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.

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:
Short Notices.

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.


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.


A good prize or gift-book.


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."