage, good sense, and habitually excellent behaviour, considerable moral

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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 to 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

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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.

"When I obtained my liberty, my circumstances were not improved, for the people saw no reformation in me, and 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 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. We would only remind Christian parents that they are not to be *satisfied* with any improvement in their children that falls short of their *conversion to God* by the power of His Word and Spirit; and that nothing is able to keep them from falling into sin, and even from falling wholly away from the truth, and so perishing for ever, but the indwelling and divine influences of the Holy Spirit.

2. The case before us is calculated deeply to impress the minds of magistrates with a sense of the awful responsibility which attaches to their office; and shows with what devout seriousness they are called upon to consider the probable effects of imprisonment upon the mind, and character, and future prospects of those who are brought before them; especially those who are accused of some petty, and it may be a first or second offence, and one they may have (however unjustifiably and sinfully) been led to commit by the force of starvation, either in their own persons, or in the persons of their wives and children. To the enlightened and plilanthropic mind, the questions cannot fail to present themselves, not merely, what does the law admit of, or require? but what is most calculated to recover and save the offender? what is most fitted to afford protection to, and promote the best interests of, society? If the man's history

and circumstances are duly inquired into, and considered,—if he is judiciously and kindly reprimanded, warned, and advised,—if he has faithfully and affectionately set before him a distinct and impressive view of the encouragements to well-doing, and the evils attendant on crime, not only may there be preserved to the Queen a faithful subject, and to the community an useful member, but an obedient and happy worshipper may be preserved to God.

If, on the other hand, the magistrate determines to send the transgressor to PRISON, an immortal being - a being of infinitely more value than all created worlds, MAY BE RUINED FOR EVER! In entering the prison he may be entering the charnel-house of souls! The bolting upon him 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! On being committed to gaol he is stripped, in his own estimation, of all that distinguished him as a man. He feels he has now 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 and scorn, and self-contempt. The means of providing for his daily wants, and for those of such as may be dependent on his labour, are gone; and being a stranger to the requirements, and the spirit, and the supports of Christianity, he is criminally induced again to rob or to steal; and the result is, all the dismal,

and, generally speaking, destructive consequences of transportation — consequences which clearly and demonstrably tend, *in ordinary circumstances*, to secure the eternal loss of the soul.

It will be admitted, then, that all magistrates, in passing sentence upon a brother or a sister, are bound to consider well, moral cause and moral effect; and are as far as the law will admit, to adopt those measures which, under the divine blessing, are most calculated to promote at once the best interests of society and of the offender. They are to have clearly and impressively before their minds not only the law which they administer -but the future career of a man reformed, and the future career of a man sunk into recklessness and hopeless despair! In short, they are to have heaven and hell clearly before them; and to remember that the course of dealing which they adopt and pursue, tends to dispose and to hasten the transgressor to the one or to the other! The magistrate's decision may be the turning point of endless weal or woe to a responsible and an immortal being. Oh, who can fully comprehend and appreciate the position of a magistrate, and especially when considered in its relation to GOD, as well as to the STATE and to the offenders! when viewed in the light of Eternity, and contemplated in connection with the proceedings and decisions of the great day of judgment, when the Lord Jesus Christ, the Divine Head of the church, the King of nations, the Ruler of princes, the Lord of angels and men, shall pronounce and declare the character and corresponding condition, *for ever*, of all who shall stand at the bar of His judgment-seat on that day!

If the law of the land should, in any instance, be such as not to admit of the offender being judiciously and wisely dealt with, it *ought* to be; and our legislators are called to lay the matter to heart.

3. This case farther shows us how prisoners should be treated on being restored to their freedom, and reminds us of the importance of providing them with *suitable* employment, until they can obtain work for themselves.

4. I would also remind Christians of the impropriety, the unkindness, and even danger to the soul, involved in the practice of employing unconverted men or women to assist in conducting the music with which the church essays to worship GOD. It is time for the people of God to think on the injury they inflict upon souls by such practice,-to remember that it is most unscriptural and unapostolic. There is something absolutely revolting in the practice of converting immortal and accountable beings, often the dissipated and licentious, into mere musical instruments to be used in an assembly met for divine worship. Bring them to JESUS, let His spiritual reign be set up in their souls, and then they will sing the song of salvation and praise with a cheerful voice, and a sanctified heart. They will sing with the

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spirit, and also with the understanding; while they pray in the Holy Ghost,* they will praise in the Holy Ghost also. The whole body of true worshippers are to sing the praises of the Most High, with a devout and cheerful mind. The Church of Christ, consisting of believing men and women,+ and who are consistently walking in church fellowship together, is, with her divinely appointed office-bearers, to attend to all the ordinances instituted and sanctioned by her DIVINE HEAD.-She is not, especially in spiritual matters, to cast herself in dependence upon the world which lieth in the wicked one, while she is never to cease to invite and to urge all men to enter into her communion, and come to the enjoyment of her privileges by the faith and obedience of the gospel of Christ through the power of the Holy Ghost.

Lastly, Let all men beware of forsaking or neglecting the duties of their *proper calling*; take heed that they associate not with companions, or indulge in practices or habits, which lead to penury, dishonesty, and crime; which involve infamy and suffering; which subject the doers of them to the untold terribleness of transportation to the penal colonies, and often, in some form or

* Jude 20.

† Article XIX. "The visible Church of Christ is a congregation of FAITHFUL men, in the which *the pure word of God* is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same," &c. 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. I had, and the people seemed to have, pleasure in joining with him in devotional exercises at the throne of grace; and he evinced, as far as man could see, his possession both of 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 have referred. 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 military gait, tended to arrest attention; and he became a special object of observation by his 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, keeping, by means of his hand,

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his external ear in the position most favourable to 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 had begun, by His Word and Spirit, to cause him to see and to feel his true character and condition as a guilty, depraved, and helpless sinner; and to reveal to his mind and to his heart the beauty and the excellency of Christ, and the suitableness, the freeness, and the nearness of His great salvation; and was enabling him to look up from the dust into which he had been prostrated and abased, and by faith to behold His beloved Son suffering and dying upon the accursed tree as a sacrifice for the sins of men, in order that, in his pardon and recovery to favour, to holiness, and to life, mercy and truth might meet together, righteousness and peace embrace each other,*-I do not know that there ever came under my observation a deeper conviction of sin and unworthiness, a more affecting sense and acknowledgment of utter spiritual destitution and helplessness; a more influential apprehension and experience of the pardoning mercy, the unbounded grace, and unchanging love of God, or a more lively and abiding feeling of gratitude to the Father of mercies, and God of salvation, than were manifested by this suffering exile. 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,

* Psalm lxxxv.

an unspeakable pleasure to show him kindness and attention, and all were ever ready to aid and to succour him; and his deep and grateful sense of every kind office performed for him, was at once gratifying to the feelings of his attendants, and illustrative of his Christian spirit and 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 being at once his only fortress and secure 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, magnified the riches of His grace, and, under the believing apprehension of what God had wrought for him, experienced emotions which cannot find expression in words. He marvelled at the movement of the wheels of holy Providence that placed 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 divine and atoning blood, shed upon the cross, is alone able to 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 proper berths in the prison, their places were generally occupied by others; and from this time my hospital was never without two or three, or more men, 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 in other spiritual and seasonable exercises. Never, in my life, did I enter daily my hospital, in any ship, with such peculiar and happy feelings; I ever felt I was ministering to, and mingling with, those whom I was bound to regard as belonging to the household of faith, through the rich and sovereign grace of the God and Father of our Lord Jesus Christ, and who had been plucked by the Eternal Spirit as brands out of the fire, and constituted

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the monuments of rich and sparing mercy, that all sinners who hear of such manifestation of divine grace, and of the virtue of the blood of Christ, to wash away *all* sin, even sins of the most crimson dye, might be rescued from the crime and guilt of despair, and be disposed and enabled thankfully to throw themselves on the mercy of God, proclaimed in the Gospel, and cheerfully to avail themselves of the suitable, and inexhaustible provision of the well-ordered and better covenant.

A notice of each of the prisoners who, on board the *Earl Grey*, were apparently brought back unto God by the faith of His Gospel, could not fail to prove a matter of interest to all who have been taught the value of the soul, and to feel a pious concern for the glory of Christ and 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 originally assigned to this narrative, and which is already nearly exhausted, does not allow me to cull much more freely than I have done.

There was one young man to whom, however, I must allude, and whose entire life, from the days of his boyhood up to the period he appeared on board the *Earl Grey*, affords the most painful illustration of the evil which even the most obscure individual may inflict upon a neighbourhood, and upon a whole country. His time, according to his own admission, seems to have been filled up with vice and crime; particularly with acts of dishonesty and licentiousness. "One sinner," said the wise and inspired monarch, "destroyeth much good;"* and therefore inflicts much evil. And this saying of the royal writer received a most melancholy exemplification in the iniquitous career of the youth to whom I now refer, and which reminds us of the unutterable importance which attaches to every human being, and of the vast benefits which the conversion to God of even one sinner confers upon the state and upon the moral world.

Up to the period of his embarkation this youthful criminal, according to the views he was afterwards led to entertain, considered himself as having been one of the most wicked and dishonest characters that ever existed; and declares that during his years of criminal indulgence, he 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 confirmed habits seemed for some time to have disputed every inch of ground both with reason and conscience; and for several weeks he continued to vacillate between convictions of right and wrong, between the choice of the bondage of sin and Satan, and of the liberty of holiness and of the Son of God. When he was

* Eccles. ix. 18.

brought to reflect on his past life, he would sometimes retire to his berth from the observation of men, and cry to the Lord for the forgiveness of his sins, but would soon again return to the society of those prisoners whose characters yet corresponded with that which he was now beginning to feel an intolerable burthen : at one time thinking on his soul, at another on his sinful and polluting pleasures; and in this state of indecision and vacillation he continued until the day on which the 53rd chapter of Isaiah was given out to the prisoners to be committed to memory. He was one of those who undertook the profitable task of learning that chapter, and had courage to stand up before all hands on the quarter-deck, and recite the chapter, and which he did with admirable correctness. After rehearing this remarkable and most impressive portion of inspired Scripture, he was, as he himself informed me, seized with trembling, and filled with shame; and in this state he retired to his berth for reflection. He considered and felt how dreadful his condition must be should it please God to call upon him in his present condition, to give in his last account. He said to himself, if the repeating of a chapter of the Bible so terrifies me, what must I be prepared to experience when I appear before God! And so he began to pray to the Lord more earnestly for the forgiveness of his sins; and continued daily to pray until he obtained some measure of divine help and deliverance, and a desire to shun

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corrupting associates, and to depart from all iniquity.

In this way he went on until the fearful night of the 2nd of November, when God's voice in the fierce thunderbolt met in the sinner's conscience with His voice in His inspired Word, and made the guilty and the wretched transgressor deeply to feel that nothing would, nothing could avail him but "Salvation through faith in Jesus Christ;" and was led to see that there was no other name under heaven given amongst men whereby we can be saved, but the ever-blessed name of JESUS, the one and only Saviour of a lost world. He states, in a written communication I received from him, that about this time he derived much advantage from the perusal of a small treatise, published by the Tract Society, on the LORD's PRAYER, which he never before understood ; proceeds to express his gratitude to God for placing him under the protection and instruction provided on board the Earl Grey; and humbly expresses his hope that the Lord has been pleased to save him by calling him out of darkness into his marvellous light; "for," continues he, "my entire thoughts are now on Christ and His salvation; and I have already experienced the difference there is between my former conduct and my present course of life: I find pleasure in reading the Word of God, and observing the promises set before me, and the encouragement given to come to Christ, the bread of life, and obtain that bread without money and without price; and he concludes with an expression of thanksgiving for his having been taught since he came on board, that there is, according to God's holy Word, forgiveness through faith in Jesus Christ for the *vilest* of sinners.

I must add that this youth, who was born in 1819, near Huddersfield, 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, he was, doubtless, with his pious teachers, the subject of many fervent prayers. It appears that his father was an incorrigible drunkard, and that when very young he lost his mother.

Our next notice is of a man named R— 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, and after having lived 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 the criminal practice of a master, whose service he unhappily entered, in affording to his servants a most unwise and destructive allowance of strong drink : and it was while in a state of partial in-
toxication 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; 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 to you. 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 (Signed) "R- T-." prayer of

This man was one of my petty officers, and a most valuable person he was. To a staid gait, and gentle manners, he added a most quiet and amiable disposition. Amongst those around him he exerted considerable moral influence; was a man admirably fitted to perform the office of peace-maker; and having evinced unquestionable soundness of judgment, and the possession of the power of calm and patient inquiry, he was appointed a member of my " Court of Investigation," in which capacity he always did his duty to my entire satisfaction, as well as to that of all the people. He seemed to possess as much of the meekness and gentleness of Christ, united with great firmness in the performance of his duty, as, perhaps, any man I ever knew.

196 WARNING AGAINST DRUNKENNESS.

This brief notice of R-T- again warns all men of the sin of drunkenness, and reminds us of the incalculable evils involved in this debasing and destructive vice. This unhappy man keenly felt the severity of the punishment of transportation to which his folly and his 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. What but the Fountain opened for sin and uncleanness could afford him cleansing and peace ?---and for ever blessed and praised be the name of the Lord that that divine Fountain is ever open, ever accessible to the chief of sinners, whom infinite mercy and unchanging love ever invite and urge to come and therein wash and be clean, and live for evermore to the praise of the riches of divine and saving grace.

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.

..... " I was born on the 26th of February, in the year 1806, at a village called Sh-n, three miles from Sh-d, Yorkshire. 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 Sabbathschool. In 1815, we left Sh—n, and went to live near E—d, not far from Sh—d. I was there 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. I beg you will excuse me when I say 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

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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. Her last illness commenced in October, 1838, with palpitation of the heart, which ended in dropsy, and 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 cast all our care upon him; 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. For me 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 latter end of the year 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, and he gave me some labouring work to perform, and 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 July I committed a robbery; was made a prisoner for the first time in my life, on the 29th; and on the 3rd of Aug. 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 October, 1840; 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 Sept. 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."

Here I would beg leave to observe that the above statement of R. R. not only suggests matter for serious consideration to the magistrate, but in my apprehension to our Legislators. It, according to my views, and particularly when considered in connection with statements of a corresponding character from other prisoners, clearly shows the necessity of a revision of that portion of our criminal code which more immediately refers to the punishment of transportation. Several questions of great and vital importance are obviously involved in our usual mode of dealing with offenders. Are men to be recovered from evil habits, and from crime, and be rendered blessings to the community, and a stay to the state; or are they to be confirmed in their ini-

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quity, be finished in crime, and made a tenfold more grievous curse than they were before? Are men to be placed in circumstances favourable to their walking in the way of believing and holy obedience, which leadeth to heaven, or are they to be placed under the certain operation of influences in the highest degree corrupting, and which tend to attach them more and more to the broad way of ungodliness, which leads to the regions of darkness and despair? What treatment, what course of dealing is most calculated, under the Divine blessing, to avert the evil, and secure the good? What is, in ordinary circumstances, the tendency of injudicious imprisonment, and of transportation to the penal colonies under existing regulations? Is it to people the kingdom of Satan; or to restore men to the love, and obedience, and enjoyment of God? Those who have seen the working of this tendency will be at no loss to give to these questions the appalling reply, which Truth, 'in a voice equal to a thousand thunders,' requires to be given.

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

CHAPTER VII.

All Christians are required to promote in their several spheres, and according to ability and opportunity afforded, the knowledge and the spiritual reign of Christ—This doctrine acted upon in the measures adopted in the *Earl Grey* with a view to the spiritual instruction of the prisoners ; prayer for the Holy Spirit and zealous labour are ever to be conjoined— Death of a prisoner—The author receives a poisoned wound which proves threatening to life—Superior behaviour of the prisoners—more of them are impressed and seem to return to the Lord.

IT has long appeared to my mind that, in addition to an admirable efficiency, there is a most striking sublimity in the very simplicity of the means appointed and ordained by the Great Head of the Church for the sacred purpose of diffusing throughout the world the knowledge of His truth, and of establishing His spiritual reign in the hearts of men. And to no part of the economy of grace has this remark more just and obvious reference, than to the divine obligation under which every believer in JESUS is laid, to use to the utmost his influence, according to the Scriptures, to make known that "glorious Gospel of the blessed God," which, through grace, he has been enabled to receive for his own

personal salvation. At the seventeenth verse of the twenty-second chapter of the Book of Revelation, it is written, " And let him that heareth say, Come." These inspired words constitute it at once the high privilege and incumbent duty of every individual who has heard the joyful sound of salvation through faith in Christ to the chief of sinners,-who, in believing, hath tasted that the Lord is gracious, obtained the forgiveness of his sins, and the peace of God which passeth all understanding, and in a crucified Redeemer hath found a secure and everlasting refuge for his soul,-to have recourse, with fervent prayer and holy zeal, to every legitimate measure, according to the revealed will of God, and the true spirit of Christianity, to commend to his fellow-sinners that one and only Refuge to which he hath fled; and to prevail upon them, through the power of the Holy Ghost, to avail themselves of its immediate and never-failing security, 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, the land of promised rest-" of which the Lord 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 the first chapter of St. John's Gospel. They tell each other of the

* Numbers x. 29.

Divine Saviour they had found, or rather who had found them, and they bring one another to sit at His feet to hear from His lips the words of eternal life. It was thus the woman of Samaria acted on her experiencing the Divine power of the Messiah's words; she instantly, and without the loss of a moment of time, goes and calls her townsmen, saying unto them, "Come, see a man who told me all things that ever I did; is not this the Christ? And many of the Samaritans of that 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 the word of divine grace sown in the heart of one sinner, grows up, and is like a tree of God's own planting and gracious keeping, which spreads its branches far and wide in the sight of a whole community, and affords shelter, protection, and life to all that choose to avail themselves of a free and unlimited invitation to come under its shade and partake of its fruit. It is thus that every true Christian proves himself to be that spiritual and heavenly leaven, the tendency of whose diffusive and assimilative influence is, to conform unto, and incorporate with, itself, the whole of the mass in the midst of which it is placed. And thus it is, finally, that every faithful

* John iv. 28-39. + Acts viii. 5.

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and consistent follower of Christ manifests himself to be a portion of that moral or spiritual salt which God hath created and appointed to salt and preserve from moral corruption and death every soul of man that comes under the divine operation of its holy and preserving power. And in His appointment of all His justified and sanctified children to the great work of winning souls agreeably to the spirit and precepts, and approved example of Scripture, He gives no encouragement whatever to private Christians to interfere with the office and *peculiar* duties of the divinely appointed ministers of His churches,* or to neglect the conscientious performance of the proper duties of their respective stations in the church or in the world. And the true and faithful minister of Christ will rejoice when he finds in every one whom God has been pleased through his ministry to rescue from the bondage of sin, and restore to the holy liberty of the gospel of His Son, a wise, a praying, a humble, an efficient help; and the multiplication of such divinely prepared helps will he, with thanksgiving and praise, regard as affording the most pleasing and satisfactory evidence of the blessed success with which it hath pleased the Great Head of the Church, to crown by His promised Spirit his ministerial labours.

Notwithstanding that the serious attention of * 1 Tim. iii.; Titus i.; Acts xx. 17, 28.

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the great body of the people had been, for some time, arrested by the divine truths unfolded by Christianity, and the impressive facts recorded in the pages of inspiration; and notwithstanding that so many had given scriptural evidence that they had received Christ, and professed to take up His cross; there still prevailed amongst us a deplorable amount of ignorance of the Sacred Writings, and a painful want of clearness of perception-at least, as far as could be ascertained by examination,-of the nature and bearings of the wonderful plan of our divine redemption. And the nature and extent of my duties not permitting me to labour amongst the prisoners, in advancing their spiritual interests, to the extent which I desired, and their circumstances required, I felt myself called upon to endeavour, according to the revealed will of God, to turn to the highest possible account the agency of those prisoners who seemed to have received the truth in the love of it, to be living habitually under its purifying influence, and to be so endowed with spiritual gifts and graces, as to be prepared for dealing solemnly, faithfully, and prudently with the understandings and consciences of such of their fellow-prisoners as did not yet afford evidence that they had fled for refuge to lay hold of the hope set before them in the gospel.

The most intelligent, spiritual, and prudent, of the people, particularly of the petty officers and schoolmasters, were, therefore, spoken to on this

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interesting and momentous matter. And the prison, if I may be allowed, on such an occasion as the present, to adopt the language of the pious and philanthropic DR. CHALMERS, was localized, and to one or two messes was appointed the most suitable person that could be obtained, the members of which he was required, and engaged, to consider the objects of his special care, with a view to the instruction of each, by all appointed means, in the knowledge of the things which belonged to his present and everlasting peace. And thus not one of my people was left without a spiritual instructor, who charged his own conscience with the furtherance of the best and highest interests of those he was appointed to teach. 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, and, indeed, as far as circumstances would admit of it, during the remainder of their detention on board the Earl Grey.

On the day following, the schoolmasters were

assembled, and were solemnly addressed in reference to the spiritual condition of the souls of their pupils, and urged to be most pains-taking in their endeavours to instruct them in the cardinal and fundamental facts and doctrines of Christianity, as set forth in the Sacred Scriptures. And the pious amongst the prisoners manifested a desire to meet together, to lift up their hearts in prayer to God, in the name of Jesus, for the outpouring 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 the 22nd,* we have further evidence of several of the people being deeply impressed. A few, who caused to my mind painful apprehension, were solemnly and faithfully addressed in reference to their ignorance, their folly, and their 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 schools was daily increasing. No man could be more laboriously and unweariedly pains-taking with the objects and duties 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

* Here I beg leave to observe that, in continuing further my narrative, circumstances induce me to determine to quote occasionally from my rough journal, and to give dates.

+ Chap. xvii, at verse 5.

the inspired Apostles. Amongst the prisoners in the *Earl Grey*, there were one or two, perhaps *three*, 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.

On the 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- Bwas one of those who conducted the devotions of the people, and his prayers were most scriptural and seasonable, and truly edifying and consoling. Those who knew the Lord were again earnestly exhorted to work while it is day, for the benefit of immortal souls who were perishing for lack of the spiritual knowledge of a once crucified and now exalted Redeemer. It was the practice of the Apostle of the Gentiles to teach not only "publicly," but also "from house to house." And until this apostolic practice be universally revived and observed, and the Gospel of Christ carried into every house in every city, and town, and village, and hamlet, and in every country district,-from the palace to the humblest cot or shed, inhabited by a human being,-the prayer, as commonly understood, "THY KINGDOM COME,-THY WILL BE DONE IN EARTH AS IT IS IN

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HEAVEN," cannot be fully answered, the reign of sin cannot be universally overthrown, nor holiness and happiness attain their promised triumph. The spirit of the 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, or berth to berth, we could; and those who seemed most earnestly and devoutly concerned for the spiritual instruction and salvation of the people, were exhorted to be most fervent in prayer, and strenuous and prudent in their labours amongst them; to converse quietly and 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 remain not one man to whom the divine plan of our redemption had not been explained, and who had not been, in person, closely, kindly, and faithfully dealt with in reference to the immediate and eternal salvation of his soul, through the reception of Christ and of the Holy Spirit.

The 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, and such as were inquiring after salvation, assembled in the ward for the purpose of uniting in earnest prayer for the further and 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; Matth. xxi. 22; Rev. xxii. 17; with special application to our present circumstances. The Lord, I trust, was graciously present with us. From an interesting youth, who, like many more of his unhappy companions, appeared to be most completely out of his place in a transport, I received a letter relating to the spiritual interests of his soul, and imploring a private interview with me, and which, of course, was cheerfully granted at the earliest possible period. But, alas! every scene under the sun,-every portion of our life and experience, is chequered. E-d M-w, 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 kindly made to instruct him, and to exhibit, in the simplest and most unmixed and encouraging form, that Truth, the reception of which is essential to his salvation and true peace. But he tries to cloak himself under deception, 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 dark -how awfully dark is the state of this poor man's mind! How successful are the efforts of Satan practised on an unenlightened and a deceitful heart! How averse the human heart to the holiness of divine truth! How long may people sit under the sound, and the most clear, affectionate, and urgent calls of the gospel of peace, and manage effectually to exclude every ray of its divine and saving light from their benighted souls, and to prevent the smallest glimmering from penetrating through their cherished and beloved darkness. At every turn of our experience and observation we are reminded of the necessity of the gracious and omnipotent influences of the divine and ETERNAL SPIRIT, without whose illuminating, disposing, and sanctifying power, every soul of man must perish in the wilful, and perverse, and most sinful rejection of CHRIST, the unspeakable gift of the FATHER'S everlasting love. Oh! when will men take heed how they treat the strivings of the Holy Ghost?

Poor M—w 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 did not 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, who, after obeying most perfectly God's holy law for us, gave Himself up to die upon the cross, that we might have pardon, and holiness, and life through faith in His infinitely meritorious obedience and sacrifice. 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 attention, and gives not even one calm moment to perceive and understand, or believe the gospel! Is not the work of dying work enough for any hour? When the hour of death arrives, should there be found left any thing to do, but just to die? should believing, and regeneration, and repentance, and justification, and sanctification, and the bringing forth of the fruits of righteousness in evidence of our having passed from death unto life, of our having left the service of Satan, and entered the family of God, be all left to one hour, one brief, one agitated, one distracted hour? Oh, the folly, the perversity, the wickedness of men, how incomprehensible! Salvation brought to our door, 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 dare not lay 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 Spirit, that he was renewed in the disposition of his mind, and made a new creation in Christ Jesus by the power of the Holy Ghost, 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 manifested scriptural evidence. But we know the truth "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."+ Also, "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 affords to all the most reasonable and impressive

* John iii. 36. + John iii. 3.

‡ Matth. xii. 33.; Isah. xxv. 8; Rev. xxi. 27.

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lessons. It 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 appeared to make good use of their prayer-books, and pretty generally, if not unanimously, to join in the responses. Our sermon was the Rev. Charles Davy's second of vol. i. on the 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." 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- read-

ADDRESS ON E-- M--'S DEATH. 217

ing for mutual instruction from the work on the Types by M'EWEN of Dundee.

Conversed privately with the lad E—d J—n, aged 18 years, from whom I yesterday received a letter. He decidedly appeared 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. I thought him a remarkably interesting youth, and of very pleasing manners. He stated that he was the son of pious parents, and that his mother was still living. Conversed with a man named A— A—, whose heart I trust divine grace has changed. He has the look 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 poor E—d M—w's death, which took place this morning, and appear to be deeply attentive, and I trust impressed. They are again forcibly shown that the whole human race resolves itself into two classes of persons, namely, believers and unbelievers, that is 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 one which will receive the approbation of all eternity!—They are urged to take up the cross at once and follow Christ according to His inspired word, dedicating themselves body, soul, and spirit to Him and to His service for ever, and in the exercise of "love in the Spirit," to do all possible good to each other.

The memoranda of this day thus conclude :— "Oh, I trust the Lord the Spirit is mercifully and graciously working His own proper and peculiar work amongst us, in convincing sinners of sin, showing them Jesus, leading them to Him, and enabling them to believe on His name, and to hope in His mercy. 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 cause, in His love, 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 and trying operation of causes unknown to my former voyages, and which it is inexpedient to particularize in this place, had so far affected my health and strength, that I was now scarcely able to move along the decks. A desire to ascertain the cause of poor M—w's death induced me to get up at day-light, which was soon after three o'clock (then the southern Midsummer, being the 26th Dec.), for the purpose of performing a *post mortem*

* Ezek. xxxvii.

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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 punctured, and as I had reason to apprehend, a poisoned, wound on my finger. A fire was lit as speedily as possible, the wound thoroughly cauterized, and other remedies used in such cases were employed; 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 M—w.

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 and perishing sinner, and of Jesus Christ and His great redemption : and our

220 UNFAVOURALE SYMPTOMS INCREASE.

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 is completely at a stand; he feels in a position in which he never felt himself placed before; he is taken by surprise; he is confounded; he knows not what to say. At length he breaks silence, and admits that there is nothing in him on account of which I can praise God; and acknowledges he has been a great sinner. The interview closes with suitable exhortation. Shortly after, this youth gave evidence of his 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 had set out in the way of holiness that leads through the gates into the celestial City.

Received several written communications from the prisoners respecting the spiritual condition of their souls; and heard of a number more being concerned about divine and eternal things, amongst whom was one of my hitherto worst youngsters.

On the following day, the 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 I 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, and directed to devote his entire time and energies to the spiritual instruction of the prisoners with the view of "winning their souls" to Christ; and a number of the most suitable of those who appeared to have dedicated themselves to the Lord were conjoined with him in this sacred and most Christian 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 credibly informed that the spontaneous meeting of the people for the reading of the Scriptures, mutual exhortation and prayer, was most affecting; that the prayers presented to God for me, and for my life and recovery were most affectionate and fervent; and my informant stated that he never observed 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 the 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 rendered it absolutely impossible for me to abstain from visiting my people, when I found that they and I were placed in circumstances peculiarly trying and painful. But the accounts, and well-sustained evidence I received of their general good behaviour, and devout demeanour during the hours of prayer, were most satisfactory, and in the highest degree gratifying and consoling to my mind.

They are all, and especially the petty officers and schoolmasters, exhorted to be habitually most careful of their conduct and carriage towards every person on board,-to observe strictly our standing regulations,-to quit not for a moment, on any account, the portions of the decks assigned them, - to perform every duty with exactness and in the spirit of the Gospel,-to beware of everything that tends to bring a blot on Christianity, or can afford gratification to the great enemy of our Lord and of our own souls. Although I returned to my cabin with aggravated symptoms, my mind was exceedingly soothed and encouraged by the appearance of my men. Good feeling, a kind interest in me, and an evident desire to perform their duty with diligence and zeal, and in all things to conduct themselves with perfect propriety, were universally manifested; and, above all, Christian seriousness marked the

spirit and deportment of a large body of the people.

The 29th found my symptoms so far improved that I was able to visit my prison morning and evening, and spend some time in instructing the people; and we took occasion to urge on their consideration, the watchful and uniform circumspection which should mark our conduct as the professed followers of Christ, and the conscientious carefulness with which we are required to guard against every appearance of evil. They were reminded of the merciful and gracious character of God,-of the encouraging aspect which Christianity wears to the helpless and the lost,-of the interest which holy angels and all the true disciples of Jesus must ever take in the souls of convicts, and in the reformation of their hearts and lives. 'They were also put in remembrance of what had been said in reference to the craft and enmity of Satan, to the hostility of the world which lieth in wickedness to the Gospel, and to those who believe and obey it, and in reference also to the character and tendency of all sin; and they are once more shown that, their only happiness and security lie in their following Christ, and walking consistently with His true and faithful children.

We read Daniel ix., and having finished the exposition of the Epistle to the *Romans*, we commenced that of the Epistle to the *Hebrews*.

Between two and three o'clock on the morning

of the thirtieth of December, I awoke from sleep, under great suffering, and on proceeding to a light, 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 these circumstances. It is, however, essentially necessary to the unity of my narrative of the conduct of the prisoners, to state, that 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 unwearied and devoted attention of my men; 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 steadfast,-their uniformly consistent and admirable behaviour, without, to my knowledge, or that of my petty officers and schoolmasters, 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 bed-side, and their conversation and prayers were most edifying to the mind, and most soothing to the heart and feelings. Nothing could appear further off from the generally apprehended character of a convict ship, then was the general aspect,-the spirit and conduct of my men in the Earl Grey. I felt myself surrounded by people who seemed to fear and to love God, and to be influenced by a Christian spirit; and their treatment of me was equal to anything that could be expected from the oldest and most faithful and devoted friends. The power of the love, and the spirit, and the Gospel of Christ upon these men's hearts and minds, was most manifest, and most worthy of being regarded as matter of thanksgiving and praise to the Father of mercies and God of all grace and truth. No doubt, a dread of my removal from them by death, was universally felt; but it would be most 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. To think differently of my people, would be to do them serious and unkind injustice.

The petty officers and schoolmasters continued to carry on the duty in my absence, and the routine was as regularly and as efficiently conducted, as if I had been mingling as usual amongst them. The devotional exercises were led by W. B., aided by such as were qualified and disposed to assist him,—and very much to the satisfaction, and edification, and comfort of the people.

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 should not experience any *material* injury from being *present* when they assembled below for church. W. B. read the lessons and the sermon; the former, Isa. liii. from lii. 13, and Luke xxiv.; the latter, sermon iii. vol. iv., by the *Rev. Charles Davy*, on Luke xv. 7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth."

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:—and 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 shall 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 an 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 tous-ward, not willing that any of us should perish, but that we should all come to repentance; but Ihave 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! Oh, that men were wise, that they understood this, that they *considered* their last end !—that they would now be made willing to choose the things which belong to their peace, lest they be for ever hidden from their eyes !

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

228 FAVOURABLE STATE OF THE PRISONERS.

me about their souls. Oh, how God can 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; and he must give an account thereof unto Him who shall, in righteousness, judge the world!

The number of the prisoners on board, who have returned to God by the faith of His dear Son, is not known. There is an appearance of general concern about the salvation of the soul amongst the people. A very few only seem hardened in their 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 engage with active and devout zeal to win souls to Christ. Several youths, almost mere boys, seem to have received the truth in the love of it, and are most strenuous in their endeavours to spread the Gospel net by communicating with those men who are most advanced in acquaintance both with human nature and Christianity, and furnishing them, in the exercise of great prudence and propriety, with useful information respecting those prisoners who are either concerned for 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. The work of the Holy Spirit in the souls of many of the prisoners, is most striking and gratifying, and tends to fill

THREE FOUND GUILTY OF DISOBEDIENCE. 229

the heart with gratitude, and the mind with wonder and admiration, and to cause us to exclaim, "What hath God wrought! the riches of divine and sovereign grace are surely magnified amongst us!"

Jan. 2nd. — Undertake to visit the people assembled in the prison, and to instruct them on the subject of 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 alone can pardon transgression and sin. They are also again shown what are the *essential elements of Hell*, and the *essential elements of Heaven*. The morning devotions were conducted by W— B— before I was able to be conveyed into the prison.

In the evening a cloud was brought over us all. Three of the youngest of the prisoners, —(two of them perhaps the most depraved and hardened amongst them,—one of them a youth, whose countenance and carriage arrested my attention, and called forth a solemn address, when the prisoners were being received from the hulk at Woolwich, and mustered on the quarter-deck,) apparently impelled by unwarranted curiosity, 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
230 SOLEMN ADDRESS ON DISOBEDIENCE.

are placed before the assembled prisoners, and their sin is, according to the strength given to me, and after we had presented our united and fervent prayers at the throne of divine mercy, made the subject of a serious and fervent address. All are earnestly exhorted and entreated to turn this act of disobedience-an act which was not repeated during the voyageto the best possible account,-to learn from it the character and the tendency of sin, and the necessity of absolute conversion to God by the power of His truth and of the Holy Spirit. "Satan must be disappointed! he must lose his object,-the prey,-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 formed in the heart of every fellow-sinner entrusted to our care, the hope of glory !"

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 nature of the people's views, and the depth of their feelings. All, apparently impressed, at once retire to their berths for the night.

On the following day (the 3rd), notwithstanding that my unfavourable symptoms had multiplied, I felt myself bound to visit the sick amongst the prisoners, one of whom had been seized with an alarming illness. The opportunity is embraced of again' earnestly exhorting the assembled people, and from last evening's most painful but most instructive text. The night appears to have been in a great measure, if not entirely, spent in earnest prayer and heartsearching - by those at least who know the truth, and have in love received it. They assemble as usual, morning, afternoon, and evening, for devotion and instruction on some of the most momentous and cardinal points of Christianity, and they are examined on their knowledge of justification, sanctification, of the nature and extent of the salvation of Christ, and of happiness and heaven. Refer, for illustration, to a prisoner placed at the bar,-he is guilty or not guilty. If found guilty, he is condemned on the ground of his ascertained guilt: if found not guilty, he is discharged on the ground of his apparent innocence of the crime with which he was charged. All men are found guilty before God,-and, on the ground of their guilt, are condemned,-condemned to death! On what ground is any one discharged-or can be discharged? not on the

232 EXHORTATION TO STEADFASTNESS AND

ground of his innocence, for he is proved to be guilty; he is *convicted*! He can be treated as if he were righteous, and discharged from the bar, on the ground only of the perfect obedience and infinitely meritorious death of his Divine and Almighty Substitute and Representative, the Lord Jesus Christ, relied on by that faith which proves its genuineness by leading to holiness of life."

The 4th of January found my symptoms considerably aggravated; not so much, I think, by my labours amongst the people as by the peculiar and unprecedented circumstances in which I was placed. With my arm in a sling, I managed to get myself conducted below to the prison, both to visit the sick and to attend to the spiritual interests of the people. My views of duty encouraged me, on the present occasion, to yield to my inclination. The sacred work was 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;-they are to confess His name before men, before an evil world, and in accordance with His inspired Word. They are to maintain, in divine strength, a faithful adherence to His cause, agreeably to divine command,-to the divinely approved example of His saints in every age, - and according to what is ob-

AN OPEN PROFESSION OF CHRIST. 233

viously implied in many of our Lord's injunctions, and His people's privileges and duties. Exod. xxxii. 26; Acts xix. 1—9, 30; Josh. xxiv. 14--28; 1 Kings xviii. 21, &c.; Acts xx. 7; v. 12, 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 morning meeting, I ought to have observed, 2 Cor. v. was read, and cursorily expounded.

The people of God whom He hath loved, redeemed, called, sought out, recovered, sanctified, are not permitted to conceal themselves: it is to be clearly made manifest to whom they belong; that they have renounced the slavery and the wages of Satan, and have voluntarily and cheerfully chosen to serve their divine Lord and Master, whose they are, and who hath loved them with an unchanging love. We do not well when we conceal our attachment to JESUS and His cause : we are required to make Him known; and are also required to know each other; to love one another; to enjoy privileges together; perform duties together; to exhort and watch over, and edify and comfort, and sympathize with, and serve one another; to shine as lights in the world; to appear in the midst of an unbelieving and a gainsaying world as a city set upon a hill; as a candle exhibiting a light, and which is not to be placed under a bed, but on a candlestick : we are not to skulk in holes and corners as if we were ashamed of Jesus and His cross, or afraid of His

234 ADDRESS ON CHRISTIAN DECISION.

enemies, the children of disobedience. And we are to remember that He hath said "Whosoever therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of the Father with His holy angels."*

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

- Mark viii. 38; Rom. i. 16; Acts xxvii. 23.
- † See the texts last referred to.

CHAPTER VIII.

More of the prisoners profess to take up the cross and follow Christ—Brief Account of some of them—Extracts from rough Journal continued—Promising Resolution—Meetings for Social Prayer—Arrival at Hobart Town—Prisoners' Address to their Surgeon Superintendent—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 enquiries after the way of life had, to all appearance, conducted them to a believing reception of Christ; had led them to an open confession of His name; to the habitual exercise of secret and social worship; and, as far as human eye could discern, to consistent and holy living, had now increased to *eighty-one*. These being assembled together in the ward below, are, in the presence of their fellowsufferers, briefly addressed as now sustaining the character of the professed followers of the Lord Jesus Christ. The bystanders are also addressed shortly, and seasonably; and further proceedings deferred to our next meeting, which took place in

236 MORE OF THE CONVICTS MAKE

the evening after the usual visit to the sick. My protracted illness, and reasons even more cogent, induced me to avail myself of the help of W. B., fellowship with whom in his prayers is felt to be a great privilege; and the devout portion of the people seemed to regard them, and to feel under them, as persons who know and love the truth; and to the remainder of the prisoners they seemed most acceptable.

Our public worship on this occasion began with the singing of the 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, &c.

The portion of Scripture read was 2 Cor. vi. and first verse of vii., together with some of the texts referred to on a former occasion, and others of similar import, setting forth the duties and privileges of Christians. All are faithfully exhorted in reference, 1st. To the duties which they owe to themselves. 2nd. To the duties they owe to their Christian brethren. 3rd. To the duties they owe to the people of the world. 4th. To the duties they more immediately owe to God and to His cause in the world.

At the close of the meeting an opportunity is taken to remind the people of what had been formerly said in reference to the habitual practice of temperance, the evils connected with the *abuse*,

A PROFESSION OF THE TRUTH.

and frequently even with the *use* of ardent spirits; the perils, the fearful dangers to which drunkenness exposes the transgressor every where, and in an especial degree 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 men who have wisdom, and resolution, and sufficient regard for the present and everlasting security of their souls, or even desire restoration to character, and to respectable and virtuous society, 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, the Lord of life and glory, is honoured this day, on board this ship,-His grace-His rich and free grace magnified,-that there is joy in the presence of the angels of God in heaven over these sinners who appear to have turned to the Lord, and who have this day publicly professed their adherence to His cross and His cause; and that the solemn profession made in the presence of God, of angels, and of men, is to be traced to the everlasting love of the Father, to the all-prevailing mediation of His dear Son, and to the divine power of the Holy Spirit; that it will be found to stand connected with a holy

and an useful life, and will terminate in the full enjoyment of everlasting bliss.

Our meeting at 2 o'clock on the 5th was very gratifying. I was only able to be *present* to hear Ephes. iv. and v. read, by two of the prisoners in succession; together with a portion of my address to my Irish women, printed at Sydney, by W—B-.

In the evening we assembled on the upper deck, when I was enabled to read the last chapter of the Epistle to the Ephesians, and to address a few practical remarks to the people on the *Christian Armour*. W— B— resumes his reading from the address to the Irish women, and we conclude our devotions with singing the following 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 ; &c.

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, a large portion of whose body is covered with the marks

of a severe scald received some years ago, who had been suffering for some time under rheumatic gout, inflammation of the throat, and violent palpitation of the heart, dies this afternoon. He seemed a quiet, simple-minded, inoffensive and industrious man, had the usual appearance of a hard-working country labourer; and was one of those prisoners who have, since they embarked, been brought apparently to repentance through faith in Christ Jesus. His views of himself and of the Divine 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, and devotedness to, Christ, several weeks before his death, which seemed to affect the whole of the prisoners, and very deeply those who attended upon him, and watched him during his illness, and 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, after the morning's routine had been performed and the sick visited, the funeral of Abraham Button took place; about halfpast 10 o'clock. While I was with the sick in the hospital, the people assembled in the prison of their own accord, 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, who had sought and obtained pardon and purification, peace and life, through faith in the precious blood shed for sinners on the cross, and whose body we were, all of us were, with hearts deeply touched, committing to the deep, to wait the morning of the resurrection, when the sea shall be called upon to give up her dead, that those bodies which were redeemed by the Son of God and sanctified by His Holy Spirit may be fashioned like unto the Saviour's glorious body, and made fit for an indissoluble union with the soul, that the whole person, being vitally united to Christ the living and divine Head of His ransomed and faithful people, 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. St. Paul's Epistle to the Gala-

SATISFACTORY ACCOUNT OF ABR. BUTTON. 241

tians serves for our reading on these three occasions, morning, afternoon, and evening. We also read the fifteenth Psalm. W— B— prays in the evening; and seems filled with the spirit of supplication. To join with this young man in prayer is a source of peculiar enjoyment. His prayers are so thoroughly scriptural, so copious, so suitable, so fervent, and are evidently the breathings of deep and heart-felt piety. T—G also prays very fervently, and very acceptably to us all. We conclude by offering up the Lord's prayer and singing the twenty-third Psalm :—

> The Lord himself, the mighty God, Vouchsafes to be my guide ; The Shepherd, by whose constant care, My wants are all supplied, &c.

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. B—'s opportunities 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, I took occasion to call the people's attention to those texts which set forth the state and character of God's children, and those which are descriptive of the state and character of the ungodly.

242 FURTHER ADDITION TO THE DISCIPLES.

Farther 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 continue to be most impressive and encouraging. Other *eight* 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, before all their fellowprisoners, avouched the Lord to be their God, and have professedly taken up the cross to follow Christ fully, in His own divine strength, and according to His inspired Word.

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 according to my strength, and as far as other duties will permit. My symptoms continue to exhibit a very serious character; and my strength scarcely admitting me to move along the decks, I cannot possibly work as my heart desires. The value of W. B.'s services and those of others who have turned to the Lord, cannot be told. The whole of the ninety men to whom I have just alluded, are found to be very attentive to all their religious

and other duties, and seem to be under the abiding influence of the gospel of peace.

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 this 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 and gracious influences of Divine Truth, and of the Holy Spirit. At length, observing the prisoner T- G- one day conducting, in prayer, the devotions of his fellowprisoners, his mind was very forcibly struck, and he could not help secretly exclaiming, What ! T-G- pray! Can he pray? Has T-Gcome to Jesus? and is he accepted? and why not I? said he to himself, and burst into tears, and continued deeply affected, and in a state of great concern during the whole of the night, about the safety of his soul. With the view of aiding him in the proper direction of his mind, two or three

of the converts to Christianity spent a considerable portion, if not the whole, of the night with him, either successively or together, praying with him and instructing him, and endeavouring to lead him to Christ, who came to seek and to save the lost, and who is able and willing to save to the uttermost all those who come unto God by Him,—will not *upbraid* them, or ungraciously cast their sins in their face,* when they draw near in lowly self-abasement to His feet, to seek pardon through faith in His blood; and to ask His Holy Spirit to make them new creatures, and fit them for serving and enjoying Him for ever.

One of the men who were in possession of this poor prisoner's case made me acquainted therewith, and begged that he might be allowed to see As soon as my strength and engagements me. permitted, I sent for him, which was this day, and conversed with him at some length. I do not think it expedient to extend this narrative by detailing the particulars of our conversation, but would merely add, that the result of my own enquiries,-of the testimony borne to the apparent genuineness of the change which has taken place in his heart and character,-and of my interview with him this day, is the conviction that I dare not refuse to recognize A- J- as a man whose heart the Lord hath mercifully touched, who seems to bewail his past life of sin and destruction, to have

* James i. 5.

J- H-, A PETTY OFFICER.

given himself to the divine Saviour, and to desire to live according to His commandments, and under the purifying influence of His love. God alone knows the true state of the heart; we must be guided by the fruits of the life, the manifestations of the temper and dispositions, and the uniformity of the aim after universal obedience to the divine will made known in the sacred Scriptures. "They that are Christ's have crucified the flesh with the affections and lusts;"* and "If any man have not the Spirit of Christ he is none of His."†—" Ye are my friends, if ye do whatsoever I command you."‡

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, in carrying on duty, and 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 he is regarded as a man whom the Lord hath, by His Spirit, brought back to Himself through the faith of His dear Son, Jesus Christ. This prisoner is a very manly person in his disposition, habits, and carriage; and gives evidence of sincerity which is peculiarly satisfactory. Oh, I trust the LORD the SPIRIT is performing ALL this work ! If so, ALL will stand—even to the end. That

* Galatians v. 24. † Romans viii. 9. ‡ John xv. 14.

which He does NOT do, will come to *nought*, and the spiritually convicted sinner will remain under the overwhelming influence of an awfully increased load of guilt, of *crimsoned* guilt! The Lord graciously and mercifully preserve from *unbelief*, and consequent *apostacy*; and keep in the way of cheerful and holy obedience, through the faith of the Gospel, unto His everlasting kingdom and joy!

January 8th. The Lord's Day.—A little before 10 o'clock, A. M. the people assemble below for church; my health permits me indeed to be present, but requires the help of W— B—. Our lessons are Daniel iii., and Acts ix.; our sermon, Rev. Charles Davy's, viii. vol. iv., text Phil. iv. 5. "The Lord is at hand;" a most impressive discourse, and appears to have been generally *felt*. I find that all who are considered as being under the sanctifying influence of the truth, are supposed to have been present at the prayer meeting which was voluntarily held this morning before breakfast.

A-D and J-J used to entertain and to manifest feelings of strong aversion from each other, literally to hate one another, and were perpetually betraying a disposition to quarrel when below. D- observing J- amongst those who had professed to turn to the Lord, and hearing his name included amongst theirs, his mind was arrested; and believing J- to have returned to the Lord, and to have obtained acceptance through faith in the Lord Jesus, and, with the forgiveness of his iniquities, peace and happiness, he began to reason from J-'s case to his own, and thence to draw encouragement. The sight of his companion in iniquity, with whom he had been living at enmity, and whom he absolutely hated, 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, and in waiting upon Him with His believing people, filled D- with amazement, and led him also to seek pardon, and 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.

A few, three or four, or perhaps more of the prisoners have on three occasions lately manifested their purpose to adhere to the service, or rather the slavery of Satan, by studiously selecting for themselves, when we assemble for divine worship, a position which places them as far off from the sound of His word as they can, without (as they vainly imagined) exposure to detection. And it has been observed that these men, when it happens to blow fresh, and there is much sea, causing considerable and "tumbling motion" in the ship, are most terribly frightened, and invariably endeavour to get up on the top of one of

248 JAMES' "YOUNG MAN FROM HOME."

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 there they are safer 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 and avail ourselves of His pardoning mercy, His purifying grace, and His divine and everlasting protection!

It is stated to me that none of the prisoners, not even the most thoughtless and depraved, were ever known to show the smallest disposition to absent themselves, or even to skulk behind backs in the outskirts of the assembly, all the time my life was in danger. This unhappy disposition has been, by a few, manifested since I so far recovered as to be able to be more amongst the people.

Before 2 o'clock P. M. the people assembled in the prison for recital of Scripture and other religious exercises. Rom. vi. is the chapter which had been appointed, and upon which brief explanatory and practical remarks are offered. 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, has been in constant request, and is literally worn out by use, one copy only being on board. This work, and the Tract called *the Two* Apprentices, have been, I have reason to believe,

GREAT AWAKENING AMONG THE CONVICTS. 249

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 received a note from W- B-, in which, with great joy of heart, he informs me that he has cause to believe that " 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 concerns. I am only sorry that I am not able to converse with every awakened soul to-night ;" intimating that he is worn out by fatigue, and, besides, he is a very delicate man; and is much affected by the spiritual work which he observes going on amongst those 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

* Luke xv.

250 INTERESTING CASE OF J-C-.

of His Spirit, that we may wrestle with Him on behalf of those who appear to be anxious to 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 every body, declares his renunciation of sin, through grace, and devotedness to Christ. He has, for some considerable time past, been a diligent student of books calculated to make him, under the teaching of the Holy Spirit, wise unto salvation. During the first part of the voyage he was troublesome, partly, however, 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 human mind, and all the affections of the human heart!

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

"All glory, and honour, and thanksgiving, and dominion, and praise, be ascribed to the FATHER, and to the SON, and to the HOLY GHOST, both now and evermore! Amen."

Jan. 9th.—The routine proceeds as usual, and the people assemble three times a-day for Christian instruction and devotional exercise. I spend as much of my time amongst them as ill-health, and the peculiar circumstances in which I am

CASE OF CHRISTIAN DISCIPLINE. 23

placed, will permit. Much spiritual and anxious concern appears amongst 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 amongst them have renounced their former habits and manners, have declared themselves on the Lord's side, and appear to be under the blessed influence of the Holy Spirit. Some of those who have been a cause of grief to the well-disposed, from the commencement of the voyage, are found on their knees in the "ship's-bows," where there is the greatest quiet, and seclusion from general observation, offering up, in broken cries, short prayers to God for mercy, and pleading the merits of the sufferings and death of the Lord Jesus. W-B- states to me, that he is quite astonished by the apparent state of these men,their deep confessions of sin, and earnest wrestlings for mercy. It seems indeed to be the very work of the Spirit of God in these men's hearts. Oh, that it may prove to be His own, His very own divine, and gracious, and peculiar work !

This afternoon we had a case of Christian discipline. A young Welchman 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 —seemed much affected by the consideration of

252 EIGHTEEN ADDITIONAL CONVERTS.

the impropriety with which he is chargeable, and evidently attaches great importance to 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 to have set out on the pilgrimage to the Zion above! Thus the number of the 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, render it necessary that I make much use of the services of W— B—, and others of a kindred spirit. The evening meeting was exceedingly interesting and encouraging, W— B—'s prayers most seasonable, scriptural, and consoling. His prayer seems to be *truly prayer*—a most suitable medium of fellowship with God, through Jesus Christ, by the Holy Spirit. Oh, I trust Christ was graciously present with us! Meeting concluded with a special prayer for the continuance of a work of grace amongst us; for the Governor of Van Dieman's Land; for the divine guidance of his Excellency's heart and mind in the disposal of the prisoners in the *Earl Grey*,—the disposal of so many of God's creatures, and, it is hoped, of a goodly number of His new covenant children.

Jan. 11th.—The people have on different occasions received instruction since they embarked in reference to the probation system of convict discipline which has been introduced into Van Dieman's Land; and to-day these instructions are repeated with amplification. All assemble three times during the day for reading and exposition of Scripture, and other devotional exercises. Their private prayer-meetings are generally held in the morning before breakfast-indeed, soon after break of day. Practical and impressive instruction is, this day, drawn from the Epistle to the Hebrews, chapters vii. and x. inclusive. My maladies continuing to exhibit a serious character, my labours amongst the people are conducted with increase of suffering; and are not so efficient as I wish them to be. But the Lord can and does work by means of the feeblest

254 RESOLUTION OF THE CONVICTS

instruments,—that no man should glory in His presence, but glory only in the Lord.

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

TO PAY TEN POUNDS EACH.

and obedient subjects, and as it becomes reformed, upright, and useful members of the community."*

I expressed, in appropriate terms, and with accordant feelings, my approbation of the spirit and object of this resolution, and promised to submit the same to the consideration of His Excellency SIR JOHN FRANKLIN, the Lieutenant-Governor of Van Dieman's Land. A brief and seasonable address, followed with prayer, closed this meeting.

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

> Where two or three with sweet accord, Obedient to their sovereign Lord, Meet to recount His acts of grace, And offer solemn prayer and praise; 'There,' says the Saviour, 'will I be,' &c.

We united in prayer for a divine blessing on the reading of the Holy Scriptures, and then read Hebrews xi., upon which a few observations are offered, calculated to arrest attention, and lead, through divine power, to practical results. Then W. B., at my request, prayed—and such prayer !

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

256 MEETINGS FOR SOCIAL PRAYER.

because it was prayer !-- it was PRAYER !-- most sweet, seasonable, comprehensive, judicious, scriptural. Was not the divine presence with us, and felt by us? Verily, JESUS was in the midst of us, of a truth, according to His faithful word of promise. Never did I, at any former period of my life, I think, receive such illustrations as I have received since I embarked in the Earl Grey, of these following and corresponding texts, Eph. vi. 18; Rom. viii. 26, 27; Jude 20. Observe also, Isa. lxv. 24; Matt. xxi. 22. Truly the Holy Spirit maketh intercession in and for the saints, according to the divine will. Truly God hears and answers every prayer breathed forth to Him from the heart, under the influence of the Holy Spirit, in the name of Jesus, in the exercise of living faith, and in accordance with the inspired Scriptures: Mark xi. 22-24; John xvi. 23. After prayer, portions were sung of the hymn-

> Sinners, the voice of God regard; 'Tis mercy speaks to-day; He calls you by His sovereign word, From sin's destructive way.

> Your way is dark, and leads to hell; Why will you persevere? Can you in endless torments dwell, Shut up in black despair?

But he that turns to God, shall live Through His abounding grace; His mercy will the guilt forgive Of those that seek His face.

ADDRESS TO THE IMPENITENT.

Bow to the sceptre of His word, Renouncing every sin ; Submit to Him, your sovereign Lord, And learn His will divine.

His love exceeds your highest thoughts ; He pardons like a God ; He will forgive your numerous faults, Through the Redeemer's blood."

We conclude with a fervent address to those who continue to put Christ away from them,even now-at the end of the voyage,-with so much of God's truth set before them-such clear exhibitions of the great and finished redemption set forth in the Gospel of His grace,-now that the hills of their new country are in sight !- the country in which the whole of them, with perhaps one or two exceptions, are, from the unhappy choice of their 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, to fill you with joy and peace in believing, and prepare you for serving and enjoying God during the remainder of your eternal existence? Is it your purpose to use 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, and peace-speaking, and purifying blood.

Jan. 13.-My symptoms, local and general, are to-day so aggravated that I am compelled to leave the performance of the routine of the day to my petty officers, who do their duty well, and to my entire satisfaction. I venture to be present when the prisoners assemble after breakfast, and in the evening, for their usual devotional engagements; but am not able to attend at mid-day. Their private prayer-meetings were held at dawn; they appear most anxious to make the most of their remaining days and hours on board. After noon, W. B. finished reading to the people "England's Exiles." In the evening he reads the last chapter of the Epistle to the Hebrews, when I offer a few running remarks.

First hymn :—" Not all the blood of beasts," &c. Second ditto :—" There is a fountain fill'd with blood," &c.

The prisoners 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 to be anxiously taken up about the salvation of their souls; and express their desire to follow the Lord Jesus. Conversed also with a young man who appears to have uttered an offensive remark by which he wounded the mind of a fellow-prisoner. He seems truly sorry, expresses his regret, and offers a becoming apology to the offended; and thus peace is restored, and both parties are *edified*.

Jan. 14.—Religious exercises go on as usual; do my best to attend the meeting at 9 o'clock, A.M. when Coloss. iii. is read: after prayer 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 schoolmasters. 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*; and I think their disappointment admits of being favourably viewed.

About half-past twelve at noon, the *Earl Grey* is, through the preserving care and boundless mercy of God, 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, and who is also a Justice of the Peace, came on board to visit me, and remained to meet with us in the evening, and join in our social worship. He delivered to the people an address, in which they appeared most interested, and in which he made suitable reference to their voyage, and the instructions they had received, and specified the temptations to which they would be especially exposed in the Colony; gives them seasonable advice, particularly cautions them in reference to the use of intoxicating liquors, and earnestly exhorts 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 the reading of the Scriptures, J-R-, my *inspector of schools*, rises and begs permission to address me. Permission being granted, I take my seat, when J-R-, in a very neat, pathetic, and appropriate speech, requests my permission to read an ADDRESS which he stated set forth the unanimous expression of the sentiments and feelings of the whole 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,

SURGEON-SUPERINTENDENT.

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 every thing 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 unfortuate 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 Societies who aided you in making so careful and liberal 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 ever more, 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 receiving the above address, I attribute it to 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 the purpose of conveying to these men those inestimable treasures of His written word, which the Spirit of Truth alone is able effectually to impress upon their minds and hearts, unto the present and everlasting salvation of their souls.

Jan. 15th. The Lord's day.—Weather very fine. Prisoners assemble at ten o'clock, A.M. on the quarter-deck for church. The J-Premains on board and unites with us. The morning lessons happened to be Is. li. and Matth. xiii.; Sermon, the Rev. *Charles Davy's* viii. vol. i.; text, Tit. ii. 11, 12: "The grace of God that bringeth salvation to all men hath appeared; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The people seem to engage very devoutly in every act of divine worship.

Afternoon, the prisoners assemble on the maindeck for recital and exposition of sacred Scripture and exhortation. The portions of Scripture recited are Psal. ciii.; Matth. v. vi. vii. The people seem *impressed*.

Evening, before mustering below, we meet

Ν
again on the main-deck for our usual worship: chapter, John xiii., on which practical remarks are offered, and from which seasonable applications are made to all present. During the whole day the people have been apparently most suitably and devoutly employed in reading, hearing, conversation, meditation, prayer, and praise. W-B- gives me a most pleasing account of the evidence of the people's minds and hearts having been deeply and devoutly engaged. I trust that God is glorified, and the people edified and strengthened with all might, by the Spirit, in the inner man.

The number of prisoners on board the *Earl Grey*, who *appear* to have received the truth in the love of it,—who are observed to regulate their temper and speech, their spirit and behaviour, according to the requirements of the Gospel, and who have given in to me their names, as persons who through grace, have dedicated themselves to Christ, and have engaged, with divine aid, to take up and to carry His cross, to adhere to His cause, to depart from all iniquity, and to walk in the path of believing and holy obedience unto their lives' end,—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; and the registrar expressed himself as being very much pleased with the appearance, demeanour, and answers of the men; and observed how striking the effects produced on the minds, the expression, 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 is finally closed, and the people's progress ascertained and recorded. Presents of religious books are daily made to the prisoners from my English supplies. Our meetings for the social worship of God take place morning and evening. The people occupy their time as profitably as they can, and in their usual manner.

On the evening of the 19th, they assemble to receive from me their *farewell address*, and to worship God for the last time together on board the *Earl Grey*.

Our last songs of praise were Psalm li.;-

Have mercy, Lord, on me,

As thou wert ever kind ;

Let me, oppressed with loads of guilt,

Thy wonted mercy find.

Wash off my foul offence,

And cleanse me from my sin; For I confess my crime, and see

How great my guilt has been.

Against thee, Lord, alone,

And only in thy sight,

Have I transgress'd, and though condemn'd Must own thy judgment right.

N 2

DEBARKATION.

With hyssop purge me, Lord, And so I clean shall be,I shall with snow in whiteness vie When purified by thee.

Blot out my crying sins, Nor me in anger view; Create in me a heart that's clean, An upright mind renew.

And Cowper's hymn :---

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

The dying thief rejoiced to see That fountain in his day; And there may I, though vile as he, Wash all my sins away.

Bless'd dying Lamb, thy precious blood Shall never lose its power, Till all the ransom'd Church of God Be say'd to sin no more.

E'er since, by faith, I saw the stream Thy flowing wounds supply, Redeeming love has been my theme, And shall be till I die.

At three o'clock on the morning of the 20th, the boats came alongside agreeably to previous intimation, when the debarkation immediately commenced, and was speedily and orderly conducted, and 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,

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drawn up in open square, and spoke in high terms of approbation in reference to their appearance, and their behaviour on board the *Earl Grey*; and endeavoured to impress their minds with just views of the advantages they had enjoyed in being under the system of instruction and discipline which was carried into effect 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 either to compare or contrast them with those from which they are now removed for ever. And information on this point, it is not meet that I should attempt to supply in this place. For the present I would only observe, that it is difficult, perhaps impossible, for us to form anything like an adequate conception of the feelings our prisoners experienced while under the immediate prospect of landing in the Colony; and especially when they went over the ship's side, and 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 been instructed in the knowledge of themselves, in the knowledge of God and of His Son Jesus Christ, the only Saviour of the guilty and the lost, and had been directed to look by faith for the promised gift of the Holy Spirit, by whose divine teaching and influences alone the knowledge of Christ can be obtained and felt, unto present and everlasting life. In the facts and doctrines, the precepts and duties, the ordinances, promises, and privileges of Christianity, they had been daily instructed, and nothing was kept back which God hath graciously caused to be written for our learning, so far as time and ability enabled us to set it before them. They had been led to contemplate not only the nature and perfections, the works and providence of God, but the character of His law and of His government, and to view themselves as His responsible and immortal subjects; the fall, depravity and guilt, the helplessness and the wretchedness of man in his unrenewed state, and the grand scheme of our redemption as that scheme is unfolded in the Scripture of truth-had been kept daily and constantly under their consideration; they had been shown from their Bible as well as from other sources of instruction, the nature and character of sin, as being the abominable thing which God hates; the connection which subsists between sin and suffering, between holiness and bliss was set forth; the great design of their own existence had been urged on their consideration; they were shown how that design could yet be accomplished; the love of the Father, of the Son, and of the Holy Spirit, had been declared to them; and by every legitimate argument supplied to us, had they been entreated to flee, and to flee *at once*, from the wrath to come, and take refuge in the Rock, the Rock of Ages, the Rock which had been smitten for them, that they might be abundantly supplied, without money and without price, with the water of life, and not perish, but drink, and drink freely, and live for ever, to the praise of Him who loved them even unto death.

They had been shown their duty to themselves, to one another, to their superiors, to those in lawful authority over them, to all men, to the colony, to the state, to their Sovereign, and unto God. They had been taught to think and to feel correctly in reference to their past lives; had been shown their position in society, in the world, in the universe; and how, and by what means, they might yet be, and were required to be, holy, happy, and useful men. They had been taught to cherish and to manifest that love to one another which God requires all men to cultivate and exhibit, and which His love to us tends to produce and maintain. They had learned that in all things they were required to please God, by acting in accordance with His revealed will, and on the high and immutable principle of supreme love to Him who first loved them, and had given His beloved Son to be the propitiation for their sins.

They had been instructed to make the BIBLE their daily and constant companion, and the only rule of their faith, and of their practice ; had been exhorted to remember that it is according to the Bible they shall be judged at the last day, and that, with the sacred volume before them, they are required to sit in judgment upon themselves now, and try their temper, principles, and conduct, and determine whether they have passed from death unto life by the believing reception of Christ; or whether they are yet living in sin, in the rejection of the Saviour,-the wrath of God still abiding upon them. They had tasted the bitterness, and had seen the folly of sin; the happiness connected with holy and cheerful obedience had been set before them; Christianity had, according to the strength and opportunity granted, been exhibited to them with scriptural fidelity; the everlasting Gospel of Christ had, from the holy Scriptures, been daily proclaimed in their ears, and presented to their minds, in its most encouraging aspect; and they had all been eye-witnesses of the blessed effects which the knowledge, and 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. They debark from the Earl Grey with new views of themselves, of their God and Saviour, of the promised gift and indwelling of the Holy Spirit, of the world, of their spiritual enemies, of life, of death, of judgment, of hell, of

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heaven, and of eternity. All things appear to them under a new aspect, and in their true character, at least to such of them as had profited by their instruction, and the prayers daily poured out in their behalf. If they follow the instruction they received from the Lord on board the transport, they will prove themselves to be holy and useful men, and wise, by conversation, example, and prayer, to win souls to Jesus and to heaven; and they will be preserved by the almighty power of the Holy Spirit in the path of believing and holy obedience, to the everlasting kingdom of their God and Saviour Jesus Christ; and thus it will be made manifest on that day when God shall take account of His people, how many souls on board the Earl Grey were "BORN AGAIN,"were "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 and language must be found to be far beyond the sympathies of those who have not felt the plague of their own hearts, nor experienced the sweet influence of pardoning mercy and divine love, and are therefore morally incapable of understanding the sentiments and feelings of a poor convict who has obtained forgiveness, and peace, and life, through faith in the blessed Redeemer, and by the power of the Holy Ghost, and who has been enriched with new covenant blessings, and the promise of a continued supply from the divine and inexhaustible treasures which are laid up in Christ Jesus, for the benefit of all His saints through the endless ages of eternity.

"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, and trust I ever shall, 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; having '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 IX.

Concluding Statements and Observations-Extract from a Prisoner's Letter to a Friend in England, written after its Author had been some time in the Colony.

1. In perusing the foregoing narrative, the intelligent and experienced reader cannot fail to be 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, in the majority of cases in which it is employed, tends but to debase, and to harden, and to extinguish every remaining spark of virtue, and of selfrespect, 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, by uniformly kind

and manly treatment,-treatment which ensured a due respect for them as intelligent, accountable, and immortal beings, and which tended to repress and uproot the evil tendencies of their nature, to call into action and to invigorate those that were good, and, through the power of the Holy Spirit, to implant and bring into exercise, in all the pursuits and enjoyments of life, the characteristics of the renewed man, "whose praise is not of men but of God;"-that they were ruled by a consistent discipline,-a discipline which uniformly required a close and punctual observance of all established regulations, a prompt, and a cheerful, and courteous obedience, and on right principles, to every lawful command, a becoming and respectful carriage, the manifestation of right feelings, and the habitual use of correct and irreproachable language in all their communications with each other, and with all men; and thus we have furnished an additional illustration of the soundness of the scheme of instruction and moral discipline which had been framed during my former voyages, and which has, during my absence in the colonies, been submitted to the inspection and consideration of the public, in the little book designated " England's Exiles," and to which the present narrative may be considered in the light of a supplement.

2. "The ENTIRE MANAGEMENT, as well as the medical treatment of the convicts," is very wisely, and, indeed, considering that the service in which

he is engaged is *naval service*, necessarily intrusted to the naval officer on board, viz., to "the surgeon superintendent," who is also held responsible for the care and expenditure of Her Majesty's stores on board the Transport; 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;" "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, the injunctions laid upon him, 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 evince 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, and his relation to the convicts, as well as their relation to him, as the officer

intrusted with their instruction, discipline, and entire management. But, notwithstanding the obligation I was happily laid under by my instructions, and which are so obviously in harmony with the dictates of humanity, the suggestions of sound policy, and the spirit and requirements of Christianity, I had to encounter obstructions to the performance of my duty in the Earl Grey which were comparatively unknown to my former experience. Nevertheless, although some important provisions of the system of management detailed in "England's Exiles" were, on this occasion, rendered unavailable, and its working, in consequence, 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 views of its soundness, and my confidence in its practicability, were strongly confirmed.

3. At the commencement of our second chapter, a view is given of the ability of the prisoners, at the period of embarkation to read and write, and it is stated that the whole of them were classified and formed into twenty-four schools. These schools were kept in active and regular operation, according to our established rules and regulations, till nearly the end of the voyage, when such changes were made as tended more effectually to help forward those individuals who had made the least progress, and were found still incapable of reading the New Testament with ease and comfort.

One, or two, or three of these least advanced scholars were committed to a chosen teacher, whose mind it was endeavoured duly to impress with just and influential views of the nature of his work; of the importance of his putting forth, on right principles, his best energies, in behalf of his 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 school masters, 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. I have been led to perceive the terribleness of the punishment of transportation, the most piercing poignancy of which is derived from the consciousness of the guilt which subjected the offenders to so severe a visitation, and from the consideration that such punishment, taken in connection with its cause, places the unhappy criminal in circumstances most unfavourable to his reformation, and tending to the final destruction of his immortal soul: and therefore it is, that all convicts should be ever made, by Christians, the subjects of the most earnest

and believing prayer; and that every possible effort should be made to keep them under the constant influence of Christianity, both by verbal instruction and consistent Christian discipline and example.

My monthly examination of the schools took place in the manner mentioned in "England's Exiles;" but at the termination of the voyage there was no *board of examiners* formed, as on former occasions, to wind up by a *general* examination, determine individual and relative merit, and award prizes. The formation of such a board, and for such purposes, was, in the *Earl Grey*, impossible. The duty was therefore executed by myself, assisted by the most fit and intelligent of my petty officers and schoolmasters.

The following Tables show the result of our final examination. 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 were, when they embarked, unable to read was very considerable, and a great many of those got on very slowly, and required extra attention. I could not, therefore, spare my schoolmasters either to teach or to learn to write. I was satisfied that 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; and I am con-

vinced I acted *wisely*. 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, and which were in constant demand and use during the whole voyage. And here it ought to be observed, that, without such a provision, we must have laboured under the most serious disadvantages. To the BENEVOLENT SOCIETIES and PIOUS FRIENDS who so kindly regarded us, and so 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. ACCOUNT of the number of CONVICTS on Board the "EARL GREY," classed according to their several ages and abilities to read and write.

	Number who at the period of embarka- tion could		Number who could Read and Write, and who who could only Read, aged												
Total number			Neither Read nor Write.	Above 60 years 5							Betwn. 30 & 40				der 0.
of Con- victs em- barked.	rite	Only Read.		Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.
264	53	23	188			3	3	4	2	10	3	26	10	10	5
Number who at the period of debarkation could			INU	Number who could Read and Write, and who could only Read, aged											
Total number	id Write.		Write.		Above Betwn. Betwn 60 years 50 & 60 40 & 5										
of Con- victs de- barked.		Only Read.	Neither Read nor	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.	Read and Write.	Only Read.
261	60	200	1			4	8	4	14	13	37	29	116	10	25
	OF	WH.	AT	Cou			ND	WH	IER	E E	DUC	ATE	D.	-	_
	No. ENGLISH 227 WELSH 15 SCOTCH 10 IRISH 12		Of whom were edu- cated at Sunday Schools.		t t	At other Schools.			On Board the "Earl Grey."		arl	Uneducated		ated	
WELSH SCOTCH IRISH			4			$\begin{array}{c} 62\\ 2\\ 4\\ 4 \end{array}$			$ \begin{array}{r} 160 \\ 13 \\ 6 \\ 8 \end{array} $			1 			
FOREIGNERS										1					

VIEW of the LESSONS and SERMONS read at CHURCH, and of the CHAPTERS committed to memory and recited during the Voyage.

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

DAY.	LESSON S.	SERMONS.	CHAPTERS, RECITED.
Sept. 25th	MATT. 1. from verse 18. and	Sermon i. vol. i.—Text, Psalm li. 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me."	ing time to have any com-
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."	on account of some of the prisoners' re- latives being
Oct. 9th	GENESIS II. LUKE II.	Sermon iii. vol. i.—'Text, Hebrews ii. 3, "How shall we escape if we neglect so great salvation?"	
Oct. 16th	GENESIS III. LUKE 111.	Sermon iv. vol. i.—Text, Acts xvi. 30, "What must I do to be saved ?"	
Oct. 23rd	Genesis iv. Luke iv.	Sermon v. vol. i. — Text, 1 Timothy i. 15, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."	ISA. LIII. from verse 13
Oct. 30th	Genesis vi. Luke v.	Sermon vi. vol. i.—Text, Hebrews vii. 25, "He is able to save them to the ut- termost that come unto God by him."	
Nov. 6th	GENESIS VII. LUKE VI.	Sermon i. vol. ii.—Text, Matt. iii. 7, "Flee from the wrath to come."	
Nov. 13th	Gen. viii. Matt. xxv.	Sermon ix. vol. i.—Text, Is. lxiv. 6. "And we all do fade as a leaf."	

Lessons, Sermons, &c., continued.

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DAY.	LESSONS.	SERMONS.	CHAPTERS RECITED.
Nov. 20th	Genesis ix. Peter III.	Sermon xii. vol. i.—Text, 2 Cor. v. 10, "We must all appear before the judgment seat of Christ."	
Nov. 27th	Isaiah i. John xix.	Sermon ii. vol. ii.—Text, Eph. v. xiv, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."	The Ten Com- mandments.
Dec. 3rd	Exod. XII. A cts v.	Sermon iii. vol. ii.—Text. Matt. xxii. 5, "They made light of it."	
Dec. 11th	Exod. XIV. Acts III.	Sermon iii. vol. iv.—Text, Zachariah 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, Galations v. 24, "They that are Christ's have crucified the flesh with the affections and lusts."	of the Sermon
Dec. 25th	Proper Les- sons 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	ISAIAH 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."	
Jan. 15th	Isaiah li. Matt. xiii.	Sermon viii. vol. i.—Text, Titus ii. 11, 12, "The grace of God that bringeth salva- tion to all men, hath ap- peared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."	

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

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List of Religious Books, &c., allowed by the Admiralty at the rate of *per every* 100 *convicts*.

Bibles, 20; Testaments, 30; Common Prayer Books, 26; Psalters, 26.

Also for the use of the prisoners at the same rate :---

Slates, 15; Slate Pencils, 50; Primers, 15.

The Bibles, Testaments, Prayer Books, and Spelling Books provided for the benefit of the prisoners, in addition to the supply made by the Government, were either received as grants from benevolent societies and individuals, or purchased with money received from kind Christian friends.

The following is the	grant of	Bibles	and Tes	taments	, for	the use
of the prisoners in	the Earl	Grey, f	rom the	British	and	Foreign
Bible Society :	1					

Bibles of different sizes	75
New Testaments do	125
Grant of Bibles, Prayer Books, &c., from the Society for the Promotion of Christian Knowledge :	
Bibles	25
Prayer Books	49
[Other religious Books and Tracts amounting in all to $\pounds 6$,, 0	,, 9.]
Presented by Miss Wagner of Brighton :	
Books of Common Prayer	50
Ditto. By a friend of Miss Wagner	50

Grant of Tracts from the Religious Tract Society amounting in value to $\pounds 2$.

GIFTS OF RELIGIOUS BOOKS.

Presented for the benefit of the prisoners by Mr. Hamilton, Paternoster Row, two sets of Cottage Sermons, each four volumes, by the late Rev. CHARLES DAVY, Curate of Hampstead Norris, Berks; and other useful Books.

Order of the Rev. H. V. Elliot, of St. Mary's, Brighton, on the Religious Tract Society for Books to the amount of £10.

Received in Cash :---

From the Hon. Lady Grey, by the Rev. A. Watson	£2	0	0	
Sir Thomas Blomefield, Bart., Brighton	1	0	0	
Mrs. West, Kemp Town, Brighton	1	0	0	
Mrs. Young, sen., and Captain Young of H. M.				
24th Regt	1	10	0	
			-	
and the second second second second second second	£5	10	0	
The above sum of 51. 10s. was thus disposed of : $-$				
To Spelling Books from the Sunday				
School Union £2 0 0				
Books from Religious Tract Society 2 0 0				
To sundry Articles for the use of the				
Prisoners, including spectacles for				
the aged 1 10 0				
The second secon		-		
£ 5 10 0	£5	10	0	

4. Such is the character and extent of the statements made in the foregoing pages that it has become quite 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. No small benefit, it will be admitted, was conferred upon the prisoners, in one hundred and eighty-eight of them (with the exception of one man, whose progress at school was inconsiderable) having been taught

to read those sacred and inspired writings which God, in His abundant goodness and mercy, hath given to mankind for instruction unto life; in *seventy-seven* having been *much improved* in their ability to read; and in the whole on board, that is, *two hundred and sixty-four men*, having been, during a period of so many months, kept under the operation and influence of such a system of instruction and moral discipline, as that which is exhibited in the book to which I have already had repeated occasion to allude, namely, "England's Exiles."

During the whole of the period that these men were in the transport they were daily engaged in reading and studying the Scriptures of both the Old and New Testaments, in hearing these sacred writings opened up and applied, in listening to discourses and addresses on the great facts and doctrines of Christianity, in perusing plain and judicious treatises on some points of divine revelation, or biographical sketches of holy men, setting forth and illustrating the nature of God's dealings with His people in every age, and exhibiting their experience in the divine life. It will have been observed that popular lectures were also occasionally given on the wonderful works of God presented to our contemplation in the material universe.

In alluding farther to the *advantages* enjoyed by the prisoners during the voyage to Tasmania, and the benefit they had actually received, I desire to avoid as much as possible all unnecessary repetition, and would, therefore, beg leave to request the reader to call to remembrance the nature and extent of the people's instructions, as already specified, to consider the nature of the system of management under which they had been placed in the Transport, and in particular to examine the *ninth* chapter of the work in which that system is detailed.

The whole of the prisoners who landed in the Colony, were, with one exception, capable of reading the holy Scriptures; each of them, two only excepted, was in possession of a Bible or New Testament, and of other valuable and instructive books: and the most of them carried with them a prayer-book; nearly all of them had, in some degree, acquired a habit of application, and the love of useful knowledge; had been shown how they are required to regulate their thoughts and affections, to control their feelings, to govern their temper, to watch their language; that they are to be obliging in their dispositions, and courteous in their manners, and how they are to be guided in the whole of their conduct. In a word, our prisoners debarked from the Earl Grey in possession of that knowledge, which, through the power of the Holy Spirit, is able to save their souls, to qualify them for glorifying and enjoying God, for fulfilling all the personal and relative duties of life, able to make them industrious and honest men, good and faithful subjects, good and

faithful fathers, sons, husbands, brothers, neighbours, servants, masters; which is calculated to render them unspeakable blessings to the community, to constitute them a moral salt, to contribute by their influence to salt the Colony, and to correct that moral corruption which, "when it is finished," bringeth forth death.

Even those men who gave not decided and satisfactory evidence that they had received the truth in the love of it, had been, with very few exceptions, remarkably orderly in their conduct; and although they may have, in their unbelief, hitherto put away from them the salvation of the Gospel, and by so doing greatly aggravated their guilt, and increased their danger, still the instruction they received on board may yet, through grace, be made effectual to their conversion to God, either in health, or in sickness; and notwithstanding that the disbelief and neglect of divine truth tends fearfully to harden the heart, the scriptural knowledge imparted may, under gracious influence from on high, be made subservient to the furtherance of the spiritual interests of the soul, and at some future period, afford to the divinely enlightened and reformed transgressor many advantages. The practice of trifling with the Gospel is indeed fraught with danger; but while the sinner's life is prolonged, we may cherish hope, and exercise ourselves in prayer for divine and gracious influences to the souls, whose salvation we desire and seek : and in the Word

of the LORD by the prophet Isaiah, lv. 10, 11, &c., already quoted, we have much to encourage hope and sustain expectation. Likewise in the word by the Preacher, xi. 1:-" Cast thy bread upon the waters : for thou shalt find it after many days." And again in verse 6:--" In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." But dispose we of the truth as we may, God will be glorified, and all His ways towards man shall be justified. Our reception of Christ is, through grace, salvation: our rejection of Christ is, most justly, condemnation.* "If," saith the apostle, "our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of those who believe not, lest the light of the glorious gospel of Christ, who is the image of GoD, should shine unto them." + They love darkness rather than light !

With reference to those men whose enmity to the gospel appeared to have been subdued, and whose hearts seemed to have been prepared to receive Christ, I can only speak of them according to their *manifested* acquaintance with themselves, and experience of the power of divine truth; that is, according as their knowledge, their avowed principles and belief, their spirit and temper, their conversation and conduct, their

* John iii. 14-21. † 2 Cor. iv. 3, 4. See also ii. 14-17.

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tastes and habits, corresponded with the nature and requirements of Christianity, with the spirit and example of CHRIST. 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! In speaking of the conversion of the soul, we must recollect that we are speaking of God's own, proper, and peculiar work! Of a work with which-although employed to make known the truth concerning the Lord Jesus Christ, and to implore the gracious influences of the Eternal Spirit—man has nothing immediately to do. By the Lord the Spirit alone can such a gracious work be begun in the sinner's heart; by Him only can it be carried on, and finally completed. Even Paul may plant, and Apollos water; but it is God Himself who gives regenerating and saving efficacy to His truth, ensures the increase of His believing and renewed family, and enables His children to bring forth fruit which will remain. In reference to the Lord's converts we have the promise obviously implied in these words of the inspired apostle of the Gentiles :--- "Being confident of this very thing, that He who hath begun a good work in you, will perform it unto the day of Jesus Christ."*

* Philippians i. 6.

How shall we dispose of those men who professed to take up the cross and to follow Christ, and whose temper and conduct, 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*.

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 instru-

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mental 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 unto promised and everlasting rest; and when "we commend to God's fatherly goodness, *all* those who are *anyways afflicted*, or *distressed*, in mind, body, or state," 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.

It has been hinted that the prisoners, on debarking from the Earl Grey, were placed in circumstances most unfavourable to the furtherance of their moral and spiritual improvement. When the assignment system obtained, and especially when prisoners were assigned immediately from the Transport, those who were nominated to pious and consistent masters, enjoyed, even though still convicts, valuable privileges, in being placed in a position not wholly unfavourable to their advancement in the divine life, inasmuch as it secured to them opportunities of obtaining Christian instruction, of witnessing Christian example, and of engaging profitably in the exercises of Christian devotion, to say nothing of the vast privilege of experiencing Christian treatment.

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

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truly spiritual and faithful labourers in the Gospel, that continues to constitute a prominent feature in the character of our penal colonies; when we keep in view the extreme difficulty, if not absolute impossibility, of obtaining pious and suitable men to fill responsible situations at probation stations; and when we recollect the character and habits of a vast majority of convicts, and their corrupting influence, when not placed under a sound and efficient system of scriptural instruction and moral discipline, we shall not be surprised to hear of many of the prisoners by the Earl Grey, even of those who appeared to have been reformed, being again seduced into sin, and subjected to punishment. And here I do not merely refer to the declarations that "If any man will live godly in Christ Jesus, he shall suffer persecution;" and that they who are carnal will ever persecute those that are spiritual; but I allude to men being drawn away by their own lusts and enticed, and voluntarily committing iniquity, and thereby dishonouring God, injuring His cause, and bringing guilt, shame, and chastisement upon themselves. Should any of these men again fall by transgression, we would hope and pray that the Lord may bring them to repentance, enable them to come to the fountain opened for sin and uncleanness, for washing and for peace, and so strengthen them by His Word and Spirit, that during the remainder of their earthly pilgrimage, they may walk humbly with God in the path of holy and

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required obedience. Should any of those who have indeed tasted that the Lord is gracious, and have felt the power of divine truth, unhappily fall again into sin, they will indeed grieve the Holy Spirit, pierce themselves through with many sorrows, inflict great injury on the cause of the Gospel, cloud the evidence of their discipleship, diminish, in all probability, their future usefulness, and have to perform halting the residue of their earthly pilgrimage. But the Lord will not suffer to perish any of His people whom He chose in Christ Jesus before the foundation of the world; but will search them out, recover them from their wanderings, and will, according to the purpose of His grace, restore them to faith, and repentance, and godly sorrow, to a sense of His pardoning love,-will give them grace to make a right and a practical improvement of their fall, will yet enable them to pursue their Christian course in the way of holiness and peace, and will ultimately make them more than conquerors, through Him who loved them, and meet to be partakers of the heavenly inheritance, to the praise of the glory of His grace.

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

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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 what the official reports of our prisoners, under the working of the probation system, may possibly, and even probably involve; and how little can be learned from such reports that can lead to any just and satisfactory conclusion respecting the steadfastness and fidelity with which they adhere to the principles and requirements of Christianity. When their probation servitude is finished, and they have, in virtue of their probation pass, found their way into the employ of a godly and consistent master, an opportunity will be afforded them of endeavouring, with an increased probability of success, to carry their instruction into practice, and to evince the genuineness of their faith in Christ by the scriptural correctness of their lives; and this they will strive to do in whatever circumstances they are now, or may in future be placed, in proportion as they cleave to Christ and hold fast their integrity as His true and humble followers unto the end. But should any of them, even under the most favourable circumstances, fall into sin, while we denounce and bewail the

* 2 Thess. i. 7-10.

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delinquency, let us recollect how often we also, as well as others of the professed people of God, have grieved and vexed the Holy Spirit by our departures from the Lord, both in heart and in life;* let us remember that over some of the early converts the apostle Paul shed tears of sorrow; + and that it is recorded that many of the disciples of our blessed Lord "went back and walked no more with Him." # We know that He who is able by His grace to preserve others to His heavenly kingdom, is able, by the same grace, to preserve believing convicts. "The righteous also shall hold on his way, and he that hath clean hands shall wax stronger and stronger."-" My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish."§ " For sin SHALL NOT have dominion over you; for ye are not under law, but under GRACE."-"This people have I formed for myself; THEY SHALL SHOW FORTH MY PRAISE."

In all circumstances the people of God require to be upheld by a Divine power. Severed from Christ,¶ and left to their own resources, they can do nothing. But there are special circumstances in which they stand in need of special grace to

* Eph. iv. 30; Is. lxiii. 10; Acts v. 9; vii. 51; 1 Thess. v. 19; Psalms lxxviii. cvi.

Phil. iii. 18. ‡ John vi. 66. § Job xvii. 9; John x. 27-30.
|| Rom. vi. 14; Isaiah liv. 13; Matt. i. 21; John vi. 45:
Is. xliii. 21: Luke i. 67-75. ¶ John xv. 4, 5.
keep them from falling: and such are the circumstances in which the prisoners of whom we have been speaking are now placed. It is indeed difficult to imagine any position under the sun, in which a Christian can more urgently stand in need of the never-ceasing watchfulness and care of the Good Shepherd, and the abiding, indwelling, and influences of the Holy Spirit. The preservation of even an advanced Christian in such circumstances as those to which we have been referring, would strikingly illustrate the power of Divine grace. Whilst we solemnly bear in mind that we must ever be held responsible for our conduct, that our severest and most trying calamities, may be the result of our own imprudent and sinful conduct; we must still regard it as a matter of gratitude and praise, that the most cheering encouragement is, in the sacred Scriptures, held out to us to depart from iniquity, return unto God by the faith of Jesus, and receive pardon and peace; and that in all situations the Lord the Spirit is able to keep, in the path of duty, the believer from falling, to uphold and enable him by his holy walk of faith and love, so to shine in the midst of surrounding darkness, that men observing his Christian integrity and consistency, may be instructed in the nature, and brought under the power, of the Gospel, to the present and everlasting salvation of their souls, and the manifestation of the glory of our Father, who is in heaven.

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I am fully aware of the extent to which there prevails a chilling and heartless, a proud and ignorant scepticism in reference to the conversion to God 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 Divine Messiah availed for the pardon, the justification, and salvation of a King DAVID, a MANASSEH, a condemned MALEFACTOR, a SAUL OF TARSUS, an ONESIMUS, of many even of the depraved CORINTHIANS, and of the BETRAY-ERS and MURDERERS of the Prince of Life,*shall not the provisions of the Gospel avail for the forgiveness and acceptance, the purification and life of a CONVICT-of every convict who believes the Divine Testimony concerning Christ, and honestly submits to His authority? In what way can any of the children of men be saved? Does not every man who has seen his heart in the light of the Word and Spirit of God, and has felt the saving influence of the love of Christ, readily admit that he knows no heart in the world so bad as his own,-so deceitful, so proud, so treacherous, so impure, so ungrateful ?--- and all who have been truly enlightened by the Holy Spirit,-have been brought to sit at the feet of a crucified Saviour, and enabled to rely on Him alone for salvation, and to rejoice in His pardon-

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

ing mercy, loving-kindness, and truth,-will feel persuaded that, henceforth, no poor wretched sinner, however fallen and despised, need despair of pardon and life, or warrantably hesitate for a moment to come to that holy and benignant Redeemer, the Lord Jesus Christ, who hath given us the assurance, that him who cometh unto Him, He will in no wise cast out!* Let the man who questions the power of the Gospel of Christ to save a convict, reflect on the fearful position in which he places himself. If convicts are shut out from the provisions and overtures of the Gospel because of their sins and unworthiness in the sight of God, then may every man conclude that he also is shut out; but if he is called to believe, return, and live, so are convicts. That precious blood which was shed on the Cross, is as able to wash away the sin and the guilt of a convict, as it is able to speak peace and life to any of the children of men. "Unto you, O men, I call; and my voice is to the sons of man."+ "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 why should not the blessed Redeemer be glorified, and the riches of His grace illustrated and magnified in the salvation of convicts? Why should not joy be afforded to angels and all other faithful and intelligent observers by the restoration

* St. John vi. 37.

+ Prov. viii. 4.

‡ John iii, 36.

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to holiness and life, of despised convicts? Why should not the Divine perfections and the principles of the Divine government be set forth and illustrated, and the whole universe instructed and benefited, by the recovery to obedience and peace of lost convicts? Why should not He who died on the tree to ransom convicts, experience the promised satisfaction in presenting them to the Father with exceeding joy?

It ill becomes us to think and feel, to speak and act as the most of us do, or are inclined to do, in reference to convicts. Let us take a just view of ourselves, and of our condition before God, and we shall be the better prepared to entertain just views of the character and condition of convicts. And it would tend materially to aid us in forming a just estimate of that unhappy and degraded portion of the community, and in cherishing and manifesting becoming and required sympathy, 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 we to hear them spoken of in the style in which certain persons are observed to speak of modern convicts? Let us recollect who they were who were united in an act of gross disobedience, in the perpetration of a theft,-of a base and ungrateful robbery, a most aggravated breach of trust? Were they not detected, found out, brought to justice, arraigned at the bar of that

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omniscient, just, and merciful Judge, whom the Father hath ordained to be the Judge of a fallen world and of apostate angels?* and were they not convicted and condemned to death? They were reprieved, it is true, and a full, a free, and a consistent pardon was provided for them; nevertheless, it was necessary that they should be banished,—banished from their first and happy residence, and sent forth into the wide, and wild, and unsubdued world, doomed by hard labour and the sweat of their brow to eat their bread, until the earth in which they toil for their subsistence receive their sinful and their weary dust, in pursuance of the sentence which had been justly passed upon them.⁺

When we think or speak of convicts, and lament over and condemn their folly, their wickedness, their crimes; let us remember the history of *Eden*; let that history duly affect our minds, our hearts, our practice; let us not only remember our origin, our birth, the birth of mankind, 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 that in all the rich, and free, and covenant provision involved in that portion of the written word of God which is contained in the *fifteenth* verse of the *third* chapter of Genesis, the whole of mankind are most deeply concerned; and that of all that provision they are, without exception, invited

* John v. 22; Jude 6.

+ 7 Gen. iii. 6-24.

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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.

Oh, that we all possessed a deeper acquaintance with ourselves, with the true character of the Redemption of the Son of God, and with the aspect which His Gospel wears to the entire family of Adam without limitation ! then might we be expected to entertain just and becoming views of our fellow-men, whether bond or free; and remembering the language of the proclamation of pardon and life, we would, in the exercise of believing and fervent prayer, labour to the utmost of the ability and opportunity afforded, to make the gospel known in the spheres in which we severally move in the community and in the world; and then we could warrantably look for and expect to see, through the almighty power of the Holy Ghost, blessed and saving results; and would rejoice and be glad over every instance of a sinner's restoration to God, to usefulness, and to happy enjoyment, however deep the depths of depravity and crime into which he had plunged himself, but from which we should then see him raised and for ever rescued, to the glory of our Divine and exalted Redeemer, who came to seek and to save the wretched, the enslaved, the lost, and, as the price of their ransom, to lay down His own life.

5. 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 enable them to gratify their wishes in this particular; and their letters, as usual, were forwarded to me; and although their number was very considerable, I was, contrary (through want of time) to my usual practice, 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 their friends, whom most of them had left behind them for ever. And having good reason to hope that it was out of the abundance of the heart most of these letters were written, their character was certainly most gratifying: with very few exceptions they were impressive sermons, whether they were 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 that power had been felt by the prisoners during the voyage, acknowledged sin and our need of a Saviour, set forth Christ as the only Refuge of the guilty and the lost, and urged those to whom they were addressed, with others, their relations

and friends, to delay not, but make haste and flee to the blood of the Cross for pardon and life, adding suitable exhortations, for example, the reading of the Bible, the observance of the Sabbath-day, and avoiding improper companions, and so forth. These letters reaching England, would, of course, be scattered over the country, amongst that class of the community, at least, to which the writers belong, and, with the Divine blessing, were calculated to impress the minds of those who perused them, with the importance of spiritual and eternal things, to dispose them to break off iniquity by righteousness, and turn 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, and which will prove the more acceptable to the reader, that the writer cannot be supposed to have written under the remotest apprehension that his letter, or any portion of it, should ever meet the eye of the public. It will be in keeping, however, with the spirit and character he evinced while on board the Transport, and continued to manifest in the Colony, if we use his letter for the purpose of promoting the cause of his Lord and Saviour more widely than in its composition had been

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, 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, that, when I would do good evil is present with me.

"I have deceived myself; and others have taken me to be what I really was not. 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 afflic-

tions 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, and that, 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 connection, 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 pros-

* 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.

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pering, 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.

"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 souldestructive: 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 is only 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 the 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

WRITTEN IN THE COLONY.

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,

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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 upon such men, especially, as the writer of the above letter;-a letter which is calculated at once to show us the power of vital Christianity, which alone is able 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, to beware of violating, in any way the laws of the land, and so voluntarily subjecting themselves to a punishment so terrible, so likely to prove disastrous to the soul, and, in every respect, so much to be regarded with dread !



INQUIRIES have frequently been made in England in reference to the behaviour, in the colony, of those prisoners who have been placed under my charge during the voyage. 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 the 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, enable us to meet but very imperfectly the inquiries in Through private channels I have received question. most gratifying information, respecting certain individuals who had been under my care ; but that information is not sufficiently extensive, nor in such shape communicated, as to warrant my giving it to the public. I shall, therefore, content myself, on the present occasion, 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.

First, in reference to the prisoners by the ship '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 any thing 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)

No. 2.—Extract from a Report referring to the behaviour of the convicts after they had resided for some time in the colony.

* * * * * "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)

No. 3.—Extract from a document relating to the same body of convicts.

* * "The accompanying report and comparative return * * * contain the result of the observations they have been enabled to make since the arrival of these men, as to the effect upon their minds, of the peculiar discipline and mode of instruction pursued by Dr. Browning during the voyage; and you will perceive the result evinces, in a remarkable manner, in how short a period, by the application of proper means, a change can be accomplished in the character of persons even of the most depraved description."

(Signed)

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No. 4.—*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 transports 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 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 pre-

sented 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 *exparte*) 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."

SECOND.—In reference to the prisoners by the ship *Elphinstone*, 1836.

No. 5.—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 demeanour of the prisoners on landing."

(Signed)

No. 6.—Extract referring also to the men by the "Elphinstone."

* * "I cannot avoid availing myself of this opportunity to draw the attention * * * 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, has 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."

(Signed)

It may here be added, that when the LIEUTENANT-GOVER-NOR 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, in the Colony, 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, in the performance of his required and onerous duties, and abstain from throwing any obstacles in his way, but ever manifested such a disposition to afford him his most cordial co-operation, and so carried himself towards the prisoners, and all on board, as to evince sound views of the nature of the service in which both these officers were engaged, and to further the accomplishment of the expressed wishes of the Government in reference to the prisoners' reformation. The discipline of the soldiers forming the guard, and their general conduct during the passage, were admirable ; and the care which Captain Adams manifested for his men, was calculated at once to promote in them right feelings towards himself, and to further the interests of the public service.

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