

**SERMONS PREACHED IN
LINCOLN'S INN CHAPEL,
IN SIX VOLUMES, VOL. I**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649780150

Sermons Preached in Lincoln's Inn Chapel, in Six Volumes, Vol. I by Frederick Denison Maurice

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

FREDERICK DENISON MAURICE

**SERMONS PREACHED IN
LINCOLN'S INN CHAPEL,
IN SIX VOLUMES, VOL. I**

SERMONS

PREACHED IN

LINCOLN'S INN CHAPEL

S E R M O N S

PREACHED IN LINCOLN'S INN CHAPEL

BY

FREDERICK DENISON MAURICE

IN SIX VOLUMES

VOL. I

NEW EDITION

London

MACMILLAN AND CO.

AND NEW YORK

1891

All rights reserved

LIST OF THE SERMONS

On the Eucharist (Sermons I.-V.)

| | PAGE |
|--|------|
| I. THE ADVENT OF CHRIST, AND THE EUCHARIST | 1 |
| II. THE SACRAMENTAL CHARACTER OF THE BIBLE | 19 |
| III. THE CHRISTIAN PRIEST | 38 |
| IV. THE CHRISTIAN LIFE | 57 |
| V. CHRISTIAN INNOCENCE | 74 |
| <hr/> | |
| VI. THE CIRCUMCISION OF THE SPIRIT | 91 |
| VII. THE GOSPEL THE MANIFESTATION OF GOD | 105 |
| VIII. THE COMPLETE MAN | 122 |
| IX. THE GOSPEL OF REPENTANCE | 139 |
| X. THE PERFECT REVELATION | 154 |
| XI. THE LABOURERS AND THE FEAST | 167 |
| XII. CHRIST THE SOWER | 178 |
| XIII. THE THREE THINGS WHICH ABIDE | 192 |
| XIV. EARTH AND HEAVEN | 206 |

| | PAGE |
|---|------|
| XV. THE EVIL NATURE IN OTHERS AND OURSELVES | 219 |
| XVI. THE LUSTS OF THE FLESH AND OF THE SPIRIT | 231 |
| XVII. THE WORLD AND THE CHURCH | 246 |
| XVIII. THE DEVIL AND GOD | 264 |
| XIX. HOW WE LEARN TO FIGHT | 279 |
| XX. PASSION WEEK ; ITS DANGERS AND BLESSINGS | 293 |

Advent Sunday

NOVEMBER 30, 1856

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."—LUKE xii. 40.

I DO not think I can employ the Sundays in Advent better than in speaking to you of the Sacrament of the Lord's Supper. I ought to dwell often on the meaning and purpose of that Festival, seeing that you are invited to keep it every Sunday. It is suggested to all Churchmen by the great Festival of Christmas, but there are reasons of great force which lead me to fix your thoughts upon it now. These thoughts must be turned to it very often, without being fixed upon it to any profitable purpose. You read of debates, trials, legal judgments about it in the newspapers; it is mixed with all the frivolous talk of the day. You must often be tempted to think that it is the least serious subject which the journals are occupied with. "Other questions," you may say, "lead to some result; this is vague and interminable. Others we can refer to practical tests; this belongs to a region of metaphysical abstractions. And yet all the pettiest passions which other controversies call forth are at

work here. All the devices and stratagems of party warfare are in requisition in the nineteenth century as in the ninth. This seems to be the topic which Christians specially select for the purpose of showing to all men how little love they have one to another."

There can be no doubt that these thoughts have arisen in many hearts. It would be sad indeed if no others had been suggested to any of us. There must be a compensation for every evil in God's universe. All things must work together for good to them that love Him. When we find the question of Sacraments mixing with all the vulgarest and most mundane questions, we may learn the deep and profitable lesson, that they are gifts to common men and not to theologians; that if they have any power at all, their power must be manifested in our daily lives. The disgust at the mixture of low and grovelling feelings with what we profess to regard as transcendent and divine, may lead us to inquire whether there is no refuge from this strife of tongues, no peaceful home to which we may fly. The painful discovery that all the vehemence and all the triviality that we complain of in others has its seat in ourselves, may lead us to ask whether there is not an escape from ourselves as well as from the world. The answer to these questions may open to us the very deepest as well as the most practical meaning of the Eucharist.

But a minister of Christ has no business to assume that these better feelings, if they are left to contend with the others, will get the mastery. He is bound by his office to aid them so far as he can, to take pains that they may not be crushed either by confusions of the intellect, by perplexities of the con-

science, or by an imperfect belief in the Power which is at hand to sustain us when we are most feeble and most wrong. A right use of the Advent season may, it seems to me, be one of the most effectual means of counteracting the mischiefs, and of drawing forth the good which is latent, in the present circumstances of our Church. Most people have a sense of something of gladness in the Advent of our Lord when they connect it with Christmas. Most people have a sense of something of awe in the Advent of our Lord when they connect it with judgment. The Church brings both thoughts together in her services of to-day, and in those that follow. Each habit of mind belongs to the very name and nature of the Eucharist. We feel instinctively, that in that service we lose both if we lose either. These controversies threaten both equally. If we can in any wise establish and realize their union, we have averted at least a great part of their curse.

And this is not all. Oftentimes it must have happened to us all to meet with two subjects, in each of which it is very important for us to see our way, beset with nearly equal hindrances. After making various ineffectual attempts to remove them, we are inclined to adopt the conclusion that each is a hopeless labyrinth, that it is mere waste of time to look for an exit out of either. Then we discover that there is a passage between them, and that the one is the clue to the other. I believe that that is the case with respect to these two great topics, I will not say of theology, but of human life. I believe there is a problem respecting Advent, which the earnest and devout consideration of the problem respecting the Eucharist may help us to solve.