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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.

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## Short Notices.

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*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."

*The Toleration Act of 1689*, an historical essay, by Dr. Philip Schaff (Nisbet and Co.), is well worth reading.

We have pleasure in inviting attention to the *Forty-fifth Annual Report of the Church of England Sunday School Institute*. We quote one of the closing paragraphs. The *Report* says: "Taking, then, a wide survey of the whole Sunday-school field, at home and abroad, the Committee have been enabled to refer to many signs of encouragement which the outlook suggests. The Sunday-school has increased in popularity, much ground has been covered, large numbers have been brought under Sunday-school influence, the teaching has become more efficient, the literature and apparatus have improved, and an earnest and hopeful spirit continues to animate the workers all along the line."

*The Power behind the Pope*, by Dr. William Wright, author of "The Empire of the Hittites," a really interesting pamphlet (Nisbet and Co.), tells "a tale of blighted hopes." Reference was made in a recent CHURCHMAN to the fact that M. Lasserre's translation of the Gospels, to which the Archbishop of Paris had given his *imprimatur*, was condemned. About a year ago, the Pope had sent his benediction.

The frontispiece to the *Art Journal* of August is an original etching of Stirling Castle, by Mr. J. MacWhirter, A.R.A. "With the camera from Lechlade to Oxford" is very good, so is "Japan and its Art Wares;" but we are especially pleased with a well-illustrated article on Christ's Hospital.

In the *Church Worker* appears an article headed "The Church in the Village," by the Rev. Canon Overton. We quote a portion: "'The battle of the Church,' it has been recently said, 'must be fought in our country villages.' Thirty or forty years ago the cry was, 'The battle of the Church must be fought in our great towns.' . . . I would submit that the very great difficulties which beset Church work in an average country village are not quite sufficiently appreciated. . . . The first of these difficulties is want of elbow-room. In many villages the supply of places of worship, such as they are, exceeds the demand, which is rarely the case in towns. The consequence is that there is a hot competition for the bodies, or perhaps I should rather say the souls, of individuals, which is terribly daunting to the poor parson. Then, again, want of sympathy is a hindrance which the clergyman feels much more in the country than he does in towns. In a town there will always be a certain number who will gravitate, as it were, towards the Church; but you cannot count upon this in a village. In fact, sometimes country villages seem to value the clergyman for everything except the one thing he is sent to the parish for. He is the first person to whom they have recourse in their temporal concerns; the last in their spiritual. . . . Another difficulty may sound paradoxical, but it is a very real one. It is want of occupation. The town clergyman has his work cut out for him, and is kept up to the mark by the mere force of circumstances; but the country clergyman cannot help having much enforced leisure, and there is consequently a terrible danger of his becoming secularized, to which he would not have been exposed if his lot had been cast in a larger sphere of labour. . . . I began by speaking of the altered conditions under which we have to work. In old times, in many cases the church was filled in this way: the landlord expected his tenants to go to church almost as a condition of their tenure; and farmers, in the curious phraseology of my old part of Lincolnshire, 'hired their labourers to go to church'! This, of course, was a patent way of manufacturing Churchmen by habit, but was it equally successful in producing Churchmen by conviction?—and this is surely what we want to aim at."