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BOOKS AND THEIR WRITERS.

THE Life of John Henry Bernard, Professor, Prelate and Provost, has been written by his friend and pupil, Dr. Robert H. Murray (S.P.C.K., 10s. 6d. net). Dr. Murray has presented a fascinating picture of Dr. Bernard through the course of his brilliant career, first as a Fellow of Trinity College, Dublin, and then as Archbishop King's Lecturer in Divinity, which office he continued to hold for twenty-three years even after he was called to fill the important post of Dean of St. Patrick's Cathedral in the year 1902. Nine years later he became Bishop of Ossory, and four later he was elected to the Archbishopric of Dublin, which is probably the most influential position in the Church of Ireland. When Dr. Mahaffy died in 1919, strong pressure was brought to bear upon the Archbishop to accept the office of Provost of Trinity College, and this post he held till his death in 1927. In all these important positions he exercised a widespread influence. As a Professor in the Divinity School he helped to form the character of a great number of Clergy, not alone of the Church of Ireland but of the Church of England, as more than half the students in his time took Orders in England. There was always an uneasy feeling that Dr. Bernard's views were not in line with those of the great majority of Irish Churchmen who are strongly Protestant. Dr. Murray acknowledges that Dr. Bernard was attracted to the Catholic aspect of Christianity, and his close association with leaders of the "Catholic" Movement in England, and his invitation to some of them to preach in St. Patrick's Cathedral, tended to increase the distrust which culminated in his failing to secure re-election to the position of Diocesan Nominator for the Diocese of Dublin. His appointment to Ossory was by the Bench of Bishops, and it is significant that although he received a large proportion of the Clerical vote in the first election by the Diocese, he did not receive a sufficient share of the Lay vote to be elected directly. The Church of Ireland has always been strongly Evangelical and Protestant; largely through the close contact of its members with the Roman Church and their intimate acquaintance with the aims and methods of that Church. Although Dr. Bernard, as his letters from Russia show, was in all essentials a Protestant, he did not show himself to his fellow-countrymen as clearly in that character as they desired. It may have been due to this that in the negotiations in connection with the National Convention he was unable to persuade the representatives of Ulster to acquiesce in his schemes to maintain the unity of Ireland under one government. Dr. Bernard's eminence as a scholar has been widely acknowledged, although he has left no great outstanding work associated with his name. He was largely engaged with the technical work of editing which, although it requires close and careful research, makes no wide popular impression. His two volumes of sermons, *From Faith to Faith* and *Via Domini*, appealed more to students and thinkers than to the general public. His *Commentary on the Pastoral Epistles*

issued in 1899 for the Cambridge Greek Testament was valued for its scholarly work, but his views on episcopacy did not command general assent. He edited the Second Epistle to the Corinthians for the Expositor's Greek Testament. His greatest work as Editor was his Critical and Exegetical Commentary on the Gospel of St. John in *The International Critical Commentary*. It did not appear until after his death, and was well received by scholars as a work of great value. Reserved in manner and somewhat severe, he was rather respected than loved by all except those who came into intimate relationship with him, and over them he exercised the strong fascination indicated by Dr. Murray. Dr. Murray's biography throws considerable light on an important period of Irish history and the part which a leading Irish Churchman played in it.

The Venerable W. S. Kerr, Archdeacon of Dromore, has written an interesting historical study of *The Independence of the Celtic Church in Ireland* (S.P.C.K., paper, 2s. 6d., cloth, 3s. 6d. net). Thoughts of Irish Churchmen are turned to the coming of St. Patrick to Ireland by the celebration of the fifteen-hundredth anniversary of the event this year. Roman Catholics in Ireland have endeavoured to claim that St. Patrick undertook his mission to Ireland at the request of the Pope, and claim in consequence that their Church alone represents the Church in Ireland. Protestants, on the other hand, have always held that there is no evidence to show that St. Patrick had any papal commission whatever; but, on the contrary, many facts go to show that he could not have received such a commission. The Archdeacon of Dromore in his clear and convincing examination of all the authorities, contemporary and otherwise, shows that there is no foundation for this papal claim; and as he says, "the proofs that can be given that the Celtic Church for over two centuries from its foundation by St. Patrick did not recognize any such supremacy are clear, abundant, and convincing. For a much longer period than this, Celtic Christians, and British Christians in communion with them, maintained staunchly their independence. There is evidence that the opposition in some places continued in Britain until the ninth century and longer." The Dean of St. Patrick's, Dr. H. J. Lawler, one of the foremost authorities on early Church history in Ireland, in a Foreword to the volume supports the Archdeacon's view; he writes: "He gives to those who are interested in the history of the Church, a most valuable book. He tells us that St. Patrick came to Ireland as a missionary, without sanction from the Pope; and he points out that the Christians in Ireland, up to the twelfth century, refused to submit to papal mandates. I believe his argument is sound." The Archdeacon submits the earliest biographies of St. Patrick to careful examination, and shows that all the authorities up to the beginning of the ninth century—that is for nearly four and a half centuries after St. Patrick—show no acquaintance with the legend of a commission from, much less a consecration by, the Bishop of Rome. He goes on to deal with the long-continued

struggle over Easter and the form of tonsure which constituted the chief elements in the dispute between the Celtic Church and the Roman Church in Britain. The process by which the Roman customs ultimately prevailed is explained, but he shows that the records given of the controversy utterly fail to indicate any consciousness of the jurisdiction by divine right or infallibility of the Roman Pontiff. Special attention should be directed to the chapter on Fictions and Forgeries in which the later Lives of St. Patrick are described as a bewildering jungle of hectic and lurid fabrications; contradictions abound, since each new writer felt free to improve on his predecessors. Dr. Bury said "the medieval hagiographer may be compared to the modern novelist; he provided literary recreation for the public and he had to consider the public taste." And the public taste could swallow many absurdities, such as the tale that St. Patrick had only to lift his hand in the dark and his fingers were transformed to lighted candles. Such futile concoctions show the nature of these Lives. The papal jurisdiction in Ireland was not set up until the twelfth century, and the change was mainly due to foreign influence, the Danes and the Norman Conquest. The Archdeacon clearly proves his case, and shows that Ireland, neither then nor now, owes any allegiance to the Papal See.

Essentials of Faith and Prayer, by Canon J. B. Lancelot, M.A. (S.P.C.K., 3s. 6d. net), is practically the substance of Courses of Addresses suitable for Confirmation Candidates on the Creed and The Lord's Prayer. The Preface says that they have been used in the Church before a mixed congregation and we are sure that many older people will value the instruction that is so clearly given in these pages. The six Addresses in the first part on the Essentials of Faith begin with an explanation of the meaning of Faith and go on to explain Belief in God as Father, in Christ as Man and then as Son of God, in the Holy Spirit, and finally on faith in the Hope of Immortality. In each of these sections the Christian faith is briefly but effectively set out, at the same time with necessary warnings against ephemeral phases of thought that may for a time be disturbing. The second part is an analysis of The Lord's Prayer, explaining each clause in the light of Christian need and experience. The chapter on "Daily Bread" explains the place of petition for the necessities of bodily life, and leads on to the thought of spiritual needs. Forgiveness is emphasized as the exemplification of the Christian spirit. The closing chapters on "Lead us not into Temptation" and "Deliver us from Evil" are a practical summary on the conduct of life and our relationship to God. Many will be glad to have such a useful statement of sound teaching on the chief elements in Christian life.

Dean Inge has issued through Longmans, Green & Co. a selection of important passages from the Bible under the title of *Everyman's Bible* (price 7s. 6d. net). The selections are arranged under

four heads. The longest of these is Part I, which displays the character of God. It opens with the passages in Genesis narrating the Creation and joins with them selections from the book of Job and the Psalms. The character of God as Judge, as Father, as Protector, as Unchanging is indicated from other passages, and God as Love, Might and Spirit, mainly from New Testament passages. The second Part deals with the Life of Christ and the Parables. The third treats of the Christian graces, and the fourth of the Christian experience. It is needless to say that the passages are chosen with excellent judgment and form a useful guide to the study of special subjects in the Bible. To each section a brief introduction is prefixed, and to the whole volume a general Introduction in which the present position of Bible study is indicated and important information helpful to the Bible student is summarized. The book is intended for devotional reading, and useful hints are given on the best method of using it. It will not prove a substitute for the whole Bible to those who are in the habit of daily reading through the Books of both Testaments, but it will certainly be useful to those who wish to gain a clear view of Bible teaching on some of the most important truths intended to be taught by Revelation, and it may lead some who have enjoyed and benefited by the selection to go on to a more thorough study of the Bible as a whole. The volume may in this way be a helpful and attractive guide to many.

The Rev. Frank Ballard, M.A., issues through the Student Christian Movement Press an interesting study of St. Paul's life and character under the title of *The Spiritual Pilgrimage of St. Paul* (4s. net). The first part is entitled A Study in Religious Experience, and brings the account of St. Paul's early life into relationship with our present-day thought. It explains the forces at work in the development of St. Paul's character, and the circumstances which led to the supreme moment in his life. The nature of his conversion is explained in the light of our modern thought. The constructive period of St. Paul's life is seen in his work as the missionary to the Gentiles. His message was Love. "It was not orthodoxy or valid sacraments or priestly privileges or any such thing, but just love." The second part is entitled Practical Problems and Difficulties, and gives some illustrations of St. Paul's sufferings and of the difficulties and practical problems with which he had to contend. They are considered in a modern spirit, which brings home to us their bearing on the life and thought of our own day. This study of St. Paul is specially attractive in the freshness of its outlook and should take its place with the already extensive literature on the great Apostle's work.

G. F. I.