SAINT JOHN, NEW-BRUNSWICK, FRIDAY, MARCH 15, 1850.

THE Weekly Chronicle.

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THE SAINT JOHN CHRONICLE,
Is published every Friday afternoon, by DURANT & Co., at their Office in the Brick Building of L. W. Dowber & Son, west side Prince Wm.-st.

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Weekly Almanack.
[The time of high water here given is for P. M.]

March		R.	Sun. s	Moon s	w.
16	Saturday,	6	15 6	2 9	8 6 35
17	Sunday,	6	14 6	4 10	10 1 13
18	Monday,	6	12 6	5 11	24 1 55
19	Tuesday,	6	10 6	6 —	— 2 41
20	Wednesday,	6	8 6	7 0	32 3 40
21	Thursday,	6	6 6	9 1	31 5 2
22	Friday,	6	4 6	10 2	34 6 33

First Quarter, 20th, 11h. 34m. aft.

MINERVA
LIFE ASSURANCE COMPANY,
84, King William street, Mansion house, London

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Tables are prepared, enabling persons to insure, either participating in profits, or at the least possible cost. By the former method they realise all the objects of Life Assurance, and benefit by their own longevity, without the speculative risk of Mutual Assurance Societies.

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AT the FIRST division of Profits for the five years ending 31st December, 1841, the Reversionary Bonus averaged 31 PER CENT. *on the Premium paid during the preceding five years!* The equivalent reduction of Premium averaged nearly 17 PER CENT. *on the Annual Premiums payable during the succeeding Five Years.*

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RANKEY, STURDEE & CO., St. John.
St. John, N. B. 1849. *Agents for New Brunswick*

HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURE OF A CASE
ATTENDED BY
Guy's, the Metropolitan, King's College, and Charing Cross Hospitals.

SUMMARY OF AFFIDAVIT.
Wm. BROOKE, Messenger, of 2, Union street, Southwark, London, maketh oath and saith, that he (this deponent) was afflicted with FIFTEEN RUNNING ULCERS on his left arm, and ulcerated sores and wounds on both legs, for which deponent was admitted as out-door patient at the Metropolitan Hospital, in April 1841, where he continued for nearly four weeks. Unable to receive a cure here, the deponent sought relief at the three following Hospitals:—King's College Hospital, in May, for five weeks; at Guy's Hospital in July, for six weeks; and at Charing Cross Hospital, at the end of August, for some weeks more; which deponent left, being in a far worse condition than when he had quitted Guy's, where Sir BARNSBY COOPER, and other medical officers of the establishment, had told deponent *that the only chance of saving his life was to LOSE HIS ARM.* The deponent thereupon called upon Dr. Wright, chief physician, of Guy's, who, on viewing deponent's condition, kindly and feelingly said, "*I am utterly at a loss what to do for your, poor boy; he is half a martyrs; go to Mr. HOLLOWAY, and, by what effect his Pills and Ointment will have, as I have frequently witnessed the wonderful effects they have in desperate cases. You can let me see you again.*" This humane and advice was followed by the deponent, and *a perfect cure* effected in three weeks, by the use alone of HOLLOWAY'S PILLS and OINTMENT, after four Hospitals had failed!!! When Dr. Bright was shown by the deponent, the result of his advice and charity, he said, "I am both astonished and delighted, for I thought that if I ever saw you again alive, it would be without your arm. I can only compare this cure to a charm!!!"

Sworn at the Mansion house of the city of London, this 8th day of March, 1842. } WM. BROOKE.
Before me, JOHN PIRIE, Mayor

IN ALL DISEASES of the Skin, Bad Legs, Old Wounds, and Ulcers, Bad Breasts, Sore Nipples, Stony and Ulcerated Cancers, Tumours, Swellings, Gout, Rheumatism, and Lumbago, likewise in cases of Piles the Pills, in all the above cases, ought to be used with the Ointment; as by this means cures will be effected with a much greater certainty, and in half the time that it would require by using the Ointment alone. The Ointment is proved to be a certain remedy for the bites of Mosquitoes, Sand-flies, Chiegoes, Yawns and Cocoe-bays.

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THE PILLS are not only the finest remedy known when used with the Ointment, but, as a General Medicine there is nothing equal to them. In Nervous Affections they will be found of the greatest service. These Pills are, without exception, the finest purifier of the Blood ever discovered, and ought to be used by all!!!

N. B.—Directions for the guidance of Patients are affixed to each Pot.

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LIFE ASSURANCE SOCIETY
of London.

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Exclusive of a Reserved Fund (Surplus Premiums) of £37,000 sterling.

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Every information as to the Society's Rates of Premium, mode of Insurance, and blank forms of application, may be had at the Office of the subscribers, or of the sub-Agents, who have Pamphlets for gratuitous distribution, and all documents required for effecting Insurance.

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February, 1848.

Mutual Insurance Company.
THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber.
I. WOODWARD,
Secretary.
St. John, Nov. 11, 1846.

COMMERCIAL HOTEL,
King Street.
THE Subscriber having leased the Premises known as the *Commercial Hotel*, situate in King street, a few doors below the St. John Hotel, is prepared to receive permanent or transient Boarders. The House has undergone a thorough repair, and every attention will be given to the comfort and accommodation of parties patronising the establishment. OLIVER BYRAM.
St. John, Sept. 7, 1849.

Miscellany.

THE DOUBLE TRIAL.

A TALE OF CIRCUMSTANCIAL EVIDENCE.
BY W. HUTTON

(*Continued.*)

It is sufficient if we present the more important parts of the evidence which followed in a consecutive form. It appeared, then, that when the butler was joined by the parties above mentioned, Eveleen was still on her knees, but that on their entrance she sprang to her feet, and, clasping her hands, vented wild ejaculations of terror and despair. Yet, on them being fixed point-blank with having committed the deed, she denied it with the most vehement and solemn asservations of her entire innocence, which, so far from being believed, only induced the parties present to express their still firmer conviction that she had murdered her benefactress, and was thus detected in the act. Eventually, overcome by the damning nature of the appearances against her, the wretched girl fell down on her knees once more, and, with sobs and screams, incoherently prayed for mercy, alternately addressing God and them—yet still protesting her innocence with frantic gesticulations. Nobody believed her.

No time was lost in making a strict and well-conducted examination of the apartment; and the result was that several most extraordinary matters were brought to light. The bed in which the ill-fated lady had slept was completely saturated with blood, and the sheets tumbled and twisted in a way that clearly evidenced that she must have fought hard with the murderer. By pushing the curtains aside, Miss Fanshawe could reach the pull of a bell, hanging in her own maid's room, and so summon her at any moment she required. This bell-pull was found carefully tied round the adjoining bed-post, completely out of the sleepers reach. This apparently indicated two important facts:—first, that the murder must have been a deliberately-planned affair, secondly, that it must have been committed by some one intimately acquainted with the apartment. On the victim's body being examined, it was found that she was stabbed in nine different parts; and her hands and arms were also gashed in many places, in a way that showed how desperately she must have fought for life. On the bed was found a very large lock of hair torn up by the roots. This hair was at first thought to be Miss Fanshawe's own; but, on examination, none was torn from her head, neither did the lock correspond in the least with hers, either in length or colour. This was also the case with Eveleen; and after a most patient investigation at the inquest, all concurred unanimously admitted the inexplicable fact this lock of woman's hair was neither the murdered lady's nor that of the accused. Consequently, no less evidently, there must have been an accomplice in the crime, and this female accomplice, it was conjectured, had been deprived of the lock of hair from her head by Miss Fanshawe grasping it in the agony of the death-struggle, for great violence must have been exerted to tear it up by the roots.

The dagger by which the deed had been committed no witness even pretended to have previously seen in the possession of Eveleen. This, indeed, was not a great stumbling block, as she might have had fifty daggers, and nobody have been the wiser. But the single circumstance of the existence of the lock of hair, which could not, by any stretch of conscience, be affirmed to be either the murdered lady's or that of the accused, was admitted to be a single proof that another had aided the latter to effect the deed.—Who was the other? Not a vestage of her presence, beyond that mentioned, could be discovered; and no stranger, neither woman nor man, had been seen, for days previous to the murder, about the Abbey or its neighbourhood. In fact, up to the time of the trial, not an atom of intelligence, pointing out the unknown, was obtained. The The examination of the Abbey had proved that the object of the murderer could not have been that of ordinary robbers or plunder, for no article, from the most valuable to the most trivial, was missing or had removed from its place. This circumstance, to the apprehension of the public generally, tended the further to fix the guilt on Eveleen; for Miss Fanshawe's will was found, bequeathing the whole of her property to Eveleen, who frankly avowed that *she knew of its existence*, Miss Fanshawe having shewn it to her some time previously. This declaration, in the minds of most people, removed the last lingering thought they might have entertained that Eveleen was, by a bare possibility, innocent; for they argued that it was positively tantamount to a confession that her knowledge of the will's existence was the motive which induced her to perpetrate the deed, which, but for the providential circumstance of the victim's screams being heard, she would probably have succeeded in doing in a manner sufficiently secret to have avoided suspicion.

On the inquest, Eveleen herself gave the following voluntary explanation of the position in which she was found:—

"I was aroused," said she, "from my sleep, by hearing what I conceived to be a struggle, mingled with smothered screams, going on in the sleeping apartment of Miss Fanshawe. I listened, and hearing a scream still more distinctly, and also what I thought to be a cry for help, I hesitated not a moment in hurrying towards the room. As I approached the door, which was at the end of a long corridor, and at a considerable distance from the sleeping room of any one else, my own chamber being the nearest to it, *I heard what I thought to be the voices of individuals hurriedly conversing*; but when I reached the door, which Miss Fanshawe never locked, I found it slightly open; and on entering discovered her lifeless body in a pool of blood. There were no persons visible in the room. I screamed repeatedly at the sight, and, in dreadful agitation, sank on my knees, and then fell across the body, by which I came besmeared with the blood of my dear murdered friend, whom I loved as my self—On arising, I happened to see a dagger, and lifted it up by the end of the blade, hardly knowing what I did. At this moment the butler entered the room."

The whole of the above and additional evidence was fully sustained and gone through; and then, amidst a breathless silence, the counsel for the defence arose. In a most lucid and masterly manner did he address the jury in a speech of three hours. Not a quibble did he attempt, nor did he make a single effort to avail himself of any legal mystification. He soberly addressed the jury as men of common sense. He told them he scorned to work upon their feelings, when he well knew that an unvarnished appeal to their reason would not and could not fail to open their eyes to the monstrous injustice of trying his client on a charge which the very evidence for the prosecution clearly proved she was innocent of. What were the simple facts of the case? They were these:—Some person or persons unknown, did, early on a certain morning, inhumanly murder Miss Fanshawe in her bed-room. Eveleen O'Niell, the person who slept nearest to her, was aroused from sleep by hearing what she conceived to be a struggle going on in the sleeping-room of Miss Fanshawe. On this, Eveleen instantly hurried towards it. She found the door, which Miss Fanshawe was in the habit of simply latching, slightly ajar, and, pushing it open, walked in, and was horrified by beholding her beloved friend extended on the carpet a mangled corpse. The terrible shock of the sight so overcame Eveleen that she gave several loud screams, and after vainly looking around for the murderers, she sank, in an agony of grief, on her knees, by the side of her whom she had, in her own emphatic language, "loved as her own life." In doing this she happened to fall across the body, and so became dabbled; and, seeing the fatal instrument of death lying in a pool of blood, she, in the dreadful agitation of the moment, picked it up by the extremity of the blade, and unconsciously raised it with her right hand. It was at this moment the butler, alarmed by the screams vented by Eveleen when she first discovered the atrocious deed, came in, and, as he deposed, he had her kneeling with the dagger uplifted in a manner which, either from wilful perversion, or confusion of memory, he stated he thought indicated that it was to be plunged into the victim's body anew. Nothing could be more manifestly absurd and false than this statement, since the dagger, as already stated, was upheld by the point and not the hilt; and the jury would remember the witness had clearly admitted that he could not gainsay that fact. Moreover, Miss Fanshawe was already quite dead, and probably had been so for ten minutes. On beholding the butler, Eveleen rose to her feet, let the dagger fall, uttered a scream, sank on her knees again, and clasping her hands, twice exclaimed, "Have mercy on me!" And when the other witnesses came in and taxed her with the guilt, she, of course, vehemently denied it, and fell on knees, imploring mercy from God and man. Now these words, which—by what he could not help designating as remarkable an instance of general stupidity and obstinate perversion of the obvious nature of a simple fact, as he ever knew, had been construed into undoubted proofs that she was the guilty party. What astonishing stolidity! What narrow-minded, shameful argument! What wilful, like those he had the honour to address, that what Eveleen did and said throughout was nothing but what was perfectly natural, and rightly appreciable by the dullest intellect that viewed it in a right light.—When the butler entered, the thought that he would, seeing the position she was in, entertain the false opinion of her which subsequent events he actually did—the awful thought shot like lightning through her brain; and she arose, dropped the weapon, screamed, and, in the stunning, bewildering agitation of the moment, terrified and beside herself with dizzy dread, even fell on her knees, crying for mercy from him whom she had never harmed. This was construed, by the stolid being she addressed, into proof positive of conscious guilt. Others entered, and joined him in the same opinion. What was the result? Distracted beyond measure, the poor girl protesting her entire innocence, and fervently appealed to the great God who knew it. Only the more did those around her harden their hearts—only the more savagely did they tax her with crime. In an agony amounting to delerium, she then frantically called alternately on God and man for mercy.—He heard the voice of her supplication, and, in His own good time will answer it; but as to her fellow-beings, their scornful incredulity only waxed the stronger, and better had she appealed to the beasts of the forest than them!*

[At this part of the powerful address of the counsel, a murmur of admiration and assent heaved the body of the court; and men looked at each other, as if their eyes were opened for the first time to the construction which they had heard him put upon the action and words of the accused. As to the prisoner herself, she furtively lifted up her head, and sighing deeply let it fall again. Mr. Collins was not slow to perceive the favourable turn he had already succeeded in giving the defence; and he resumed, with a warmth and enthusiasm that for once was perfectly unfeigned, and with an indignation he really felt. As before, we will give the salient parts of address, premising only that he appeared to forget, in his zeal, the declaration with which he set out, that he should not appeal at all to the mere feelings of the jury.]

He solemnly avowed before the whole court that, on his sacred honour, he from the bottom of his soul, firmly believed his injured client to be as innocent of the foul deed with which she was charged as the venerable and upright judge presiding over the trial. He had told them the plain, unvarnished truth, in describing—as delivered from her own lips—the explanation of the situation in which she was found. Yes, he had told them the truth, and nothing but the truth; and he would venture to affirm that whoever, after hearing it, still harboured any opinion of Eveleen O'Niell other than that she was one of the most injured and innocent of her sex that ever was placed at the bar of justice—whoever believed, or pretended to believe (for he did not think the reality of such belief possible) that she was guilty of the crime laid to her charge—must be utterly incapable of distinguishing between right and wrong. But such observations as that which had just escaped him were not addressed to the honest and honorable British jury before him. No! He felt that, did he now sit down without saying another word, his client would be triumphantly acquited, to the heartfelt joy of all good men. Yet, nevertheless, he would show further the folly and the great crime of which society had been guilty in placing that lady in such a position as they now beheld her in. He also wished to give them a puny sample of the effect of judging by circumstantial evidence alone. Granted, then, that he had demonstrated to any reasonable person's satisfaction, that Eveleen, had been most falsely accused, he would still prove how miserably futile and baseless were the arguments which had been that day adduced in support of the cruel charge. They had heard it roundly asserted that the presumable motive which had induced her to commit the alleged deed was that of avarice—inasmuch as she knew she would succeed, by the death of Miss Fanshawe to that lady's estates. Now, supposing that such an infernal desire as that of murdering her benefactress on that account had entered her head, would any one of common sense be hardly enough to assert that she could do it in the manner in which she was reported to have committed it? Would she have literally butchered Miss Fanshawe in her own bedroom an hour after sunrise? Would she have risen to do this in her night-dress? Preposterous? No; had she resolved on murder, it would rather have been by secret poison, or by violence in some remote place. A lock of long black hair, which everybody admitted had been freshly plucked from the head of a woman, was discovered in the fatal bedroom, and it was proved to be neither Miss Fanshaw's nor the prisoner's. Beyond a shadow of a doubt it was from the head of the real murderess; but impenetrable mystery at present shrouded the latter from human ken—God only knew who she was, or where she was, or what her motive were, or how she escaped; but it was far to presume that, when she heard the approaching footstep, of the accused, she fled by some egress, or slipt out unperceived while the latter was transfixed with horror by what she beheld, and, in the alarm which ensued, succeeded in leaving the Abbey without leaving a trace of her presence. Perhaps, added he, with impressive emphasis, perhaps at this very moment she may be listening to the feeble voice I am lifting up—perhaps she, the real murderess, is within a few yards of the martyred one in whose place she ought to stand. If so—and it was by no means an improbable or baseless fancy, for such things had been, and were, and would be—he fervently hoped and prayed that the arrow of conscience might so pierce her callous heart that she would at once confess her guilt, and not add a moral murder to the sum of her enormities.

(The court was here powerfully agitated, and the dense mass of human heads swayed to and fro like the heave of ocean's waves—women sobbing hysterically, men ejaculating and protesting.—Order being restored, Mr. Collins continued.)

*We may just remind the reader that the entire statement of the counsel so far, was precisely the defence made by Eveleen herself at the inquest. Not one there believed her; and when she repeated it to a certain functionary who visited her in prison he tersely rebuked her, and bade her heap no more lies on her soul.

THE CASE OF THE REV. MR. GORHAM AGAINST THE BISHOP OF EXETER—CONSIDERED.

ADDRESS—To the Clergy of the Diocese of Vermont, by JOHN H. HOPKINS, D. D., *Bishop of the Diocese. November*, 1849.

(*Continued.*)

Here, then, we have the distinction which although it is held by many who do not call themselves Calvinists, may yet be fairly traced to the Calvinistic doctrine of personal election. And Hooker himself admits the point very plainly, for, notwithstanding he saith that Baptism is, "to our sanctification here, a step that hath not any before it," he adds, in the very same sentence, that it may be "a seal perhaps, to the grace of election, before received." (*Ecc. Pol. B. V. ch. lx. 4.*) Thus, the word of the Lord addresses the prophet Jeremiah, saying, "before thou camest forth out of the womb I sanctified thee." (*ch. 1, 5.*) and hence there is undoubtedly, in some cases, what Rev. Mr. Gorham has styled "*precedent grace*," which may well be admitted to constitute an important difference in the spiritual results of the Sacrament of Baptism.

The term, regeneration, therefore, appears to be interpreted in a twofold sense by our divines. In its higher and spiritual sense, it is used to signify a moral and internal change. Thus, in the Homily for Whitsunday, we read, "Such is the power of the Holy Ghost to REGENERATE men, and, as it were, to bring them forth anew, *so that they shall be nothing like the men that they were before.*" So Bishop Latimer saith, "Except a man be born again from above, he cannot see the kingdom of God. He must have REGENERATION: and what is this regeneration? It is not to be christened in water, (as these firebrands expound it,) and nothing else. How is it to be expounded then? Saith St. Peter, *We be born again.—How? Not by a mortal seed but by an immortal.* What is the immortal seed? *By the word of the living God.* By the word of God preached and opened. Thus cometh in our new birth." So Bishop Davenant; "As to the term REGENERATED, or *born again*, I do not call one who is enlightened or breathed upon by any motion of the Holy Spirit, regenerated; but him who is raised from a death of sin, and quickened by the all-powerful operation of that Spirit. On the other hand, I call him unregenerate, who has not yet attained to this spiritual quickening, however he may have been affected by some preceding operation of the Holy Spirit." (*Treatise on Justification, translated by Rev. Josiah Allport, Vol. 2. p. 252.*) So Bishop Beveridge: "When a man believes in Christ, the second Adam, and so is made a member of his body, he is quickened and animated by his Spirit, which being the principle of a new life in him, he thereby becomes a new creature, and therefore was properly said to be *born again*, not of blood, nor of the will of the flesh, nor of the will man, but of God. His whole nature is changed—He hath a new set of thoughts and affections—and whereas other men are born only of the flesh, such a one is REGENERATE OR BORN AGAIN OF THE SPIRIT.—Hence all such are called the sons of God, and are REALLY SO." (*Works, Vol. 1 p. 609–610.*) So the learned Jos. Mede: "REGENERATION, or new birth, consists of these two parts,—repentance towards God, and faith towards our Lord Jesus Christ,—that is, the whole mystery of regeneration, whereby a man a man becomes the child of God, and a member of the kingdom of heaven." (*Discourses, p. 30.*) So the Rev. Dr. Barrow represents "REGENERATION to be a spiritual change, effected by the influence of the Holy Spirit, on the mind, the will, and the affections of an adult sinner." (*Works, Vol. 3, Sermon 34.*) And so Archbishop Tillotson's Sermon on Galatians, vi. 15. "After many struggings and conflicts with their lusts, and the strong bias of evil habits, this resolution, assisted by the grace of God, does ultimately prevail, and make a real change both in the temper of their minds and the course of their lives, and when that is done, and not before, *they are said to be* REGENERATE."

Besides this higher and spiritual sense, however, we have also seen that the word regeneration is used in lower, symbolical and sacramental signification, from which it would follow, that a man may be called regenerate in one sense, while he is unregenerate in another. And to show that this lower meaning of the word regeneration is not confined to the Calvinistic school, I shall add a statement of Dr. Waterland, which is entitled to a most respectful consideration.

"The name or notion" (*viz.* of baptismal regeneration) "was probably not a together new in our Lord's times," saith this learned writer, "for the Jews had been used to admit converts from heathenism into the Jewish Church, by a *baptism* of their own; and they called the admission or reception of such converts by the name of *regeneration, or new birth*, as it was somewhat like bringing them into a *new world*. Such proselytes were considered as *dead* to their former state of darkness, and *born anew to light, liberty, and privileges*, among the children of Israel, and with in the Church of God. The figure was easy, natural, and affecting; and therefore our Lord was pleased, in his conference with Nicodemus, to adopt the same kind of language, applying it to the case of admitting converts both from Judaism and Paganism into Christianity, transferring and sanctifying the rite, the figure, and the name, to higher, and holier, but still, *similar* purposes." (*Works, Vol. VI. p. 346.*)

Again, saith the same able author. "As the Holy Spirit consecrates and sanctifies the waters of Baptism, giving them an *outward* and *relative* holiness, outward and relative sense, whether good or bad, by a sacred dedication of them to the worship and service of the whole Trinity; which consecration is forever binding, and has its effect, either to the salvation of parties if they repent and amend, or to their greater damnation if they do not." (*Ib. p. 361.*) Here we have the idea of regeneration in the ancient sense of sacramental consecration, without any immediate operation of internal grace upon the receiver. And somewhat similar is the popular meaning employed by the world, when a people, groaning under a despotic government, cast off their chains and adopt a free constitution, and are forthwith termed "regenerated." For this is perfectly understood to signify a regeneration to a new sphere of outward rights and privileges; but no one supposes it to imply a moral or internal change.

Nor is this variety of acception peculiar to the word in question, since the term HOLINESS bears a like twofold meaning in the Scriptures. Thus, in the Old Testament, holiness is ascribed to every thing and person which had been formally dedicated to the service of the Almighty. The tabernacle, the table of the shew-bread, the golden candlestick, the anointing oil, the garments of the priesthood, Mount Zion, the city of Jerusalem,—all were called holy, in this sense of external and relative consecration, and in the same sense, the whole people of Israel were styled the holy seed, and the holy people. But when their spiritual state in the sight of God was in question, the language employed was quite the contrary. For now we find them currently denounced as disobedient, rebellious, idolatrous, unclean, and abominable.—Here, therefore, we see a similar paradox. The same people are denounced, at the same time, holy and unholy. And yet there is no inconsistency whatever, when the twofold aspect of the subject is properly understood: since they were, indeed, holy at all times, with respect to their external and formal consecration to God, as His covenant people, in the rite of circumcision; while yet, in heart and life, they were too often unholy, and, for the most part, deserving only of His wrath and condemnation.

It is admitted, on all sides, as the general rule, that *the grace of the Sacrament is not tied to the administration of the Sacrament.* A single passage from St. Augustine presents this point in so striking and plain an aspect, that it may be well to cite it at large. "It is right, understood, saith he, that although we confess heretics and schismatics to have the Baptism of Christ, yet they do not receive the Holy Spirit, unless they adhere to the bond of unity, through the communion of charity," (that is, as he elsewhere explains it, unless they return to the communion of the Church.) "But lest it should be thought," continues he, that whoever has the Baptism of the Trinity, must also have the Holy Spirit, therefore even in that unity itself," (namely, the unity of of the Church,) "so great a distinction is made, that we find certain persons baptized, who received the Holy Spirit *afterwards*, as was the case of those in Samaria, baptized in the absence of the apostles, and to whom they came. But others, of whom a singular example occurs, received Him *before* Baptism, for while Peter was yet speaking, the gift was granted by divine power to Cornelius, and those who were with him." Some other examples are adduced by St. Augustine, and then he concludes as follows: "Why, therefore, is this recorded, now in one order, and then in another, unless it be, that nothing is to be granted to human pride, but all attributed to the divine grace and power? Hence this distinction, between the reception of Baptism and the reception of the Holy Ghost, instructs us sufficiently, that *we may not suppose the Holy Spirit to be given immediately to those whom we confess to be baptized.*"

Perhaps the easiest way to deal with the cases mentioned by St Augustine, on the part of those who, like myself, usually confine the term regeneration to the grace received in Baptism, is to call them exceptions to the general rule. And yet, even so, there is an awkward question involved in these facts. Take the case, for example, of Simon the magician, baptized by the deacon Philip, whom the apostle afterwards assured, (Acts, viii. 21.) that he had neither part nor lot in the matter, "because his heart was not right in the sight of God," and advised him to *repent* if perhaps he might be forgiven. Now suppose him to have repented and to have been forgiven, When was he regenerated? At the time of his Baptism? If so, then there must be a Sacramental regeneration without inward and spiritual grace. Or at the time of his repentance? If so, then there must be a spiritual regeneration, separated, perhaps, by a long period of years, from the administration of the Sacrament. In answering such questions, the hypothesis of the bishop of Londonderry, which as I think, is substantially endorsed by Dr. Waterland, seems to me absolutely indispensable. The term regeneration must be allowed sometimes to have a twofold sense, the outward relative and ecclesiastical sense, and the inward, real and spiritual meaning. The Church, both in the case of adults and in that of infants, assumes that all is right, and pronounces them alike regenerate. And this is perfectly consistent, because, if we are not allowed to make this assumption, we could not administer the sacrament at all, unless we had, in every case, a special revelation. But whether they do always receive the grace of *sanctifying* regeneration, along with their *sacramental* regeneration, Who can tell but the Searcher of hearts! We have a right to suppose that all adults who seem to be prepared, are so. And we have the same right to suppose that all infants are equally fit, because we can see no difference. But can any man prove that there is no difference in the sight of God between the infant Jeremiah, "sanctified before his birth," and the infant Judas the "Son of perdition," though both were equally entitled to receive circumcision on the eighth day?

Besides these general arguments, which may be advanced on the side of Mr. Gorham, and which are certainly not destitute of weight and ingenuity, there was another line of justification largely insisted on by his Counsel, derived from the fact, that the reformers were Calvinistic, and could not have intended that the Articles and formularies of the Church should be constructed so as to exclude themselves. This argument, however, the Judges set aside, as entirely irrelevant, saying, that "even though these learned persons did embrace Calvinistic principles to the extent alleged, those Calvinistic principles embraced by them cannot go to the interpretation of the Articles