

Churches. They are equally established—each in its own peculiar sphere—as the sole authorized teachers of religion. The sovereign is the legally acknowledged head of both; and when in Scotland, attends the services and communicates with the Presbyterian Church. “Our candlesticks,” says the eloquent and pious Chalmers, in his late appeal to the Bishops and Clergy of the Church of England, whom also he styles, “VENERABLE FATHERS AND BRETHREN”—“Our Candlesticks differ in form; but with our Theology taken from Scripture, and in articles of faith which substantially agree, our lights are the same; nor with all my partiality for the Tabernacles of my fathers, can I lift my contemplation to the lights and glories of the Church of England, without a deep feeling of an equal interest in the well being and stability of both.”

Nor has the Church of Scotland been backward in vindicating her claim to the title of a Sister Church. “In all the great questions which have affected the vital interests of Protestantism,” says the same venerated authority, “we have made common cause with the Church of England. On the spoliation of the Irish Establishment; on the topic of an entire and un mutilated Bible in every National School; on the controul and guardianship of the Church over our seminaries of national learning; on the vast importance to the best interests of society of maintaining, or rather extending the Ecclesiastical endowments of other days—on these, and all other kindred objects, we have fought side by side with the churchmen and conservatives of England.”

But it may be thought by some, that, as no territorial allotment has been made in these Islands for the Church of Scotland, it cannot have a legal right to assume amongst us the title of an Established Church. The reply to such an objection—for it scarcely deserves the name of argument—is very simple. Every Briton carries his rights with him wherever he goes. The Dissenter brings with him the right of toleration; the Churchman, whether Presbyterian or Episcopalian, the right of positive countenance and support; and, notwithstanding the pre-eminence which this Island has attained in the observances of morality and religion, it has long been acknowledged to be a stain upon her character and a reproach to her christianity, that no provision should have been made for the public worship of so large a portion of its most respected and influential inhabitants. That stain you are now assembled to wipe away; that reproach will this day cease to exist. It will no longer be said that the established religion of a large and important section of the Empire is left without the means of asserting its dignity, or exhibiting its excellence in the Island of Antigua.

When we reflect that the commercial affairs of this colony are chiefly conducted by those who have been educated in the Presbyterian Church; and that it is not merely for the purposes of a transient commerce that they have come to our shores: but that, in many instances, they may be considered as permanently located amongst us, and are become denizens of the soil, as well as benefactors of the country: when we reflect that in all the elements of worldly prosperity there is a community of interest, and a kindliness of feeling that is essential to success; that the agriculture and the commerce of this Island are mutually dependant on each other, and that if one portion of the community suffer every other must unavoidably suffer and sympathize with it; and when we further reflect that such a state of mutual dependance and support is productive of the greatest possible benefits to the colony—that it soothes our animosities, neutralizes our discontents, and makes even rivalry beneficial; why, we may venture to enquire, should not similar and even greater benefits result from the adoption of the same principle in religion? However desirable uniformity may be, it is far from being an essential attribute of religion, and rather resembles the quietude of the tomb, than the ever-varying occupation and intelligence of animated existence. The Jewish and the Christian Church has, each in its turn, attained this boasted uniformity—“they made a desert, and they called it peace;” and it required the preaching of the Apostles to renovate the one, and all the power and energy of the reformation to arouse the other. We anticipate therefore the greatest possible benefits to result from the transactions of this day; and that, so far from diminishing our zeal or usefulness, it will bring an accession of energy and blessing to the churches of this community. It will tend to make us examine the foundations on which we build; it will exhibit, in a more striking light, the unity of the Gospel, and the principles of our common Protestantism; and if it provoke us to any thing, it will only be, as the Apostle has enjoined, “to love and to good works”. Notwithstanding our differences of complexion, of education, and of climate, God has made of “one blood” all the nations of the world, and it is equally certain that he has made all christians to be of “one spirit”—“there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operation, but it is the same God, which worketh all in all.” And, as the beauty and excellence of the human frame consist in the perfect and harmonious adaptation of its parts, “so we, being many, are one body in Christ, and every one members one of another.”

Nor will the benefits which we anticipate from the erection of a Scotch Church in this Colony be confined to the advancement of religion. If “Godliness be indeed profitable unto all things, having promise of the life that now is, as well as of that which is to come,” then we may reasonably look forward to an improvement in moral as well as in religious feeling. We may expect something of an

amelioration in our commercial and our social intercourse; and, in short, a renovation of every thing that is good and praiseworthy amongst us, we cannot surely imagine that, when individuals are called to leave their native land, and to sojourn for many years, perhaps for the residue of their lives, in a foreign clime, it can be in any way beneficial either to their feelings, their habits, or their principles, to have every old and long cherished association suddenly wrenched from them: that they should have to meet, in the land of their exile, not merely with new faces and new companions, but should also be compelled to lay aside the religious observances of their fathers, and to worship God in strange and unaccustomed forms. It cannot surely improve their moral character or their social intercourse to find themselves abruptly separated from ministerial as well as from parental superintendence, and to be launched, as it were, without ballast, chart, or compass, on the rough and untried sea of life.

But we would take a somewhat deeper and more solemn view of the circumstances of those, who thus, in the opening of youth, and with the fervency of health and the ardour of expectation, are annually sent forth, from their country and their homes, to be domiciled amongst us. How many of these have we lately seen to whom our shores have only proved as the stepping-stone to the grave—who, just emerged from the parental roof, and from a community essentially religious, were sent to droop and to die in a foreign land, with only the casual aid of some good Samaritan to look to. That aid, you will gratefully acknowledge has not been withheld; nor if kindness, piety, and fidelity were all that were desirable for the parting spirit, could any reasonable expectation be formed of more being hereafter attained than you are now privileged to enjoy. But we know the influence of early associations, the power of confirmed habits, and the sweetness of long cherished recollections. The springs of the heart lie deep, and a word, a look, a turn of thought or of expression may be sufficient to awaken sympathies which had long been dormant, and to call into life and action all the deadened faculties of the soul.

To a people, like the Scotch, bound to their country by the most heart-stirring reminiscences, and to their religion by the blood of their fore-fathers, associations and feelings such as these must come with accumulated force, and give a power and an energy to the exhortations and the warnings of her ministers, such as no stranger can ever hope to attain, and in all probability can neither duly appreciate nor comprehend. And when they who are far off shall be told of the unhealthiness of our clime; and parents, and brethren, and friends, shall be called to endure those sudden bereavements to which all are liable, but which we of late have so often and so awfully witnessed, they will have the satisfaction of knowing that the beloved object of their affections has at least had one friend near him, who could speak to him of the religion of his Fathers, and who, while he recalled the recollection of those feelings and principles in which he had been educated in his native land, would also point to that better inheritance in the skies, which had been his hope in childhood, and in which he had been taught to believe that all who love and fear God shall be reunited, without the dread of separation, in never-ending harmony and love.

Finally, let us recollect, that in laying the foundation of an earthly temple, we are only labouring in the externals of religion—performing, it is true, an indispensable duty, like that of the Husbandman in cultivating the soil; but, like him also, only placing ourselves in the attitude of expectation and hope; looking for the rain and the dew from heaven, and waiting for the sun of Righteousness to arise and shine upon us with healing in his wings. The Almighty dwelleth not in temples made with hands, neither is worshipped by works and contrivances of man’s device; but “with that man will I dwell saith the Lord, that is of an humble and contrite spirit and that trembleth at my word.” In laying therefore this foundation stone of a temple to the Lord, we would fervently hope and devoutly pray that it may prove to be an emblem of that spiritual building, which we trust will eventually be erected here, on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone; and that “coming unto him, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, may be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ:—to whom, with the Father, and the Holy Ghost, be ascribed all honour and glory, praise and power, majesty and dominion, now and for evermore! Amen.

On Tuesday last there was a meeting at Government House of ladies and gentlemen who are favourable to the exertions of the *Ladies’ Benevolent Society*. Being engaged at the hour appointed with the issuing of the *Sentinel*, we were unable to attend; but learn that arrangements were made to carry into effect during the present winter, the benevolent intentions of the Foundress of that useful institution; in the accomplishment of which during the past year, several ladies of the town have devoted a great portion of their time and attention by visiting the haunts of misery, and bestowing comfort and gladness where before there were wretchedness and want.—*Sentinel*.

MECHANICS’ INSTITUTE.—A meeting of the members of the Mechanics’ Institute, took place on Friday evening last, pursuant to notice: when the Bye Laws of the Society were read and adopted. The Committee stated, that several gentlemen