

earth; by their holy principles and lives constantly exerting a purifying and saving influence upon the mass of human society round about, therein exercising themselves in all moral virtues, and promoting the glory of God.

To be Continued.

For the Colonial Churchman.

ADDITIONAL SOURCES OF CHURCH PROPERTY, DEVELOPED DURING THE MIDDLE AGES.

Essay 8.

In the course of the period, which is commonly known under the designation of "The middle ages of christianity,"—the authority of the church had attained a degree of power and importance, which not only interfered with the temporal affairs and relations of kingdoms, but commanded the most profound respect of all classes of people. Had this power been wielded for the spiritual welfare of immortal souls,—had it been used for the benevolent purposes of diffusing the knowledge of salvation, the light of science, or the blessings of education throughout the vast extent of territory over which it was exercised,—had it even been called into operation for the general good of the people,—perhaps future generations might still continue to entertain feelings of similar respect towards a source of authority from which their ancestors had confessedly experienced so many benefits. But the policy which actuated the movements and measures of ecclesiastical authority in the middle centuries of our era was not of a character to lead to these desirable results. The chief object appears to have been the promotion of the temporal interests, and the increase of the territorial and other revenues, of the See of Rome. In an age remarkable for its ignorance and superstition, it is not perhaps surprising that the Roman Pontiffs, actuated by such worldly policy, should have converted the spiritual authority, which general opinion had associated with the chair of St. Peter, into an instrument for promoting their own aggrandisement, and for increasing the temporal revenues of the Church. Indeed it is a fact, which will readily be admitted by the careful reader of the Ecclesiastical annals of the period under consideration, that the cabinet of the vatican turned into a source of actual income everything whether temporal or spiritual,—corporal or intellectual— which fell within its jurisdiction.

Accordingly we find that the additional sources of church property, which were developed during the middle ages, may be traced to some peculiar tenet or article of faith, which superstition, aided by the authority of the priesthood, had rendered acceptable to the people. Thus the condition of departed souls immediately after death, was urged and believed, to be a sufficient cause for making a demand on the property of surviving relatives; it was thought that a pecuniary mulct would expiate a certain kind of sin;—that pilgrimages would benefit the souls of those who performed them; and that the price of an indulgence to commit every kind of iniquity, would exculpate the perpetrator from every moral and religious responsibility. Passing over the general depravity and moral turpitude, which must have necessarily both fostered and resulted from this deplorable state of intellectual darkness, let us proceed to notice more at large the several sources of Church Revenue, which had been just referred to.

1. Gelasius, who ascended the pontifical chair in 492, and Euphemius, who was at that time patriarch of Constantinople, seem to have originated the tenet—that the heads of the church could pronounce the fate of departed souls.—*Stebbing's Ch. Hist. vol. II. 12*—In proportion to the advancement of the authority of the church, was the importance attached to this tenet by the credulity of the people. By degrees they came to believe that a mortal like themselves not only could inform them concerning the actual condition of the souls of their departed relatives or friends, but also, that by his prayers he would render that condition more tolerable. Hence from the anxiety of surviving connections to render, as far as they could, the state of departed souls happy, measures were taken to procure the services of some religious person to pray continually for their peace and happiness. Obitories or small chapels were erected for this express purpose; and lands appropriated for

the maintenance of those who served in them.—*Strype's Memorials passim*. Specified sums of money too were, in certain cases of a peculiar nature, demanded and cheerfully given, for repeating a certain number of prayers or masses for the benefit of the departed. And thus considerable property, from time to time accrued to the church.

2. The prescription of penance as an expiation for certain sins and offences, is an article of faith, which the Romish Church inculcated, from a very early period, upon the understanding of her spiritual children, and which, like other doctrines of a similar nature, she converted into a practical measure for advancing her temporal power and grandeur. When it had been once acknowledged that the priesthood possessed authority for deciding on the degree of guilt which might be attached to any sin or crime, the transition from this article or axiom to its practical application and results was both natural and easy. Minute directions were given, under the authority of ecclesiastical councils, which were to serve as permanent regulations both for the priest and the penitent in every supposable case of crime or moral offence. In the Excerptions of Ecgbright, who was Archbishop of York from the year 734 to 764, we find various penalties to be imposed, according to the comparative guilt of the offence, differing generally in fasting from a few days to as many years, sometimes the whole life. For instance Canon 74 of the above named work is to the following effect: "If a clerk be caught demolishing of sepulchres let him be removed from the clerical order. If any one also violate a sepulchre, let him do seven years penance, three of them in bread and water."—*Johnson's Canons vol. II. sub anno 763*. The period however might be shortened by benefactions to the church and to the poor: for then a pecuniary compensation was admitted to atone for crimes against society—why should not the same means satisfy the demands of offended religion? Accordingly Archbishop Dunstan in the year 963 published the following order upon the subject, which may be found marked 72 in his "Penitential:"—"One day's fasting may be redeemed with a penny, or with two hundred Psalms. A year's fasting may be redeemed with thirty shillings, or with freeing a slave that is worth that money."

If we allow money in those times to be fifteen times its present value—that is £22 10 0 sterling for redeeming one year's fasting; and if we consider that the noble and wealthier part of the community invariably chose this mode of expiating their sins, which were neither few nor small, we can readily imagine that a considerable revenue was annually derived from this source.—See *Lingard's Antiquities p. 204*, and *Wilkins, Concilia tom. I—p. 98. 99. 115. 238*.

To be concluded next week.

To the Editors of the Colonial Churchman.

GENTLEMEN,

On reading in the 18th No. of your valuable periodical, your notice of the late Meeting of the Church Missionary Society, I became so deeply interested in the remarks made by the Bishop of Winchester, that I determined in any way within my power to extend my own impressions to others.—For this purpose I forward for insertion in your columns, the following extracts from a letter lately received from a young friend in Cambridge, a graduate of Windsor College in this province, and by this time probably a minister in the church of England—may the blessing of the Lord render his remarks instrumental to the kindling and increasing the flame of christian benevolence in behalf of the perishing heathen.

"Cambridge abounds with means of grace, which are increasing in productiveness, though as might be expected there is lamentably more profession than reality here in religion, of which there cannot be a stronger proof than the paucity of labourers willing to go forth into the Lord's Vineyard in foreign countries, where there is the burthen and heat of the day to endure. Term after term India cries come over and help us: and preach to us the words of eternal life:—millions of idolaters are annually perishing;—but scarcely will one out of at least a hundred serious christians in profession, that complete their university course every year and are intended for Holy Orders, scarcely one I say a year offers himself to be a missionary. True, there are millions of unbelievers at home, but then they have the opportunity afforded

them of reading if not of hearing preached, the Word of God and the glad tidings of salvation—but neither reading nor hearing are in the power of poor heathens. Besides, there is no great hardship in our ordinary missionary life, in India at least—no persecution: the danger of the climate may be avoided, and cease after two or three years residence. Men do not mind leaving home to go to India as cadets or writers, though the probability is strong against a return—parents think themselves fortunate in getting such situations for their sons: but to be a missionary is the worst of banishments—folly, madness to think of it. To our great shame, the church missionary society have to send agents to Germany, to seek men to preach the gospel to the heathen, and there they find their most devoted servants; (*their servants did I call them? I should have said, the Lord's.*) Good men are constantly coming to Cambridge to plead the cause. Last year we had a most interesting man with us, Dr. McIlvaine, Bishop of Ohio: he came to Cambridge to procure men for preachers in his diocese, and money to establish Kenyon College: he made a good collection of the latter, but could hire no labourers, though many were standing idle looking for Titles. Last term we had Mr. Yate, Missionary to New Zealand: he recounted the marvellous works that God had done in that field of Zion; how that many hundred cannibals, infanticides, murderers, perpetrators of every atrocious crime, have received remission of sins through faith which is in Christ, and are now meek and humble disciples. How anxiety for the Gospel pervades the whole heathen population of those islands! they cut roads in every direction through the stubborn forest that the Missionaries may have more ready access to their villages, and some heathens laid a plot to make Mr. Yate their slave, not to work for them, they said, but to teach them the new doctrines: and they would have put it into execution, but he overheard the scheme and promised to fetch them out teachers from England—upon this condition alone they let him go. Mr. Yate returned without a single one, I believe. Mr. Wilkinson, missionary at Gooruchpoor, has also returned without the help for which he came to England. William Churton's letter produced no effect. His striking denunciation that to India's 33 millions of gods each would be given a tongue at the last day, though they never spoke before, to testify against English Christians—his denunciation, I say, fell upon hearts of stone. The Lord hasten the work in His time."

Permit me, Messrs. Editors, to close these extracts with the request, that if any of your numerous readers can procure a copy of William Churton's letter for insertion in your paper, it will no doubt gratify many, as well as  
Yours &c. L.

For the Colonial Churchman.

MISSIONARY ANECDOTE.—No. 4.

"The liberal soul deviseth liberal things."—Proverbs.

The last of this series, published in No 17 of the Colonial Churchman, afforded an instance of the occasional readiness of the Heathen to sacrifice even their best possessions for the benefit of the missionaries. We christians too often offer the "halt and the maimed" for a sacrifice! they "costing us nothing;" (See 2 Samuel 24. 24.) but even the heathen, just emerging from all their blindness, display a different and more heavenly feeling. The French missionary at Regent, in Western Africa, reports that some of the communicants having become ill and impoverished, their brethren unsolicited furnished him with funds towards the supplying their necessities. When a chapel was lately repairing in another district in the same portion of Africa, the natives, although very indigent, contributed £15 in money; furnished labour gratuitously; and the white sawyers and masons charged reduced wages. In Southern Africa, a powerful chief thus lately addressed the missionaries, "If you agree to live with me, you shall teach me to know your God;—my country is at your disposal—build and cultivate as you think best. I purpose to collect all my people and settle near you."

ANAGRAM.

'Quid est veritas?' Est vir qui adest. The best and justest answer perhaps, that could possibly have been given.