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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

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tion, might not perhaps be so. At any rate, if it should seem to any that Clarke's reasonings here may fairly challenge something of the value which he claims for them, and are free from that tendency to Spinozism which Clarke would have abhorred as fully as his critic Saisset, it is a clear misuse of words to connect the title *à priori* with this portion of his famous "Demonstration." Really the reasoning proceeds from effects to causes in that *à posteriori* method which was not only that which we have seen Newton himself delighted to use, but which alone has been admitted by divines in general as of strict validity in inquiries into the existence and attributes of God.

ARTHUR CHARLES GARBETT.



ART. III.—SAINTS' DAYS IN THE CHURCH'S YEAR.

V. MAY. ST. PHILIP AND ST. JAMES.

A. THE JOY OF TEMPTATION.

"Blessed is the man that endureth temptation."—JAMES i. 12.

WHEN our eye falls upon the description given in our Prayer Book of the commemorative character of the first of May, a question immediately arises as to the combination of the two names which meet us there. We ask why St. Philip and St. James are associated so closely together, and why in this association they are separated off from all the other Apostles. Now we might without difficulty enter at once upon a very profitable train of thought, without caring to answer such questions. We might call to mind that the Lord, during His earthly ministry, sent forth His disciples "two and two;" that this arrangement contains a very useful instruction for us in regard to many parts of our Christian work, and that the principle involved in it reappears very suggestively in earlier and later parts of the Gospel history.¹ We might even be content, taking the title of this festival as our starting-point, to dwell on the mere fact of *association* in Christian work as involving an admonition to us of perpetual value; and to this side of the subject we may revert when we reach another case of duplicate commemoration in the month of October.

In the present case—in the instance of May-day—there is something more to be said on this side of the subject, which is worthy of a moment's attention. This first day of May was in ancient times a festival commemorative of all the Apostles;

¹ See Mark vi. 7, comparing xiv. 13 and i. 16-19.

and afterwards, when they were distributed throughout the year for the orderly suggestion of devout thought, St. Philip and St. James were left behind.¹ There still remains the unanswered question as to why the combination should have been precisely thus. But, without entering further into any speculation of this kind, we may now accept St. Philip and St. James as having no special connection, and may proceed to deal with them separately. The Epistle and the Gospel will furnish us with two very distinct and useful topics for the Saints which the Collect here combines together.

As to the St. James, who is before us here, we may dismiss all the intricate and difficult questions which are connected with his name. It is the St. James who wrote the Epistle that is here intended. This is proved by a passage of Holy Scripture selected for this Festival.² There is no other personal question with which we are concerned.

St. James—after the salutation—springs at once upon his first selected subject in a most remarkable manner. That subject is *Temptation*. Again he returns to it with equal abruptness a few verses below, within the space included in the Epistle for this day. More follows on the same subject afterwards;³ but we may limit ourselves to what we find here, and to the manner in which the subject is presented to us here. The writer says that we are to “count it all joy when we fall into divers temptations;” our “temptations” may be manifold, and yet they are to give occasion to the increase of our rejoicing. And when he returns to the subject he puts it in the form of a beatitude: “Blessed is the man that endureth temptation;” it is as though an addition was made to the Sermon on the Mount, after the manner of the words addressed by our Lord to St. Thomas, and by St. Paul to the Elders of Ephesus.⁴

First, we must be exact in assigning the right meaning to the word “temptation;” and with it we must combine the word “try.” It is evident that the kind of “temptation” which is intended here is not that which is applied for the purpose of alluring and enticing us into sin. It is the “trial” which is part of God’s discipline, to put us to the test, to make us know ourselves, to improve and strengthen our character.

Another word which demands our immediate notice here, at the beginning of the passage is the word “*faith*.⁵ It is a

¹ Until 1662 the Collect concluded thus: “Following the steps of St. Philip and other Thy Apostles,” the name of St. Philip not being mentioned. See Hampson’s “Medii Ævi Kalendarium,” pp. 150, 318.

² James i. 1-12.

³ See *Ibid.*, i. 13-15.

⁴ John xx. 29; Acts xx. 35.

⁵ Stier has some good remarks on this point in his “Commentary” on this Epistle.

popular and not unnatural view of this Epistle, that its writer deals in it with Works in opposition to Faith. This being so, it is of great consequence that we should mark this word "faith," used at the very commencement as a kind of keynote to the whole. It is worth while to observe this, both as a rebuke of hasty and flippant criticism, and as to a help towards the diminution of a theological difficulty.

But why should we have "*joy*" in the midst of temptation? and why should it be "*all*" joy, when our temptations are "*divers*"? and why is the man that endureth temptation "*blessed*"? It is not really difficult to answer these questions: and it may be noted that St. James suggests two answers, one having reference to this world, and the other to the next.

Christian life is a struggle. With all its promises and comforts, we must enter upon each day with the consciousness that it is a day of campaigning. "*Temptation*" or "*trial*" is a proof of the reality of the struggle; and therefore is a firm ground for rejoicing. It must be a cause of joy to us that we have clear indications that we are honest, active soldiers of Jesus Christ. It follows that in each new turn of this diversified conflict, great variety of this attestation may be given, and therefore occasion for *manifold* joy. "*Examine yourselves whether ye be in the faith: prove your own selves,*" is one of St. Paul's precepts;¹ and this is among the methods for securing the reality and satisfaction of this self-examination. But let two cautions be well borne in mind. There ought to be proof, not only of the reality of struggle, but of progress towards victory. Hence the importance of what follows regarding patience having "*her perfect work.*"² And again, this "*falling into*" temptation is a phrase clearly chosen to show that we must not rush into it, but that it must come through Divine Providence. This being well remembered, we see that "*rejoicing in temptation*" is not the contradictory, but the correlative of the petition in the Lord's Prayer—"Lead us not into temptation." When these rules are well observed, we need not hesitate to throw ourselves with the full force of a thankful heart upon the consolation of what St. Paul writes elsewhere: "*We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*"³

This early part of the exhortation of St. James regarding "*joy in temptation*" has reference to our present ground of rejoicing in this life. When he reverts to the same subject, before he turns to the future, he speaks of heavenly joy as

¹ 2 Cor. xiii. 5.

² Verse 4.

³ Rom. v. 3.

resulting from the experience of temptation : " When he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." Here our appointed Gospel ends with *love* as it began with *faith*. This is strictly analogous to that passage which gives so wondrous a glow to the early part of the First Epistle of St. Peter : " Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations ; that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ : Whom, having not seen, ye love ; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."¹

B. CHRIST THE WAY.

" *I am the way.*"—John xiv. 6.

This sentence, transferred from the Gospel to the Collect, is so rich in meaning that we need not travel beyond it in our short meditation upon the share which St. Philip has in this Festival.

" *I am the way.*" This use of the word " way" or " road" suggests, in the first place, the action of *progress*. The Christian is not meant to stand still. True religion is an advance from point to point. It is quite possible, indeed, to make progress (and too many do make continual progress) from bad to worse. But in union with Christ by faith, we make continual progress from good to better. The proper characteristic of the true disciple is that, amid many troubles and difficulties, he advances " from strength to strength." The path of the just is " as the shining light, which shineth more and more unto the perfect day ;" and Christ is not only the way, but the *Light* which shines upon the way.² With this thought of progress strongly fixed in his mind, St. Peter says to us, " *Grow* in grace, and in the knowledge of our Lord and Saviour.³

And next, the image here employed by that Saviour in His discourse to Thomas and Philip, reminds us that there is a definite *end and aim* of our journey. A road is not made unless there is some place to which it is worth while to go ; and those who follow the road are presumed to know why they travel therein. It is a miserable thing not to know the end of our journey—to have no definite aim in life—to be on a road without knowing whither it will lead us. The Epistle for this

¹ 1 Pet. i. 6-8.

² See John ix. 5.

³ 2 Pet. iii. 18.

day tells us that a "double-minded man, *i.e.*, a man who does not set his face definitely in one direction, is unstable in all his ways."¹

But there is no doubt as to the point to which Christ leads us; and that point is the best of all points. Christ is the road from earth to Heaven. By this road the exiles return from their captivity; by this road the prodigal comes back to his father again. "No man cometh unto the Father but by Me," says Christ in the very verse of which a part has been quoted.

And this word of our Saviour calls us to remember that this "way" of which He speaks, and which is Himself, is *exclusive*. There are not half a dozen ways out of our sin and misery—not a choice of ways over the steep hills and desolate waste-places of this mortal life, so that by any of them we may reach Heaven at last, but only one way. To take no heed to the matter, to leave the result to chance, is the maddest thing in the world. The road is distinctly defined—well marked out from the beginning to the end. There is no doubt in regard to it. But it is the only one. "There is none other name under Heaven given among men whereby we must be saved," but only the name of Jesus Christ.²

The ways in which men walk of their own free disposition are *very various*, but not one of them can *conduct us to Heaven*. The following passage occurs in a very old sermon, and perhaps it may not be deemed too long for quotation: "We may go over the whole world, and find no way that will lead us to God. Every way of man carries us further from "Him. The way in which man commonly walketh, is called "a shadow; it is only an image, an awkward semblance of "life, which, like a shadow, soon 'departeth.' Try all his "ways by this rule, and you will find them all alike. When "he is in the way to be rich, he is laying up for some other to "gather when he is gone. If he is in the way to be happy, "his pleasures turn into thorns and vexations. If he is in the "way to be great, a short time will put him upon a level with "all mankind. If he is in the way to be wise, his wisdom is a "wisdom of words. If he is a discoverer, he brings in a fresh "generation of terms; persuading the world that he has new "knowledge, because he has new expressions. Thus is man "constantly seeking his way, but he is still estranged from it, "and missing his true object." So the matter is put, and very truly put, in a sermon preached about ninety years ago, *i.e.*, about the time when the oldest people now living on the earth

¹ James i. 8.

² Acts iv. 12.

were just born. And the truth remains the same, and man's habit of missing his way still continues.

And nothing at all has been said here of that path of *wilful or acknowledged sin* in which many are walking. The end of *that* course is stated briefly and strongly at the end of the first Psalm, which is always recited on the festival of St. Philip and St. James : "The way of the ungodly shall perish." It is as when a traveller is alone upon the mountains, and all trace of roadway is lost, and the night is coming on, and he looks round in vain for any token to give him guidance. Who shall say what the desolation is to that soul, which is placed in this vast universe with the gift of immortality, and which has finally and irretrievably lost its way ?

But, if this is the only way, it is likewise a *perfectly secure way*. "Via unica, via certa," is a Latin proverb in which this truth is stated very forcibly. Beyond the limits of this road there is in spiritual matters nothing but doubt, error, mistake, and disappointment. Along *the whole line* of this road there is perfect safety.

And now, if Christ is thus our "way"—our way of making progress—our way to the "heavenly city"—our only way—our safe way—how, and in what manner, does He become this to us ? Three very simple, but very momentous answers can be given to these questions. First, by His atoning death ; secondly, by His infallible words ; thirdly, by His perfect example.

First, *by His atoning death*. Through sin we are all naturally "out of the way,"¹ but He by His own blood has given us "boldness to enter into the holiest by a new and living way."² To quote again the same old writer as before, "When man was shut out of Paradise, a flaming sword was "interposed, to keep the way of the truth of life ; and there "was no return for him into Paradise, without facing the "fire of that sword. This is the thing that Christ did for us : "He suffered that fire and survived it ; and thus recovered for "us the way to Paradise. He overcame the sharpness of "death, and opened the kingdom of heaven to all believers."

Secondly, Christ becomes our "way" by *His infallible words*. In Him is no misleading, either through any desire to deceive us, or through any defect of knowledge. He knows all ; and all that He reveals is for our safety and our progress. Let His words be truly understood, and truly received into the heart, and our feet are on the road.

Lastly, *by His example*. Following Him we are in the "way." No doubt there are other subordinate examples :

¹ Heb. v. 12, xii. 13.

² Heb. x. 20.

and on these days of our Church Calendar these subordinate examples are our subjects of thought. We follow the Apostles as they followed Christ, and it is cheering thus to see the footsteps of the Saints on the road which we are travelling. We are made in this manner to feel that we are not going to Heaven alone. If Heaven were a solitary place, we could not be happy there. Yet these, after all, are only footsteps. Christ is "the way," and He is more than the way. As the Collect says, echoing the full tones of the Gospel for the day, He is "the way, the truth, and the life." He came that He might bring us into the truth. He came "that we might have life."

J. S. HOWSON.



ART IV.—THE AUSTRALASIAN CENTENARY.

A RETROSPECT NOT TO BE FORGOTTEN.

"WELL, it is many a fine fellow besides you who was sent that way," remarked the driver of a Dublin car, in the year 1848, to his passenger, Mr. Therry, an Australian Judge, who was chatting about his recent return from Botany Bay, after an absence of twenty years. During the drive the Judge had occasion to remonstrate with the man for reckless driving, whereupon the latter burst out with—"Ah, hould your tongue, man! why, you ought to be as bould as a bulldog, coming from Botany Bay." Some twenty years later, Miss Jane Whately, in the memoir of her father, the late Archbishop of Dublin, when referring to the state of Alban Hall, Oxford, before he was its principal, gave a point to her remarks by stating that it was "a kind of 'Botany Bay' to the University—a place where students were sent who were considered too idle and dissipated to be received elsewhere." "Botany Bay," indeed, was a proverbial expression. Happily, however, for the present generation, "Botany Bay," with its sad associations of convict hardship and brutality, is a tale of the past, and the Australian world now ranks as the most highly favoured of the British dependencies.

At first thought we might be inclined to regard the early history of the Australasian Colonies as having no particular interest for us at the present time; and this seems to have been the opinion of our leading educationists, for the late Professor Green, in his "Short History of the English People," a volume of 800 pages, referred to the Australasian world merely as a