

trade was abolished. The abolition of that trade, a pin to use a common expression might have been heard to drop, so intense was the attention with which it was planted in its full integrity in British America, relieved thousands and thousands of their fellow-creatures from cruelties, of which the meeting, attended to detail some circumstances relative to the religious destitution of the great mass of the population in the West India Islands, and read a portion of a letter on the subject from the Archbishop of British Guiana, in which place, through the instrumentality of the Society there were now thirty-three churches, although but a few years since there was only one. In Barbados, St. Christopher's, and several other of the British Colonies in the West Indies, who had no immediate representative at that meeting, a fresh importation of slaves in the next step nearly or entirely obliterated all the good which had been effected, for they generally brought with them some teachers of the wildest superstitions which prevailed in their own unenlightened country, who soon defeated the first efforts to christianize their countrymen. With the abolition of the slave trade, that evil entirely ceased; and from that time the negroes on the estates vested in the Society were most successfully brought under religious instruction, unimpeded by the wretched effects produced by the former frequent importations of slaves from Africa. In the year 1819 the Society took more effectual measures to effect the object for which they had been chartered; instead of leaving the people to the catechists from the colleges, they sent out a chaplain to the estates to reside amongst and devote his whole attention to the religious instruction of the negro population of these estates. A chapel was immediately built, a residence was provided for him, and a school was erected for the people; but, in a few months, a tremendous storm carried every thing away. As soon as the disaster became known to the Society, they sent out instructions to rebuild the chapel, the school, and the clergyman's residence. In the year 1824, it pleased his late Majesty to place him (the speaker) at the head of the diocese of Barbados, and under his advice, the clergyman on the estates proceeded with his exertions, and every year was marked by some religious advances. In the year 1834, the emancipation of the slaves was determined upon by this country; and he (the Bishop) pursued the plan, on which he had been acting for many years, of preparing the slaves on those estates, by every means in his power, for the emancipation which was to take place. In the month of May of the present year, finding that the slaves on the estates of the Society were in a condition to be released from slavery, he had the gratification of visiting the estates, and, in the Society's name, pronouncing them to be entirely free; the Society having, as soon as the public mind was ripe for the change, taken the lead in the great work of emancipation. [Cheers.] Supposing that the Society had originally refused the estates, they would have passed into other hands, and the system of slavery would have been retained without any redeeming points; whereas, by accepting the bequest, they had been enabled, in many instances, to temper the horrors of slavery on their own estates, by kindness and considerate regard to the spiritual wants of the people, and thus set an example to surrounding planters. If any one present could visit those estates, he would behold a large and extensive tract, of nearly 800 acres, on which there were, at this moment, resident 600 of our fellow-creatures, 450 of whom were Africans, but only one of the number African by birth; and they would find the negroes living with their families in comfort, pursuing their employment, during all the excitements that had prevailed in the West Indies, for six days in the week, and devoutly attending the worship of their Maker on the Sunday. Not only was this the case with the negroes on the Society's estates; for the advantages attending the exertions of the Society in behalf of their own possessions had been extended to, and were shared by those in the neighbourhood. When the 1st of August arrived, they were assembled in the chapel on those estates, and others in the West Indies, of their fellow-creatures, met to ask a blessing on those from whom they had derived their freedom. Not less than 5000 were collected together in the Island of Barbados on that day; the Governor and his retinue were present with them in the church; and when he (the Bishop) pronounced that, from one end of the West Indies to the other, all were free, the Bishop was finally appointed, and the church heard to drop, so intense was the attention with which it was planted in its full integrity in British America, and under the heavy blessing, was daily extended, although it had to struggle through all the difficulties of a most insufficient support, so that within his own churches and missionaries in this extensive field had been increased tenfold. Unhappily, however, there was the most urgent need of more labourers in this wide and expanding field. The Bishop requested to be understood as speaking alike for the Canadian provinces, which were now exciting deep and painful interest in this country, he would be excused for advertising to what he believed to be a fact. It had been stated that among the numerous bands who had been engaged in acts of most causeless and wicked rebellion against their Sovereign, no member of the Church of England had been found. It being also become a fact of historical record, that at the close of what has been called the revolutionary war in America, nine-tenths of those loyalists who laid claims on the Government for severe losses, and proved those claims to be well founded, were members of the established church (Hear, hear). The Bishop wished no other inference to be drawn from these facts, than the importance of supplying our Colonies with such religious instruction as this Society has long dispensed, according to their means. It had been most correctly stated that the Society were now completed, by the extraordinary pressure of largely increasing claims from every quarter, to make an extraordinary appeal to the public. He had no wish to conceal the fact that the pious and benevolent founders of the Society shrunk from such appeals. They carried on their humble holy work almost in privacy, and were willing that their labours should attract little attention from the world. Nor did he wish it to be conceived that some of the best and most valuable of the present members had consented to such appearance of display, as was perhaps inseparable from an appeal like the present. But while they desire to preserve the lowly, and retiring, and christian spirit which characterised the founders and all their early movements, they acknowledge that the time has arrived when the great and increasing calls upon the Society from the extensive colonies in the several quarters of the globe, are such as cannot be answered, unless the hands of the Society be greatly strengthened for the immense work which is before them. At the present moment, in the North American Colonies alone, there were more than one hundred settlements, whose religious destitution was deplorable. Some of these were of recent formation; but others, he lamented to say, had remained in their present sad condition, some twenty, some thirty, some forty, some fifty years. There were settlements, in which the effect of such destitution was truly appalling. The sabbath, if recalled at all, was only remembered to be desecrated, and the name of God was scarcely mentioned, but blasphemed. The people had sunk into a most debasing ignorance, which was visible in their looks, as well as in their words and works—other settlements, which have not yet fallen into such lamentable degradation, were advancing towards the same unhappy state, into which they would inevitably sink, unless earnestly solicited from the christian public. Happily, there were abundant instances to show the necessity and the blessing of such endeavours for the relief of these poor settlers, as the Society desired to make. Among such the Bishop could point to an island settled many years ago by English families, whose number now amounted to three hundred, where the visits of a distant missionary, though few and far between, had so called forth the affectionate attention of the parents to the instruction of their children, to the aid of a Sunday School, that every child could read the Bible; and among them there were remarkable instances of intelligent acquaintance with the word of God and with the Christian faith, which would be creditable to any who are favoured with the most abundant means of religious instruction. Who would require happier encouragement than this, to assist in supplying such a settlement with the constant ministry of the word, before its people fall away