

same time as the dream itself. Further, they bore this Divine mark—that no rules of the *quasi-science* of interpretation could avail to detect their meaning. “God was His own interpreter,” and He Himself made clear their message and meaning.

And now, has God ceased to reveal Himself and His will by means of dreams? Of course, the question of power can only be answered in one way. The *unanimous* voice must be that He *could* so reveal Himself if He would. The *general* voice is that it is *possible* that He does. The *more restricted* opinion is that He *does*. And there is an inner circle of persons who profess to have personal evidence not of the possibility only, nor even of the probability, but of the actuality of such illuminations. And while in the endless and countless occurrence of dreams it would be strange if some did not come true—on the principle of *post hoc ergo propter hoc*—yet there is no room for the scorner to sit down and laugh at men who appeal to beneficial results in morals and religion as an evidence that dream-agency is not yet effete in the economy of God.

In conclusion, there may be—I believe there are—occasional dreams, which are specially sent for some purpose worthy of Him in Whose hands our life and all its operations are; but I feel persuaded that they are extremely rare, and when they come they carry with them their own *credentials*—their own convictions and their own lessons.

J. H. WHITEHEAD.

ALDERLEY EDGE,
MANCHESTER.

A Hymn of Patience.

JOB xxiii. 8-10.

STRANGELY He works ; I cannot trace
 His secret plan ;
 He hides it in some distant place
 From poor, weak man.
 Backward I look, or forward strain
 My weary eyes ;
 To right—to left—but all in vain ;
 No stars arise !
 'Tis dark behind me and before,
 Clouds ev'rywhere !
 My sorrow seemeth almost more
 Than I can bear :

But this of comfort have I still ;
 HE knoweth well
 The path I take ; good is His will ;
 I'll not rebel.
 Yea, as the gold through fire pass'd
 Doth brighter shine,
 And, dull at first, comes out at last
 Beauteous and fine,
 So is the soul, which God hath tried,
 No longer dim
 With earthly ore, but purified
 And fit for HIM.

W. S. S.

Short Notices.

Conference of Bishops of the Anglican Communion. Holden at Lambeth Palace in July, 1888. Encyclical Letter from the Bishops, with the Resolutions and Reports. Pp. 112. Society for Promoting Christian Knowledge.

THE first six pages of this most interesting publication are occupied by lists of the one hundred and forty-five Bishops attending the Conference. Then follows the Letter, which opens thus: "To the Faithful in Christ Jesus, greeting,—We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the Chapel of the said Palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world." The Resolutions and Reports we hope to notice hereafter.

Drake and the Dons. Stirring Tales of Armada Times, edited and arranged by RICHARD LOVETT, M.A., with portraits, maps and illustrations. The Religious Tract Society.

A good prize or gift-book.

The Last Journals of Bishop Hannington. Narratives of A Journey through Palestine in 1884, and A Journey through Masai-Land and U-soga in 1885. Edited by E. C. DAWSON, M.A. Seeley.

We heartily recommend this interesting book ; the "journals" are admirably edited. The illustrations are from the Bishop's own sketches, and there is a good Map.

Confirmation: its origin, history, and spiritual benefits, is a reprint (Nisbet and Co.) from Major Seton Churchill's "Church Ordinances from a Layman's Standpoint."