

**THE RELIGIONS OF THE WORLD  
AND THEIR RELATIONS TO  
CHRISTIANITY, CONSIDERED IN  
EIGHT LECTURES FOUNDED BY  
THE HON. ROBERT BOYLE**

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The Religions of the World and Their Relations to Christianity, Considered in Eight Lectures  
Founded by the Hon. Robert Boyle by Frederick Denison Maurice

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**FREDERICK DENISON MAURICE**

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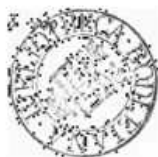
BY  
FREDERICK DENISON MAURICE, M.A.,

CHAPLAIN OF LINCOLN'S INN, AND  
PROFESSOR OF DIVINITY IN KING'S COLLEGE, LONDON.

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/ Τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς  
Θεὸς αὐτοῖς ἐφάνησεν.—Romans i. 19.

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LONDON:  
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLVII.

TO THE

RIGHT HONOURABLE AND RIGHT REVEREND

THE LORD BISHOP OF LONDON.

MY LORD,

THROUGH your Lordship's kindness I was appointed to the BOYLE LECTURESHIP; the same kindness has permitted me to relinquish it at the end of one year. I take the liberty of presenting to your Lordship the Discourses of that year. The study of the subject which is considered in them has been most interesting and comforting to myself; I shall be thankful indeed if it should prove of any use to my countrymen. Desiring for the Church universal, for that portion of it especially over which your Lordship presides, and for your Lordship personally all the blessings of this season,

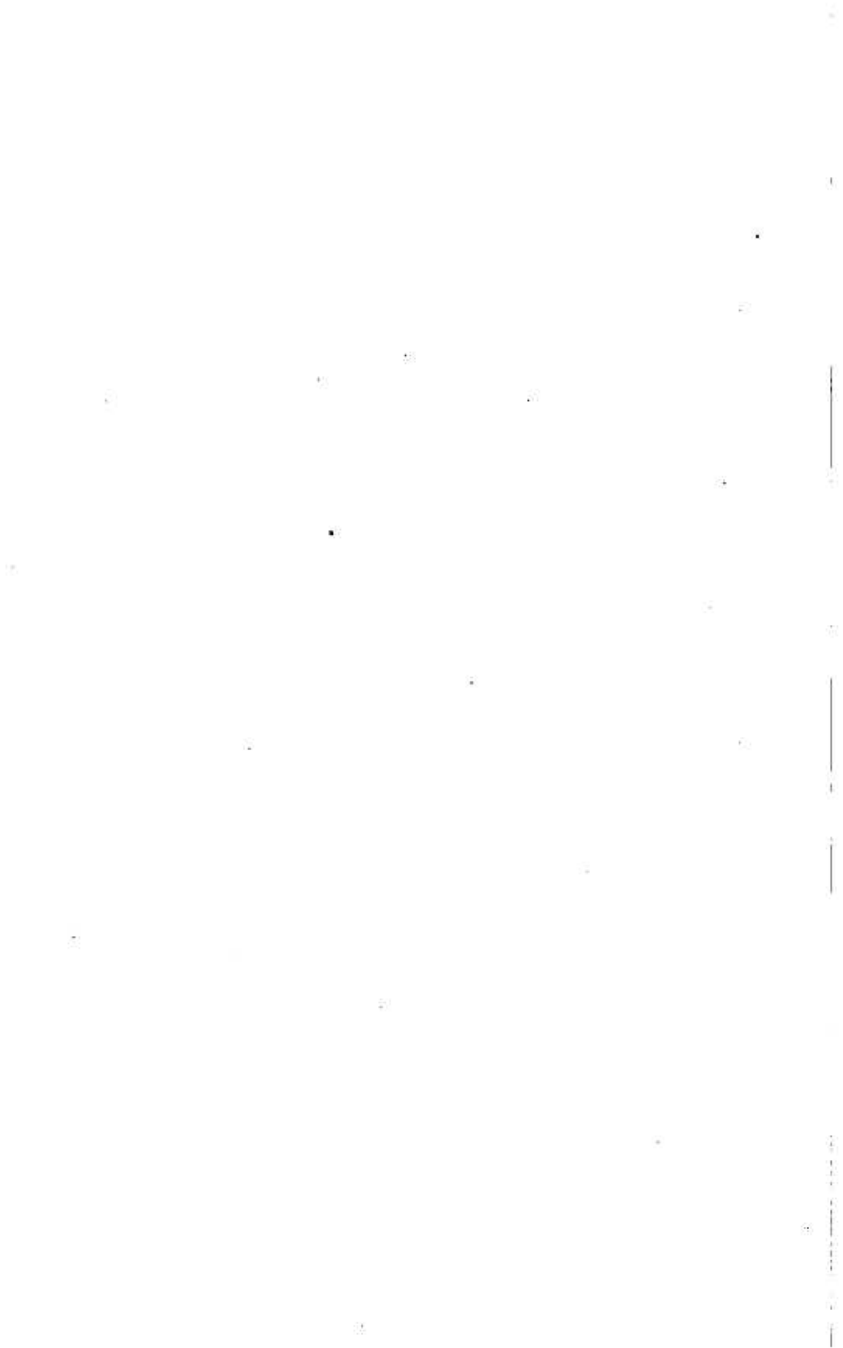
I have the honour to be,

My Lord,

Your Lordship's very obliged Servant,

F. D. MAURICE.

*December, 1846.*



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## P R E F A C E.

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THE substance of these Lectures was delivered, according to the directions of Boyle's Will, in one of the London Churches, on the first Mondays of certain months in the last and present year. Though it is not imperative on the preacher to print his Discourses, it has been the custom to do so. Indeed the intention of the founder seems to be scarcely fulfilled by addressing a series of Sermons on subjects requiring some attention, at distant intervals, to the eight or ten persons who in the present times compose an ordinary week-day congregation. In preparing them for publication I have omitted the texts, which were little more than mottoes, and have altered the forms of language which belong especially to pulpit composition.

The object of the Lectures will, I hope, be sufficiently intelligible to those who read them. But it is a duty to speak of some writers who have discussed the same subjects, and to whom I am indebted.

In the first Lecture I have not touched upon the question which is considered in Mr. Forster's *Mahometanism Unveiled*. My business was with popular views upon the subject, not with learned and ingenious speculations. Of Mr. Forster's theory I do not feel competent to express an opinion; so far as it evinces a desire to deal fairly with facts which Christian apologists have often perverted, and a confidence, that the cause of Christianity must be the better

for such fairness, it must, I am sure, have done good, even if the basis upon which it rests should be found untenable.

Mr. Carlyle's Lecture on Mahomet in his *Hero Worship*, is probably much better known to my readers than Mr. Forster's treatise. Some persons may have been led by that Lecture to identify Mahometanism with reverence for the person of Mahomet; they will strongly object to the sentiments which I have expressed in one passage of this book. But I do not anticipate any such objection from Mr. Carlyle himself. No writer has more distinctly recognized the Islamite principle of subjection to an absolute Will as the vital one in this faith; or has exhibited a more earnest, I had nearly said, a more exclusive, veneration for that principle. A man seems to him to be strong or weak, admirable or contemptible, precisely as he is possessed by it or as he substitutes some notion of happiness, some theory of the Universe, in place of it. Those who feel that they are under the deepest obligation to Mr. Carlyle for the power with which he has brought the truth of this principle to their minds, for the proofs which he has given, that as much in the seventeenth century as in the seventh, it could break down whatever did not pay it homage, cannot be persuaded to look upon any phrases of his which appear to convey an opposite impression, however much they may be quoted, however partial he may seem to them himself, as the most genuine expressions of his mind. They rather recognize in the phrases an attempt, confessedly unsuccessful, to bridge over the chasm which separates, as Mr. Carlyle thinks, the ages in which this faith could be acted out from