on the verge of fourscore years and five. But the tender and unremitting cares of her filial guardian were blessed for three years longer in their pious aim,

"T' explore the wish—explain the asking eye, And keep awhile one parent from the sky,"

Then the full of days was summoned to depart, and I-yesthe last scene of her long pilgrimage, though a little child when present at it, and carried in my nurse's arms to the chamber of death. My mother was there also, for she was the granddaughter of that aged dying woman—the daughter of Walter Barnard and Madelaine du Résnél. And so it came to pass that la petite Madelaine was my own dear grandmother, and that the fact was (I suppose) written on my forehead, for the future investigation of that "grim white woman," the daughter of Adrienne de St. Hilaire, who, impelled by curiosity, and armed with hereditary hate, dismayed me by that mysterious visit, which, opening up the forgotten sources of old traditional memories, gave rise to my after daydream and to this long story.

THE END.

## CORRESPONDENCE.

We have been compelled to hold over until next week several articles and communications from correspondents, for want of space.

## BOWING AT THE NAME OF JESUS.

-With reference to your item in last week's issue on the above subject, the following may be interesting. Sir Edward Dering was a celebrated Royalist M. P. during the reign of Charles I., and upon a bill being introduced proposing the abolition of certain ceremonies as idolatrous, Sir Edward made the following earnest speech:—

posing the abolition of certain ceremonies as idolatrous, Sir Edward made the following earnest speech:—

"Hear me with patience, and refute me with reason. Your command is that all corporal bowing at the name of Jesus be henceforth foreborne.

"I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again that we are not idonci et competentes judices in doctrinal determinations. The theme we are now upon is a sad point: I pray, consider severely on it.

"You know there is no other name under Heaven given among men whereby we must be saved. You know that this is a Name above every name. Oleum effusum nomen ejus—it is saved. You know that this is a Name above every name. Oleum effusum nomen ejus—it is the carrol of his own spouse. This name is by a Father styled Mel in ore, melos in aure, it is the sweetest and the fullest of comfort of all the names and jubilum in corde. This, it is the sweetest and the fullest of comfort of all the names and attributes of God, God my Saviour. If Christ were not onr Jesus, Heaven were then our envy which is now our blessed hope.

"And must I, Sir, hereafter, do no exterior reverence, none at all, to God my Saviour, at the mention of his saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it the mention of his saving name Jesus? Why, Sir, not to do it, to omit it, and to leave it undone, it is questionable; it is controvertible; it is at least a moot point in divinity. But to deny it—to forbid it to be done—take heed, Sir! God will never own you, if you torbid his houour. Truly, Sir, it horrors me to think of this.

"For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may, I must, I will do bodily reverence unto my Saviour; and that upon occasion taken at the mention of his saving name Jesus. And if I should do it also as oft as the name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to

to Sociinaism.

"In a word, certainly, Sir, I shall never obey your order, so long as I have a hand to
"In a word, certainly, Sir, I shall never obey your order, so long as I have a hand to
lift up to Heeven, so long as I have an eye to lift up to Heaven. For these are corporal
bowings, and my Saviour shall have them at his name Jesus."

JUDEX.

REV. EDITOR,—On the subject of "Bowing at the Name of Jesus," allow me to quote from Dean Hook's Church Dictionary:—"It is enjoined by the eighteenth canon of the Constitutions of the Church of England, that 'When eighteenth Canon of the Lord Jesus shall be martiaged division of the Lord Jesus shall be martiaged division. in time of Divine service the Lord Jesus shall be mentioned, due and lowly in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed, testifying by these outward ceremonies and gestures, their inward humility, testifying by these outward ceremonies and gestures, their inward humility, testifying by these outward ceremonies and gestures, their inward humility, the Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the true eternal Son of God, is the only Saviour of the world, in whom alone all the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.' We do not bow when our Lord is spoken of as Christ, for when we speak of Him as the Christ, we speak of His spoken of as Christ, for when we speak of Him as the Christ, we speak of His office, the Anointed, the Prophet, Priest and King of our race, which implies the Divine nature. But Jesus is the name of His humanity, the name He was known by as many whenever therefore, we pronounce that name we have known by as man; whenever, therefore, we pronounce that name, we bow, to

known by as man; whenever, therefore, we pronounce that name, we bow, to signify that He who for our sakes became man, is also God."

The eighteenth canon, quoted by Dean Hook, contains several other directions of a similar nature, which you will perceive should be observed by directions of a similar nature, which you will perceive should be observed by every member of the English Church. I have also in mind a tradition that the custom of "Bowing at the Name of Jesus" became general amongst the orthodox at the outset of the Arian heresy.

Vours truly.

Adamsville, August 12, 1878.

## "THE PROTESTANT PULPIT OF MONTREAL"

SrR,—I observe that the series of articles on the "Protestant Pulpit of Montreal" culminated in No. III. in the mention of the Swedenborgian Church. True, it is merely named; yet, could your contributor but know the thrill of gratitude he has called forth by this means, it would doubtless be thrill of min. To be ranked as a Church at all, and much more, as a grateful to him. To be ranked as a Church at all, and much more, as a Protestant one, is indeed a sweet boon. It is, however, perhaps handless as grateful to him. To be ranked as a Church at all, and much more, as a grateful to him. To be ranked as a Church at all, and much more, as a are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits, be are only timid Ritualists, and many think that some Ritualists are Jesuits are Jesuits are Jesuits are Jesuits are only timid Ritualists, and many think that some Ritua

systems of religion. We are more a sort of religious Freemasonry, whose field is the world—not the Church. If we can succeed in bringing religion into the every-day work of the world, and making it tell there, we might become a Church yet: "Quien sabe"? It may be instructive to your correspondent to know that there are few walks in life where he will fail to find us. In England the press teems with so-called Swedenborgian views on all practical subjects, and few schemes of genuine reform are called out there without some of us either at the helm or on the look-out to help them aright. In the United States we pursue much the same line, but a little more rigidly regulated into sect formularies, and have consequently made less progress. In Germany, Ftance, Belgium and Italy we are far from asleep, yet still in these countries we are among the people—our life their life—our work their work. Into that we must among the people—our life their life—our work their work. Into that we must contrive to throw our religion, or prove it and our faith alike vain. In Canada the Press is hardly honest enough to be able to put up with us—yet. We are few and far between; and here, emphatically, our field is the world. Yet we are neither dead nor sleeping, and ere long Canada will find that out, and be none the worse for the discovery.

Pardon this intrusion on your space. We are a people who strive to abound in charity: yet we do not wish to have that charity tried too much. I venture to address you, therefore, merely to beg that your contributor, when next he does us the favour to mention us, will not describe us under the heading of a "Pro estant Pulpit"—a dead thing—a thing of wood—very stationary—hemmed in with solid walls—but as men of the world, whose place, and power, and life, are only to be known and recognized on the common platform of our and life, are only to be known and recognized on the contains part that this common humanity. I may, I think, confidently venture to assert that this represents most truthfully the attitude of every "Reader of Swedenborg."

Toronto, 10th August, 1878.

"THE PROTESTANT PULPIT OF MONTREAL."

"Many people think that so little troubled as is Montreal by the vagaries of the High Church party and with so many excellent evangelical churchmen amongst us there is scarcely need of the half-way house to 'non-conformity' which has been set up in the Hall of the Natural History Society" (i.e. the

Reformed Episcopal Church.)

The above is a portion of a paragraph appearing in your paper. Anticipating a failure on the part of the Primitive Methodists to establish their cause pating a failure on the part of the Frimitive Methodists to establish their cause in Montreal, your correspondent starts out with a question regarding the future of the Reformed Episcopal Church, and, as "many people" think we are a half-way house to non-conformity and we are not "needed" for reasons stated, you will permit me to inform your readers what we are, and why we are here. Were our Protestant fathers to rise from their graves and enter a Reformed Episcopal Church to worship on the Sabbath Day, they would feel at home, they would say, "this is the old Protestant Church of England as I knew it." There is no half-way house about us, we are old-time Episcopalians who have become ashamed of unchristian exclusiveness, and recognizing the validity of the ministerial orders of all Protestant clergymen, are alive to the pleasure and privileges of Christian courtesy, and willing to exchange pulpits with any faithful minister of our Lord Jesus Christ. We are not Methodists, Presbyterians, Congregationalists, or Baptists, there would have been no earthly excuse for the organization of another denomination paterning after any of these, recognising them all as regiments in the great army of the Church of Christ, we simply claim to be the Protestant Episcopalian regiment or division, lovel to the same king. The Anglican majority have drifted from their moorings. loyal to the same king. The Anglican majority have drifted from their moorings and are sweeping on the tide of sacerdotalism to Rome; we have taken a lifeboat, and with the treasures given us by our fathers in the Reformation (which the Jesuits on the old ship wanted to sink overboard) have landed, and are happy to have escaped being swamped on Popery. We have made a refuge for all that are of the same mind, and have left our old-time sanctuaries for the preservation of our faith, we have left nothing behind, not even the "Apostolic Succession" (what ever its worth), we call it historic succession, and are proud Succession" (what ever its worth), we call it instoric succession, and are product of it for the sake of "auld lang syne," and if we thought it conveyed any spiritual grace, we would give it free as water to all who wanted it, but knowing it does not, we regard it as a sort of family heirloom of no value to any but ourselves. Money, brick and mortar, old-time memories, and must I say it dear old friends who look coldly on us now, have been parted with, but it has all been for Christ's sake, and the faithful grieved ones we have left behind us will yet see and commend our wisdom.

Between the Gospel that is preached in all its faithfulness at the Cathedral, St. George's, and other Evangelical Episcopal Churches in this city and that preached in the Reformed Episcopal Church there is no difference. The difference lies in the fact that the Prayer-book of the Anglican Church does not harmonise with the Gospel as preached by such men as Canon Baldwin and Dean Bond, while the Prayer-book of the Reformed Episcopal Church preserves all the liturgical beauties of the Church of England, and is Scriptural. Reformed all the liturgical beauties of the Church of England, and is Scriptural. Reformed Episcopalians have "no explaining away" to do, priest, altar and sacrifice are gone, bag and baggage, we have done just what the evangelical ministers in the Anglican Church would do if they could, viz., revise the Prayer-book, but they cannot, and they must not blame people, when for twenty or more years of active ministry, they have been preaching Reformed Episcopal principles in a rapidly Romanizing Church, if, when opportunity offers the laity, believing in what they taught, so where they can practice it

rapidly Romanizing Church, if, when opportunity offers the laity, battering in what they taught, go where they can practise it.

We of the Reformed Episcopal Church are, here in Montreal and elsewhere throughout the world, an unlocalized Church, maintaining the principles handed down to us by our fathers in the Reformation. If the first Reformation was right, the second is. Popery was the cause of both. The errors in the Anglican Book of Common Prayer are acknowledged to be such by evangelical ministers; they were re-introduced by the most corrupt of corruptionists; the Ritualist has this Prayer-book as his authority, and he is loyal to it. "Montreal, says 'Quien Sabe,' is little troubled with the vagaries of the High Church party." The Diocese of Toronto was once the same, but how is it now? High Churchmen are only timid Ritualists, and many think that some Ritualists are Jesuits, be this as it may, we can now look on at the bitter fight, which means extermination of the Low Church party, instead of being forced into it. The Church of