

**THE LORD'S PRAYER; NINE
SERMONS
PREACHED IN THE CHAPEL
OF LINCOLN'S INN**

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The Lord's prayer; nine sermons preached in the chapel of Lincoln's Inn by Frederick Denison Maurice

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FREDERICK DENISON MAURICE

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THE LORD'S PRAYER

NINE SERMONS PREACHED IN THE
CHAPEL OF LINCOLN'S INN

BY
FREDERICK DENISON MAURICE

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ADVERTISEMENT.

MR. MAURICE, whose discourses on the Lord's Prayer are given in this volume, died in London, April 1, 1872. His life and his writings have been sources of strength to a generation of Englishmen, and his death has called forth the affectionate utterance of sincere mourners. His writings have been read each year with increasing interest in America; and while some of them are local in their application and temporary in their interest, many more are of general service and valuable not only to professional students here, but to those belonging to that large class of men and women outside of the ministerial profession, who are profoundly concerned in the study of the Bible and in theological discussion. Mr. Maurice's writings, however, are rather helps to the student in theology, than direct contributions to that

science. The leading characteristic of them is the use of spiritual truths in the solution of problems of life, whether those problems are stated in terms of politics, religious and social observance, or morals. Indeed nothing impresses one more in reading the writings of this man, than the absence of customary boundary lines in thought. He has one method for the investigation of scientific questions and another for casuistry; he does not regard politics and religion as independent and separate provinces of thought and action; and therefore it is that in preaching to Englishmen he speaks to Englishmen, and not distinctively to members of the Church of England, any more than he would, if addressing a political gathering, speak to voters. Therefore it is also that his labors amongst working men always had a power springing from his recognition of them as a constituent part of the State, and not as members of a social class.

To speak briefly, Mr. Maurice shows in his writing a constant desire to get at the broad, fundamental experience of humanity. He recognizes social and religious differ-

ences in men only to point out more clearly the real likeness. What he has to say is said to his brethren; and exclusiveness, whether in religion or society seems to him the gravest peril of Church or State. The practical temper of his mind led him to put his work into action rather than into literature. His books are tracts generally, rather than treatises, suggested by immediate needs, yet always bottomed on large, comprehensive principles. He is careless of mere scholastic distinctions; he writes to get at the heart of things. He uses literature for an end, and does not make an end of literature itself. One begins to read his writings with the expectation of finding eventually some definite system of thought to which they may be referred, but discovers at last that Mr. Maurice is not a systematic theologian; that he has positive conviction, a determinate faith, but has never formally abstracted it from its place as a motive power and given it a dogmatic shape. The personality of the man, hopeful and solemn, large and candid, yet sometimes sarcastic and slightly contemptuous, is impressed upon his writing,

and must have been a strong influence in the society which surrounded him. He has been the cause of much thought in others, and it may fairly be expected that his influence through his writings will continue to be felt both in America and in England.

The incidents of his life are easily summed up. John Frederick Denison Maurice was born in 1805. His father was a Unitarian minister, whose character seems to have been cast somewhat in the mould in which the son's was formed. Maurice was a student at Trinity College, Cambridge, where his tutor was Julius Hare, and his bosom friend was John Sterling. He did not take his degree, from conscientious scruples against signing the Thirty-nine Articles, and went up to London, where he engaged in literary pursuits in company with Sterling. The "Athenæum" was mainly conducted by them for a year and a half. Of Maurice's influence on Sterling, Sterling himself writes: "Of what good you have found in the 'Athenæum,' by far the larger part is attributable to Maurice. When I have done any good, I have seldom been more than a patch of sand

to receive and retain the impression of his footsteps." It has been remarked by an American scholar that there were two Englishmen who might have written history to some purpose, De Quincey and Maurice; and the London "Athenæum," in noticing this period of Maurice's activity, writes: "Had Mr. Maurice finally resolved to abide in literature as his calling, he would have been the author of many rich suggestions and discoveries in the fields of criticism and history, and the world might have found in him a second Erasmus, but with a courage and faith and passionate devotion to truth, which are conspicuous by their absence in the first one." But Mr. Maurice had the genius of a profound worker in him more emphatically than of a writer, and it was in the ministry that he saw his most efficient working-place. He entered the Church, taking his degree at Oxford, and thenceforward his work was within its pale, though he refused to accept the interpretation of the Church and its belief which were held by many of the Doctors of the Church. The school of thinking in which he would be placed re-