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Edward Russell Bernard  
Frontmatter  
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SERMONS AND LECTURES  
OF  
E. R. BERNARD

# SERMONS AND LECTURES

SELECTED FROM  
THE REMAINS OF THE LATE  
EDWARD RUSSELL BERNARD, M.A.  
CANON AND CHANCELLOR OF SALISBURY  
AND CHAPLAIN IN ORDINARY  
TO H. M. THE KING.



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## P R E F A C E

The following pages are the scanty gleanings of more than fifty years' active and devoted ministry.

From the moment of his ordination in 1867 till his death in 1921, Edward Russell Bernard, so far as fragile health allowed him, never ceased to teach and learn the things pertaining to the Kingdom of God. His early life had been that of a classical scholar. The foundations were soundly laid first at Wimborne Grammar School under Dr William Fletcher from 1852 to 1855, and then at Harrow (1855–1861) under Dr Vaughan, and for one year under Dr Montagu Butler, who once said of him that he was the best Latinist of all his pupils.

His career at Oxford was brilliant. He went up to Exeter with an open scholarship in 1861. He won the "Hertford" in 1863, and the "Craven" in 1866. He obtained a first class in Classical Moderations and a second in *Litt. Hum.*, graduating B.A. in 1866. A Fellowship at Magdalen followed at once, which he retained till 1877. The lighter side of his learning as an undergraduate appears in a note written by himself for Dr E. W. Watson's *Life of John Wordsworth*, recording "a Latin dinner-party, at which Latin only was to be spoken, which Wordsworth and I gave in our joint lodgings in New College Lane on 1st December, 1865. The idea, I think, was his, but the invitations, of course in Latin, were from us

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both...I do not remember the conversation, but I think we got on pretty well, after a first blank and hopeless endeavour to greet one another as the guests arrived”.

Although divinity came to be the main business of his life, he never lost touch with the Classics and if ever the term *humaniste dévot* was deserved, it was so by this Christian scholar.

His Magdalen Fellowship supplied him with the needed title for ordination in the diocese of Norwich, where the Bishop, Dr Pelham, a friend of his father, Thomas Dehany Bernard, found him a sphere of work.

After a year at Blickling near Norwich, where he was curate in sole charge (only seeing his vicar once in all that time, when he was taken to his bedroom to certify that he was still alive), there followed six years in the tiny living of Tarrant Monkton in Dorset. Here he remained till 1876, when his college, Magdalen, presented him to Selborne in the diocese of Winchester. In 1886, his lifelong friend, Dr John Wordsworth, who had just been consecrated Bishop of Salisbury, bestowed upon him the prebendal stall of Combe-cum-Harnham, and three years later called him into residence as one of the four Canons.

In 1894 he was appointed Chancellor of the Cathedral.<sup>1</sup> He resigned the Canonry in 1910, and the Chancellorship in 1917, retaining only the Prebendship. But long after he had shed his active capitular offices, he continued to preach, in his parish church,

<sup>1</sup> His father was simultaneously Chancellor of Wells.

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(Wimborne Minster), in other churches in the neighbourhood (very especially in a little mission chapel in an outlying district), and away from home, in the Chapel Royal (he was Honorary Chaplain to Queen Victoria, King Edward and King George, and Chaplain in Ordinary to King George from 1911 till his death), at the Universities, or to public schoolboys; and his message never lost its force.

He was under no illusion as regards the present value or future fate of his sermons. He could not fail to recognise that he had the preacher's gift, and he often lectured on the art of preaching, but "People don't read and won't buy sermons", he would say when he was urged to print his own. And in fact he published but one set, *The Path to Freedom* (five sermons on *Galatians*, Nisbet, 1894), a single sermon in a volume edited by Bishop Barry, and now and then a special discourse in the *Guardian*<sup>1</sup> or in the local press.

Notwithstanding his disclaimer, characteristically modest, I believe that not only will the friends who revered him be glad to have something more to remind them of his piety and wisdom, but that there is, even for those who did not know him, both pleasure and profit to be had from the perusal of his restrained and grave eloquence, where every word is heart-deep, mixt with faith and love and knowledge of the Scriptures, and tried upon a long experience of the world.

"Discreet understanding must go with zeale, and

<sup>1</sup> One such, no. ix of the present collection, is reprinted by kind permission of the *Guardian*.



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## PREFACE

gravity with sincerity; affection is heady without wisdom: this moderates as the other pricks forward: they must be linked inseparably.”

So wrote Richard Bernard, Rector of Worksop, in 1607, and no one will say that his namesake did not fulfil the conditions which the old Puritan laid down for a Faithful Shepherd.<sup>1</sup>

In the pulpit Edward Bernard spoke most often on a moral theme, making the Bible shine as a lamp to the feet, and a light upon the Christian path. As for his method, he usually preached from notes—four sides of notepaper, covered with abbreviations and ligatures. Sometimes he wrote a sermon out in full, and it is from what he left of such that the present selection

<sup>1</sup> Cf. *The Faithful Shepherd*, by Richard Bernard, M.A., p. 2.

Richard Bernard (1567–1641), a Christ’s man, and a native of Notts or Lincs, was first Rector of Worksop, where he wrote *The Faithful Shepherd*, and from 1615 of Batcombe in Somerset.

He was an interesting figure, in several ways ahead of his times, anticipating John Howard in his pity for prisoners (*Isle of Man*, 1627), and the C.O.S. in his plan for systematic charity (*A Ready Way to Good Works*, 1635). He also espoused the unpopular cause of the unconverted Jews (*Great Myserie of God’s Mercy yet to come*, Part II of *The Seaven golden Candle-sickes*, 1621).

Apart from the name there seems to be no connexion between this Richard and our Edward Bernard, whose Huguenot family did not leave France until the Revocation of the Edict of Nantes in 1685. Then Daniel Bernard departed to Jamaica, and engaged in the sugar trade. This brought him into connexion with Bristol, and his great-great-grandson Charles, the father of Thomas Dehany above mentioned, and of Mountague, the great international lawyer, and grandfather of Edward Bernard, settled permanently in England.

## PREFACE

has been made. He was not the slave of his manuscript, and although the delivery was not that of an orator, it was impressive and arresting—the point driven home by a pause, a look over his spectacles, an apostrophe, or by a break of the voice under felt emotion, which was most affecting.

He avoided rhetoric and all parade of learning; but he had a high sense of the value of words; and his wide reading (besides his Classics he was a fine Italian scholar, and, what is rarer, at home in the Scandinavian tongues<sup>1</sup>), his general culture, his love of nature, and of his garden, could not but have their effect upon his utterance.

Upon his appointment as Chancellor of Sarum in 1894, the obligation of divinity lectures, which had been in abeyance for 190 years, was revived.<sup>2</sup>

The new Chancellor was exact in the fulfilment of this duty, for which his scholarship and learning and sense of proportion peculiarly fitted him, and during his tenure of the office he gave regularly a course in Lent, and one in Advent, to the great benefit of all concerned. The list of his subjects shows the range of his interests.

<sup>1</sup> Danish was apparently learnt first; then came Icelandic for the sake of the sagas, and then Swedish. He served on the Archbishop of Canterbury's Commission for promoting alliance with the Swedish Church in 1909, and accompanied Dr Wordsworth to Sweden on his visit there in the autumn of that year.

<sup>2</sup> In 1605, when Thomas Hyde was Chancellor (from 1588 till his death in 1618), the Chancellor's divinity lectures were discontinued, and he and his successors were required in lieu of lecturing to preach sermons on Holy Days.

## PREFACE

His audience was what you would expect in a cathedral close. Devout ladies and laymen, members of the Chapter, students from the Theological College, city folk, school-mistresses, a few stray clergy. He suited himself to their requirements, and was careful never to speak over their heads, nor to talk down to them.

Three sets of such lectures are here presented. One on the Litany (from the beginning of his Chancellorship), which for accurate information, affectionate loyalty to the Church, and zeal to make the Litany a living instrument of devotion, seems to me unsurpassable of its kind;<sup>1</sup> one delivered a few years later on Hymns, which gave scope for the exercise of his literary taste and gifts; one, a doctrinal course, from the very end of his time, on the Atonement. This last is reprinted by kind permission of the S.P.C.K. from the volume issued at Northumberland House in 1921, now rare if not out of print. The other two are expanded from his manuscript notes.

Of his personal character it is difficult to speak without falling into an exaggeration which would have been repugnant to him; but he was conspicuous in certain fine qualities which must have struck all who came within his range—modesty, sincerity, and generosity. It was not merely a sense of physical

<sup>1</sup> Without being an expert Liturgist he was a close student of the Prayer Book, its history and its use; and he was deeply occupied in Convocation with the Revision of the Prayer Book. One of his few published works is on the Lectionary.

## PREFACE

unfitness that led him to decline preferment, e.g. a suffragan bishopric offered him by Dr Davidson of Winchester in 1893, the Deanery of Winchester in 1903, and that of Wells in 1911.

The last-named office must have attracted him strongly; he loved the place with intense affection, and there he was laid to rest under the shadow of the cathedral church of which he might have had the charge. But his favourite motto was *ἡσυχάζειν καὶ πράσσειν τὰ ἴδια*,<sup>1</sup> and he lived up to it.

He was unshaken in his convictions, but he respected those even of others to whom he was heartily opposed, always giving credit for an honesty equal to his own, and often for a knowledge greater than he possessed, although in this particular he was sometimes mistaken, as is the case with generous and simple-minded men.

His calmness and patience (the latter particularly noticeable when he was teaching) were, I fancy, not inborn, but the result of strict self-discipline, like the courage and care with which he weathered nearly eighty years, many of which were marked by suffering. He strained his heart on the running track at Harrow, which left it permanently irritable. This induced digestive troubles, and combined with a very sensitive nervous temperament to cause the headaches, sleeplessness, and so on, to which he was always subject, especially in earlier life. But although ill-health was

<sup>1</sup> "To be quiet and to do your own business" (I. Thess. iv. 11). He wrote it with his own hand in an album of "Likes and Dislikes", such as was in vogue a generation or two ago.

## PREFACE

always in the background, it was not always apparent; at home, and on holiday it was often forgotten by himself and his friends in the keen, nay, youthful enjoyment of things worth enjoying.

During his residence at Salisbury he was very much occupied, and often tired, so that his natural buoyancy was less noticed, and it was no doubt the need of economising his energy that caused his reserve and shyness.

Severe where he suspected pretence or slackness, critical and fastidious in his literary judgments, he was generous to a fault in bestowing praise when he thought it due, for with Cicero he held that *Honos alit artes*.

His practical kindness was lavish; and there must be many who owe their success in life to-day to his help given at a crisis. The shop-assistants and the school-teachers of Salisbury had great cause to bless him. There was his "band" for the former, with regular social meetings in the city and a yearly camp at Wood Green. There was "The Bond" for the latter, a monthly gathering under his presidency at the Church House for the discussion of literature, and for the deeper and more important purpose of drawing together teachers of different grades.

He was particularly attentive to the boys of the choristers' school at Salisbury, feeling as a member of the Chapter, and as Chancellor and *custos puerorum*, an especial obligation to see that the future of children who had served the church well should not be neglected. Besides the Choir School he used to visit the

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Training College for Teachers, speaking to the young women on religious or moral subjects; and he used to say that they were the most receptive of all his hearers. He was indeed always deeply interested in education, and he taught regularly and effectively in his own parish schools, both weekday and Sunday. At one time he did a good deal of examining: then he concentrated his energy on higher religious education. He started Societies for the purpose in Winchester and Salisbury, and spent much time and energy on lectures for them. The needs of the clergy greatly occupied his mind. Besides formal work at the Universities in Tripos and Honours schools, conferences of chaplains and heads of theological colleges, he lectured to clergy and ordination candidates, held classes in Hebrew and Greek Testament, and was in close touch with men training for the Ministry for forty years, from 1871 to 1911. One point upon which he especially insisted in speaking to these was the obligation of regular pastoral visiting, which was his own delight when he had a parish, and for which he welcomed every opportunity that presented itself when he ceased to have a cure of souls.

His mind was stored with the beauties of literature, ancient, mediaeval, and modern, and of art and nature; although he never obtruded his knowledge, or imposed his taste in conversation or in sermon, it was felt in both.

His talk was constantly lit up by a delicate humour, and a twinkle of the eye over the foibles of his fellows. He remembered with Bacon, that “God Almighty

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first planted a garden”, and he partook freely of that “purest of human pleasures”, bringing to it science and technical skill. He loved the country, and country life, and country folk, in whom he found a kindred simplicity. To sum up, his friendship was a privilege, and his memory is a delight.

H. F. STEWART

*July 17, 1929*

## CHRONOLOGY

Edward Russell Bernard, son of the Rev. Thomas Dehany Bernard (Chancellor and Canon of Wells) and of Caroline, daughter of Benjamin Linthorne of High Hall, Dorset.

- June 12, 1842. Born in London.  
 1852–1855. At Wimborne Grammar School under Dr W. Fletcher.  
 1855–1861. At Harrow under Dr Vaughan and Dr Butler. (Peel and Gregory Medals 1861.)  
 1861. Scholar of Exeter College, Oxford.  
 1863. Hertford Scholar.  
 1866. Craven Scholar.  
 1866. B.A. (2nd Class *Litt. Hum.*).  
 1866. Fellow of Magdalen College, Oxford.  
 1867. Ordained Deacon by Dr Pelham, Bishop of Norwich (on the title of his fellowship).  
 1867–1869. Curate-in-charge of Blickling, Norfolk.  
 1868. Classical Moderator; M.A.  
 1869. Ordained Priest at Norwich.  
 1870–1876. Vicar of Tarrant Monkton.  
 1871. Examining Chaplain to Dr Moberly, Bishop of Salisbury.  
 1876–1889. Vicar of Selborne.  
 1878. Marriage with Miss Ellen Nicholson of Basing Park.  
 1881–1883. Examiner in Theological School, Oxford.  
 1886–1921. Prebendary of Combe-cum-Harnham.  
 1887–1888. Examiner in Theological Tripos, Cambridge.  
 1887–1889. Rural Dean of Alton.  
 1889–1910. Residentiary Canon of Salisbury. In 1910 he left the Close and took up permanent residence at High Hall.  
 1894–1917. Chancellor of Salisbury Cathedral.  
 1896–1921. Honorary Chaplain to Queen Victoria, King Edward VII, King George V, Chaplain in Ordinary to King George, 1911.  
 1905–1907. Rural Dean of Wimborne.  
 1910–1919. Proctor in Convocation.  
 April 22, 1921. Died at High Hall.



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SUBJECTS OF CHANCELLOR'S LECTURES  
 FROM 1894 TO 1917

The Character of Jacob (1894). Happiness (1895). The Litany (1896). The Communion Service (1897, 1898). St Paul's Three Journeys (1897). St John on Sin (1898). Parables of the Last Things (1899). Hymns and Hymnology (1899). Minor changes in the R.V. (1899). Doctrine of Sin in the N.T. (1900). The Sabbath (1901). *Proverbs* (1901). Truthfulness (1902). The *Apocrypha* (1902). *Ecclesiasticus* (1903, 1905). Great Moral Teachers (1903). Scripture Penitents (1904). Roman Stoicism (1904). Theology of the N.T. (1905). The Divinity of Our Lord (1906). Christian Ethics (1906). *Pilgrim's Progress* (1907). Justin Martyr (1907). Selfishness (1908). The *Epistle to the Galatians* (1908). Pascal (1909). St Augustine's *Confessions* (1909). The *Book of Wisdom* (1910). The *Purgatorio* (1910). The *Quicumque Vult* (1911). Miracles (1911). The *Paradiso* (1912). The *Epistle to the Ephesians* (1912). Thomas à Kempis (1913). *I. John* xii (1914). The Fall of Jerusalem (1914). Prayer Book Revision (1915). The *Epistle to the Colossians* (1916). The Atonement (1916). *Job* (1917).

PUBLISHED WORKS

*Selected Letters of Cicero.* (In collaboration with C. E. Prichard.) Oxford, 1872.

*Selected Letters of Pliny.* (In collaboration with C. E. Prichard.) Oxford, 1882.

"The Diversity of Holy Scripture" (a Sermon), in Barry's *Six Sermons on the Bible.* (1892.)

*The Path to Freedom.* (Five Sermons on Galatians.) Nisbet, 1894.

*The English Sunday.* (1903.)

*Great Moral Teachers.* (1906.)

*Notes on the Table of Lessons for Holy Days.* (1918.)

*The Atonement.* S.P.C.K. (1921.)

Articles in Smith's *Dictionary of the Bible.*

Articles in Hastings's *Bible Dictionary.*