

THE CHURCH OF ENGLAND IN THE COLONIES:

A LECTURE.

AMONG all the horrors of burning Troy, with his aged father, his wife, and young child, to lead in safety from its ruins, Æneas is represented as caring for the preservation, and that, too, by unpolluted hands, of his household gods—

"*Tu, genitor, cape sacra manu, patriosque Penates ;
Me, bel'o e tanto, digressum et cæde recenti,
Attrectare nefus.*"

In Dryden's nervous translation—

"Our country gods, the relics and the bands,
Hold you, my father, in your guiltless hands;
In me 'tis impious holy things to bear,
Red as I am with slaughter new from war."

Nor is this merely a beautiful creation of Virgil's genius. His hero is but acting as the heathen ever did act. In every migration, in every colonial enterprise, the old faith, the paternal gods, formed a necessary and the most honoured part of the solemn undertaking. If to the pagans even their false religion was so dear—if their efforts to maintain and propagate it were so constant and so zealous, it would indeed be strange, and worse than strange, should the followers of Him who bade his disciples "go into all the world, and preach the Gospel to every creature," under far more favourable circumstances, neglect the command of their Lord and Master. And yet, though we can truly assert that England has not declined this manifest duty, who can say that she has rightfully fulfilled it?

Interesting to the divine, the moralist, and the statesman at all times, this question becomes now, when our colonies are assuming the air and the reality of empires, and the tide of emigration to