

became a catechumen, and thus placed himself under religious instruction. And it was the delight of Monica when she reached Milan to see her Augustine, the son of her heart's affection, a disciple of the Church, and sitting as a learner at the feet of one of the Church's greatest teachers. All that he had done was forgotten and forgiven, and she expressed her confident hope of seeing him a true believer before she died.

Monica remained in Milan, and Augustine continued in the position he had made for himself there. Better things had indeed begun. A mother's prayers were in the way of being answered; bread cast on the waters was after many days about to be found. It was a fierce struggle through which Augustine had to pass—a struggle from death unto life. He saw his mother's own pure nature; he heard of the devotion of men who had given up the world; the vileness of his own past career rose up before his mind in contrast, and excited violent agitations. One day, when unable, in the wild conflict of his thoughts, to bear society, he rushed forth into the garden, cast himself down under a fig-tree, and, with a gush of tears, passionately cried out for deliverance from the bondage of his sins. While thus engaged, he heard, as if from a neighboring house, the voice of a child singing repeatedly, "Take up and read." He thought it to be a voice from heaven. Returning to the house, he seized the volume of St. Paul's Epistles, and opened on the text, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." From that moment Augustine felt himself another man; the light of freedom entered into his heart; all the doubts of darkness were scattered. Who can tell the joy of angels over one sinner that repenteth? Who can tell the exultation of Monica when she saw the prayers of more than thirty years answered?

On the Eve of Easter Day in the year 387, in the baptistery of the Cathedral of Milan, the newly converted Augustine received the sacrament of regeneration. His mother and other dear friends were present. The rite was performed by St. Ambrose, and tradition has it that as the holy water of baptism fell as heavenly dew upon the brow of the white-robed catechumen, the aged Bishop broke out into song, "We praise Thee, O God, we acknowledge Thee to be the Lord," to which, verse by verse, Augustine and the company responded. It was a memorable day—a day never to be forgotten, for, evil though his early life had been, this son of a saintly mother was a chosen vessel to bear God's grace and glory, and destined to be the prince of theologians and the greatest of the fathers for all time.

And now that Monica's every wish had been realized, she would wend her way to her native home in Numidia. Lovingly Augustine started with her, having sold all his goods and given them to the poor. But ere they left Italy sickness came upon the devoted Monica, and the sickness was unto death. The blue sea was stretched before them, and the vessel was ready to sail to the Numidian land; but for the saintly matron there was another ship and another voyage. Folded in the arms of her loved Augustine, thanking God that the desire of her heart was accomplished in the conversion of her son, she breathed her gentle and affectionate spirit into the keeping of her Lord, and entered into rest. "Lay me anywhere," she had said, "only remember me at the altar of the Lord;" and Augustine buried her in the quiet of that Italian country, and prayed that the Redeemer would guide her from happiness to happiness, and joy to joy, till she should see the fulness of the Beatific Vision.

In the Calendar of the Latin Church the 4th of May has long been appointed as the commemoration day of St. Monica; but her name

does not occur in that of the Anglican Church. Nevertheless, no writers have given her greater praise than those of the Church of England. One only stands higher—the woman who above all women became the mother of the Lord; next to Mary, Ruth and Lydia and Dorcas and Monica appear at first among the daughters of Israel. Fifteen hundred years, and the Church of Christ still points to the graces and virtues, the devotion and holiness, of St. Monica as worthy of imitation; and she treasures, and will treasure for ever, the memory of one whose character is as lovely, and whose life as beautiful, as the most lovely and beautiful creation the world of imagination has known.

NEW BOOKS.

METHODISM VS. THE CHURCH, OR "WHY I AM A METHODIST," answered by a Layman of the Diocese of Ontario.

The above is the title of a tract of fifty-two pages, containing a series of fifteen letters, written by a layman of the Diocese of Ontario, in answer to one entitled "Why I am a Methodist," purporting to be a dialogue between a Methodist and an Episcopalian.

The extensive circulation of the latter tract in the County of Renfrew, and throughout the province, and the unwarranted statements concerning the Church of England contained in it, are the reasons given by "Layman" for taking up his pen in defence of the Church. The letters originally appeared in the *Pembroke Standard*, week by week, until the whole series were completed. They are now published in pamphlet form at the request of many clergymen.

The letters are written in a manly straightforward, candid and Christian spirit; there is not even a trace of the language of harsh denunciation to be found in them.

The objections urged against the Church by "Methodist" are taken up in order by "Layman," and their refutation in every instance is clear, cogent and convincing.

Amongst other points "Layman" shows by quotations from Wesley's sermons, down to within ten months of his death, that he solemnly warned his followers never to separate from the Church, going so far as to say that if they left the Church God would leave them.

The letters in answer to the objection that "Episcopal Ordination is necessary to a valid ministry," are the most racy, instructive and convincing of the whole series, and will amply repay the reading of them over and over again, until the line of argument followed, and the proof texts adduced, are thoroughly grasped and remembered.

After reading the tract very carefully, we can strongly recommend Layman's letters as a triumphant answer to the many and subtle objections urged against the Church, and we trust that clergy and laity alike will see to it that the tract receives wide circulation.

THE SEEKING SAVIOUR.—By the late Dr. W. P. Mackay, M.A., (Canadian Edition); S. R. Briggs, Toronto; cloth 90c; paper 50c.

This little book contains a collection of articles on various Scripture subjects compiled by the wife of the author from his writings and addresses. Dr. Mackay was well known amongst Presbyterians for his earnest, forcible and loving addresses, and in putting forth these selections no attempt has been made to change the oftentimes naturally blunt and homely expressions used in the extempore addresses. The most attractive of the selections are those entitled, "The Seeking Saviour," "The claims of the Man Jesus," "The Writing on the Cross." The volume also contains the last sermon preached by the late Dr. Mackay, entitled "The Glory of God." We are quite sure that many in all denominations will welcome these further words of one, who in life sought with striking earnestness the lost and wandering sheep, and

to many of whom his words brought comfort, help and strength.

MAGAZINES.

THE HOMILETIC MAGAZINE of London, May number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is on our table. Amongst other articles this contains, a new symposium is commenced in this number by Archdeacon Farrar, on "What is the Relation of Non-Christian Systems to Biblical Theology?" Evolution and the Christian Doctrine of the Incarnation is discussed by Rev. A. F. Muir; The Holiness of the Old Testament, Part III., by Prof. T. Godet, D.D.; The Righteous Delivered, by the Dean of Canterbury; The Resurrection of Christ, by P. J. Clog, D.D.; Practical Homiletics is represented by Revs. Saxton, Tozer and Day; The Christian Year, by Rev. Joseph Ogle. Yearly, \$3; single copies, 30 cents. A Canadian edition is also published by S. R. Briggs, Toronto.

LITTELL'S LIVING AGE (Littell & Co., Boston) for May 15th contains, amongst other good articles, Frederick the Great, *Temple Bar*; Aggressive Irreligion in France, *Spectator*; Artist Life in Rome, Past and Present, *Fortnightly Review*. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8, is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, but postpaid.

RECEIVED FOR MAY.

THE SIDEREAL MESSENGER.—Wm. W. Payson, Carleton College, Northfield, Minn.; the opening article treating of the "Origin of Red Glows."

ART DECORATION.—Publication office, 7 Warren street, New York. An extra good number, opening with six sketches of pictures in the National Gallery, and filled with useful information.

THE OLD TESTAMENT STUDENT.—Wm. R. Harper, Ph. D., Editor. The American Publication Society of Hebrew, Morgan Park, Chicago, Ill. \$1 per annum.

THE EMIGRANT.—Alexander & Shephard, 21 Fumival street, Holborn, E.C., London. 2s. 6d. stg. per annum. A new monthly, devoted to the interests of the emigrant, with its motto "Ubique;" well illustrated in the contents of its first two numbers. The Church Emigration Society uses it as its organ, and we have no doubt that it will prove a most useful and acceptable addition to our list of monthlies. We wish it all success.

Also received, and reserved for further notice:—

THE CHURCH REVIVED.—By Rev. J. W. Bonham, Missioner. T. Whittaker, New York. \$2.

CHANCERY HOUSE.—Charlotte M. Yonge. Macmillan & Co., New York.

COMMUNION WINE: A Critical Examination of Scripture Words and Historic Testimony.—By Rev. Edwd. H. Jewett, S.T.D. The Church Review Association, New York. Paper, 25c.

BEYOND THE VEIL.—By Alice Williams Brotherton. Chas. H. Kerr & Co., 175 Dearborn street, Chicago.

POEMS, Devotional and Miscellaneous.—By Rev. J. A. Richey, Seaforth, N.S.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity of the several Parishes and Dioceses.