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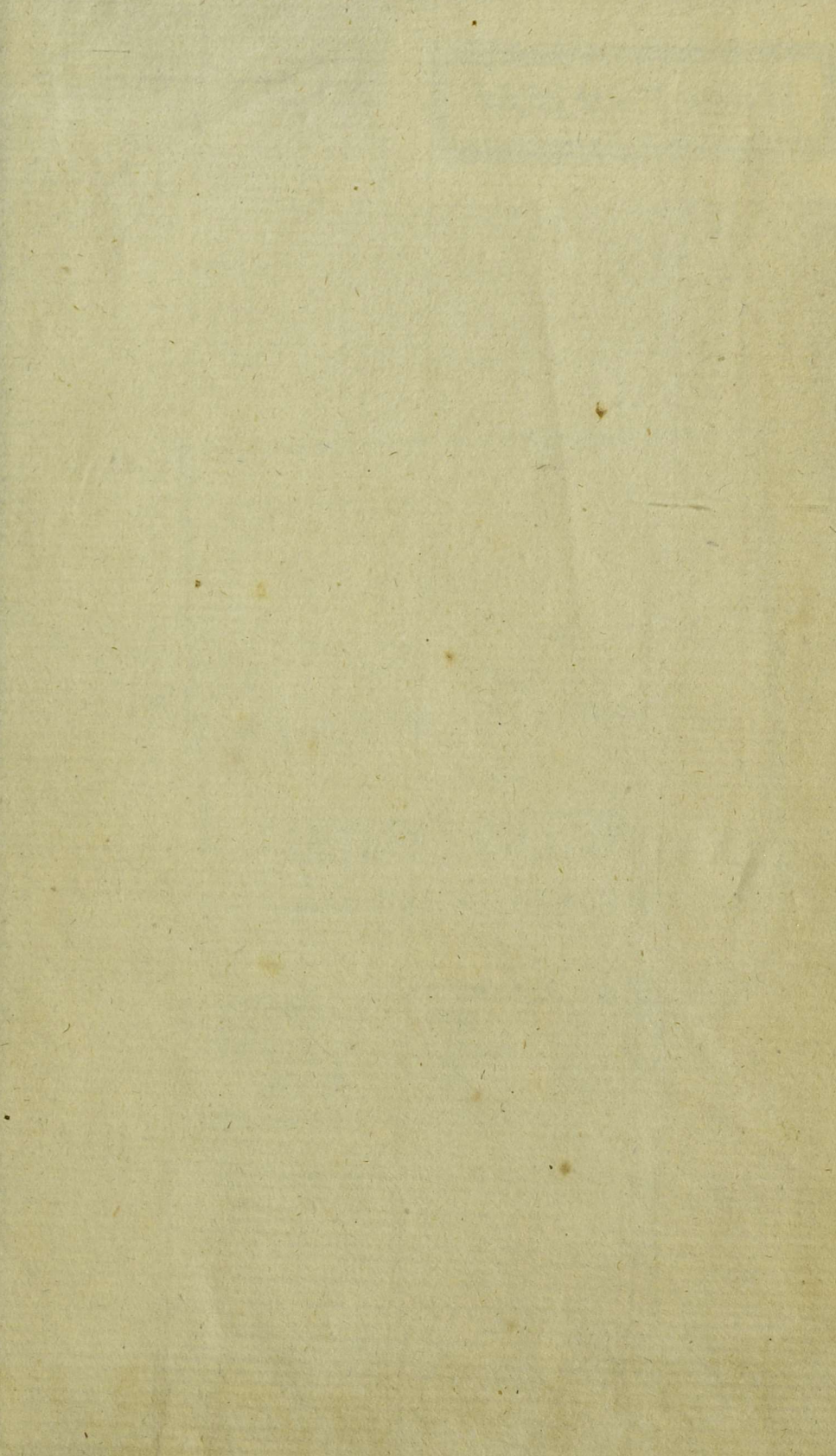
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By order,

*The Governor.*

**JOHN LAWSON**

ma/sa  
bina/ta



THE SEA LADS  
Trusty Companion;

Being INSTRUCTIONS given

To the Lads and Boys assembled

At the MARINE SOCIETY's Office,  
in Bishopsgate-Street;

waiting 'till Commission or Warrant Officers in the  
Royal Navy request them as Servants,  
in order to their being bred

Seamen;

also MASTERS in the MERCHANTS Service,  
enquiring for Boys to serve them as Apprentices at Sea:

comprehending Rules of Life with regard to moral  
and religious Obligations.

With a State of the Society to the 24th Nov. 1778.

By J. H. Esq.

London:

Sold by Sewel, near the Royal Exchange, and others.

MDCCLXXVIII.

[ Price Six-pence. ]



## INTRODUCTION.

THE following pages express the pious and humane attention of the Governors of the *Marine Society*. The same regard has been shewn to their object from the commencement of the institution in June 1756, to this day. Though often struggling with the difficulty of engaging masters in sufficient numbers, or to procure boys in numbers to answer the demand; and oftentimes to provide money adequate to the charge, the Society stands as on a rock: and it may be hoped the judicious zeal of the Governors, with their little fund, and their local and political establishments, will enable them to continue their labours as long as war and misery, commerce and vice, shall render it necessary and useful to the community.

This tract now comprises a summary of *moral* and *Christian* duties. If it should, in any place, appear above the capacity of

such poor boys as are the objects of this institution, let it be remembered, that poverty sometimes quickens the comprehension; and if a book is not absurdly refined, the mind will rise to the sentiments it contains; and the force of them need not be broken. And while the poor boy is gently instructed and admonished, and led into a sense of his duty, as a *man*, and a *Christian*, the intelligent reader may receive satisfaction, with regard both to the design and the execution.

It is a very interesting duty, to convey to such as have not enjoyed the means of religious instruction, such a sense of moral and religious obligations as may teach them what they owe to God, their neighbour, and themselves.

*Landmen volunteers*, who enter to serve at sea in time of war, are also objects of this society: these enjoy the benefit which may be derived from this production, diffusing That sense of religion, which is so very much wanted among the common people.

This pamphlet being sold at the shops, will likewise serve as a detail of the principles, on which the *Marine Society* acts; while



while it spreads the influence of salutary admonition, to every class, into whose hands it shall fall, particularly those who are engaged in a *sea life*.

Our corrupt state, with our gross deviations from moral rectitude, joined to our insular situation, and the jealousy and treachery of our enemies, render attention to sea-faring people, a very important branch of our political œconomy.

The Society prefixes this little tract to a judicious abridgment of the Sacred Writings, which is a small *12mo*: both being bound together, constitute a complete Monitor and *Trusty Companion*, for the boys. Spelling books are also given to such of them as desire to learn to read.

No boy can be sent, to serve on board any of the King's ships at a venture: they must be first requested by such commission or warrant officers, as by the naval regulations have a right to one or more servants; consequently the boys are often obliged to wait at the office.

Masters of ships in the merchants service also frequently applying for apprentices, by one means or other every poor,

and every *distressed* boy, who solicits employment at sea, being of age, health, strength, and stature, fit for that element, is provided for, to the utmost ability of the Society.

J. H.

My

R U L E S,  
CAUTIONS, *and* REGULATIONS.

MY GOOD LADS,

1. **Y**OUR intention, I presume, in waiting at this Office, is of no less importance to you than to try to get into bread; and be thus enabled, under the providence of God, to provide for your lives, and consequently for your happiness.

2. You are to understand, that only those of an age, growth, and health proper for the sea, willing and desirous to go, are permitted to attend here.

3. It is also necessary you should know, that those who attend here must keep peace and good order. Read, and hear others read: be attentive to instruction, and there will be no danger of your becoming troublesome to us, or to yourselves. This will be a proof of your good sense and manliness.

4. Those who can read the best, should give proof that they can do so; and being so fortunate, they will shew their good nature in assisting such other boys as have wit enough to wish to learn. It is a *misfortune*

not to have been taught to read ; but it is a *fault* to neglect any opportunity of learning.

5. Learn something, be it ever so little, that you may make the days of your attendance here profitable. It is an honour to those who *can* read ; and an act of kindness to assist others who *cannot*. If at the same time you all learn the glorious lessons which this little book contains, you will act like *men* and *Christians*, gaining credit by shewing your friendship and good affections, and proving that you have courage and resolution fit for a sea life.

6. If by such an act of kindness, the boy who reads, will prevent loud play and noise, which are by no means proper in this place: he will do a work worthy of praise.

7. There are many *bad Christians* who *can*, and many good ones who *cannot* read ; but every *Christian*, as such, should learn to read.

8. The Society, for the same reason, gives *Spelling Books* to such boys as appear really desirous to learn. Ships at sea in fine weather, or in harbour, often afford leisure : and for the reason that idleness is the root of all evil, it is always right to  
 have

have something *good* to do: and happy might it be, if all masters of boys were of this opinion, and would practise what they know, in regard to boys.

9. Those who go on board the King's ships soon learn what is meant by *discipline*, which is one of the best things in the world, whether by sea or land. It is the soul of war, and the heart and comfort of peace. Good order and regularity is the highest merit in the sailor or soldier; the glory of commanders; and essential to the happiness of a ship's crew. It is remarkable, that only such officers as maintain good order and discipline are truly beloved and honoured. The fore-mast-man is made of the same stuff as his officer; and his reason dictates to him as clearly, that from the moment *discipline* ceases, confusion takes place; and he is as subject to suffer from confusion, or the want of a true command, as his officer: for, indeed, how can the *duties of humanity*, or religion, be exercised without order?

10. Now, my good lads, you understanding this as well as I do, you will not need entreaty, much less any severity, to be  
kept

kept quiet. If you attempt to turn the house out of window, we must turn you out of doors.—I will now explain things to you.

11. You understand that we can provide for boys only as officers and masters have occasion. We invite them to write to us when they want servants, or to come in person to see you. In the King's Ships, they allow of only *four* boys to an *hundred men*: happy the boy who is one of the four!

12. Parents or friends, gentry, or commonalty, who apprehend that any kind of boys, little or great, sickly or healthy, are fit for the sea, are grossly mistaken. A boy should not be under thirteen years of age, nor less in stature than *four feet three inches*; the stouter he is, the better.

13. Boys must be sound, wind and limb. — If any of you have any disorder that may be removed, in a short time, our kindness for you is such, that we endeavour, by means of our surgeon and apothecary, to obtain a cure for you.

14. The Society sends no boy to sea, but such as promises fair to make a stout

or active man, and fit to manage a great gun ; others should keep at home, and follow such trades and occupations as is suited to their strength and inclinations.

15. He who intends to be a seaman, and is not courageous, does not know what he is about. True British seamen have hearts not to be conquered.

16. You see that many who come here are in great want, half naked, or in filth and rags, without knowing where to get a morsel of bread. Their hard fortune does not render them less our children ; we have not the less regard for them ; but when they have no other friends, they stand so much the more in need of us, and we are truly and heartily the more inclined to befriend them.

17. You are all brave volunteers, free to enter or not. But when you are engaged to serve the King, or the Merchants, you must do your duty : you are not free to run away, like thieves or scoundrels, or fools who do not know what they would be at. If any of you do not mean honestly and fairly, as we do, wishing to be the instruments of making your fortunes, you  
had

had better, at once, go about your business, and not do harm to good boys, either by bad example to them, or cheating of us; running the hazard of swinging at Tyburn, instead of bravely running up to the mast-head, or fighting to defend your country. If any of you do wrong, they act as if they meant to injure honest poor boys, and like an enemy, not a *friend*; like scoundrels, and not true men.—

18. We are generally happy enough to find masters for all who attend here, provided the boys are proper for the sea, especially in time of war: it is their business to learn how to value masters when they get them. Every good boy will serve his master faithfully: this is but acting an honest part, which all men are bound to do while they live in the world. If a boy means to avoid the gallows, and when he dies not to be punished everlastingly, he must be honest.

19. There is a number of young scoundrels about this town, who live, if it may be called living, by *thieving*, but they generally come to the gallows in a short time. It is but the other day a boy of fourteen  
years



years of age was hanged for being concerned in breaking into a house. If any of you should happen to be acquainted with a *man* or *boy* who is given to thieving, of any kind; as your sincere friend, I advise you to fly from *him*, as from the *devil* himself, who goes about seeking whom he can devour; for depend on it, such man or boy will devour you. If you do not forsake him, God will forsake you, and give you up to your own heart, inclined as it may be to work *evil*.

20. In all things be *faithful* to your masters, and serve them with a willing mind: this is the way to have a clear conscience, and to conquer, not our enemies only, but the devil and all his works.

21. Remember that if you run from a King's ship, you are liable to be carried on board, and flogged as a deserter: you are subject to the Magistrate also, for running away with the clothing we give you.

22. If you are placed as apprentices to Merchants, Owners, or Masters of Merchant Ships, and you leave them clandestinely, you may be carried before a Magistrate,

Magistrate, and punished by imprisonment, flogging, and such-like.

23. If at any time there is good reason for a discharge, whether from the King's, or Merchants Ships, proper and regular application being made, it may be obtained. But first consider if there be *good reason* to desire it, and how you would be the better for it, if you were to obtain it. When you are in the right, you are sure of finding a friend in this Society.

24. If at any time you should be *regularly* discharged, you must ask for a *certificate from your Captain of such discharge*, that you may appear at this Office with credit, otherwise you will be deemed a *deserter*.

25. Knowing well for what purpose you assemble here, and wishing to get employment at sea, that you may get your bread as mariners, like honest and brave boys, consider that this is good for you; good for your parents and friends; and good for us all. You certainly judge very wisely, but you should know your own minds before you come here.

26. Without *seamen*, landmen would make but a poor kind of figure.—And  
you

you are sensible, that the same God who governs the land, governs the sea also ; and that his good Providence *preserves us all !*

27. We are a nation of *sailors* and *husbandmen* : all other employments depend on these two. By ships we carry away such part of the produce of our land, labour, and ingenuity, as we find over and above what we want for our own use, and the supply of our own wants ; and, in return, we bring home riches from other parts of the world.

28. By sea we fight our enemies, when they attempt to rob us of our trade, and enslave us also, as actually happened in days of yore, when we were less capable of defence. But at this, and all other times, we must keep *a good look-out*, or we shall have nothing worth *looking-out* for.

29. You know that the clothing given to you by the good Lords and Gentlemen of this Society, is with a view to preserve your health, make you clean, and comfortable to yourselves ; and provide such employment for you, as will do good to yourselves, and others ; preventing at the same time your falling into bad company, and consequently saving such as are in dan-

ger of forfeiting their lives to the laws of our country. *Idleness is the root of all evil*; the industrious only, eat the bread of *sweet peace and cordial contentment*.

INFORMATION to BOYS in the KING'S SHIPS.

1. We deal fairly and above-board: I will tell you, what can be no secret to every boy of good understanding, namely, that good treatment from the master he serves, must depend on his own good behaviour. If *he* loves, honours, and obeys his master, *his master* will be good, kind, and affectionate to *him*.

2. You naturally wish to know what you may expect in the King's Ships :

1. An allowance of provisions, the same as to a *man*.

2. Your masters must find you in clothes. By the Navy Rules, they are to spend *at least forty shillings* on you for clothing, every year, or give each of you *forty shillings* a year, and find yourselves; but this cannot be so properly done by you, as by them. Your masters, therefore, will keep you  
 3 clothed,

clothed, and the cleaner you keep yourselves, the more care you will deserve, and receive of them.

3. If you mind your hits, and learn your duty, as *seamen*, and by the help of good beef and pudding, pork and pease, increase in growth; you will probably be rated *ordinary* at the age of *eighteen years*. This is the age when the King, in time of war, requires the service of *apprentices*, who are bred to the sea, in the *Merchants* service.

4. In case of war, you share in common with the men, whatever is taken from the enemy; the King being graciously pleased to give up the captures to the ships crew.

3. Let me *caution* you, to take care not to venture into the water to bathe, where there are tides. The ebb or flow may easily surprize you, even though you should be able to swim. I have known heedless boys sometimes lose their lives wantonly.

4. You will learn to tread a ship's deck; and take care in getting up her

sides: and in general exert yourselves in learning all the duties of good seamen, this being the intention of your going to sea.

INSTRUCTIONS *for* OBEDIENCE, CLEANLI-  
NESS, *and* INDUSTRY.

1. ATTEND to these instructions, my boys, for they are well considered. If you were all sons to the Governors, they could not give you advice in kinder words.

2. Solomon, the son of David, God's chosen servant, himself being a man of the greatest wisdom, tells us,

“ That poverty and shame shall be to him that refuseth *instruction*.—But, he that regardeth reproof, shall be *honoured*.” To be honoured is an expression of great worth and esteem among men; and what is here said, is certainly as true, and as much to be depended upon now, as it was two thousand years ago. If you attend diligently to what you find in these pages, you will be sensible of it, as all people are, who live in earnest with themselves, and seek their own happiness.

3. You have heard, that it is more easy to give advice than to take it: but it is of  
more

more importance to our happiness to *receive*, or *take*, than to *give* advice. Your soul is as valuable in the sight of God, as That of the greatest monarch on the earth : therefore, I entreat you, as you love your own souls, to set out *honestly*. Nothing can be more true, with regard to both worlds, than that “ honesty is the best policy.” And if the providence of God is over all his works, as none but Infidels distrust, the meanest amongst you is an object of That providence.

4. Many of you, who are parentless, or whose parents have neglected you, have already met with more difficulties, than you will probably encounter at sea.

5. Every one who shall be found fit and proper for the sea, may reasonably expect, in a short time, to be put in a way of living comfortably. As the Gentlemen of this Society provide you with *good sea clothing*, and furnish you with good masters, it will be your own faults if you are not able to get your bread like men: you ought to consider yourselves as fortunate, that you are so far provided for.

6. You see that many are in want of the necessaries of life, whether through the carelessness of parents, their own perverseness, or some other cause, God only knows; but many perish by living *in idleness, filthiness, or wickedness.*

7. Learn how to value your advantages, and make a proper use of them, grateful to God the giver of all good things; grateful to your fellow-subjects, who have been thus mindful of you; and to your masters, who, I hope, will do their duty towards you, when you are in their hands.

8. The truest way to express your gratitude, is to be good and virtuous; that is, to be *true to yourselves*, for then you cannot be false to any other person: and if you are *true men*, and do not imitate *knaves, fools, and scoundrels*, you will certainly be respected in the world.

9. Next to virtue is *cleanliness*: a dirty fellow and a worthless wretch, generally means the same thing. The cleaner you are, the faster you will grow; and the tighter you appear, the better clothes you will deserve from your masters, and the more regard they will certainly shew you.



10. A dirty, ragged boy, who may be clean and tight if he pleases, let him be where he will, must appear as beggarly and idle, unworthy of any other regard than to exercise the rod.

11. Another good effect of *cleanliness* is being so much the more healthy. The wise man tells us: "That as there is no joy above the *joy of the heart*, there are no riches above a *sound body*." And experience constantly teaches us, that *health* is preserved by *good clean clothing*, as, with few exceptions to the contrary, *cleanliness* is by *virtue*: On the other side, *disease* and rags, filthiness and vice, are as constant in their companionship.

12. Your own common sense will tell you, that the quicker you learn the duties of a seaman, the better it will be for you. Therefore *attend* to what is passing, and *enquire*; taking all opportunities of learning.

13. Never be impatient under *correction*; it will rarely happen to you, when you do not deserve it; and, if you escape when you do, it certainly ballances the account. Boys are much oftener hurt for want of *correction*,

rection, than by having too much of it. Happy is he whose master abounds in *sense* and *humanity*.

14. Remember the Wise man's saying : " He that being often reprov'd, hardeneth his heart, shall *suddenly* be destroyed, and that *without remedy*."—Whence you may easily discover the difference between those who *amend*, and those who are *obstinate*, under correction. The being destroyed suddenly, and without remedy, you perceive, signifies, that if correction loses its wholesome effect, it is like converting our food into poison.

15. Observe the truth and force of the same Wise man's remark on *idleness* : " As vinegar is to the teeth, and smoke to the eyes, so is the *slugard* to them that send him." Is not this beautifully true ? And must not he be despised and hated who is not obedient ? Lazy and perverse boys, often turn out worthless fellows.

16. Evil habits grow up with us : if you would live with honour, and die in peace, be good while you are young ; and when you grow old, your virtue will stick by you, as a sure friend in all fortunes.

17. Every

17. Every one *eats*, but those who will not *work*, often *steal*; and their understandings become so darkened, they do not discern that thieving must end in misery in both worlds. The consciousness of evil haunts the perverse in will! “The wicked flee when no man pursueth, but the righteous are bold as a lion.”

18. He that gains *honest bread*, is a good subject to the King, and useful to others, as well as to himself; and as he lives full of *comfort* and *hope*; so the man that gains *dishonest bread*, being of course a *thief*, and at enmity with mankind, will be treated as an enemy, even to imprisonment and death.

19. The *sluggard*, of whom *Solomon* speaks, is next in rank to a *thief*: if he finds food, it is as we furnish it to an *ideot*; with this difference, that the *sluggard* ought to be beaten with many stripes, till he finds the use of his hands.

20. Your own interest is concerned to keep yourselves clean and tight, learning the duties of your calling with all diligence, and enjoying a *cheerful* mind, as the reward which the great Friend and Father of mankind bestows on the *innocent*, whether they  
be

be poor or rich. Without *obedience*, the *rich* cannot do their duty, more than the *poor*.

21. The sons of *Britons* are *all* born to *liberty*; but *true liberty*, *my young friends*, consists not in noise and riots, but in *doing well*, and *obeying* superiors, in their just and lawful commands. Do this, and you will *suffer* no harm from any one.

22. If you intend to *obey God*, our common father and friend, you must obey your *masters*; and if you do your duty to *them*, they will be as *fathers* to you; and if you do it not, you will be in the circumstances of those bad children, of whom *Solomon* says,

“ The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagle shall eat it.”

As the worst of evils may be expected to fall on those who are disobedient to their parents, the same often happens to those who do not obey their masters: these are appointed by Providence as parents.

#### MORAL and RELIGIOUS ADMONITION.

1. ALWAYS carry this in your mind,  
 “ That prosperity and adversity, life and death, poverty and riches, come of the  
 Lord,”

Lord," the great God who governs all things! Therefore consider, *my good boys*, that as surely as there is a *world*, there is a *God* that made it; and that his power is as far beyond that of the *greatest monarch*, as his goodness and wisdom exceed the comprehension of the *wisest and best* of men. You know that *he* made the world, for you *see it*. You may as reasonably conclude that he governs the world, from the sea knowing its bounds; the sun shining on the earth; and the *earth* bringing forth her increase, regularly, to support our lives.

2. As the eyes of a good servant wait on the hand of his master, and he is ready to obey his commands, so must you be ready to learn, and to obey the *commandments* of God, the Almighty Lord and Governor of the world; even the God who *made* you, and all things that are made; he who disperses the mist; who stills the raging of the waves; knows all our thoughts, and sees every action of our lives.

3. Be assured that you are as much the care of God, as if you had been born in a palace. *Solomon* says,

“ *Better*

“ *Better* is the poor, that walketh in his uprightnes, than he that is perverse in his ways, though he be rich.”

Do you not perceive, that there is a good reason, why you should be careful to *behave well*, as if you were all the sons of gentlemen ?

4. As you desire to learn what you are to do, to render yourselves acceptable to God, and all *good men*, under all accidents which may happen to you ; carry it constantly in your thoughts, that God sent his only Son *Jesus Christ* into the world to *teach* us his will. Even he, the Saviour of the world, (most wonderful to think of!) came from the bosom of his Father, perfect *man*, as well as *perfect God*, to die on the cross ; and he certainly did suffer an ignominious death on the cross, for you and all mankind, sealing the truth of what he taught us in his Gospel, with his blood : then rising from the dead, ascended in triumphant glory into heaven, where he sits at the right hand of God, interceding for all sinners who truly repent and amend their lives.

5. The sacred volumes called the Old and New Testament, of which an abridgement is given you by this Society, contain prophecies concerning Christ, and the history of his life and death; with the commands he hath left on record, of what we are to do, in order to inherit eternal life. He there requires you, and all of us, to love God with all our heart, and with all our soul; and to shew it by our charity and humanity to our fellow-creatures; or, in other words, by *loving our neighbour as ourselves*.

6. Now, my good lads, if you love your neighbours as yourselves, you certainly will be careful to do them no harm. If you do them harm, you hate them instead of loving them; and God can never love those who hate, or do harm to their fellow-creatures, for we are all equally the work of his hands. “He that loveth not his *brother*, or *fellow-creature*, whom he hath seen; how can he love *God*, whom he hath not seen?” This is an observation and admonition made by Christ himself.—

7. You may also learn, that it is a foolish thing for any man to pretend to love God, and not *obey* him : our love cannot be expressed without obedience. If you obey him, you will love him, and he will love you ; he will protect you, and make you happy whilst you live, and likewise when you die. When your soul shall depart from your body, his care will watch over it, and you will be for ever happy !

These things are as true as the Gospel, in which they are recorded, and the glorious fruits of a *sober* and *religious* life. Doth not the thought make your hearts spring forth with joy ? If you seek the mercies of God, and obey him, he *will* be merciful.

8. What your particular duties are, as good subjects, good men, and *good Christians*, you will easily learn. For this purpose, take care of *this book* \* ; it is a valuable present. The longer you live, the more you will esteem it. Read it when you are not upon duty, nor about your master's business, it will be an entertainment. Every thing is valuable that warns  
you

\* N. B. Abridgment of the Sacred Writings, bound together with these Instructions.



you to shun those vices, which all men are ashamed of who have a manly spirit, with true courage founded on principle, or knowledge of good and evil: but this little book refers to the word of God.

INSTRUCTIONS *to avoid VICE and EVIL*  
PRACTICES.

1. TRUE affection and regard to your interest induce the Governors of this Institution to give you such general cautions, as are of the greatest consequence to you.

2. Beware of *strong drink*, in any degree, above what may be sometimes necessary to health, in small quantities. Many a mighty man, after a short time, has been laid low in the dust by means of strong drink.

3. "Drunkennes," says *Solomon*, "encreaseth the rage of a *fool*, till he offend: it *diminishes strength*, and maketh wounds." Too many have experienced this truth: and in great confidence we may pronounce, that spirituous liquors, used indiscreetly,

have proved the forerunner of very numerous and great mischiefs.

4. The *drunkard* is, in many respects, in a worse state than a *beast*; not only as having as little reason about him, but less on his guard for his own preservation. There are few brute beasts that will touch spirituous liquors: nature points out to them the use of *water only*.

5. Our small beer being good of its kind, is an excellent liquor for seamen, as it helps to keep them in spirit, and free from the scurvy.

6. Habit renders men eager to heat, and disturb their brains, as if they were afraid of being burthened with reason; or imagined that happiness consisted in the absence of thought.

7. Certain it is, that a drunken man is disabled from being of any use to himself or others: and if, being drunk, he is guilty of a crime, he may happen to be hanged when he is *sober*. At best, he is a prey to every one who pleases to make him so.

8. It is constantly observed, that he who is given to *strong liquor*, as well as him that is *lazy*, is generally in great want, and in  
a filthy

a filthy condition. Such persons often ruin their health, and render their lives as contemptible as they are short and miserable. This is not the way to die the death of the righteous.

9. What I have said of a *drunken man*, holds, in many respects, of a *glutton*. He seems to be better qualified for the society of hogs than of *reasonable creatures* and *Christians*.—The advice given by the wise man, is, “Eat as becometh a man, those things which are set before thee, and devour not, lest thou be hated.”

10. Do you understand how a man may be despised and hated for *gluttony*? *First*, for devouring more than the share nature has allowed to each of us; and next, from the offence he commits against reason and religion, by the ruin of his *health*, and the distress of his family and poor friends.

11. In regard to health, which is the salt of life that gives all other enjoyments a relish, we find the wise man’s sentence is: “Sound sleep cometh of *moderate eating*: he *riseth early*, and his wits are with him.” In short, he is a *man* fit for business and social pleasure; and knowing what he is

about, fills up the character of a man. If he is not so merry as some jolly fellows, he is more equal and *cheerful*, which are better things. “A merry fellow is often a *sad fellow*.” You have heard of men’s digging their graves with their teeth, in allusion to what *Solomon* says, “The pains of *watching* and *cholera*, and pangs of the belly, are with the *insatiable man*.”

12. As to the *liar*, he must be so far a villain, as his falsehoods extend. Observe the remarks of the same wise man, and write it on your memory :

“I have hated many things, but nothing like a false man, for the Lord will hate him.

“The lip of truth shall be established for ever, but a lying tongue is but for a moment.

“A thief is better than a man that is accustomed to lie, but they both shall have destruction to heritage.”

Can any words be stronger *against lying*, or against him who is a liar, except that liars are the children of the *devil*, who truly is the father of liars.

Now,

Now, my good lads, the advice I give you, is, to prove to your masters, and to all others, that you have a soul worthy the name of a *Briton*, by *daring* to tell the *truth*, though you condemn yourselves: it is thus you may be sure of maintaining a character, and that every one who knows you, will love you.

“ The birds will resort unto their like, so will truth return unto them that practice in her.”

13. No man is a liar for the sake of falsehood; it is because he thinks he shall mend his condition; but he generally mars it.—The wholesome sober advice of the wise man is, “ Keep thy word, and deal faithfully, and thou shalt always find the thing that is necessary for thee.” This being generally true, doth it not still prove, that *honesty is the best policy*?

14. It hath been said, with no little acuteness, that, “ If you follow truth too close, she will kick your teeth out.” There is a measure in all things; and all truths are not to be spoken at all times; but lies are never to be told. This admonition chiefly relates to a *prudential* guard

on the tongue. Every one should hold his tongue when discretion requires it. *Prudence* is the sincere friend of *truth*, and the dutiful child of *wisdom*. Her assistance is necessary in every part of life, as the preserver of peace among men.

15. To shun *falsehood* is, in effect, to court *truth*: as *silence*, when talking is dangerous, is a proof of understanding. Observe the wise man's declaration—

“ The heart of *fools* is in their mouth ; but the mouth of the *wise* is in their heart.”

16. Such is the force of caution in regard to what *we say*, and what *we do not say*, that “ even a fool when he holdeth his peace is counted wise, and he that shutteth his lips is esteemed a man of understanding.”

17. Prudence and integrity of heart give understanding, particularly in regard to speech. “ The words of a wise man's mouth are gracious ; but the lips of a fool swallow up himself.” Thus you see what a glorious thing it is to be cautious of what you say and do, despising falsehood, loving truth, and commanding your tongue.—In  
a word,

a word, if you are wise, confine your tongue, that it may not confine you.

18. You are sensible that great talkers are sometimes great liars, and discover as great want of understanding: but a *liar*, a *tale-bearer*, or a *mischief-maker*, is an enemy to himself, to his friends, and to all mankind. As he endeavours to *deceive* every one, or set them at variance, *every one* despises him; and the best which can happen to him is, to be severely punished by those who have any hopes of his amendment.

19. In regard to *stealing*, the eighth commandment, given from the mouth of God himself to *Moses*, is, “Thou shalt not steal.” Some of the most ignorant nations punish thieves. With us, you know, they are punished with great severity, even to death. *Thievery* is much oftener discovered, than *thieves themselves* have wit enough to imagine. God confounds their devices!—

20. The Portuguese proverb is, “The devil has a hood, (alluding to the dress of a friar) but it doth not *cover all*.” By some means or other thieves are generally found out.

out. Be more afraid of the thing itself, than even the discovery.

21. As people grow corrupt in manners, thievery becomes more frequent. Laws must consequently be more severe, and more care taken to instruct the rising generation.

22. On board of ships, stealing is hardly ever concealed, for there are no back doors.

23. This crime is of so black a dye, as hardly to bear being mentioned. Of wicked persons in general, *Solomon* says, "The hope of the wicked shall be cut off, and their trust shall be as a spider's web." Accordingly thieves live in trouble and disgrace, and often die a miserable, if not an infamous death.

24. *Swearing* is not a less foolish than a wicked practice: all wicked practices are foolish, but this is the most foolish of all foolish practices.

25. Why should not a sailor be as brisk as a bee, and active as air, and yet sober-minded; and knowing what to do with his tongue, use it to his honour, and the praise of him who gave him speech?

26. A man



26. A man of spirit and resolution will do his duty briskly, and boldly as a lion, smiling at *danger*: but no man in his senses can reconcile running himself into the danger of making God his enemy, against all sense of duty to him, and in express violation of his commandments.

27. Why chuse to talk like a fool or a madman, and side with the devil, as all *swearers* do who take the name of God in vain?

28. Sober men in a ship, when their companions swear, remind them of it; and the best commanders will not suffer any swearing on board their ships.

29. The wholesome advice and admonition which *Solomon* gives us, on this head, is:

“Accustom not thy mouth to swearing, neither use thyself to the naming the Holy One.

“For as a servant that is continually beaten, shall not be without a blue mark, so he that sweareth and nameth God continually shall not be faultless.”

30. It is a great fault and sin to name the *Most High* without a reverential pause; but to call on him in idle discourse, or perhaps

to

to witness a falsehood, it thrills the blood to think of such wickedness!

31. A greater than *Solomon*, even the most high God himself, whose sacred name ought never to be mentioned without reverential awe, has declared, in his *third commandment*,

“ That he will not hold him guiltless who taketh his name in vain.”

32. Beware then, my good lads, not to learn, what you will certainly wish to *unlearn*; what can never do you any *good*; but must do you great *harm*.

33. If you die without repentance of this offence, what will follow but everlasting punishment in the world to come?

34. Holding commerce with *prostitutes*, vulgarly called *whoring*, is a vice *thoughtless seamen* are often addicted to.

35. As you would shun the devil, whose work it is, avoid it: disease, and pain, and early death, hell and destruction, dwelling in the habitations of *harlots*.

36. The consequence of whoring among seamen, is very fatal. Many more die of the *foul disease*, and of the disorders which are the ordinary consequences of this vice, than

than is commonly known; and it is particularly fatal to men on board ships. Many a brave young seaman has brought himself to an early grave, who might have sailed round the world, and drubbed our enemies in every part of it. The wise man says, "The fornicator shall be punished in the streets of the city; and, where he suspecteth not, he shall be taken."— And, in another place,

"If thou give thy soul the desire that pleaseth her, she will make thee a laughing-stock to thy enemies."

37. Speaking of a harlot, or lewd wicked woman, he instructs us in these remarkable words, which you ought to engrave on your hearts: "Her end is bitter as wormwood, sharp as a two-edged sword. She lieth in wait, as for a prey, and increaseth the transgressions among men. Her feet go down to death: her steps take hold on hell."— This description is just the contrary of what is ascribed, by the same wise authority, to *virtue*: "Her ways are ways of pleasantness, and all her paths are peace."

38. We find it confirmed by the declaration made by *Christ*, the Saviour of the world, that this vice is so offensive to God, that, “no fornicator, adulterer, or unclean person, shall enter into the kingdom of heaven.” He who lives or dies in the commission of this sin, you perceive, seeks his own destruction.

39. What work for repentance do men make by their vices! Who can say he shall live a day to repent, or that he is sure he shall have a heart to amend his life?

40. If we mean to *end* our lives happily, we must *begin* them virtuously. Therefore avoid the company of those who have not the fear of God before their eyes.

41. The same *patience* and *humility* which will give you a command of yourself, never to be a prey to evil desires for women, will assist you to restrain that warm passion, *anger*.

42. *Solomon* observes, that,  
 “Anger dwells in the bosom of fools.—  
 Seest thou a man,” says he, “that is hasty in his words? There is more hope of a fool than of him.”

43. "A soft answer turneth away wrath, but grievous words stir up anger."

44. If you have sense enough to distinguish ever so little of *good* and *evil*, you will find more comfort to yourself, and reputation with the rest of the world, from *gentleness* towards others, and a sincere affection for them, than in any satisfaction you can have in their sufferings, though you could punish them ever so severely, whenever they offend you.

45. The bravest men, and such as face death with the greatest resolution, are generally the most distinguished for *good-humour* and *gentle manners*.

46. "Remember thy end, and let enmity cease," is the advice of the Wise man. *All* is drawing to an end, from this moment, and we are all going forward to a state beyond the grave.

47. *Good men* are always constant to their friends, and *forgive* their infirmities, knowing that themselves have many. And they are *moderate* in their resentments towards their *enemies*.

48. But the *angry* man, like him that is *envious*, will not give himself time to

consider what is *right*; and being proud and self-conceited, is continually devising froward things; always bringing mischief to pass.

49. Let no *malice* find entrance into your hearts, be the provocation what it may.

50. He has the most courage, and the noblest spirit, who soonest forgives his *friends*, or his *enemies*, his *companion*, or a *stranger*.

51. *Solomon* says, "He that revengeth, shall find vengeance from the Lord, and he will surely keep his sins in remembrance."

52. You have this advantage at present, that your commander will always punish those who deserve to be punished.

53. Almost every thing which regards the conduct or behaviour of men towards God, or towards each other, must be either *wise* or *foolish*: there are very few things entirely *indifferent*.

54. The true way of discovering the wise man from the fool, is by comparing them with the commandments of God.

55. "Behold," says *Solomon*, "the fear of the Lord (by which is meant great care

care not to offend your Maker) *that* is *wisdom*, and to depart from evil, *that* is *understanding*.”

56. “ The wise man’s eyes are in his head, but the fool walketh in darkness.”

57. “ A wise man feareth and departeth from evil, but the fool rageth and is confident.”

58. The fool returning to his folly, is justly compared to “ the dog returning to his vomit.”

59. A little thought, and a virtuous inclination, render boys, at the age of twelve or fourteen, much wiser than men, who not do consider what they are about.

60. Is there not a much greater difference between a wise man and a fool, than between a *rich* man and a *poor* one ?

61. A rich fool is oftentimes but so much the more a fool. A poor man was never yet the poorer for being *wise*. In the end, he will be *rich indeed!* by the favour and mercy of Heaven, which are beyond all price.

62. *Hope* always for *good*; for sooner or later good will happen to those who obey God.

63. It is constantly observed, that a habit of pleasantness, good-humour, and pious resignation to the providence of God, and the evil accidents life is subject to, render men an over-match for any evil that can befall them.

64. *God is our common Father*, and all is under *his* direction.

65. It is a *guilty conscience* which makes men *dissatisfied*, and occasions murmuring, discontent, and fearfulness. “The wicked flee when no man pursueth; but the righteous are bold as a lion.”

66. Of all the vices which grow up in the mind, as men grow in stature, there is none more common or more dangerous than *pride*, shewing itself among the *poor*, as well as the *rich*. Pride appears in a thousand forms, and lurks in the heart secretly.

67. The same which I told you of *anger*, I now tell you of *pride*. “Pride was not made for man, nor furious anger for them that are born of a woman.”

68. That you may know when it is you are proud, “the beginning of pride is when one departeth from God, and his heart is turned from his Maker.” If you  
are



are *humble*, you will take this advice, and obey the commandments.

69. *Mockery, reproach, contempt of others, fullness, unwillingness to learn and do your duty, cruelty, an unforgiving temper, and such-like*, are so many signs of a man's being proud.

70. Solomon says, "Vengeance, as a lion, shall lie in wait for the *proud*."

71. And he adds, That "*Humility, and the fear of the Lord, are riches, and honour, and life.*"

72. But "the proud are hated of God, and they that plough iniquity and sow wickedness, will reap the same."

73. Pride is also a proof that a man is *ignorant*; he is ignorant of himself, and ignorant of what other men think of him; in short, he is a *fool*; and one of those fools who is the least to be pitied.

74. Now, *my dear friends*, mind what I say, in order that you may avoid being in any degree proud, or revengeful, or fall into the very crimes which you discover in others.

75. Learn to compassionate even those who most offend you: if they are *ignorant*,  
they

they are pitiable ; if they are *perverse*, the more deplorable is their condition. As you love your own soul, set them in the right way, whenever you are able to do it, by any advice, or persuasion : it will be your greatest honour.

76. Soft words turn away wrath, and often subdue even the proud, while they comfort the humble. Think of this, and walk humbly before God and men.

### HONOUR FOR YOUR KING.

1. **THOUGH** poor, you are the subject of a country, which were the people virtuous, would certainly be the most happy in the world to all ranks and conditions.

2. We live under the best laws.—Let us obey them, and we are sure of happiness.

3. The more respect you pay to the *King*, and the *government of your country*, the more honour you do yourself.

4. You will find, as you grow up, what honour is due to the King ; and what a sin it is to cheat him, or defraud the public. *Smuggling* injures every body, and is rank ingratitude

ingratitude to those on whom you depend for your protection.

5. If you are not treated unworthily without redress, why would you steal from others the very *means* of supporting yourself? If there were *no taxes*, there could be *no government*.

6. Our Saviour charges us to “render unto Cæsar the things which are *Cæsar’s*.” Shall we disobey *him*? Unless you pay what is demanded by law, you not only disobey Christ, but you destroy all human laws; and without law, you cannot be sure of one moment’s *liberty* or *life*.

### HONOUR TO THE CLERGY.

1. NEXT to the *King*, you must pay honour to the *Clergy*. The King is the head of the church.

2. To despise the clergy is the first step towards despising *religion*; and he that despiseth religion, must be the vilest outcast of the earth, and unworthy of the breath he draws.

3. *Solomon* says, “Fear the *Lord* with all thy soul, and reverence his *Priests*: love him  
him

him that made thee, with all thy strength, and forsake not his *Ministers*.

4. If you fear God, you will certainly respect his *immediate servants*, the preachers of the gospel of Christ.

5. The greater respect you have for the Clergy, the more attentive you will be to keep the *Sabbath-day*, in a sober, awful, and religious manner, attending divine service with constancy and delight.

6. If you neglect your duty on *the Sabbath-day*, you cannot expect a blessing on any other day. Attend, I say, to the instruction which may be given you, particularly on that day.

7. In many of the King's Ships there are *Chaplains*. It is a shame that any capital ship should be without one.

8. In *frigates* and *smaller vessels*, and *merchant ships*, one of the *Officers* generally prays and reads to the ship's crew.

9. On your part remember, that nothing can be so foolish, or childish, as to be careless on such occasions. Carelessness, in this instance, is but another name for *wickedness*. Every place, where God is worshipped, is his temple.

## DUTY OF PRAYER.

1. WHETHER the *Chaplain*, your Commander, or Master, or any other person by their appointment, prays, in conjunction with the crew, do you pray from your heart, that as God is your father, he may be your guide and protector in all your steps.

2. If they read any part of the holy scriptures, a sermon, or pious discourse, hear and attend. Consider also what you have heard; reflect on it. Imprint it on your memory, that you may be the better for it; and *daily comfort your soul* with the hopes of eternal life.

3. None of us have any grounds of hope in the mercies of God, but through the merits and death of Christ; nor can we expect to find mercy, if we never *ask* for it.

4. Let me, therefore, recommend to you most earnestly, and most seriously, to pray to God, in the name of Christ, whose prayer we call the Lord's prayer; and this is taught us from our infancy.

5. I mean not merely that you say or repeat prayers, but that you should pray from your heart, constantly morning and night, standing, sitting, kneeling, or lying down.

6. Pray as soon as you think of praying, and do not say to yourself, *it will do by and by*: pray, I say, instantly, and mind what you say.

7. Consider that you are addressing yourself to the great Lord of Heaven and Earth, who commands the winds, and stilleth the raging of the waves.

8. The more attentive you are, the nearer you approach his Divine Majesty; and the more mindful he will be of your humble petition.

9. Consider, that attention to what you say, is like a *Man*; for nothing is more manly than to pray to GOD, and to trust in him. Do this, and you will be a *Man* indeed, and need not complain of any hardships that may befall you.

10. If you learn a few prayers by heart, you will find time enough to use them, whether, as I have said, it be *kneeling*, or *standing*, sitting, or lying down.

11. The

11. The *three* first prayers annexed to this, are short, and easily learnt; the others, if you do not learn them by heart, you should at least read them piously.

12. By no means neglect learning by heart, a *morning* and *evening* prayer, and the Lord's prayer.

13. When you pray, collect your thoughts, that your heart may keep pace with your tongue.

14. Those who only repeat so many words, without thinking of their meaning, offer up the sacrifice of *fools*, who consider not that they do evil.

15. As you are *accountable for your time*, consider, every night, what you have been doing, during the day past: if you have kept your tongue from evil speaking; your hands from doing any thing hurtful to another; and your heart from devising any thing base, impure, unjust, or unworthy your character as a *Christian*.

16. If any *evil* has befallen you, consider if you have borne it with patience and resignation. If any *good* has come to you, reflect if you enjoy it with moderation, and gratitude to God.

F

17. Never

17. Never forget that you have a *soul*, and that it will be *saved*, or it will be *lost*. You will go into heaven's joys, or hell's torments.

18. Obey the *Commandments*, and you will have nothing to fear.

19. Be *ashamed* of doing a *foolish* deed; and *afraid* of committing a *wicked one*.

20. Thus whatever hardships you go through, life will glide on gently, and you will neither wish to see an end of it, nor be anxious to prolong it. Every thing will wear the face of good-humour; and in the calm, or the storm; in the hour of silent repose, or the loud thunder of battle, you will *act like a man*. You will do your *duty to God*, your King, and your Country.

#### WISE MAXIMS TO BE OBSERVED.

1. Remember, *my sons*, for so I will call you, that if you keep your hearts with diligence, at all times, you will perform those duties, when there is the least probability of dying, which you would wish to do, were you about to die.

2. Thus,



2. Thus, you will be, *at all times, fit to live, and fit to die.*—Who among the children of men can pretend to greater wisdom, or happiness, than to be fit to *live, or die?*

3. The way for *you* to obtain this glorious situation, is to seek for useful employment, particularly in the *sea service.* And whether in peace or war, by land or sea, labour for *honest bread,* and enjoy it, as the reward of *honesty.*

4. Call to remembrance this great truth, declared by the God of Truth, that the life of man consisteth not in the *abundance* that he possesseth. It is well known that many run mad with plenty; and that some are rendered happy even in poverty, who might have been easily tempted to evil by the power of riches.

5. True Christians know, that *fear,* arising from guilt, as the forerunner of the punishment that awaits sinners, is one of the severest kinds of *misery;* and that it is avoidable only by a *virtuous life.*

6. Remember also, that of all kinds of *poverty,* the greatest is the poverty of the mind. Those who have no compassion for

their fellow-creatures, nor any sensibility of their own faults and sins, are *poor indeed!*

7. To enjoy a soul capable of the highest sentiments, is not peculiar to the *rich*, nor the *learned*. Solid worth and genuine virtue is confined to no condition.

8. True piety and health, are beyond all price.—For when health is gone, and we approach to the borders of the grave, the Almighty never forsakes those who incline their hearts to him.

9. Consider, whatever may be vulgarly imagined to the contrary, how kindly and graciously the providence of God dispenses, with an equal hand, the happiness this world is capable of, to the poor as well as the rich. And you have read our Saviour's Parable of *Dives* and *Lazarus*.

10. Every man who is not a *fool*, knows that *Nature* makes but slender demands on us. *Food* and *Raiment*, and covering from the inclemency of the sky, are easily obtained by the *industrious*: and those who are mad enough to prefer lying down in a ditch, may die there. Many and strange mad tricks does laziness and *cowardice* often play.

11. He that is content with a little, has *enough*—and he who, having *enough*, is not satisfied, is ungrateful to Providence, and provokes the Almighty to take that sufficiency from him.

12. He that lives not according to the rules of reason and *religion*, is always in *want*, let him enjoy what he may. The wise man says, “A very little is sufficient for a man *well nurtured*;” that is, *well taught*.—And it requires no great knowledge or experience, to be thoroughly convinced of this truth.

13. He whose desires are *moderate*, grows rich with a little. Why should not a *seaman* be as *reasonable* a Being as any other man; and provide for his family, as *good landmen* do?

14. Too many mariners squander their money foolishly; and, for want of common precaution, frequently deprive themselves of *necessaries*.

15. It is said, that fools and their money are soon parted. This is equally true of *landmen* and *seamen*. Is it not right and fit, that every man, who goes to sea, should be also able to get his bread on shore?

16. A little goes a great way in supporting the body in health; and it is by *moderation* the mind is rendered calm and peaceful. Intemperance, whether a man be rich or poor, must destroy both health and peace.

17. If *contentment* be the wealth of nature, it is good to lay up a large stock of it: but it does not follow, that the toils of mariners should not be rewarded: they have good-pay.

18. If we had twice the number of men accustomed to *a sea life*, and likewise to the means of getting a livelihood on shore, it would be happy for *them*; and happy for the *nation*. We should be the richer and safer, and more easily relieve each other.

19. I think it is an honour to every man, to have been at sea.

20. All men who are laborious, may be sure of employment.

21. It is a part of common sense, in all conditions, to take care of *money*: that is, to *use*, not abuse it by squandering *foolishly*.

22. In your *present* situation, it is your interest to *watch the eye of your respective masters*, and fly to execute their commands.

23. *True*

23. *True discipline, true courage, and true industry*, always go together.

24. Obey your masters with care and attention in all their *just commands*; and it may be hoped they will not require obedience to any thing unjust.

25. Shew them honour; and remember, that the best way to merit praise and good treatment, is to be serviceable to them. Let them see by your actions that you honour them; and it is probable they will take care, as far as their ability extends, that you shall never want a friend.

#### RELIGIOUS ADMONITION.

1. MY sons, attend! You cannot expect to prosper unless you are sober and faithful; and you will hardly be faithful to men, unless you fear *God* and obey his commandments. Nor will it avail you to learn how to get your bread, or to keep your *bodies* from perishing by hunger, if at the same time, you neglect your duty to God, and leave your *souls* to perish for ever!

2. Let

2. Let not mercy, nor truth, nor justice, nor the love of God, ever forsake you. Bind them about your necks ; wear them in your bosoms ; write them on the tablet of your hearts.

3. Remember, my dear lads, that men do not die like dogs. Let me repeat, if you are *good*, you will be happy after death, exceeding all that you or any man can possibly conceive.

4. If you are *wickedly impenitent*, you will be miserable beyond description.

5. One or other of these things must happen, for the same reason that you are a reasonable accountable creature, and not a *dog*, nor any brute animal that dies like a dog.

6. Stop your ears, and guard your eyes, against all manner of evil ; remembering that *Jesus Christ*, the great Prince and friend of mankind, suffered a painful death on the cross, that through his blood you might (if you do your own endeavours) be saved from all punishment, and become a partaker of the joys and glories of heaven!

7. As

7. As a *Christian*, consider what it is *you believe*, and what all Christians, who are in their senses, believe.

8. Learn to repeat the *Belief*, without book, not as a prayer, for it is not a prayer, but as what every Christian *believes*, and receives as his faith; and if you are in your right mind, you will be careful to act according to it.

9. The good in all stations must be happy in the end, because they are good; as the wicked will be miserable, because they are wicked. So God, who governs the world, has appointed!

10. This ought ever to be your comfort, and the subject of your *joy*: that the mercies of God are extended over all his works, and common to the rich and the poor.

#### CONCLUSION *on* MORTALITY.

1. LOOK round, and behold the *rich*, in common with the *poor*, hastening to the grave. It being indisputable, that life is short and uncertain, is it not enough to humble the proudest of the children of men? Is not every man mad, who is not humble?

2. He

2. He that has lived but thirteen or fourteen, or twice as many years, and I who am approaching to the age of man, are we not equally bound to be on our guard, and watch our hours as they fly, that we may continually learn to do *good*, and avoid *evil*? Who can tell which of us will fall first?

3. *Youth* is the season to mold the *man*. If we are not attentive to our duty while we are *young*, and in a more dependant state, how are we to expect *good inclinations*, humility, and obedience, when we become *old*?

4. *Evil habits* prevent the wisdom which time would afford.

5. But *old age* will not subdue evil inclinations, unless the fear of God is in our hearts.

6. The *virtuous young man* bids fairest to make the virtuous old one; virtue giving him, as he approaches to his end, *comfort*, *hope*, and *calm repose*, in a clearer view of heavenly joys.

7. Of this we are sure, that according to the good old English song, in the comparison of the life of a *fly* and a *man*:



“ His is a summer, ours no more,  
 “ Though repeated to threescore.  
 “ Threescore summers, when they’re gone,  
 “ Will appear as short as one.”

8. It is difficult, they say, to clap an old head on young shoulders. But it is not difficult for any young man, or boy, not being a fool, nor habitually and blindly wicked, to see the difference between *honesty* and *dishonesty*, obedience and disobedience towards a commander or master; between praying like a *Christian*, and being careless and negligent, as if there were no God to pray to; and, in a word, between rewards and punishments, in both worlds.

9. Apply the consideration of reward, to happiness, in heaven; and of punishment, to the tortures of the damned, in hell; and he must be a *fool* indeed who does not find a double motive to be *good*; good in every part of life, and in every relation towards God and man!

10. There is one short way of treating *this world* properly, and as it deserves: This is to think daily, that supposing you should be called upon to leave it, as millions

lions continually are, with little or no warning, if you have made your peace with God, by giving him his worship with your whole heart, and men their due? In other words, if you are prepared and ready to go?

11. He that lives well, making religion his first care, will learn to look on life and death indifferently; and will therefore never flinch at the approach of danger.

12. The most distinguished warriors have been good Christians.

13. To live so, as to be neither anxious for life, nor to fear death, is the height of human happiness, as it gives us the calm possession of our own souls, rendering us bold and intrepid, without folly or madness; pleased with our condition, as being appointed by God; and joyful under every circumstance, as being under his almighty protection.

14. Joy in life, and hope in death, act with mutual strength, and mutual comfort on each other; and they both produce a satisfaction, which the world cannot give, nor take away.

15. If, as I have said, you would be *happy*, make the love of truth and justice, and  
the

the fear of God, your constant guides; and *innocence* and *calm contentment* will be your *companions*, ever faithfully pointing out to you, the way to ease, and happiness here below, and life and happiness eternal, in a world which has no end!

16. That you may be happy here, and enjoy eternal happiness in the life to come, is the sincere and warmest prayer of

Your most true and faithful friends,

*By desire of the Governors,*

JONAS HANWAY.

Deputy Treasurer.

Marine Society's  
Office,  
29 Nov. 1778.

*P. S. If you should have any just complaint to make, write to the Clerk at this Office, and he will lay it before the Governors, and try to obtain justice.*

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The

*The BELIEF.*

**I** Believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the *Holy Ghost*; born of the Virgin Mary; suffered under *Pontius Pilate*; was crucified, dead and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the *Holy Ghost*; the holy Catholick Church; the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. *Amen.*

Here you find a great deal of matter for the most serious consideration, being an abridgment of the belief of a *Christian*, most easy to understand. By descending into hell, is to be understood the region of departed souls—and not that Christ could possibly suffer as men who are sinful.—

The next object for the consideration of mankind, *Jews* as well as *Christians*, is

*The* COMMANDMENTS.

I. **T**HOU shalt have no other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and shew mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour and do all that thou hast to; but the seventh day is the sabbath of the Lord thy

God; in it thou shalt do no manner of work, thou and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

You must always carry in your mind, that these commandments were given by God himself, to the *Jews*, through their great leader *Moses*, and since confirmed to us by *Jesus Christ*, who came from heaven

to teach and confirm the eternal obligations of mankind; and if *you* hope for mercy after death, you must act an honest part, and carefully obey them.

It is *monstrous ignorance* not to *know* the commandments, and *monstrous folly* not to *obey* them, when you know them.

MORNING PRAYER, *the first.*

**O** Lord God Almighty, I humbly thank thee for thy care of me in the night past. Keep me this day from all harm, and help my endeavours that I may behave myself humbly, soberly, and godly. Make me remember, that it is by thy gracious providence my life is preserved in all dangers. O deliver my soul from destruction! This I beg for the sake of Jesus Christ, in whose most blessed name I further pray:

*The* LORD'S PRAYER.

**O**UR Father, which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread.

bread. And forgive us *our* trespasses, as *we* forgive *them* that trespass against us. And lead us not into temptation: but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The Lord's prayer is of the greatest consequence, not only from the wisdom and goodness of its author *Jesus Christ*, the son of God; but likewise for the petitions it contains. We are also *commanded* by him, when we pray, to use this prayer. Do *you* likewise endeavour to learn by heart some one at least of the following short prayers.

MORNING PRAYER, *the second.*

**O** Almighty and merciful Lord, who hast safely brought me to the beginning of this day; I beseech thee to defend me in the same from all temptations. Let me never take thy name in vain. O guard me from all falsehood and uncleanness; all cruel, unjust, and uncharitable actions, that I may always enjoy a good conscience,  
and



and never fall into that everlasting punishment which waits on impenitent sinners. This, I beg, O Lord, in the name of my blessed Saviour and Redeemer, Jesus Christ. *Amen. Our Father, &c.*

People who go to sea, and behold the wonders of the deep, should surely be as well taught as those who live on shore; and all of us ought always to *live*, as knowing that we are one day to *die*. We must all, as rational creatures accountable to God, pray to him, or he will certainly punish us for our negligence.

EVENING PRAYER, *the first.*

**O** God, my Almighty Creator and Preserver, accept my most humble thanks for thy protection, and all the blessings I have received at thy hand. Forgive the sins I have committed against thee this day, and make me hereafter to tremble at the thought of doing any thing that is wrong. Give me, O Lord, a just sense of thy being present every where, both day and night, by sea and land, and that all  
my

my thoughts, words, and actions, are open to thy view. Thus among the manifold changes and chances of this mortal life, let my hopes securely rest in thee, through the merits of my only Saviour *Jesus Christ*; in whose blessed name I further call upon thee. *Our Father, &c.*

EVENING PRAYER, *the second.*

**O** Merciful Father, and Almighty Protector, on whom all things depend for their preservation, I now lie down to rest, in humble confidence that thy goodness will keep me in safety; that I may arise refreshed in health and strength of body and mind: and when my present life shall end, O God receive my soul into that happy state, which thou hast prepared for those who love thee, and obey thy commandments. This I beg, through *Jesus Christ* my Redeemer, who died upon the cross, that I might be redeemed from my sins. *Amen. Our Father, &c.*

*In SICKNESS.*

**M**OST merciful God and tender Father, in whose hands are the appointments of life and death; grant me grace to consider my sickness and pain, as thy visitation to remind me of my sins, and encourage my repentance. O God, forgive my past offences! Remove far from me all impatient thoughts, that I may firmly trust in thy gracious promises, through Christ the Saviour of the world. Comfort me, O Lord, under the sorrows of my soul; and whether in life or death, grant me thy gracious protection, for the sake of *Jesus Christ* who died on the cross, that repenting of my sins, I might live for ever!  
*Amen.*

*For REPENTANCE and PARDON of SIN.*

**O** GOD, inspire my heart with a true sense and constant remembrance of my sins past, that truly repenting, I may obtain pardon! O forgive my past offences! Let a just awe, and a religious  
fear

fear of thee, increase as my days ebb out, that I may conform my life to thy holy laws. O deliver me from the bondage of sin, that I may enjoy a heart to understand, and a will to obey.—Defend me, O *righteous God*, from the world, the flesh, and the devil, which war against my soul. Pardon my sins past, for the sake of Jesus Christ my Redeemer. *Amen.*

*For a HAPPY DEATH.*

O Eternal God, by whose everlasting decree it is appointed to man once to die, grant me, I beseech thee, *most merciful Father*, so lively a faith in thy word; and so firm a confidence in thy mercy; that whenever it shall please thee to call me hence, I may be found maintaining thy cause like a faithful soldier, and finish my warfare with joy. This I beg for the sake of my blessed Lord and Redeemer *Jesus Christ*, who died on the cross for the sins of the world. *Amen.*

## A P P E N D I X.

ABRIDGEMENT of the STATE of the  
MARINE SOCIETY, in *Bishopspate-street*.

24th November, 1778.

WHATEVER complaints may be justly made, with regard to our general deportment, much virtue still remains amongst us. Private munificence often shines with a distinguished lustre in the distribution of the common bounties of Heaven; and the judicious conduct of the Rich, alleviates the miseries of the Poor. In war, all is at stake; and we know not what a day will bring forth: such are the complicated calamities of it, every thing that individuals can consistently add to their security, and render their country formidable, becomes an object of importance to good citizens.

No effort, of a private nature, can be more efficacious than clothing Landmen Volunteers to serve at Sea. This is one  
of

of the most salutary expedients that can be devised, the cost being abundantly repaid in their health, comfort, and appearance.

Mariners, already knowing the duty of seamen, are found clothed as such. The collecting of Landmen, with a view to teach them seamanship, and fight our battles, is an article of such high importance to our well-being as a nation, whatever is done in it, as an effort of private virtue, those whose hearts glow with zeal for the cause of humanity, and long to add strength to their country, find their true self-love and social affection cherished and flourishing together.

It is not only the encouragement of Landmen to enter as Volunteers, but dressing them at once as Seamen, dropping those garments, of which many are ragged or filthy, and preventing the most hurtful nuisance on board of ships. By this means veteran Seamen certainly receive the better impressions of their new associates: Seamanship wears the more benignant aspect; and whilst it affords comfort to the men, it is an object which delights even the most transient observer.

Those

Those who view these men in their Land-clothing, and compare the good effects of their Sea-garb, will receive pleasure. If they make enquiry of the Regulating Captains, who are authorized to raise these men, and candidly inform themselves of the usefulness of this part of the Institution, during war, they will at least become converts to its benefits and utility.

This local effort of policy and humanity was much applauded during the last bloody contest; and with regard to our preparations for the present conflict, with a foreign enemy, it has been hitherto attended with the happiest effects. Our fellow citizens and subjects will surely contribute to its support; they cannot resist making a voluntary offering, with a religious regard to the common safety!

In respect to the Poor Boys, who are fitted out for sea service, as well in time of peace as war, the design being managed as it is, this part can hardly fail, as long as we shall enjoy any rank among the nations. We may flatter ourselves, that much the greater part of these young persons, being well chosen, and accustomed

to combat the elements on shore, will become bold and hardy mariners.

One of these boys, on board his Majesty's ship carrying *Sir Hugh Palliser's* flag, was so wounded in the late engagement\*, that the surgeon thought it proper to take off one of his arms. Under these circumstances, though ordered to remain quiet, he stole up to the deck, and served his gun with powder; a circumstance which should be mentioned, as it seems to carry with it uncommon resolution, and does honour to British courage in the person of this poor Boy.

The situation of this Society is now laid before our fellow-subjects, that every individual may judge of the propriety of his own contribution. Those who are willing and able, may lend their aid to so great and essential a public good, and promote their own joy, in the grateful offering they make to the God of hosts, and almighty Lord of all, imploring his merciful aid, in defence of our insulted country.

\* 27 July.



The Account of the ordinary Income of the Society stands thus:

	£.	s.	d.
The interest of 6809l. 6s. 4d. in the hands of the <i>Accountant General</i> , in trust for the Society, is per annum — — —	204	5	8
The Society has besides, in its own hands, 3600 l. three per cents, per annum —	108	0	0
The Annual Subscriptions, at this time, amount to near	400	0	0
	712 5 8		

A further sum of near 3000l. is dependent on the contingency of a life; but the Society receives no interest till the principal becomes due.

Since the 18th of April 1778 the Society has clothed Landmen Volunteers, to serve on board the royal navy as seamen — — 1921.

Since January 1776, the number of distressed Boys collected; such of them as were diseased cured; many of whom were lodged and fed for a season; all of them completely clothed, and conveyed to their several ports to serve at sea, is — 1909

Of whom sent by Magistrates — 128

Orphans, distressed in the highest degree — — — 317

Vagabond Boys, in danger of becoming thieves — — 391

Apprentices, discharged from their Indentures by Magistrates, as not taking to their callings — — 51

Sons of poor Families, the Fathers of the most part of them being dead 917

Parish Boys, when others could not be found in sufficient Numbers 47

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1909

The expence to the Society for these 3830 Men and Boys, having been £ 9755, leaves but a small balance now in hand.

Not to diminish the little fund above mentioned, the Governors make this public

lic and zealous appeal, in behalf of so just and merciful a cause; it appearing from this state, that there is not a sufficient foundation to proceed, without such aid as may be naturally expected on such an emergency as the present. Succour flowed in liberally during the late war: The courage and zeal of the people are not changed, and we are yet too rich to hazard our security: The Society is by no means in less credit than it was: It has acquired a political establishment by act of parliament; and a local security by a good and useful tenement:—and we may with great truth say, it is zealously devoted to the public.

The whole number of Landmen and Boys clothed, &c. since the commencement in June 1756, to this day, is

Landmen Volunteers	—	—	7360
Distressed Boys	—	—	9417

From this view it is hoped, the clothing of Landmen Volunteers in time of war, as well as Boys in peace and war, with all its pious, humane, and political appendages, will

will not be forsaken. Many of us live in affluence; many have hearts overflowing with humanity; with understandings prompting them to support every glorious cause. Every additional encouragement for men to enter; and every additional means of preserving such men and boys, to render them useful in the most necessary manner, merits our most considerate regards. An expedient so tried, and so approved in every light, as this, can never be deserted by a brave and sagacious people!

*SUBSCRIPTIONS are received by Sir C. Asgill and Co; Messrs. Martin and Co; Halifax and Co; Hankey and Co; Walpole and Co; Fuller and Co; Dorrien and Co; Gosling and Co; Hoares; Childs; Coutts and Co; Drummonds; Crofts; Mayne and Co; Pybus and Co: also at the Office in Bishopsgate-street; by John Thornton, Esq. Treasurer; and by Jonas Hanway, Esq. Deputy Treasurer.*





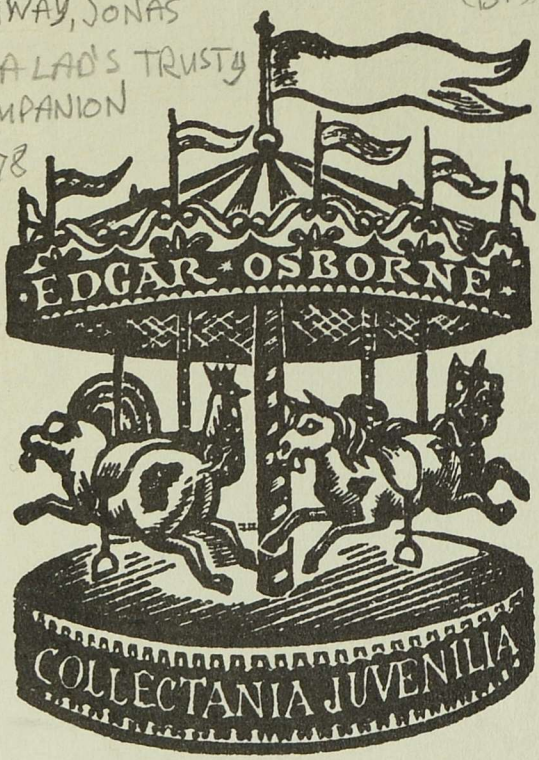
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HANWAY, JONAS

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