

effect on the minds of the Leaders and members of society. They had long borne up under the expectation of seeing better days, but hope deferred made their hearts sick at last; and the Leaders' meetings were, in consequence, but thinly attended. This weighed down the minds of the Preachers, but it was resolved to wait yet another quarter, and then make the last effort. Contrary to all expectation, this succeeded, and the intelligence was scarcely "believed for joy." The venerable and aged Mrs. Smith, one of the first eight members, was appointed to stand in the chapel gates; this she did, praying that God would never more suffer them to be closed against his worshipping people.

As there had been occasional preaching at Spanish Town for about two years before, three places of worship were now open on the Sabbath day, viz., Kingston, Spanish Town, and Morant Bay; and the work revived and prospered in all those places. In 1817, premises were purchased in Spanish Town, and a house fitted up as a chapel. In 1818, having received a reinforcement of Missionaries they were able to enter their doors of usefulness. A new chapel was opened at Grateful Hill, in St. Thomas's in the Vale: Mr. Shipman went to the north side, and after having formed a society at Montego Bay, he purchased a large house for a chapel, being the most pleasing prospect of success. A commodious building was purchased, as a second chapel in

Kingston, another at Bath, in the Morant Bay Circuit; and such were the zeal and liberality of our people, that those purchases were made without any assistance from the society at home.

The Mission remained without serious interruption until the beginning of 1822. About that time parliamentary resolutions for the melioration and ultimate abolition of slavery arrived in the Island. Then it appeared that old prejudices had only been smothered, but not extinguished. The Missionaries were now attacked as the agents of the African Institution, and every effort was made to blacken their character and send them from the island. In St. Ann's the two Missionaries were refused permission to exercise their ministry; and thus commenced, in that parish, a system of opposition which has been continued with but little intermission until the present time.

At that time the number of regular chapels and preaching-houses throughout the island was fifteen; so greatly had the mission spread in the space of nine years. In the Parish of St. Thomas in the East, in Spanish Town, and Montego Bay, all was peace; but in Kingston, and St. Ann's, efforts were made to silence the Preachers and shut up the chapels. There was, however, no open violence manifested at either of those places until the night of the 25th of December, 1826, when an outrageous attempt was made to murder the late Mr. Ratcliffe and his family, at St. Ann's Bay. The Rector, the Rev. Mr. Bridges,* on the morning of

This was the gentleman who some few years ago published a pamphlet, in which he had the effrontery to assert, that the Negro Slaves in the West Indies were in a condition preferable to that of the British peasantry. A learned and pious member of the Church of England has, however, thought otherwise. The excellent Lord Houlston, in his address to the House of Lords, in 1806, when the subject of Colonial Slavery was before the house, said,

In discussing the merits of the slave-trade, it is fit previously to take a view of every itself: and my Lords, I agree with the noble Lord near me, the mover of the question, that slavery is itself an evil of the very first magnitude; a calamity to the one whom it falls; a calamity the heaviest, the most dreadful of all which are incident to mortal man. My Lords the evil of the thing is this,—that it is a degradation of man from the condition of man. The moment that any one becomes a slave, he is in the state and condition of man no longer. He is no longer master of his own body, or his own mind; he has no longer any property in himself, or in the exertions of his own industry. And, my Lords, this is an answer to all those arguments in favour of the slave-trade which are drawn from the humane treatment the negroes in the West Indies meet from the planters. My Lords, I do not call in question the humanity of the planters: I doubt not that their humanity, generally addressed to their slaves all the consolations their condition is capable of receiving. But what can the utmost humanity of the master do for the slave? He may be kind, he may well, work him moderately; but my Lords, nothing that the master can do will ever short of manumission can reinstate him in the condition of a man, from