

generation, is a doctrine which manifestly pervades the writings of the Fathers. It is moreover evident that they did not imagine that Baptism produces any effect in adults without faith and repentance, in other words, without some previous renewal of the inward frame. Nor do they appear to have supposed any positive or active renewal of the soul takes place in infants. Hence it follows that they must have maintained this distinction between regeneration and renovation or conversion, which, in the present day, has been styled, by a strange fatality, a novel contrivance. Sufficient proofs, however, of a positive kind may be collected from their own writings, that they maintained this distinction."—*Bp. Bellamy, Regeneration, pp, 14, 16.*

BISHOP CHASE AT A PROTRACTED MEETING.*

While in Michigan, Bishop Chase was accustomed to the Lord's day, to officiate alternately at three or four places, all of which were within twenty miles of his own residence. At one of these places, several denominations of Christians, varying in their articles of faith and modes of worship, agreed to unite in a protracted meeting. While this meeting was in progress, the Sabbath arrived on which, agreeable to appointment, the bishop was to officiate at this village. He had heard that the people were all engaged in special religious services, and his family entreated him to remain at home. 'What!' said he, 'shall I omit to fulfil a positive engagement? No one from the village has requested me to do so; it is, therefore, my duty to go; and I beg you will say no more about it, but have the horses immediately harnessed, and when the carriage is brought to the door, place in it a large bundle of prayer books.' 'Prayer books, father!' exclaimed one of his sons, 'what will they do with them? There are already a sufficient number at the church for those who statelyly worship here, and no one else will look into them.' 'Do as I bid you, my son,' replied the bishop; 'have every one in readiness as soon as possible, and the family prepared to take their seats in the carriage.' 'Must we also accompany you, father?' said the young man. 'Will you not, at least, permit us to remain at home?' 'No,' replied the bishop; 'it is highly proper that you should go with me.' The bishop's decided manner, and the young man's habit of obedience, soon silenced every objection, and in a short time the whole family were on their way to the village.

On reaching the place of worship, they remained quietly sitting in the carriage, until their arrival was perceived by some leading members of the meeting. The intelligence was soon communicated to a Presbyterian elder, who, instantly pressing through the crowd, presented himself at the carriage door, and in a very agitated manner, said, 'Bishop Chase, I should rejoice in your coming here to-day, if I thought you would be treated with proper respect; but I fear, if you should attempt to perform the services of your church, you would meet with nothing but insult. The people are holding a protracted meeting, and they are in a most wretched state of contention. No order is observed in the religious exercises; each denomination is endeavouring to pray and exhort at

the same moment; and the wrangling it occasions is intolerable.' 'Go in, my dear sir,' said the bishop, 'and request your ministers to come to me.' 'I dare not make the attempt,' replied the elder; 'it will do no good, and the people will only be the more irritated.' 'But you know, my good friend, that on this day I have a regular appointment here,' said the bishop, 'I do,' replied the elder; 'but they are not in a state of mind to permit you to fulfil it. However, if you insist upon it, will go.'

Pale with fear, the good man returned to the church, and, in about fifteen or twenty minutes, came back accompanied by the ministers, who all earnestly besought the bishop to alight, and address the congregation. 'If I address the congregation,' said the bishop, 'I must first perform the devotional part of our service, according to the rubrics.' 'We should be perfectly willing,' they replied, 'if we did not fear that our ignorance of your prayer book would render it nothing but a scene of confusion.' 'I will make you acquainted with it,' said the bishop. Unto the bundle, my son, and hand the prayer book to me.'

The prayer books were soon produced, and, in a short time, the whole service was so far explained to the ministers, that they were enabled intelligently to join in it. Thus prepared, the whole party entered the church. A perfect stillness prevailed on all sides, as the bishop slowly advanced to that part of the building which he had been accustomed to use as an altar; and when, on arriving there, he pronounced, in a deeply impressive manner, 'The Lord is in his holy temple; let all the earth keep silence before him,'—an emotion of sacred awe appeared to pervade the whole assembly. After a moment's pause, he added, 'When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive. I will arise, and go unto my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son.' When he had finished these appropriate sentences, the bishop proceeded, in an earnest, affectionate, and solemn manner, to read the exhortation; at the close of which he added, in a tone loud enough to be heard by the entire multitude, both within and without, 'Let every individual in this great assembly immediately prostrate himself before Almighty God, and, in the words which I shall utter, penitently confess his sins.' In an instant, the entire congregation sunk upon their knees, and, in full and loud responses, followed the bishop through the whole confession. When it was completed, he addressed them thus: 'If you have uttered these words with correspondent emotions of heart, then, as God's ambassador, I am authorized to declare to every one of you the forgiveness of your sins; for Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all those that truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our lives may hereafter be free and holy, so that, at the last, we

may come to his eternal joy, through Jesus Christ our Lord.'

Having thus concluded the absolution, he added, 'Again let this whole assembly prostrate themselves before God, and unite with me in repeating the Lord's prayer.' He was instantly obeyed, and thousands of voices were heard uttering this short and comprehensive petition. After it was ended, assisted by the responses of the ministers, the bishop continued the service, according to the rubric, interspersing it with short and earnest exhortations, and occasionally with a few words explanatory of its meaning. At its conclusion, he ascended the pulpit, and, in a plain, affectionate, and faithful manner, preached to the assembled multitude on the iniquity of their conduct, and on the duty of unity and Christian love, finishing with most earnestly exhorting every individual to immediate repentance and faith in the Lord Jesus Christ. During this discourse, the most profound stillness reigned throughout the whole assembly, except when interrupted by the sobs and half-suppressed groans of the deeply-affected audience.

The service was commenced about half past 11 o'clock, A. M. and continued, without intermission, until 5 o'clock, P. M.; but, notwithstanding its unusual length, no manifestation of weariness appeared, nor the slightest decrease of interest.

Some time afterwards, the good elder, in meeting again with the bishop, said to him, mournfully, 'Ah, sir, it would have been happy for us, if we had followed you out of the church, for then our reconciliation would have been complete; but, after you left us, we resolved to continue our meeting another week, and, before its termination, we became as much embittered towards each other as before.'

THE CHURCH IN INDIA.

The Madras Diocesan Secretary of the Society for the Propagation of the Gospel in Foreign Parts has sent home a gratifying Report of the progress of religion and education in that diocese. The following are extracts:—"Three missionaries, young, active, and zealous, are occupying the scenes of former missionary exertion, Timavelly, where, till recently, only one was employed. Entirely new stations have been formed at Madura, Dindigul, and Combaconum; while the circle has been greatly extended in the neighbourhood both of Tanjore and Trichinopoly. Attempts have been made, not without expense, to establish separate missions at Pollicat, thirty miles to the northward; and, closer under our eye, at the old seat of Romanism, San Thome; while the operations under the Vepery mission have been extended to various villages in a space stretching thirty miles westward. The station at Vellore has been again supplied with a missionary in the recently ordained deacon, the Rev. F. H. A. Schmitz. On the feast of Epiphany the Rev. Messrs. Koluhoff and Hayne were admitted to Priest's orders, and several to the order of deacons. The Rev. D. Schreyvogel departed this life on the 16th of February 1840, aged 63. Since the return of the Bishop, Mr. M'Leod, from Bishop's College, has been admitted on the list of the Society's catechists. He purposes offering himself for holy orders in about twelve months."—*Ch. Mag.*

*From the Christian Witness.

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