

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

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649688968

The Religions of the World and Their Relations to Christianity, Considered in Eight Lectures
Founded by the Hon. Robert Boyle. The Third Edition, Revised 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

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

MACMILLAN & Co., CAMBRIDGE.

London: BELL & DALDY, 186, Fleet Street.

Oxford: J. H. PARKER.

Eton: E. P. WILLIAMS.

Edinburgh: EDMONSTON & DOUGLAS.

Glasgow: JAMES MACLEHOSE.

2144
10

THE
RELIGIONS OF THE WORLD

AND THEIR

Relations to Christianity,

CONSIDERED IN

EIGHT LECTURES

FOUNDED BY THE HON. ROBERT BOYLE.

BY

FREDERICK DENISON MAURICE, M.A.,

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

*Τὸ γωστόν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς
αὐτοῖς ἐφάνηκεν.*—Rom. i. 19.

THE THIRD EDITION, REVISED.

Cambridge:
MACMILLAN & CO.
1852.

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.

CONTENTS.

PART I.

LECTURE I.

	PAGE
Why these Lectures were founded. Design of the present Course. Mahometanism. Its successes. Reason assigned for them. Principle of the Faith.	1

LECTURE II.

Character of the Hindoo Faith. The Brahmin. Worship of the Pure Intelligence. The popular re-action. Vishnu and Siva. Relations of the English Government to Hindooism. . . .	34
---	----

LECTURE III.

Buddhism. Its origin and diffusion. Its various forms. The Lama-Buddhism and its rivals in China.	66
---	----

LECTURE IV.

The Old Persian Faith, and its destruction. The Egyptian. The Greek. The Roman. The Gothic. General Conclusion.	96
---	----

PART II.

LECTURE I.

Why Judaism has not occupied a separate place in these Lectures. Mahometanism related to Christianity on its Judaical side. Nature of the relation indicated. Wherein Mahometanism differs from Judaism. Dangers to Christianity	
--	--

	PAGE
from the forgetfulness or predominance of its Mahometan side. How the Christian Faith and Church satisfy the cravings of Mahometans.	130
LECTURE II.	
The relation between Christianity and Hindooism generally compared. Mistakes concerning it. Investigation of its nature. The twice-born man. The Image of Brahm. Incarnations. Sacrifice. Dangers to Christianity from its Hindoo side. How Christianity can and cannot satisfy Hindoos.	162
LECTURE III.	
How this relation should be detected. The descent of the Spirit. Relation of the Christian Church to the Jewish. Supposed analogy to the relations of Buddhism with Brahminism. The resemblances and difference between Christianity and Buddhism. The Buddhist side of Christianity threatening its existence. How Christians may speak to Buddhists elsewhere, especially in China.	188
LECTURE IV.	
The early preaching of the Gospel—how it affected Greeks, Egyptians, Romans, Goths. Form of this preaching. Resistance from the doctrine of an Evil Principle. Mahometan protest against it, and for the sacredness of the outward world. Hindoo protest on behalf of a divine kingdom. Buddhist protest for an actual Indwelling Spirit. Modern infidel protest for humanity. Christianity established by all. Conclusion.	218

PREFACE.

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 years 1845 and 1846. 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 weekday 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