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“He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.”

The Virgin's thoughts are thus uttered once for all, for they are never heard again. But we know the habit of her mind (Luke i. 29 ; ii. 19-51). This observant, apprehensive, reflecting spirit, enlightened at the first in the measure which this Song discovers, has thenceforth to follow the unfolding of the great history of grace. She who retires from our sight receives, through the thirty unknown years, impressions which it is not permitted to divine, and afterwards watches, from without, the course of the manifestation to the world, till “the sword pierces through her own soul, in the sight of Israel rejecting and rejected, and of the cross of shame in place of the throne of David. Then all is interpreted by the Resurrection, the Ascension, and the coming of the Holy Ghost. “The darkness is past and the true light shines.” Nowhere could it shine more serenely than in the silent home where Mary shared with the beloved disciple, his clear apprehension of the manifestation of the Son of God, and his sublime intuition of the glory of the Incarnate Word : Who now liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end.—Amen.

T. D. BERNARD.

THE ABIDING COMFORTER.

I will pray the Father and He shall give you another Comforter that He may abide with you for ever.—St. John xiv. 16.

1.

ABIDE with us ; for our dear Lord is gone,
And we are left in this bleak world alone ;
But who shall dare to murmur, Ichabod,
While Thou art with us, Spirit of our God ?

2.

O Holy Comforter, with us abide ;
Are we not of His suffering sorrowing Bride ?
He pleads in Heaven : in answer to His prayer
Vouchsafe Thy presence here, as He is there.

3.

We need Thee, or the morning dews too soon
Are dried and lost before the sultry noon ;
But spring Thou up within our heart always,
A fount of penitence and prayer and praise.

4.

We need Thee, for the world is lapp'd in sleep :
Thy voice must wake them ; we can only weep.
Come, Light of Life, and breathe Thy quickening breath
In hearts o'ershadowed with the gloom of death.

5.

Come, Lord, to us in this Thy mercy's hour,
 Come in Thy plenitude of grace and power ;
 No wayfarer be Thou, no transient guest ;
 But ever here vouchsafe to reign and rest.

6.

O Spirit of the Father and the Son,
 Thou in the everlasting glory One,
 We worship Thee, we love Thee and adore.
 The Lord of Life, our life for evermore.

E. H. BICKERSTETH.

Tune, DALKEITH.

Reviews.

Through the Light Continent ; or, the United States in 1877-8.
 By WILLIAM SAUNDERS. Cassell, Petter & Galpin. Pp. 409.

WRITING of the Conservative feeling which prevails in a population of farmers owning their own land, Mr. Dale, in *Impressions of America*, says :—"If a couple of millions of American voters were suddenly transferred to English constituencies, the Conservative reaction would probably receive a great accession of vigour. Of course the Church would be disestablished within a few months after the first general election." What effect the suggested importation of American voters would have upon the Conservative reaction I do not propose to discuss, but the statement that it would of course lead to the disestablishment of the English Church, or have any tendency in that direction, involves a view of American opinion entirely opposed to anything which I was able to discover. Before I visited America, I had been constantly told that I should find there such a liberal voluntary support of religious teaching and services as would at once prove the non-necessity for any State aid for religious purposes. I did find throughout the States—in the North, the West, and the South—remarkable illustrations of vigorous and liberal voluntary support ; but I also discovered that personal voluntary efforts were constantly assisted by State aid in the shape of grants, the aggregate value of which is enormous. I was unable to discover the slightest indisposition on the part of any persons to give or accept State aid for the support of religious or benevolent institutions ; on the contrary, it seemed to be regarded as the most natural thing that the State should assist institutions which were found to be of public advantage. It was not an uncommon circumstance for the State to vote supplies for the support of schools or asylums which had been established by voluntary efforts, and in which religious teaching was an essential part of the scheme. . . . This friendly feeling all round toward the State may lead to concurrent endowment, and in fact it has tended to this, but as to disestablishment it would not be thought of as a principle. If an institution supported by the State becomes useless or corrupt it must be reformed or given up, but it would appear to an American quite natural that the State should continue to support an institution, provided that it continued to be worthy of support.