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WILLIAM AND HELEN

FRANK AND MARY

EDWARD

Wauchope

THE
L I F E
AND FAREWELL ADDRESS
OF
PETER AUG. HEAMAN,

WHO WAS

EXECUTED AT LEITH, ON THE 9TH OF JANUARY
LAST, FOR THE CRIMES OF

PIRACY AND MURDER,

WRITTEN BY HIMSELF IN PRISON.

WITH

Preliminary Remarks,

CONTAINING AN ACCOUNT OF HIM AFTER HIS
CONDEMNATION TILL HIS DEATH.

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INTRODUCTION.

PETER AUGUSTUS HEAMAN and FRANÇOIS GAUTIER, *were tried before the High Court of Admiralty, at Edinburgh, on the 26th of November last. They were accused of the crimes of piracy and murder, committed on board the Jane of Gibraltar, on the 7th of June preceding, of which both were found guilty. They were, in consequence, condemned to be hanged on the sands of Leith, within flood mark, on the 9th of January, 1822, and their bodies to be afterwards delivered for dissection. This sentence was accordingly carried into effect.*

Peter Heaman, during his confinement, wrote a very interesting paper, which he particularly desired to be published after his death, as a warning to evil doers—especially to men of his own profession, and with a view to afford the means of discharging some small debts. To that paper it has been thought right to prefix some preliminary remarks, which appeared to be necessary, in order to guard the publication of this case from abuse, as well as to give a full view of his state of mind and conduct previous to his execution, and to shew in what way he was led to peace with God, and to the hope of salvation by Jesus Christ.

REMARKS

ON THE

CASE OF P. A. HEAMAN.

THE case of Peter Augustus Heaman, as afterwards detailed by himself, serves to afford a striking illustration of the desperate depravity of human nature in its state of alienation from God. Before that period when he committed those crimes for which he justly suffered the punishment of death, his conduct was not marked by any peculiar instances of profligacy. His general character was considered by those of his own profession as fair and respectable ; and he was generally spoken of as a good sort of man. His temper appears to have been humane and mild ; and far remote indeed from any of those ferocious characters which might be expected to lead to deeds of atrocity and blood.

But the fear of God was not an inmate in his heart. He lived without God in the world.

The eventful scenes through which he passed, as appears from his own narrative, left no permanent impression on his obdurate heart. Often was he in the perils of the deep, and suffered the horrors of shipwreck. Often was he preserved from a watery grave by the manifest interposition of a gracious Providence. But neither dangers nor deliverances made any lasting impression on his mind. The danger was forgotten as soon as it was over ; nor did those frequent and near approaches to death awaken in his mind any lasting sense of obligation to his Almighty and Merciful Preserver.

The Scriptures teach us, that the depravity of the human mind is not only promoted, but, in many instances, instigated to activity, by that wicked spirit that worketh in the children of disobedience. Those who suffer themselves to be ensnared by the devil, he leadeth captive at his will. How wretched the captivity ! How direful the recompense by which such service is requited ! The wages of sin is death.

But to this wicked being belongs no uncontrollable power of urging wicked men to the perpetration of crimes. He possesses no such influence as would shelter the sinner from re-

sponsibility and guilt. He may indeed present the temptation into which the sinner willingly, and therefore criminally, enters; who is thus drawn away of his own lust, and enticed.

The temptation which proved fatal to P. Heaman, was the sight of the specie conveyed on board the *Jane*. The necessities of his family, to which the repeated and entire loss of his property had so largely contributed, presented to his eye an object which his circumstances rendered alluring. How powerful a temptation has this been found by many, who, under its fatal influence, have plunged themselves into disgrace and ruin, though they have not been permitted to imbrue their hands in blood! How strongly do such examples illustrate and enforce the apostle's declaration, 1 Tim. vi. 10. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows!"

The desire of possessing the treasure was common to the whole crew. But the Captain was considered as standing in the way of the gratification of their wishes. It has not been

ascertained who first suggested the diabolical idea of getting rid of this obstacle, by depriving the Captain of his life. Certain it is, however, that Heaman too readily entered into it. The thing was at first proposed and spoken of in a jocular manner, rather than as an object that was seriously contemplated by any.

This fact illustrates in a most striking manner, the inexpressible danger of dallying with temptation to crimes, the first idea of which should be met with resolute and steady resistance. How many, by neglecting this wise and salutary precaution, are led on, step by step, by a progress never anticipated, until guilt and ruin, fearful beyond description, become the inevitable consequence?

The heart of Heaman did for a while recoil from the atrocious deed ; and at different times he employed his influence, more, however, as he acknowledged, from timidity, than from principle, to postpone its execution. But he had gone too far to recede. His imagination had become familiar with an idea which, not long before, he would have contemplated with horror. His mind was governed by no principle strong enough to withdraw him from the career of guilt in which he had so far advan-

ced. At last he gave way to the temptation and assisted in effecting the murder of Captain Johnston and James Paterson.

Thus was completed the progress of sin, as represented with affecting simplicity by the Apostle James : “ When lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.” In the present case, a double illustration of this description was awfully exhibited—in the death of the murdered and of the murderers ; and a still more awful illustration will take place, if the mercy of God prevent not, in the retributions of the judgment day.

It is not judged necessary here to detail the particular circumstances of the manner in which the crime was perpetrated. This has already been brought before the public in his trial. Suffice it to affirm, that Heaman’s confession of his participation in the guilt, both by counsel and assistance, was unequivocal and distinct.

From the time of the commission of this atrocious deed, Heaman began to experience the natural effects of guilt. Remorse and fear took possession of his mind ; the power of conscience was strongly felt ; different inci-

dents served to arouse and alarm *; the same feelings were in some degree experienced by the whole ship's company; suspicion, as well as fear, agitated their minds; they could place no confidence in one another †;

* An instance of this kind was related by himself. "One remarkable thing was, one day as we mended a sail, it being a very thin one, after laying it upon deck in folds, I took the tar brush and tarred it over in the places which I thought needed to be strengthened. But when we hoisted it up, I was astonished to see that the tar I had put upon it represented a gallows and a man under it without a head. The head was lying beside him. He was complete, body, thighs, legs, arms, and in every shape like a man. Now, I oftentimes made remarks upon it, and repeated them to the others. I always said to them all, you may depend upon it that something will happen. I afterwards took down the sail on a calm day, and sewed a piece of canvass over the figure to cover it, for I could not bear to have it always before my eyes."

† Their situation, immediately after the murder, he described as follows: "Now we were four on deck, one looking at another, and knew not what to do, for we were all in confusion. During two or three days we steered to the southward, not knowing where to go, as the ship was in a state of piracy and murder, something like revolution, so that we could not settle where to go. I durst not sleep below, being afraid at first to sleep in the cabin where the captain had been shot, and afterwards I dread-

Infatuation evidently marked all their counsels and schemes. The face of the Lord is set against them that do wickedly. All the plans and projects they devised for extricating themselves from the difficulties and perils of their situation were providentially frustrated, and the measures they finally adopted led directly to their detection and ruin. From the facts stated by Heaman himself, no doubt can be entertained that Gautier and he were properly selected as the victims of public justice.

The deserved fate of these two men illustrates, in a forcible manner, the certain execution of that ancient decree of heaven, "Whoso sheddeth man's blood, by man shall his blood be shed." In all civilized countries murder is punished with death. Human justice, as

ed being murdered by some of the others. During the whole passage I slept on deck in a blanket, blow high or blow low ; neither did I eat sufficient to nourish a child, but lived like a man half dead. I did not in any manner rejoice about the money as some of the others did, for I felt within myself that we had not done as we ought to have done ; my conscience accused me already. They adored the money as a god. They spread it upon the deck, lay on it, and kissed it. They made all sorts of bags and belts, as I also did, to secure the money."

the instrument, gives effect to that which is divine. Very rarely, indeed, does this crime escape with impunity. Though committed with the utmost privacy, and perhaps long concealed, unexpected circumstances, and these sometimes inconsiderable, have occurred to bring it to light ; nor are instances wanting in which the murderer, unable to endure the remorse and anguish of conscience, has become his own accuser, and surrendered himself to justice.

It is deeply to be lamented that, in some districts of our own country, this dreadful crime, which at once outrages the feelings of our nature, and strikes at the very existence of society, has become far from unfrequent. Nor have the numerous examples of punishment been able to strike terror into the hearts of evil doers. But let them be assured, that when entering into those lawless confederacies which tend so directly to rapine and to blood, they must not expect to escape detection and punishment. The face of God, and the face of man, is set against them ; that destruction and misery, which their own ways at present spread so widely around, will ultimately be followed by their own complete destruction and everlasting misery.

After their condemnation, the mind of P. Heaman became deeply penetrated with a sense of the enormity of his crime, and of the peculiar aggravations with which it had been attended. He gave a particular, distinct, and full account of the circumstances of the bloody transaction. As he attempted neither to conceal nor to palliate his own participation in the crime, his statements had all the appearance of being ingenuous and true.

From an early period, subsequent to his imprisonment, he seems to have been convinced that his situation was hopeless, and anticipated the doom that awaited him. He applied himself assiduously to reading the Scriptures, and the few pious books to which he had access. His inquiries were carried on with the deep anxiety of a man earnestly seeking after peace with God. At this time, however, his conceptions on religion were indistinct and erroneous. He thought he must labour to make his heart good, in order to become prepared for obtaining mercy from God. He was ignorant of the grace of the Gospel, and of the only way of salvation which the Gospel reveals, by faith in the Lord Jesus Christ. By the instructions of those ministers, whose duty it was to attend him, by the conversation of

some private Christians who occasionally visited him, especially by diligently searching the Scriptures, and a divine blessing accompanying all these means for his spiritual benefit, he was brought to receive the Gospel in its scriptural simplicity and truth, to believe in the Lord Jesus Christ, whose righteousness and propitiation he regarded as the only ground of obtaining peace with God ; and to unfeigned repentance toward God, looking for the mercy of the Lord Jesus Christ unto eternal life.

Of the happy change in the state of his mind, as well as of his behaviour till his death, a full account is given in the following paper.

ACCOUNT OF P. A. HEAMAN

In the Jail and at his Execution.

P. A. HEAMAN, from his first confinement in the Jail at Edinburgh, to the time of his trial in the end of November last, was assiduously employed in a plan of self-reformation. But all his endeavours for that purpose, as they proceeded in ignorance of the Gospel, proved unsatisfactory to himself. Those who visited him, after he was condemned, aimed at producing in his mind a conviction of sin. This was not attempted by dwelling exclusively on the particular crime for which he was sentenced, but by leading him to the consideration of the whole tenor of his life, as a life of estrangement from God, springing from depravity of heart, discovering itself principally in the sin of unbelief.

When this view of his state before God was first urged on him, he endeavoured to ex-

cuse himself, as having all his life followed the occupation of a seaman, which, he observed, was peculiarly unfavourable to his paying due regard to religion. It was replied, that some of those with whom he was conversing, knew the life of a sailor as well as he did; and were persuaded that, so far from being an excuse for neglecting the salvation of God, that was an occupation in many respects favourable for attending to it. No where were there better opportunities for reading the Scriptures, for meditating on them, and for holding communion with God; and no where was there a louder call to exercise habitual dependence upon God, than on board of ship. There too vice often appeared in forms so gross as to render it odious, and consequently more easily resisted and overcome than when it presented itself in shapes more alluring and seductive, because more refined and disguised.

The Gospel was then stated to P. Heaman; the meaning of which, he was informed, is “good news,”—“glad tidings of salvation” to those who are guilty and under condemnation. Such is the original condition of all men. They are by nature “children of wrath,”

condemned by the law of God which they have broken. From this state no one is able to deliver himself, for it is impossible that any one can be justified by that law by which he is condemned. Hence no attempt at reformation of conduct can be of any avail in this matter. The law requires that perfect and uniform obedience to all its precepts, which no man since the first apostasy ever yielded, whilst every single transgression subjects to its condemnation; for it admits not of the smallest relaxation of its demands; it acknowledges no form or degree of repentance; and provides no remedy for the transgressor, or mitigation of its penalty. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "The soul that sinneth it shall die." The sentence of universal condemnation to man is here pronounced by the stern voice of that law which is holy, just, and good. No relief, it is clear, can arise from this quarter. "The commandment which was ordained to life,"—to reward with life all holy creatures,— "is found to be unto death." That, however, which the law could not do, owing to the depravation of human nature, God himself, the Lawgiver and Judge, has done.

Obstacles of the most formidable nature, arising from the character of God, from his veracity, his justice, his holiness, stood in the way of man's redemption. But all these have been overcome in a manner perfectly consistent with every divine attribute. A plan to effect this has been devised by God himself, which neither men nor angels could have conceived, or durst have proposed. Men were regarded in their real state, as "under wrath," "without strength," "sinners," "ungodly," "enemies" to God. Yet in this view of their condition did God commend his love towards them, in sending his Son to die, the just for the unjust. Christ was made under the law, and has fulfilled the law in all that it demands, in its penalty as well as in its requirements.

For this purpose it was that the Son of God humbled himself, and took upon him the form of a Servant. In that condition the union of his divine with his human nature gave an infinite value to all that he did and suffered. The atonement he has made is therefore complete. His righteousness is the righteousness of God, which God hath brought nigh to all. It is applied to every individual

of the human race, who is united to Christ by faith. Every such person is accounted righteous by the imputation of the righteousness of him, who hath finished transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. By this plan of redemption the law of God, so far from being relaxed or dishonoured, is established in all its force and authority. Its excellence and equity are far more illustrated than they could possibly have been, either by the perfect obedience of the whole human race, or by the destruction of every transgressor. And thus, in remitting the punishment justly due on account of sin, God has respect neither to the repentance, nor to the subsequent good works of his servants, which could not satisfy his justice, but solely to the work and mediation of his beloved Son.

The benefit of this work is open and free to all men, whatever their character or circumstances may be. All are invited to come and partake of the blessing,—to come as they are,—as sinners,—to “buy wine and milk without money, and without price.” In the point of acceptance with God there is “*no difference*” (Rom. iii. 22.) among men. The most moral,

and the most profligate, stand here on the same footing. They are "*the ungodly*" (Rom. iv. 5.) who are justified; that is, accounted just, by the great Judge, as if they had perfectly fulfilled the law. No preparation, therefore, is required in order to qualify men for this salvation of Christ. Every attempt at reformation, for that purpose, proceeds on entire ignorance of the existing state of things between God and man. All good works, and every degree of sanctification in the soul, are subsequent to a state of acceptance with God; the consequence, not the cause, of reconciliation with him.

For the great purpose of sanctification, the most ample provision is made by the Gospel. Through the mediation of the Redeemer, the outpouring of the Holy Spirit is obtained. It is now consistent with the dignity of this divine Person, to take up his abode with a sinful man; and to communicate his gracious influence to every soul which is the subject of the washing of his regeneration. Such are redeemed from the curse of the law; and over those who are not under the law, but under grace, "sin shall not have dominion." Love, gratitude, and the reverential fear of God—those powerful motives to obedience, are

brought into exercise. God himself has declared, that he will put his laws into the minds of his people, and write them in their hearts. According to the tenor of the everlasting covenant, God will not turn away from them, to do them good : and he will put his fear in their hearts, that they shall not depart from him. “ I will sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” In this manner God works in his people “ both to will and do of his good pleasure.” They are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that they should walk in them. Thus the salvation of every man who obtains the blessing, is to the praise of the glory of the grace of God, wherein he hath made him accepted in the Beloved ; in whom there is redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein God hath abounded to-

ward him in all wisdom, in forming the plan, and in all prudence, in the execution of it.

Such is the Gospel that was preached to P. Heaman, and as such, it is clear that it was equally applicable to a person of his character, and in his circumstances, as it would have been to the most moral and respectable of the human race. There is no doubt a vast difference both in respect of the guilt of their moral conduct, and in respect of the injurious influence of that conduct on human society. But the Gospel is as indispensable to the salvation of the one as it is to that of the other.

From this view of the word of God P. H. was led to see the folly of the plan of reformation he had commenced, but which did not, as it never possibly could, satisfy his conscience. A suspicion always remained that something was still wanting to make his peace with God—that neither his repentance nor his reformation was so complete as seemed to him to be requisite. But when the efficacy of the blood of Jesus, as cleansing from all sin, was declared to him; when he was called on to behold the Lamb of God, and to hear his beloved Son, then the method devised by God himself, for the removal of the guilt of sin from his soul, and for the purification of his heart from its love

and pollution, appeared glorious in his sight. He saw that the work necessary for his salvation, was a finished work, to which nothing could be added for his acceptance with God, and to which, consequently, nothing was required. He became sensible, that if he sought to be justified, either in part or in whole, by any thing he could do, he would be taking quite a different method of saving himself from that which the Bible points out. He learned, that if he had received the word of God by faith, the shortness of the time allotted to him in this world made no difference as to his title to eternal life, which could not be made better if he lived an hundred years longer, or if his sanctification were increased ever so much.

“Were I to work to eternity on the plan of reformation and self justification,” says Luther, in his answer to Erasmus, “I could never find rest to my conscience, for I should never be certain that I had done enough.” Those who are not truly converted to God always entertain confused and erroneous ideas concerning the obligations of his law. They imagine, that in one way or other, it is lowered, to meet what they call their imperfection ; for “God,” they say, “cannot justly

demand perfect obedience from imperfect creatures." Their views of sin are consequently inadequate and false; and they attempt to satisfy their consciences by means of some religious ceremonies, or moral observances. "And what means the Mahometan by his lustrations, the Brahmin by his austerities, the Socinian by his boasted humanity, the nominal Christian by his assiduous attendance on the Lord's Supper, and other religious services? What do they intend but to obtain justification for themselves before God. *"We conclude that a man is justified by faith without the works of the law."* *"He that believeth on me hath everlasting life."* These divine aphorisms are equally rejected by them all. To give all the glory of our justification to God, is a character peculiar to his own religion; to exalt the merit of man, in one shape or other, forms a part of every false religion in the world."

At the end of a second long conversation with P. Heaman, in which the remedy for guilt, provided by God, was pointed out, he declared that his mind was more "lightened" than it had ever been before. He said, emphatically, that this was good news indeed. Being now aroused to attend to the doctrine

of the Scriptures, he began to search them with the greatest diligence, and sought with eagerness to become acquainted with their contents. In prosecuting his inquiries, some difficulties occurred which he was very desirous of having explained. When he read that no murderer has eternal life abiding in him, he asked, how then could he be saved? It was replied, that undoubtedly this was a truth, as well as every other declaration of the word of God, and that if he were a murderer, it must be applicable to him; but it was hoped that the state of his heart was changed, and therefore, although he had indeed been a murderer, he was not one now; on the contrary, he held the shedding of man's blood in the utmost abhorrence, as a crime of the deepest die.

Other similar objections were also obviated; and every day his understanding appeared to be more and more enlightened. The glory of the gospel, in its fulness, and in its suitability to the ruined state of man, now opened to his view. The sins he had committed, especially the sin of unbelief, and of consequent alienation from God, during the whole course of his life, even when his outward conduct was, in the eye of man, fair and respec-

table, were seen by him to be most heinous and aggravated. He began to have a deep and affecting understanding of the natural depravity of his heart, and of the deformity of sin in its root and origin; but all this being now viewed in that light which is reflected from the cross of Christ, who is set forth a propitiation for sin, although it humbled, did not discourage him. God, he saw from his word, had said, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity; take with you words, and turn to the Lord; say unto him, take away all iniquity and receive us graciously, so will we render the calves of our lips." Hosea xiv. 1, 2. "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," Isaiah, i. 18. "I am merciful, saith the Lord, and I will not keep anger for ever; only acknowledge thine iniquity that thou hast transgressed against the Lord thy God." Jeremiah iii. 12. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; he retaineth not his anger for ever, because he delighteth in mercy. He will turn

again ; he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea." Micah vii. 18, 19. On these declarations of God's own word P. Heaman rested, and they brought comfort to his soul. " Deliver him from going down to the pit ; I have found a ransom." Job. xxxiii. 24. He relied on this ransom, he fled to the refuge set before him in the gospel, and was filled with strong consolation.

He declared, that never had he conceived any thing like what he now believed to be the Gospel. He said he had not in his life met with a single person who held out to him those views of Christianity which had been presented to him since he came into prison. He observed, that either he had never heard the Gospel before, or it had never in the smallest degree struck his mind. He had always imagined that, in order to be accepted of God, something previously was necessary to be done, and some good habits to be acquired, to prepare himself for coming to Christ ; but never had he supposed that a guilty sinner,—the most guilty, was invited and entitled to come as he was, just as the sick persons did, who came to Christ in the days of his flesh, to be healed of their diseases, without

any other plea than that of their helplessness and misery. He had all along laboured under the same mistake with the Jews, who went about to establish their own righteousness, who said to the Lord himself, "What shall we do that we might work the works of God?" But he now cordially acquiesced in the answer made to them by the Redeemer, "This is the work of God, that ye believe in him whom he hath sent."

He spoke much, towards the end of his time, of the love of God to sinners; and dwelt with astonishment on the wonderful plan of redemption—on the mystery of the Godhead, as revealed in the Scriptures, the Father, and the Son, and the Holy Ghost. The several parts of this plan, performed by each of these divine persons, he saw to be indispensable to his salvation—the love of the Father in sending the Son—the atonement made by the Son—and the application of his work in the heart by the Holy Spirit; on the necessity and value of whose enlightening and sanctifying influences he dwelt with much satisfaction. On all these topics, indeed, he delighted to converse, and to continue in doing so for hours together.

He was also much struck, on observing, on the one hand, how the justice of God exacts to

the full amount the punishment due to sin ; and, on the other, how the most unlimited exercise of mercy is made to harmonize with the strictest regard to justice. Of this, it is certain, no example can be given, except that contained in the Gospel. Holy angels had seen and experienced the goodness of God, both in their creation, and in the continuance of their original happy condition. They had observed the justice of God in the punishment of fallen angels, and in their expulsion from heaven ; but never before had they witnessed the combination of justice and mercy, as exhibited in the redemption of fallen man. No parallel to this can be found in the administration of civil governments in this world. When mercy is extended to a criminal, the demands of justice must necessarily be compromised. It is only in " the glorious gospel of the blessed God " that " mercy and truth are met together, that righteousness and peace have kissed each other." Justice and judgment are the habitation of Jehovah's throne, mercy and truth shall go before his face. When dwelling on the grandeur of the plan of salvation, P. Heaman expressed his astonishment that any who heard the gospel should reject it.

He mentioned his deep regret, that, when taken prisoner, and afterwards when brought to Edinburgh, he had made false declarations concerning those crimes for which he was condemned ; and also that, at his trial, he had pleaded not guilty. When first put in confinement he had an intention of poisoning himself, in the event of his being condemned to death ; but now he was convinced of the dreadful guilt he would in that case have contracted, and abhorred the thought of it.

He inquired at those who visited him, whether it was his duty to confess the particulars of his crime relative to the piracy and murder. In answer to this he was desired to consider attentively the 7th chapter of Joshua. After doing so, he made a full confession of every circumstance respecting his conduct in that unhappy business. He also gave up a sum of money in gold in his possession, which he had a full opportunity, had he been so disposed, of leaving to his wife and family, without its being known to any one besides.

He spoke feelingly of the shortness of the time that remained to him before his death, which prevented his making himself more fully acquainted with the mystery of redeeming

love. He said, that since his confinement in his cell he had sometimes smoked a pipe, but it consumed too much of his time, and he had therefore given it up. He was very sensible of the kindness he experienced in the jail, and of the indulgence of every sort, as far as circumstances permitted, with which he was treated. He was especially grateful for the attention that was paid to his religious instruction. He expressed his unfeigned thankfulness to God for bringing him to the place where he now was, that he might hear and receive the gospel. He considered himself as the prey taken from the mighty, and the lawful captive delivered ; and that to him waters had broke out in the wilderness, and streams in the desert. These sentiments will be found in the account he has left of himself ; which will also shew the progress he had made in divine knowledge after receiving his sentence. From that period till the day of his execution, he was unwearied in studying the word of God.

For some time he had obtained peace of conscience, through Him who is “ our peace ;” but on the Wednesday, eight days before his death, a remarkable change appeared to have taken place. His countenance had then lost al-

together that expression of dejection with which it had at first been marked, and indicated not only inward tranquillity but joy. This happy frame of mind continued to the last without any visible abatement.

He had hitherto joined fervently in the prayers that were offered by others in his cell ; he was now occasionally invited to engage in prayer himself ; and although he had never done so before in the presence of any one, he expressed himself with fluency and propriety. It was very evident that he had received much of the spirit of adoption. He addressed God as truly his heavenly Father ; and his language, while it manifested deep conviction of sin and unworthiness, was throughout that of assurance, and full confidence of having part in the work of Him in whom he had believed. He prayed very earnestly for his own family ; for the families of those, who, by his means, had been so cruelly deprived of their relatives ; and for his fellow-prisoner, as well as for himself.

On the evening before his execution, he said, that now at last he participated in the feeling of the Apostle Paul, of not only rejoicing in hope of the glory of God, but also of glorying in tribulations. He expressed his satisfaction

that he was about to be done for ever with this world, and his conviction that he had obtained mercy of the Lord. He felt no regret, he said, in departing from it, except for his family ; but he trusted that God would provide for them. He intimated his firm persuasion, that within seventeen hours he should be in glory. An earnest wish was expressed that the Lord would continue to support him to the end, and that next day he might be enabled to glorify God in his last opportunity of doing so on earth. He declared his humble confidence in God that this would be the case. And surely in this persuasion he was not disappointed.

On the morning of his execution, before his removal from the jail, and after the arrival of the magistrates, he joined fervently in the prayers that were then offered. When he came on the scaffold, the manner in which he conducted himself was very remarkable. He appeared neither to “despise” the chastening of the Lord, nor to “faint” under it. There was nothing like that hardened braving of death, which is often exhibited in similar circumstances ; nor of trifling with it, as some calling themselves philosophers have affected, and which their admirers have had the folly

to celebrate. He appeared to be properly sensible of his situation, as a criminal, justly condemned by the laws of God and man, and as an immortal creature, who was about to appear before his final judge. At the same time, there was a dignified composure visible in his deportment, as of one who knew in whom he had believed, and whose feet were firmly placed on that rock that stood immoveable, against which the threatening billows that beat around him were dashing in vain.

Part of the 51st Psalm was sung, in which he joined with a loud and firm voice. A very impressive address was then delivered to the surrounding multitude, in which it was declared that P. Heaman fully acknowledged his guilt and the justice of his sentence; but that from the justice of man he now turned to the mercy of God. P. Heaman, after bowing to the spectators, confirmed in a few words these statements. He added, that he hoped his fate would be a warning to all present; and particularly admonished them to regard the sanctification of the Sabbath day. A solemn prayer was then offered in his behalf, during which he knelt down. After he arose, he repeated to those who stood by him, that he trusted what was taking place would prove a

warning to all. It was noticed to him that this was a large assembly, but that in a few moments he would see a very different one ;— the innumerable company of angels, the general assembly of the spirits of just men made perfect, and Jesus Christ himself. He expressed his humble conviction that this would be the case. These triumphant words were suggested, “ O death ! where is thy sting ? O grave ! where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God which giveth us the victory, through our Lord Jesus Christ.” He repeated them aloud with great earnestness. An ejaculatory petition was put up, by one standing by, that God would receive his departing spirit. He then prostrated himself on his face on the scaffold, and continued for a short time in secret prayer.

When every thing was prepared for the execution, he asked if he should yet be allowed time to pray. He was assured it should be granted, and a handkerchief was given him as the signal, both for himself and his fellow-prisoner, to be dropped when all was ready. A cap was placed on his head, to cover his face, and the rope was put round his neck. With an unflinching voice, and with great

apparent earnestness, he then uttered a very suitable prayer. It consisted chiefly of those parts of the 51st Psalm which had just been sung, that were most applicable to his case ; and of part of the 130th Psalm, beginning, " Out of the depths have I cried unto thee, O Lord." Then, of the 23d Psalm, of which he distinctly repeated, " Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me." In that awful moment, on the brink of eternity, with the fatal rope around his neck, it might be supposed that his thoughts would have been entirely absorbed in his own situation, and that as soon as he had finished his prayer, he would have made the signal ; but even then a proof of self-possession, and of feeling consideration for his fellow-sufferer, was exhibited, to which it will not be easy to find a parallel. With perfect seeming composure he turned to him his face, covered as it was, and said, " François, do you wish to pray ?" Afterwards he himself again resumed his supplications. Having expressed his entire confidence in his Redeemer, distinctly repeating these emphatic words, " I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him,"

and having resigned himself into his gracious hands, saying "Lord Jesus receive my spirit," he threw the handkerchief to the side of the scaffold, in a manner which seemed to indicate, that he was not only ready, but willing to depart.

P. Heaman's composure, in the near prospect of death, does not appear to have arisen from any uncommon degree of natural courage. In this respect there seemed in him nothing remarkable. During his confinement the circumstances of his execution were sometimes spoken of in order to familiarize them to his mind, that death, coming to him in the terrific shape which it was in his case to assume, it might not overwhelm him. On one of these occasions he mentioned that he was trembling hand and foot. Afterwards he said he often felt himself tremble, but did not know whether it was owing to fear or to the coldness of his cell. All his fear, however, he said, was in his body, as he expressed it, and not in his mind; for that he was not afraid of the consequences of death. That composure of mind, then, which he evinced, both in the prison and on the scaffold, arose from confidence in his Lord and Saviour; while the undaunted manner in which at last he met the king of

terrors in the most appalling form, was a fresh proof of the faithfulness of God, and of the power of the Gospel to sustain the mind of man in the greatest extremity.

Much caution ought always to be exercised in holding up men as Christians at their death, whose lives have been passed without God in the world, and at last forfeited to the offended laws of their country. All things, however, are possible with God; and circumstances may occur in which the regard due to this salutary maxim may be carried to an extreme. Too scrupulous an adherence to it may justly subject to the charge of keeping back what is calculated to make a deep and useful impression, and of withholding what would have redounded to the glory of God. Under this exception it is believed the case of P. Heaman deserves to be classed. It appears one of those remarkable instances in which God overrules for his own glory the wickedness of man.

Nothing, however, can be more remote from what is here intended, than to lessen in the public mind, the horror that ought to be felt for the commission of those crimes for which the subject of these papers was justly con-

demned, or to weaken the effect of his deserved punishment. The civil magistrate is constituted "the minister of God," to be a terror to evil doers; for which purpose the sword of justice is put into his hand. To this wise and gracious appointment every man ought with thankfulness to submit,—to be subject not only for wrath but also for conscience sake, and to strengthen as far as he can, instead of weakening that authority. The punishment which is justly inflicted by human laws, is backed by the divine sanction, and is an awful expression of the indignation of God,—a solemn pre-intimation of that far more dreadful retribution in a future state, denounced against those crimes which disturb the peace, and tend to shake the foundation of social order among men. It is not then to diminish the proper influence of human laws that the foregoing case is now published. But at the same time that it is earnestly wished to second and support their legitimate effect, the chief design is to illustrate the mercy of God, who provides means so powerful for the salvation of man, that, when accompanied with his blessing, neither the shortness of the time afforded for their application, nor the deepest aggravation of human guilt, can defeat.

Neither is it intended to hold out this example as a case of usual occurrence, as if it was almost a matter of course, that men who suffer for their crimes were generally brought to the knowledge of God. On the contrary, it is believed that this is far from being common. And no just occasion, it is presumed, is here given to any man to yield to the fatal delusion, that if brought into such circumstances he must necessarily experience the same happy change of mind. We must strenuously and constantly affirm, that these characters are not excluded from the mercy of the gospel, the invitations of which, as was stated to Heaman, are free and direct to all while in this world. But the gloom of a prison, and the awful state of a criminal under condemnation, have no necessary tendency to produce such an effect. In these circumstances a man may experience remorse of conscience, and be deeply concerned about his future condition; and this may be overruled for the final salvation of his soul. But remorse of conscience and deep concern often exist without issuing in conversion to God. Neither the dread nor the enduring of punishment has, in itself, any tendency to produce confidence and love. And even in these most alarming circum-

stances, Paul may plant, and Apollos water, but God alone can give the increase. Let no one then presume to sin because grace abounds. All sin has a direct tendency to harden the heart; and those who do not "like to retain God in their knowledge," he often gives up to a reprobate mind. "Be ye not mockers, lest your bands be made strong," is a salutary admonition to which it becomes every man to attend.

All those evidences, which in other circumstances may be required before full confidence is placed in a profession of Christianity, could not, it is clear, be obtained in the case of P. Heaman. The persons who conversed with him were fully aware of the necessity, wherever opportunity is afforded, of bringing forth the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God; and thus of a man's shewing his faith by his works. To many of those important duties that belong to the Christian life, which the Apostles are so earnest in inculcating on all who believe, P. Heaman had no opportunity to attend. They were not therefore pressed on his attention in the way that would have been deemed indispensable, had there been place for exercising them. Their importance was, however, de-

clared to him ; and his full recognition of them will be observed in his own papers, where he strongly urges their necessity, as well as guards against the danger of deferring repentance to a late period. At the same time, those fruits of the Holy Spirit which he had an opportunity of producing, evidently appeared in him, such as the expression of patience, humility, and joy, together with his full confessions, and his giving up that money which he had an opportunity, as has been stated, of appropriating to his family without detection, and also his desire to pay his debts—in short, every thing in outward deportment that could be expected in his circumstances. The manner of his death, too, furnished proof of the reality of his faith. It appears, therefore, that, being renewed in the spirit of his mind, he was made sensible of the necessity of following that holiness without which no man shall see the Lord, and that they who have believed must be careful to maintain good works. And as far as man can judge, those who witnessed P. Heaman's behaviour in prison, and at his departure from this world, are warranted to conclude, that, had his life been prolonged, his future conduct would have been as entirely

changed as his views of the gospel of salvation were; and that he would have appeared of the number of those who, by their lives and conversation, seek to adorn in all things the doctrine of God our Saviour. The reader will now be prepared to peruse, with some interest, the account of his life, and the striking address with which it concludes, as written by himself.

LIFE AND ADDRESS
OF
PETER HEAMAN,

WRITTEN BY HIMSELF.

I, PETER AUGUSTUS HEAMAN, mariner from my youth, was born on the 8th of October, 1785, in Carlscrona, in the kingdom of Sweden. My father was a servant in the royal palace, to run before the king when on horseback, as in that country there is always a person before him on foot when riding any where, with a staff of about 8 or 10 feet long, to help him over any common gate.

My brother J. T. Heaman, went to sea in a Danish vessel from Carlscrona in the year 1799, and never was heard of more. Soon afterwards I felt an inclination to go to sea also, my father having given me such an education as to read, write, and cipher in my own language, and also in the High Dutch. From

about 10 years of age I had followed the fishing business; but as I could not content myself with that, in spring 1800 I went to sea in a sloop called the *Mary Ann*, of which my first cousin was master. I was in her some voyages in the East Sea, till at last, in the fall of the same year, we were wrecked on the Swedish coast. The vessel struck a rock and sunk, being loaded with grain. We all got safe on shore in the boat without saving any thing. The people took me on shore, where I lay down wet as I was. A few days after I got safe home to my parents. They advised me not to go to sea any more. Being disobedient, I did not take their advice; but soon after went on board a large Swedish brig, and sailed in her to Riga. The Captain did not use me well, and I left him there, and embarked in an English brig, called the *Pomona*, of Hull.

We sailed for Hull, loaded with wheat. Coming near the Spurn, we saw the lights, having a strong wind from the east. It was the captain's watch below, and the mate being a young man, went too near the shoal. He neglected to call the captain, and during the night, or rather in the morning watch, the

vessel grounded, and struck uncommonly hard. All hands were called. We got out the boat to sound where the most water was. I remember that, young as I was, I went into the boat with another man, but we made no discovery of the soundings before the vessel beat off from the shoal, and we gained her with the boat again. When we got alongside they hove to us a rope, which I caught, and held fast as well as I could. I soon found my hands benumbed with the rope running through them, but at last got safe on board.

It being flood tide, the vessel drove within the Spurn Point. We observed she was greatly damaged, and was beginning to sink very fast. We then, with all speed, got the long-boat out, and as many things into her as we could save from the decks ; but very little was got from below. We remained on board the vessel till she was sunk even with the water. We let go one of the anchors, and so rode a few minutes within the Spurn Point. We then put the boats astern with long ropes, sufficient to let her go down to the bottom, and down she went head foremost. I cannot give an account of what we suffered. People may judge what shipwrecked men endure

at such a time. The next day we got up to Hull.

After being once in England, I took a great liking to remain in it. I returned, however, to my own country shortly after ; but finding my inclination strong for England, I did not satisfy myself in Sweden. I found every thing there quite dead to me. I then went back to England, so shifting from one country to another, as if I was quite dissatisfied wherever I went to. In the fall of the year 1804, I returned to Hull, where, finding that I was without a home, and destitute, I bound myself with the master of a brig, the owner of which used me uncommonly well. With him I had about one year's schooling at different opportunities, so that in a short time I could read the English pretty well.

In this brig I was cast away between Hull and Great Yarmouth. Our vessel was loaded with oats from Whitby to London, badly stowed. We had a heavy gale of wind from the north-east, and our ship capsized. We got all hands upon her side. Every thing went overboard that was loose on deck. Our captain shewed great activity ; he crept forward on the ship's side with an axe, and cut the top-sail sheets. By means of so doing the ship

rose a little, but still the lee rigging was in the water. We wore the ship round, and so did our best endeavour to trim her up as much as possible.

We were then about seven miles from the land of Cromer, and night came on. The two anchors were let go, and we rode about two hours with the wind north-east, and a strong sea on the lee shore. When the flood came both cables parted, and we were obliged to let her go on shore to save our lives. The sea was very heavy, and soon ran over us, and swept the decks several times. Some of the crew were in the rigging, and some in the cabin; but a sea stove the sky-light, and the cabin was filled with water. The people on shore did their endeavour from five to nine o'clock to save us. They tried different plans, and at last with horses dragged a large boat to the north of the ship, so that the tide should not drive them past her, she being about a cable length from the land. We at length got safe on shore, but saved not a rag.

I afterwards went to Sunderland for some time, and sailed from that place. I then entered on board a brig, the first voyage as a man before the mast, and the following voyage as mate. The next voyage we sailed to New

Shoreham, and leaving that place on the 23d of January, 1809, we were taken next day by a French lugger off Beachy Head, the men on board of which treated us very ill, and took every thing from us that they liked. I was at the helm when we were taken. We had a strong breeze from the south-west. Our ship was going then about eight or nine knots through the water, so that they had a great deal of trouble to board us. They made several attempts, and at last succeeded. When they came aft to me at the helm they seized me, and hove me down the cabin ladder. From the usage they gave us, we thought they were going to kill us; but through great troubles we got to Boulogne. We lay in Boulogne jail a fortnight, and afterwards were marched to Arras for one month, from thence to Cambray four months, from thence to Auxonne seventeen months; and from thence to Longwy, where I remained four years.

During that period I underwent a good deal of sufferings, in want, naked as a bird; and had many long day's journey both in winter and summer, especially when the Russian army came into the country. Then we were scattered about like lost sheep, without any pay. In the year 1811, I made acquaintance

with a young woman, by name Mary Ann Trouvé, to whom I was married. Her father was a pensioner, and had been a captain in the French army. At this time I could speak the French fluently, and for several months had joined with one Mr. H. of Yarmouth to keep a school, to teach the French language to the English prisoners. We also taught them navigation and arithmetic.

In the beginning of Spring, 1814, the Russian army approached where we were, so that we were obliged to leave the town on a very few hours warning. Upon a morning, by day-break, we were sent away without either money or waggons sufficient to carry what was necessary. I was obliged to carry on my back all the little property we had, I suppose of about 30 lb. weight; and my wife had then one child, about 13 months old, and was four months pregnant with the second. We were obliged to march, without any denial, and the roads were very heavy. That day we went 30 miles, and were moved about without relief for about three months. At some places where we went the inhabitants would give us a meal of meat, but oftener none. At a town called Rheims, we were obliged to go into the hospital from mere want, and remained there

11 days amongst sick men, where they died from 50 to 100 in a day. Our child took the infectious fever. We left this place, and after a few days' journey came to a town called Crespy, where our little child died at about two o'clock in the morning, and was buried the same day at eight; afterwards, on that day, we went a very long journey before we rested, being at the time the Russian army besieged Meaux, 10 leagues distant from Paris. We travelled through the whole country, until we came to a place called D'Aublane, near Bourdeaux, where we remained until the peace, but in a scattered manner, a few in one village and a few in another.

When peace took place, we were sent down to the sea side to be exchanged; but as I and my wife had no certain home to go to, and she being then near her time, we went first, as ordered, to Calais, and then back to Longwy, to have her bed there. From Longwy we went to Bourdeaux; passing through Paris, expecting to get some employment there. At Paris we stayed a few days with a relation of my wife, and then proceeded to Bourdeaux. When we got there we were greatly disappointed, for business was quite slack. Getting no employment, I proceeded to Liverpool, and

from thence to Whitby, where I had left a good stock of clothes before captured, but found they were all used, as it was supposed I was dead.

I could not get employment at Whitby ; I therefore went to Sunderland, where I found a place as mate in a brig called the *Lavinia*. From Sunderland we sailed to Petersburg, thence to Bristol, and then to New York. At the latter place I went into a vessel called the *Friends of Whitby*, in which I remained for several American voyages, in the timber trade. Once, when in Miramichi, I had a narrow escape of death, from the falling of a piece of timber, which, if it had touched me, would have jammed me flat. In the voyage from that place we were nearly lost on Cape Breton in a heavy gale of wind upon a lee shore. We were not above a mile, or a mile and a half from the shore, when the wind shifted round from N.N.E. to the westward ; and thus God, the All-Sufficient, would not have it to be so. We got safe home to Port-Glasgow, and from thence went to Archangel, where we wintered, and suffered much by the frost. We were all frost-bitten, and could not go out without being so. That year, (1817,) the frost was stronger there than any of the inhabitants had

ever seen it before. After leaving Archangel the wind and weather tossed us about among the ice in the White Sea, so that we were driven as far as 75° north, but at length we got safe to Liverpool in the spring 1818.

In the same vessel I went to St. Andrew's, North America, where I left her, and went aboard a large ship, by name Diana, belonging to Liverpool. We proceeded from St. John's, New Brunswick. Being the fall of the year when we got to sea, we had nothing but strong gales of wind. On the 4th, 5th, and 6th of December, we had an uncommonly heavy gale from the west. Being then about 300 miles from Cape Clear in Ireland, we were obliged to heave-to, and having a tier of timber on deck, which made the ship top heavy, she capsized on her broad side, so that every thing went to leeward except the boat, which was well secured. All hands held themselves fast where they could. Some crept forward on the ship's side, and got the fore-storm stay-sail hoisted, and by means of it got the vessel before the wind and sea. She then did not lie down quite so much.

It was very dark, being two o'clock in the morning on the 7th of December. The lee bulwark was greatly damaged, and the ship

made much water. All hands were then employed at the pumps, but found that she gained on us. We left off pumping, with eight feet water in the hold. We then set to to cut away the masts and yards, and clear away the wreck. I cut away the rigging, and the carpenter the mizen-mast. Part of the men got water ready for the boat, and some got provisions. The water flowed so fast into the hold that we could only come at two barrels of bread and one of pease, a few pieces of pork, and about six or eight gallons of water. During this time I, with two other men, were employed aloft cutting away the yards and top-masts, preserving the main and foremast for getting tackles up, in case the boat by chance might be got out. And so we wrought all the morning till day-light; then we did all we possibly could to save the long-boat. The main yard fell across it, and stove two planks of it down. In an hour and a half's time the ship was filled, and nothing was got from below. All our stock of provisions was put in the fore top.

At six o'clock in the evening a heavy sea broke on us, and dashed the cabin, which was built on deck, in uncountable pieces, and washed us all right out about the deck, we being

then all of us in the cabin on our knees at prayers, with sad countenances, and in water up to our middle all the time. Some coils of ropes, lashed to the mizen mast, (the stump that was left,) broke adrift and covered the wheel, with two men that were steering the ship. The men were almost drowned before we could give them assistance, but we saved them at last. A black man was jammed between a piece of timber, 28 inches thick, and the cabin-door post. Before we could give him relief we were obliged to cut away the post, during which time he suffered much at every blow of the axe.

On the 11th of December it was more moderate, and the wind had by degrees shifted round from West to N. E. We still kept the ship before the wind and sea, which was done by paying out the cables astern to steer by, to which I advised the Captain. By help of Providence we launched the long-boat, but with great trouble and sufferings; the mate had his foot bruised quite flat. We got her out at last by the lift of the sea. A new foresail was preserved for a deck to the boat. We put in our provision, but the greatest part of it was thrown overboard accidentally. We then left the ship, supposing ourselves to be about

400 miles from land, having from the 10th, in the morning, run to the southward with the ship.

On the 12th, in the forenoon, we discovered a vessel to the eastward of us. We had a top-gallant mast for the boat's mast, on which I climbed up and had an oar given me. I made it fast to the mast head with the ensign, Union down, at its top. The vessel discovered us and came to our assistance. She proved to be the brig *Helen* of Boston, in America, which took us on board. The Captain of her was astonished when he saw so many of us, we being 17 in number. As he was himself short of provisions, he did not know what to do with us. At length he resolved to sail for Fyall, where he landed us with the British Consul. We remained there a few days, and then were sent to the next island, where we found an opportunity of embarking for Liverpool, some in one vessel and some in another.

I went in a small sloop of about 40 tons measurement, in which we suffered much, having very bad weather. When we came near Holy Island we were in danger of our lives. We were within a cable's length of the shore, and being in broken water, the vessel would neither stay nor wear; but at length

we got off, and were put back into a port in Wales unknown to me.

Upon the day following, the wind shifted to the south again. We made another trial for Liverpool, and got as far as the sands. The night came on, and we were obliged to bring up. It was very dark, being in the month of January, and about midnight. A heavy gale of wind came on from the N.W. We were obliged to let go the second anchor, and so rode till about two o'clock, when we were forced to cut one cable and slip the other, and to take all chances among the sands without a pilot. The mate, however, was acquainted with the channel. He took the helm, and I the lead, and so by the help of Providence we got safe in.

I then travelled from Liverpool to Sunderland by land, and when I got home to my family I had to begin again anew. This was the sixth time I had lost all I had. I then continued in the Coal and Baltic trade ; but as times have been very indifferent amongst seamen ever since peace, I, like many more, was often without employment.

In the month of January last, I happened to be on shore without employment, all our best clothes were in pawn, and we were even

without bread for the family. We then owed £1, 5s. for which our few bits of furniture were sold. This was the cause of my then going from home again. I went to Shields, and in a few days joined a ship for Gibraltar; and on the 13th of May, I entered at that place on board that unfortunate vessel by name Jane, but little did I then think that such should happen to me, as I find now while I am writing these lines. I should never have conceived that I had such a wicked heart, until I had seen my own actions. For the part I took in the crimes committed in that vessel, which now occasions to me the greatest grief, I am justly condemned to death. Oh, may my unhappy fate be a warning!

I arrived in Edinburgh on the 2d of August last, and was lodged in the Jail. During the time of my confinement, I behaved, as I thought, and heard people say, extremely well. I paid always great attention to the sermons. I found by my own conscience that I was going to be punished with death. I spent my time very lonesome at night; I could not sleep, neither could I find any rest at day time. I always read much. I examined to see if I could find any comfort from reading, but none could I find.

My mind was distracted. The clergyman, Mr. P. shewed me great kindness, and supplied me with books of different sorts, which I used to read, but with a disconsolate spirit.

I had then been about nine or ten days in the Jail, when I got a kind visit. It was my wife come from Sunderland with two of my children. I then took a little more ease, in seeing my own at times, but at a distance. I had so many different thoughts, that I could not settle at any thing whatsoever. Reading did not satisfy me, for though I read and seemed to understand, yet it was to me as if I was deficient of something.

I checked myself from all sorts of foolish expressions and idle talk, making like a covenant with myself that I would endeavour to mend my life in every respect. I also guarded against swearing, though I did not use to practise it much, unless any thing had gone amiss on board of ship. I always, while in the Jail, used to say my morning and evening prayers, and also hymns, with great seriousness, till, at last, I got several of them by heart. I was crying unto my Maker frequently, as well as I could, to have mercy upon me, and save my soul, in case I should be condemned to death. When going to chapel, I liked it very much, many times within my heart

wishing that I had paid as great attention to worship before ; I should not then have been here now, for I really do think that a person that neglects the Sabbath day, God checks him with some severe afflictions; and you may depend upon it it is true, reader, whoever you be ; for, observe, that whenever any body neglects the Sabbath wilfully, he never prospers, but gets led away astray by the evil one.

My trial lasted about twenty-seven hours on the 26th of November, and I took it quite patiently. After it, I was confined to my cell. I was for some days without company. Then shortly after, I had several pious gentlemen every day, and three particularly almost every day, who I found all talking upon one conversation. They brought me books and tracts, which I searched with great attention, and had long conversations upon belief of the Gospel, which I thought I knew pretty well ; but when we advanced more and more in such conversations, I found that I was quite ignorant of the foundation of the Gospel.

My former thoughts werethus: When repenting, a man must leave off all sorts of idle ways, both by thoughts, words, and deeds, (which I had done some time ago,) and pray to God with earnestness for pardon, doing good to

your neighbours, loving God with all your soul, heart, mind, and strength. Thought I, if I can only do these things as other good people do, God is a merciful God, and he will forgive me my sin. But those who now conversed with me told me quite a different story,—that all this would be in vain for what was past; or, though I could shed rivers of tears, and give the fruit of my body for the sin of my soul, and were that which I offered ever so pure, it could have no influence whatever towards atoning for my past guilt, any more than the tears of a murderer can atone for blood. All this seemed very strange to me; but they intreated me to come to the foot of the cross of the *blessed Jesus* as I am,—to give myself up to him,—he has paid the ransom for my soul, if I will but accept of the offer upon his own terms,—to cast myself upon him with humble acknowledgment as a lost and undone sinner; (this was certainly good news, well may it be called so;) and also to renounce all my own conceit of my own righteousness, and my own will, and to give myself up to his will with humble submission, for he will either do all for a sinner or else nothing. A sinner's merit is everlasting destruction.

Reader, whoever you may be, if you are as ignorant of the gospel, the good news of salvation, as I was when I got first into confinement, I pray you, for Christ's sake, and for the good of your soul, do not delay, but search diligently by information by word of mouth as to these things. Where should I have been had not Christ pitied me in my ignorant distress, and even if this scandalous death of mine had not taken place? I might have died by some means or other in my ignorance. But I may thank God for having stopped my career, and opened my eyes; he has snatched me like a brand out of the furnace, for which I shall have reason to praise him for ever, and the *Lamb*, who has washed me in his precious blood, clothed me I trust with a garment of righteousness, and will crown me with glory. I have reason to shout with a loud voice, with the innumerable multitude standing before the throne of God, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever, Amen.

Friends, I hope that my deplorable fate in this world will give some of you a warning. Though I say it myself, it is true, that there

has not been seen lately any one that has suffered more than me and my family. I can say that poverty and ignorance of the service of God have been my leaders to where I now am. But observe that it is not through man's own wisdom that he can shun the punishment of sins. I once thought myself wise when I had learned to read and write three languages, I may say the first languages in the world, English, French, and Swedish. Not only so, but I also could speak three besides them, the Russian, the high Dutch, and the Danish; but what is this to a man when he has quite neglected the language of God? It is a thing that I am guilty of, I have forgot the one thing needful, and I still wish to give a warning to all them that may have a glimpse of these lines.

Friends, beware of not keeping the Sabbath-day holy. I have heard that this is one of the greatest sins that can be, to profane the Sabbath. Many thousands that live on the shore are quite unconcerned about this great point. I have to my sorrow been so myself. It was a thing quite out of question with me. When God's saints took pleasure in worshipping their God, I spent my Sundays as if there had not been such a being as a God.

Though I was not much on the land from my youth, yet I might sometimes have found an opportunity of going to hear the word of God, but it suited not me ; at least I did not strive to hear the word of God ; and why ? because I was like many of you, I took delight in fine clothes : in taking a walk on the Sabbath : and when at home from the sea, I liked my bed in the Sunday forenoon. Oh ! friends, beware of this sin, it is a sin very much abhorred in the sight of the pure eye of a living God.

Remember that your life is not your own ; you are to-day, to-morrow you may be called away. What a folly it is that a sinner cannot see his error when he strays from his God ; and what a deplorable thing it is when a man neglects his own soul, during the few years he is figuring away, as if he had to live at his leisure of time, and thinks upon nothing but satisfying his lusts and desires, and so leaves God, as if he was to stand by to be ready when he halts to bear him up. There are many sinners that scarcely as much as think that there is an Eternal Judge.

O, reader, should you be a sinner, stop and think a while, before you run headlong into everlasting destruction. I should

heartily desire you to take a warning from P. Heaman, who never knew God to be such a searchable Being, who searches the reins and hearts of man, who looks into the innermost part of his heart. See where I am now, through my deceitful heart: yes, I am now bound in fetters of iron to subdue my pride and my deceit; but where should I have been if the Lord, High, Jehovah, had not pitied me, and led me here?—everlasting destruction would have been my portion. Had the powerful God turned his back to me, while I was crying with a loud voice as a rebel, depart from me thou God, keep thy gifts to thyself; for so have I certainly done, though my lips have not done it my heart has done it all the time that I have neglected his calls.

Reader, remember that when the Lord afflicts his creature he then calls him, Heb. xii. 6. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This is the way, friends, that he calls, and so he hath called me. Though my cup is bitter, shall I not drink it when the Heavenly Father giveth it me? Yes! friends, it is not a cup of wrath, for then should I have drank it long ago; yea, even to the very dregs; for though the Lord hath chastened me, yet

doth he lead me to his holy hill, for he has brought me here, to a Christian country, to see and acknowledge my transgressions. Hath he any pleasure in the death of the wicked? No! or I should not have been here; for his sword of vengeance could have reached me when this great sin was committed; therefore he hath led me with his staff home as a lost sheep. I have strayed from him, but he hath found me; therefore rejoice with me, for that which was lost is found, Luke xv. 6. And though I am shut up here in a cell, as a reproach to mankind, yet may I rejoice that he hath led me from darkness to light.

I have been an exceeding great sinner, for I have broke all the ten commandments, and if there had been ten more to break, possibly I should also have broke them too. But we may give glory unto God, that he so mercifully takes patience with sinners; that though we have dared him to his face, yet doth he stand with mercy, free to all that will accept of it; and, reader, stop and wonder at it, that such an incomprehensible, wise, holy, and just God, should work such a wonderful miracle, as to send his only begotten Son, his only beloved, to be united God and man, in one frame; into this world to seek and to save that which was lost? And what was lost! answer,

all the world, none excepted ; and you, reader, though you may perhaps think yourself to be a good, honest, quiet man, yet, could you but consider and know all the thoughts of your heart, which is lying as if it was asleep, till you are tempted, you would see it to be so in your own case. I never could have thought that ever I could be capable of such an action as I am now condemned for. No ! even though I should have been told of it. I perhaps should have been offended ; but so is the case with the human race, and those especially that live without God. It is seen by them, and should it not be a warning to any one that embraces the view of it ?

I, as a poor condemned criminal, humbly beseech you all who may see me, and hear of my case, to take it to your hearts, and make a strict examination whether your hearts be as bad as mine. I entreat you, pray to God to bless you with the influence of the Holy Spirit upon your souls and hearts, to enable you to examine yourselves if evil lodges in your heart ; for what is it the Lord says ? is is not this, Son, give me thine heart ? Pray then for a heart of flesh instead of a heart of stone, which every thoughtless man has.

Permit me to tell you, as I, in my cold cell, was reading one day in the Book of Joshua,

chap. vii. verse 19. " My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." I then considered I had got sent to me from Stornoway, a town in the Lewis island, a sum of money in gold, which I received in the beginning of December. It was a sum of money that I had left in the hands of a person who had detained it four months ; but shortly after my wife received it in her lodging in the town. We both consulted together, and we delivered it up, as not being our own. Reader, should your heart be covetous, I recommend you to read this chapter, and you will find that the pure eye of the all-seeing God, in spite of all human secrets, will discover whatever is concealed, be it what it will. These lines caused me to give up the money, through fear of its being a curse on my family, if they made use of it. I have been strongly tempted ; therefore, reader, whoever you be, pray to the Lord thy God, and say, lead me not by thy providence or permission, into the danger of temptation, lest I should fall by it, (as I have.)

I can give you no other satisfaction than my word for what I am going to say ; believe me that I never before practised such work as has brought me here ; but I may say, thank God

that he has stopped the prodigal's career. Yea, I may say, a blessing has come with the sorrow. Though my wife and children have lost me in this world, nevertheless it has opened my spiritual eyes; and I hope and pray to God that it will also open their eyes, and yours also, reader. Now I may say, thanks be to thee, oh God, thou hast opened my eyes and understanding. Make me, I pray thee, to hate sin, because it was sin that crucified thy only Beloved: it was sin that caused him to groan; and it was sin that caused the Holy God to withdraw thy own light from his holy countenance; and not sin of his, but mine, and your's, reader. A sinner ought to hate himself, because he is a sinner, an unclean thing, and unlike the Holy One.

Man was made to be holy, righteous, just, and true, in likeness of God; but our father Adam stirred up the Lord Jehovah's anger, and brought himself to shame and sorrow; yea, even to death, so that through him death passed upon all men, because all have sinned; but through the perfect obedience and humiliation of the second Adam, he has recovered our fall again, so that whosoever believeth in Him shall not perish, but have eternal life.

Reader, can you believe this, that the Son

of God became God-man, to take upon himself our frame and nature ; can you believe that he was crucified at Calvary ; can you believe that God held out his sword of vengeance to his only begotten Son, and was pleased to bruise him, that you should escape eternal death ; will you believe that he is both able and willing to receive and save all them that seek him earnestly ; will you believe that he said, whosoever cometh to me I will in no wise cast out ? Yes ! certainly, if you have any conscience at all, you ought surely to believe it.

But that is not all. You must deny yourself, you must renounce your own righteousness, your own wisdom, your own will, and take up your cross and follow him. To deny yourself, signifies you must not trust in any thing whatsoever you may be capable of doing or saying to work out your own righteousness ; you must leave all to him, for he, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption ; these are all a free gift to him that believes in Christ Jesus ; but a believer must take up his cross and follow me, he says ; that is, you must flee all worldly lusts, you must be meek, lowly, obedient, humble, just, and true ; you must have patience, perseverance, experience, and

hope, also love and fear—these things must be in practice with a believer;—also brotherly love and friendship to their brother Christians; without these you cannot be a believer; also watch and pray, lest ye fall into temptation.

An Advice to Seamen.

Permit me to mention, that sailors in general are a kind of thoughtless people, (as I have been,) who, when at sea, there are many of them that do not know what it is to worship God, and when on shore, they go to take a walk with their shipmates; to see curiosities in foreign countries; and, when at home, to enjoy pleasure with their friends in tea-drinking and walking, whoring and drinking, cursing and swearing; and this is all done on the Sabbaths. I should wish to make a short conversation with you, whoever of you it may be that can take these hints to themselves; they will not be few, for I have seen too much of these things, and was even guilty of the same, except drunkenness.

Observe these few words, Rev. xxi. 8. “But the fearful and unbelieving, and the abomina-

ble, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death." These are God's own threatenings ; you perhaps may think very little of this while you are skipping along amongst enticing youths of both sexes ; but I can assure you you will think it very distressing when you come to die : it will lie very heavy on your conscience. Permit me to tell you, that there is not almost one of you that is free from those heavy crimes. If you are not guilty of one, you are of another. Oh what a horrible thing it would be if you were to live and die as such.

I tell you as a friend, now my time is measured, I am guilty of all these crimes, but I trust to God I am not dying as such. Your time is not measured to you, but you may die and not have time to say, " Lord have mercy upon me." Be sure a man that lives and dies as such, cannot die happy, when he knows such threatenings ; and let me tell you also that God is true ; he will not fail in the execution.

Friend, as soon as you see this, clap your hand upon your heart, and say to your own con-

science, I am the person he is talking to ; Lord God what shall I do to be saved ? Stop, friend, do not heave away the book from you, read on, Acts xvi. 31, “ Believe on the Lord Jesus Christ and thou shalt be saved.” You may perhaps say, how can I believe ? or perhaps you may say, I do believe. But your conscience and your actions tell you the contrary. If you read the book through, and pay attention to what you read, you will see what you must do to be saved, and what it is to be a believer ; and then when you see these answers to your questions, I suppose that will be what your heart desires.

Perhaps you will say, how can I believe, or how can my sins be forgiven me ? then observe what Christ says, Matth. xii. 31, “ All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men,—neither in this world, neither in the world to come.” Now there is an encouragement to you. You may say, can I be sure of this ? I tell you, yes. Christ says, Luke xxi. 33, “ Heaven and earth shall pass away, but my words shall not pass away.” These are sure promises,—what need we of stronger proof ? Permit me to tell you, that, when a person is come up to age and un-

derstanding, if he will not take God's way, he must take the devil's way.

You are going to sea as it were to night. You may perhaps not get far before you be wrecked or drowned; or many accidents may happen you before you are aware of it. I pray you as a friend delay not; embrace the moment that conscience checks you, and consider without delay—time is not at your disposal.

Brother sailors, permit a well-wisher to tell you to observe this. When you are on board of ship, on shore also, you have a deal of loose talk. Hear what the Saviour says, Matth. xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Then say you, I shall not be able to answer for what I have said, Matth. xv. 19, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." But God says, Isaiah lv. 7, "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." Friends, you must know that although God threatens the wicked, he is also merciful to them that

make a genuine repentance. If you should neglect your Bible, and live in wickedness, be sure you will never die happy.

I know quite well that you, and I, and the generality of mankind, put off repentance to the last moments ; but is God obliged to wait on us when we are ready ? After we have spent our youth in wickedness, can we make ourselves sure that God will bring us to repentance in our old days ? No, my friends, be sure that if you delay, God will tell you in the judgment, “ You mocked my threatenings and my offers when I called on you ; I will laugh at your calamity when your sorrows come upon you.” At that day he shall say, “ Depart from me you accursed into everlasting fire, prepared for the devil and his angels, there shall be wailing, and weeping, and gnashing of teeth.” Oh what a sentence, my dear friends ; think on it before it be too late ! Remember, and although it be a poor condemned criminal—condemned for blood—that warns you, there is no repentance in the grave, nor pardon offered to the dead.

Brother sailors, whenever you can enjoy an opportunity, be it wheresoever it will, on sea or on land, practise much reading of good books

and, above all, the book of God, the Bible; and ponder the words—endeavour to understand what you read. Be not ashamed to ask what you do not know. Be much at prayers; hold communion with God; and I can assure you, when you once get an understanding of the Gospel you will never leave it off.

Permit me to tell you, my friends, as I was yet in my cold cell in chains, a young man made me a visit that had been a person formerly, to my knowledge, that used to pay great attention to chapels, churches, and meetings. Being in the cell with me, and a good Christian with us, our conversation was upon the Gospel. The good man put a quite plain question to this young man—I suppose to be about thirty years of age—but he knew no more about the Gospel than if he had never been in a church. It will be of no use to read unless you understand what you read. There are many who, when they do not know the meaning, they pass it without any farther inquiry. Let it not be so with you.

I shall take my leave, the time is but short; all my wish to you is this, may the Holy Godhead open your eyes and understanding. And remember the day of judgment! *Adieu.*

I die in peace (as far as I know) with all men ; heartily forgiving every injury I may have sustained in the world, as I hope for the pardon of sin from God the Father, through the Lord Jesus Christ. And particularly, I ask forgiveness of the relations of them that were so cruelly treated by P. A. Heaman, and F. Gautier. May God, by his rich grace supply all their wants, and make up all their losses, and that which I have been the means of in particular.

The cause of my untimely death has not pursued me through former practice of breaking the law of man, but by breaking the commandments of the most just and holy God. For though I was in poverty with my family, yet I never sought any unlawful ways of maintaining them, but this gross unfortunate murder and piracy is the first, except when in French prison, being with a friend, a fellow prisoner, who had received a sum of money from his friend from England, and had one day got drunk and lay upon his bed next to mine ; his money dropped out of his pocket, I suppose about thirty or forty crowns ; I then was in great want, and I lifted one crown, for at that time I had not one farthing. And also another

time a half crown; and also when with my parents, I made free to take one shilling and sixpence. These three thefts I have been greatly guilty of; but I will say, on the other hand again, that I have had stolen from me fifty times that value. But what I have committed I have openly confessed to God and man, and what I have sustained I do freely forgive, so that I have no ill will against any body whatsoever. But I trust the Lord Jehovah will for Christ's sake and his own free grace pardon me before I die. Where I am innocent, I must declare my innocence, as well as where I am guilty I must acknowledge my guilt.

Therefore, I trust I am at peace with my judges and jury, and return my most grateful thanks to the worthy ministers, and also private gentlemen, and all others, that have had the trouble and care of me in the prison; and also to my two advocates, and to my agent, who has been like a father to my family while in Edinburgh. May God be pleased to increase their fame in this world, and prepare them for an eternal happiness. For the great care that has been taken of my precious soul, and also for the good instructions given my wife, (who was as ignorant as I was when I first came to this

jail,) that we might be well instructed in the knowledge of the truth as it is in Jesus, I humbly return my thanks. Oh that there may be real evidences of a divine blessing having accompanied all these endeavours in the sanctification of my soul, and a due preparation for eternal life.

I hope none will make this my untimely end a matter of reproach to my tender wife and children. "Let him who standeth take heed lest he fall." May the God of grace be their comfort, and enable them to bless the name of the Lord, when he taketh away as well as when he giveth. The dispensation they undergo is severe, but let them consider that I die in the humble faith of an interest in Christ; that I die under a deep sense of my sins, which the Lord alone of his rich mercy has been pleased to bring me to; that though I leave the world by an ignominious death, I hope, through the death and obedience of my blessed Saviour, and through the sanctification of the Eternal Spirit, to enjoy an immortal crown; and that I die in the faith that that which is sown in dishonour will be raised in glory. I sincerely feel for them in their situation, and as sincerely recommend them to the Lord, in whom may they believe, entreating them to turn their thoughts from the gloomy reflec-

tions that the manner of my death may furnish them with, to the more pleasing thoughts that may arise in their minds upon the view of the state of a prodigal reclaimed by grace, —sovereign grace.

I die an unworthy member of society ; but through my blessed Redeemer I hope to become a member of the church triumphant above. I disclaim all works of righteousness of my own, confessing them to be but filthy rags, desiring to be clothed on with the glorious garment of the Redeemer's righteousness. May what he has done and suffered be all my plea before the throne of his grace. At the footstool of mercy I resolve to lie, and never cease pleading for his saving grace. I desire only to draw near to God as the God and Father of our Lord Jesus Christ, and in and through him I hope my heavenly Father. May a God in covenant be the alone object of my worship and praise. O Lord thou art the rock of my salvation, and in thee alone will I be glad and rejoice. I will make mention of thy name and of thy righteousness, even of thine only. Deny me not thy grace, give the satisfying influences of thy Holy Spirit. Save me from the fatal mistake in the great concerns of my eternal salvation, and glorify the

riches of thy grace in making me a brand, in thy rich favour, saved from eternal burnings. Search, try, and prove me, and lead me in thy way everlasting. Extend that grace I have abused unto me, and let him whom my sins have often pierced and crucified afresh, times beyond number, be my great deliverer. Oh let the Sun of righteousness arise with healing under his wings upon my soul. Remember the promises of thy grace, the declarations of thy love, founded on the everlasting covenant, and let them be accomplished upon me. When I go hence and am no more, receive me with the open arms of thine everlasting love. Oh come quickly, Amen, even so come, Lord Jesus.

In the faith of the enjoyment of God as my only portion, and in the free up-giving and surrender of worldly delights and satisfaction, I subscribe myself a deep debtor to sovereign grace.

Written by the criminal in the Tolbooth of Edinburgh, the 23d to the 29th of December, 1821.

P. A. HEAMAN.

ERRATUM.

Page 23. line 11, *for* the word of God, *read* the righteousness of God.

