

service, in conversation on the subject of the discourse of the missionary, and in prayer for a blessing upon its truths to themselves and to all who heard it.

Between the hours of public worship I joined the mission family in an English service of singing, reading, and prayer, in Mr. Wilson's parlour. The greatest quietude reigned around; and the whole external observance of the day by the natives, in a suspension of all ordinary occupations and amusements, was such as to be worthy the imitation of older and more enlightened christian nations.

CHRISTIAN CABINET.

PASSAGES OF SCRIPTURE, ILLUSTRATED BY FACTS, RECENTLY PUBLISHED IN ENGLAND, AND NEVER BEFORE IN THESE PROVINCES.

NO I.

"They that take the sword, shall perish with the sword."—Matt. xxvi. 52.

"Some time since," says an excellent minister, "I endeavoured to prove, in a discourse to my own people, the incompatibility of war with christianity. Soon after, one of the members of the church, who had been in the army, mentioned, in reference to this discourse, that he had lately met with a comrade of his who had been in the Peninsular war, and who had related to him an anecdote in, as nearly as I can recollect, the following terms:—'A soldier whom I knew when we were in Spain, a German by birth, was with his company of the rifle corps, engaged in skirmishing with some of the enemy's outposts. From a sheltered position he had an opportunity of taking an aim at a detached individual, belonging to the continental auxiliaries of the French army. He fired—the enemy fell. He ran up to him, and seized his knapsack for a prey. On opening it, a letter dropped out; he had the curiosity to take it up and open it. He glanced at the close of the letter, and he found that it was subscribed by a person of the same name as his father. His interest was increased—he read the whole letter. *He had shot his own brother!*'"

THE MINISTRY WHICH GOD APPROVES.—That preaching must be always deemed the most scriptural, which, while it attracts the vicious by the force and affection of its appeals, is found to reclaim them by the purity and divinity of its principles. The sermons which only please the superficial, or interest the learned by their speculations, or gratify the polite by their taste and eloquence, may, indeed give a transient popularity to the preacher—which he ought to despise, if lent him on such grounds; or distinguish him as a man of elegant literature; but the ministry which God approves is founded upon the grand and convincing doctrines of the Gospel; and while it often gives offence because of its plainness and simplicity, never fails to subdue human obduracy, and, gathering the vilest characters around the cross, while it pronounces their pardon, requires their obedience.

THE ORPHAN BOY.—How interesting he appears to every feeling mind! A child robbed of his mother, excites universal commiseration, and commands affection from every bosom. We look forwards with anxiety to every future period of his life; and our prayers and our hopes attend every step of his journey. We mingle our tears with his, on the grave of her whose maternal heart has ceased to beat; for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot, supply the loss. In vain the whole circle of his friendships blend their efforts to alleviate his sorrows, and to fill the place occupied by departed worth; a mother must be missed every moment, by a child who has ever known and rightly valued one, when she sleeps

in the grave. No hand feels so soft as her's—no voice sounds so sweet—no smile is so pleasant! Never shall he find again in this wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The whole world are moved with compassion for that motherless child: but the whole world cannot supply the place to him!

MISCELLANEOUS.

LEGAL SCRAPS.

BENEFIT OF CLERGY.—Called in Latin *privilegium clericale*, took its rise from the pious regard and veneration which was paid by princes, in the early ages of Christianity to all persons and places which were consecrated to the service of Almighty God. These consisted, first, in the exemption of places consecrated to religious rites from arrests in criminal suits, which places were called sanctuaries; secondly, an exemption of clergymen from criminal process before secular judges, in a few particular cases. After the savage nations of the north had overthrown the established governments of Europe, and destroyed the learning and civilization of the Roman Empire, the clergy possessing the little remains of learning which had escaped the destruction of the northern flood, increased together with the superstition and ignorance of the laity, in number, in wealth, and in power. What was at first granted to them as a favour by the civil power, they now claimed as their inherent right by a divine authority. The principal argument on which they founded this exemption was that verse in the Psalms: "Touch not mine anointed, and do my prophets no harm." We should suppose there is a great difference between Abraham, Isaac, Moses, &c., who are the prophets alluded to by the Psalmist, and a profligate clergyman. By their canons and constitutions, they endeavoured, and where they met with weak, ignorant and superstitious princes, they obtained an extension of these exemptions, not only with regard to the crimes themselves, of which the list in time became quite universal, but in regard to the persons exempted, among whom were at length comprehended not only every little subordinate officer belonging to the church or clergy, but even many that were totally laymen. In England, the temporal power made many and great objections to these pretensions; and although the *privilegium clericale* was conceded in some few capital cases, yet it was not universally allowed. In the reign of Henry the Sixth it was settled, that the criminal should first be arraigned, and then might claim the benefit of clergy, or he might claim it after conviction. No man originally was allowed this benefit of clergy except such as have the habit and the clerical tonsure; but, in process of time, this privilege was extended to all who could read, which, in these ignorant ages, was a mark of great and profound learning. After this privilege being claimed, they were discharged from the sentence of the law in the King's Courts, and delivered over to the Ordinary, to be dealt with according to the ecclesiastical Canons. The Ordinary, not satisfied with the proofs adduced in the profane secular courts, required the criminal to make a purgation by a new canonical trial, although he had been previously committed. This trial was held before the bishop in person, or his deputy, and a jury of twelve clergymen. First, the party was obliged to make oath of his innocence; secondly, the oaths of twelve purgators, who swore they believed he spoke the truth; thirdly, there were the oaths of witnesses on behalf of the prisoners only, who swore to his innocence; fourthly, the oaths of a jury, who almost in general acquitted the prisoner. What a heap of perjury! This infamous prostitution of oaths and forms of justice, in the constant acquittal of felonious clerks by purgation, was the occasion that, in very heinous and notorious circumstances of guilt,