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Ministration - Modern Question

by James Strong & John McClintock

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Ministration

(*διακονία, λειτουργία*, both usually rendered “ministry”), the period during which an office is administered (^{<4023>}Luke 1:23). The law of Moses is called the “ministration of death” and “condemnation.” It convinces men of sin, the penalty for which is eternal death; and to this they are already condemned. The Gospel is the “ministration of the Spirit” that “giveth life;” it proceeds from the Holy Ghost; is confirmed and applied by him; and by means of it he conveys life, and all spiritual graces and benefits, to the souls of men (^{<4022>}2 Corinthians 3:7, 8). The term is also used for the distribution of alms (^{<4021>}Acts 6:1; ^{<4023>}2 Corinthians 9:13).

Ministry

(*hdwb[] work; τρω; attendance,; λειτουργία, waiting upon; διακονία, service*). Besides the ordinary applications of this term to the common affairs of life, it is specially used in the Scriptures, chiefly those of the New Testament, to denote a devotion to the interests of God’s cause, and, in a technical sense, the work of advancing the Redeemer’s kingdom. It is in this sense, namely, of the *Christian Ministry*, that we propose here to treat of some features of this office, leaving to special titles other parts, such as the literary qualification for it, *SEE MINISTERIAL EDUCATION*, and a more general view of its relations to the article PASTORAL THEOLOGY *SEE PASTORAL THEOLOGY*. The essential functions of evangelical ministry are the following:

I. Preaching. — The duty of disseminating the Gospel is not confined to the ministry. A comparison of all the narratives relative to the event in the New Testament renders it clear that the great commission in ^{<4029>}Matthew 28:19, 20 was not delivered to the eleven apostles merely, but to the general body of the disciples then assembled (^{<4036>}1 Corinthians 15:6). It is the great character of evangelization. In like manner it appears that, although the twelve apostles were originally sent out on a preaching tour of Galilee (Matthew 10), subsequently seventy others were despatched on a similar mission (Luke 10). So on the day of Pentecost the whole mass of believers at Jerusalem seem to have been inspired with preaching powers, and they actually exercised them (^{<4024>}Acts 2:4). Nor was this an occasional though extraordinary instance; on the contrary, a similar practice is implied in all the later exhibitions of the then universal gift of the Holy Spirit (^{<4024>}Acts 10:44-47; 19:6, 7; 1 Corinthians 12, 14). Indeed, the technical

distinction between clergy and laity in this particular is almost ignored in the New Testament, and we find members of the Church, whether official or private, male or female, freely exercising their liberty in proclaiming Jesus everywhere (~~408~~ Acts 6:8; 8:, 4-8; 9:20; 18:24-28; 21:9). This is in accordance with the universal impulse of the newly-converted soul to communicate the glad tidings of his own salvation to others, without waiting for any formal license or authorization. Such evangelization is the very essence of preaching, by whatever name it may be called, or by whatever conventionalities it may be surrounded. We may add that whoever loses this spirit of his early zeal, has lost, be his success or attainments in other respects what they may, the great divine seal of his call to preach. *SEE LAY PREACHING.*

The call, as above defined, to preach the Gospel to the best of our ability and opportunity, is one that every Christian should recognise and obey. It is, however, a duty entirely distinct from, although in some cases closely related to, the general question of our vocation in life. It is precisely at this point that the thought of the ministry has probably occurred, sooner or later, to every considerate young man of the Church. If earnest and devoted, he is apt to infer the farther duty of giving himself exclusively as an avocation to the work of preaching. The idea having once been vividly presented to his imagination, is likely, in proportion to his conscientiousness, to fasten more and more deeply upon his convictions, while at the same time his judgment of his fitness, his inclinations, and his circumstances may be totally adverse to the course. Hence he is in a twofold danger of error; on the one hand he may mistake for a distinctive divine call his own general promptings to do anything, however uncongenial, for the sake of his Master; or, on the other, he may yield to a self-deprecating modesty and the force of obstacles, and neglect a real call. Under this balancing of arguments. perhaps the safest guides are two — one internal, the other external. In the first place let him carefully examine his own heart, and see what motive secretly prompts him in this direction. If it be the love of applause, a desire for distinction, a vanity for public prominence, or a wish to gain a ready mode of subsistence, of course he must conclude himself to be unworthy and unfit for the holy office. If, again, he is chiefly drawn to the work under a mere sense of condemnation if he refuse, we apprehend he has not reached the highest intimation of an incentive to duty in this path. He, like every other believer, of course, must quiet his conscience by being *willing* to do any duty, even this, if clearly

made known; but it does not follow that he is called upon to do any and every disagreeable thing, simply because it would be a cross to him. A better and more decisive, as well as consistent test, is to ask himself, "Do I seek this place, or consent to assume it, because I look upon it as the most exalted and useful one I could occupy? Is it one in which I feel that I can most effectually glorify God and serve my generation?" If he still have doubt in answering the question, then let him turn to the other outward test. Let him *try it*, and experiment will soon satisfy him whether his call is genuine or not. This experience will especially determine four points; namely,

1. His natural qualification or disqualification, in point of physical, mental, and spiritual adaptation;
2. His probable measure of success, as evinced by the fruit of his efforts;
3. His greatest lack, and consequently the points where, by study and care, he should more fully prepare himself in the future;
4. The providential indications, by way of opening, means, etc., for his farther progress. The Church, meanwhile, through his friends, fellow-members, and the pastor, will thus have an opportunity of judging on all these points, and then advice will not only be welcomed by him, but must in the end be conclusive.

Our result, therefore, under this head is, that while preaching the Gospel in some form, and as a specific work, is the general duty of all believers, it is the sole or exclusive duty of those only who, by undoubted internal and external marks, are divinely called to the office, and sanctioned in it by the Church at large. This last is the ultimate or determinative sign.

II. Ordination. — The second great and peculiar function of the Christian ministry is the administration of the holy sacraments — namely, Baptism and the Lord's Supper. Other clerical offices — such as officiating at marriages, funerals, chaplaincy, expounding the Scriptures, dispensing ritual duties, etc. — are entirely subordinate and immaterial to these. The sacraments likewise may, no doubt, lawfully be administered by a lay unordained person, or even by a woman, in case of emergency or private celebration; but, for the sake of propriety and system, they should be a matter of Church order, and this is the meaning of the term "ordination."

This, therefore, is a purely *ecclesiastical* distinction, which affects the ordained individual only as to certain churchly relations or functions appertaining to himself individually. For this reason it is performed but once, and as a ceremony. Whether it be executed by the bishop, a presbyter, or neighboring pastor, is entirely conventional. The true “apostolical succession” is maintained wherever the line is in accordance with the established Church usage in the case.

It will be observed that preaching and “orders” do not necessarily concur in the same person. Hence some churches have ordained elders who are not clergymen. Hence, likewise, there are ordained local preachers and unordained travelling preachers. The election to clerical orders rests, in the Episcopal churches, with the bishop; in the Presbyterian churches, with the Presbyterial Synod; in Methodist churches, with the Annual Conference; among Congregationalists, Baptists, etc., with the congregation itself. III. *The Pastorate*. — This is the last and crowning office of the Christian ministry. It does not necessarily involve the two preceding, for in all churches there are occasionally pastors who are not ordained men. In the Methodist Church there are at least sub-pastors, namely, class-leaders, who have no other clerical functions; and many of the Roman Catholic priests do not preach at all. On the other hand, there are numerous “evangelists” who, as local preachers, have no pastoral relations, nor any ordained status. The pastorate, moreover, differs from the preaching element of the ministry in its *local* and *transferable* character. The commission to preach is world-wide, long as mind and body last; but the pastoral jurisdiction is necessarily limited to a particular community and on stipulated terms. The appointment under it always implies a mutual understanding and consent between the pastor and his people; and it is a piece of clerical imposition when the latter are permitted to have no voice in its formation and dissolution; as it is an act of prelatical tyranny when the former is not consulted, or allowed to express his wishes and judgment.

We have said that the pastorate is the highest function of the ministry. It is so, because it combines in their most complete, regular, and effective form all the elements of the ministerial relation. A man who has the hearts of his people, and can sway them from the pulpit, as well as touch them in the tender and intimate connections of his pastoral ministrations; who introduces their babes to Christ, and dispenses to them the symbols of the body and blood of their Lord, wields a power which kings might envy, and

holds a place with which Gabriel's cannot vie. He is God's ambassador to a dying community, and his angel in the Church.

IV. To the foregoing ministerial functions many are disposed to add a fourth, namely, *administration*. This, so far as it applies to the execution of discipline in any particular Church, is merely a part of the pastorate; and even here it is very doubtful whether the pastor have legitimately any power beyond that of presiding in meetings, and guiding in a general way the affairs of the Church. His personal influence, of course, is very great; and if the people have confidence in his judgment, his advice will be freely sought and cheerfully followed. But the assumption of any dictatorial rights will quickly be resented and resisted as a "lording over God's heritage" equally unwarranted by Scripture or ecclesiastical law.

The extension of the clerical administration to the general Church, in distinction from the laity, is a prelatical usurpation characteristic only, and everywhere, of High-Churchism. It is the essence of popery, and is not the less offensive if advocated or practiced by a bishop in any Protestant Church. Even the Episcopal churches, strictly so called, do not hold this theory; the Methodist Church has lately discarded it, and the Presbyterians admit the lay elders to a full participation in the highest legislative assemblies.

Referring once more to our Lord's constitutional behest (~~4189~~ Matthew 28:19, 20), we find four duties enjoined upon his disciples: 1. Preaching — that is, evangelization. 2. Discipling — that is, enrolling as followers of Jesus. 3. Baptism — that is, initiation by a public ordinance. 4. Instruction — that is, inculcation of Christian doctrine in detail. Not one of these is the essential or peculiar, much less exclusive prerogative of the ministry; although the minister, as such, naturally takes the lead in them, devoting himself professionally to them, especially in the more public and formal relations.. Of all the really characteristic functions of the ministry, we have found — to recapitulate — that the true basis of authorization arises in the Church itself, as the final earthly judge of qualification and fidelity; and that she expresses her decision with respect to it through the preacher's own immediate brethren; while she signs his credentials to the second through the ecclesiastical organism which he thereby, enters; and she issues her mandate respecting the third through the local community which thus invites his care.

See, besides the works quoted under MINISTER, Schaff, *Hist. Apostol. Ch.* page 495 sq.; Bearcroft, *Thirteen Discourses on the Ministry*; Boardman, *On the Christian Ministry*; Collings, *Vindication of a Gospel Ministry*; Crosthwaite, *On the Christian Ministry*; Edmonson, *On the Christian Ministry*; Fancourt, *Nature and Expediency of a Ministry*; Taylor, *Institution and Necessity of the Ministry*; Turner, *The Christian Ministry Considered*; Vinet, *Theory of the Evangel. Ministry*; Wallace, *Guide to the Christian Ministry*; Wayland (Francis), *Letters on the Christian Ministry*; *Amer. Bible Repository*, 9:64; *Christian Exam.* 5:101; 15:334; *Christian Monthly Spectator*, 3:401; 8:441; 9:487; *Christian Observer*, 14:13; 19:433; 20:533, 544; 22:329, 546; 28:137, 416; *Christian Qu. Spect.* 4:207; 6:542; 7:353; 8:411; *Christian Rev.* 1:15; 3:254, 576; 11:256; 13:501; 15:400; *Edinb. Rev.* 19:360; *North Amer. Rev.* 49:206; Kitto, *Journ. of Sac. Lit.* volume 29; *Cumberl. Presb. Qu.* October 1871. See also Poole, *Index to Periodical Lit.* s.v.; Malcom, *Theol. Index*, s.v.

Min'ni

(Heb. *Minni'*, ~~𐤎𐤏𐤍𐤏~~ etymology unknown; Sept. παρ' ἐμοῦ, Vulg. *Menni*) occurs only in ^{<2512>}Jeremiah 51:27 (and so in the Targ. at ^{<1981>}Psalm 45:9, but wrongly), as the name of an Armenian province, joined with Ararat; i.e., as Bochart well observes (*Phaleg*, 1:3, page 19, 20), probably the *Minyas* (Μινύασις) of Nicholas of Damascus in Josephus (*Ant.* 1:3, 6), a tract of Armenia overhung by the mountain Baris, on which are the traces of the ark. St. Martin (*Memoires sur l'Armenie*, 1:249) rightly compares the region of the *Manavasscei*, in the middle of Armenia, so called from *Manavas*, the son of Haigus, who is said to have been the founder of Armenia (Moses Choren. 1:11). Less likely is the supposition (Bochart, *ut sup.*) that the Greek name Armenia itself sprung from ~~𐤎𐤏𐤍𐤏~~ hi, "mountain of Minni," since it is rather derived from Aram (see St. Martin, *ut sup.* page 259). "The name may be connected with the *Minnai* of the Assyrian inscriptions, whom Rawlinson (*Herod.* 1:464) places about lake Urumiyeh, and with the *Minuas* who appears in the list of Armenian kings in the inscription at Wan (Layard's *Nin. and Bab.* page 401). At the time when Jeremiah prophesied, Armenia had been subdued by the Median kings (Rawlinson, *Herod.* 1:103, 177)." **SEE ARMENIA.**

sacristy of St. Peter's, at Rome, but which until 1847 stood at the foot of the steps of St. Peter's, are his work; also the *Tomb of Pope Paul II*, in the Basilica of St. Peter's. See Vasari, *Lives of the Painters*, transl. by Mrs. Foster (Lond. 1850. 5 volumes, 8vo), 2:85.

Minor Canon

is the name frequently applied to a petty canon, petty prebendary, or sub-canon:

(1.) A vicar in priest's orders in the old foundations; a representative and auxiliary who celebrated at the high altar in the absence of a canon. Generally there were four, occasionally as many as eight. In most cases they were the vicars of the four dignitaries. In the Romish Church of England the word designated in some instances the prebendaries who were in minor orders, and at York a major canon was one who had kept the greater residence. At St. Paul's they form a college, instituted in 1395, over and above the thirty vicars. The latter sung the matin and lady mass, but the minor canons chanted the mass of requiem for their founder, as well as the apostles' and high or chapter masses, being required in addition to attend all the hours. All were priests under a superior, called a warden. Their almoner looked after the choristers. The two cardinals, who had a doubled stipend, were parish priests of the close. They furnished the librarian, subdean, succentor, and divinity lecturer, and the perpetual gospeller and epistoler. In 1378 they wore surplices, dark almuces of calaba, lined with minever, with a black cope and hood, trimmed with silk or linen.

(2.) A subordinate or stipendiary priest, appointed by the dean and chapter in the new foundations; and by the original constitution the number equalled that of the canons, and the stipend half that of the latter. They had a share in the quotidian. In the time of Charles I their numbers were reduced. They had no estates of their own, and lived in a common hall, along with the schoolmasters, lay singers, and choristers. Minor canons are removable by the dean and chapter, and are now choral substitutes of the canons residueptiary, officiating in turn, under, their authority, jointly with the dean. See Walcott, *Sacred Archeology*, s.v.; Staunton, *Eccles. Dict.* s.v. *SEE CANON, ECCLESIASTICAL.*

Minor, Launcelot Byrd

a missionary of the Protestant Episcopal Church, was born at Topping Castle, Carolina County, Virginia, September 9, 1813. In 1833 he entered the theological seminary of Virginia. Missionaries being required for West Africa, he determined to give himself to the work. He was ordained in 1836, and sailed from Baltimore for Cape Palmas May 8, 1837.

Immediately after arrival in his field of labor, he assumed the charge of a school at Mount Vaughan, Cape Palmas. In April 1839, he visited the Gold Coast, of which he gave a graphic account, to the Board of Missions. In the same year he returned to the United States on a visit, and while here he married. Shortly after he returned to Africa, to take charge of a small chapel at Mount Vaughan. In 1841 he took part in an exploring expedition, having for its object the establishment of a station in the district of Taboo, and in 1843 he removed his family to that locality; but just as he was ready to commence his labors there he died. He possessed neither brilliant talents nor a strong intellect, but his devotion to his work made him so earnest and zealous that everything gave way before him. The natives were attracted by the amiableness of his character, and his influence over them was most potent and blessed. See H.W. Pierson, *American Missionary Memorial*, page 449.

Minor, Melchior Gottlieb

a German theologian, was born at Zilzendorf, in the Silesian county of Brieg, Dec. 28 1693; received his preparatory education at the orphan school at Halle, where he distinguished himself by great proficiency in the ancient languages; in 1709 he entered the gymnasium at Zittau, and in 1712 the university. He studied theology and philosophy at Wittenberg; soon afterwards he went to Halle, to study modern languages, civil and ecclesiastical law, and mathematics. Upon the completion of his course in 1715, he returned to his native city, where he got a position as tutor; in 1720 he was appointed minister at Teppliwode, in the principality of Miinsterberg; and in 1722 minister at Landshut. Some time after he was appointed counsellor of the Prussian consistory, and inspector of churches and schools of the district of Schweidnitz. He died September 24, 1748. Some of his most important works are, *Das Leben im Leiden, eine Leichenpredigt uber* ^{Psalm} *Psalm 42:2, 3* (Landshut, 1723, fol.): — *Das nothige Wissen eines Christen* (Janer, 1723, 1 2mo): — *Kurze Nachricht von den Altiren der Juden, Heiden und Christen, mit einer Beschreibung*

des in der Gnadeskirche von Landshut erbauten Altars (Landshut, 1725, 4to): —*Hauptsumme der christlichen Lehre* (ibid. 1726, 12mo): —*Geistliche Reden und Abhandlungen* (Leipsic and Breslau, 2 vols. 1752, 8vo): —*Heilige Betrachtungen fiber die Evangelien* (ibid. 1756, 8vo): —*Heilige Betrachtungen fiber die Leidensgeschichte Jesu* (ibid. 1757, large 8vo). See Doring, *Gelehrte Theol. Deutschlands*, s.v.

Minorca

(Span. *Menorca*), one of the Balearic Isles, some twenty-five miles distant from Majorca, the largest of the group, is 31 miles long and 13 miles wide, covering in all a territory of about 300 square miles, and counting 37,280 inhabitants, subject to the Spanish government. The coast of Minorca, broken into numerous bays and inlets, is fringed with islets and shoals, and its surface, less mountainous than that of Majorca, is undulating, rising to its highest point in Mount Toro, 4793 feet above the sea-level. Its chief productions are marble, slate, plaster, the common cereals and legumes, oranges, silk, lemons; oil, wine, olives, and aromatic herbs. The chief towns are Port Mahon, the capital, and Ciudadela, the former capital, with a population of about 4000. There are many remains of Celtic civilization on the island. The people of Minorca (*Menorquines*) are very indolent, the women very stylish and polite. The religious history of the *Menorquines* is so intimately connected with that of their rulers that we must refer to the article SPAIN *SEE SPAIN* .

Minoress

is another name under which the followers of St. Clare are distinguished. *SEE CLARE, ST.*

Minorites

a name of the Franciscan order, derived from the later denomination adopted by their founder, *Fratres Minores*. *SEE FRANCISCANS.*

Minos

a Cretan hero and lawgiver, figures in Greek mythology and legends. There are many writers who speak of two characters of that name, but Homer and Hesiod know of only one Minos, the king of Cnossus, and son and friend of the god Jupiter himself. We are told that Minos secured the throne by promising sacrifices to the gods, and that when he had acquired

the power he was cruel and tyrannical; and that after he had subjected the Athenians he treated them mercilessly, and required their boys and virgins as sacrifices to the Minotaur (q.v.). Although these legends and fables are of but little interest, Minos deserves a place here as a benefactor of the race; and, if his existence be not mythical, he must be ranked among the wise men of the earth. To him the celebrated *Laws of Minos*, which served as a model for the legislation of Lycurgus, are ascribed. He is said to have dealt out justice, and to have so pleased the gods that he became a judge of the souls which entered the infernal regions. Minos has by some writers on antiquity been identified with Manu (or Menu), the great Hindu lawgiver.

Minotaur

(i.e., the *Bull of Minos*) is one of the most repulsive conceptions of Grecian mythology. He is represented as the son of Pasiphae and a bull. for which she had conceived a passion. It was half man, half bull—a man with a bull's head. Minos, the husband of Pasiphae, shut him up in the Cnossian Labyrinth, and there fed him with youths and maidens, whom Athens was obliged to supply as an annual tribute, till Theseus, with the help of Ariadne, slew the monster. *SEE MINOS*. The Minotaur is, with some probability, regarded as a symbol of the Phoenician sun-god.

Minshall, Robert

a minister of the Methodist Episcopal Church, was born in Pennsylvania in 1788; entered the Baltimore Conference in 1813; and died in Mercersburg, Pennsylvania, July 15, 1828. He was a man of fine talents and great piety and zeal. He was especially useful as a promoter of Sunday-schools and tract societies, and was also an excellent and faithful minister of the Word. See *Minutes of Conferences*, 2:37.

Minster

signified originally, as in the writings of Cassian, St. Athanasius, and Jerome, the cell of a solitary; but the word was extended by Eusebius to embrace the church or the abode of a religious community.

(1.) A church of regular canons.

(2.) A church formerly served by monks (in Germany the term *Minster* is still employed, and *Marmoutier* in Francemajus monasterium, or great minster).

- (3.) A cathedral.
- (4.) Many large churches, held by secular canons, were dignified by the title of minster.
- (5.) Paris churches, in 960, were called minsters, and several retain the name. These were the original outposts of the Church, isolated stations of priests living under rule and in community, which in time became parishes.

Minster Ham

is the term applied to a sanctuary house, in which persons were afforded refuge for three days. If it were burdened with the king's purveyance, they might remain for a longer period.

Minstrel

(^{Gem}] *menaggen*’, one striking the harp, ¹⁷⁰¹2 Kings 3:15; ^{αὐλητής}, ⁴⁰⁸³Matthew 9:33, a *flute player*, “piper,” ⁶⁶⁸²Revelation 18:22). Music was often employed by the Hebrews for sacred purposes, and in the case of Elisha it appears to have conduced to inspiration (¹⁷⁰¹2 Kings 3:15). See Music. It was a usual accompaniment of funerals likewise (⁴⁰⁸³Matthew 9:33; comp. Josephus, *War*, 3:9, 5), as it is still in the East (see Hackett’s *Illustra. of Script.* page 113). **SEE BURIAL.**

The English word *minstrel* represents the French word *menestral*, which is itself a diminutive of *ministre*, and is applied to the class of persons who *administered* to the amusement of their patrons by their skill in music and poetry. Chaucer uses the word *minister* in the sense of minstrel in his *Dr-eame* (Richardson, s.v., and Du Cange, *Gloss.*). The class of minstrels had in mediaeval times a social position almost akin to the bards and scalds whose *Sagas* they sung and whose inspiration they imitated at humble distance. Musical sound has been an accompaniment of religious worship in all countries. The expert player on the musical instrument has been associated with the possessor of yet higher faculties (see Wilkinson’s *Ancient Egyptians*, chap. 2 and representations of harpers in the tomb of Rameses III, Thebes; Muller’s *Hist. of Greek Literature*, chapter 12). The “pleasant voice and lovely song,” and the art of “playing well on an instrument,” were associated with the functions of prophecy (⁴³³¹Ezekiel 33:31-33). Various passages of Holy Scripture show that the skilful

performance of sacred music formed a large portion of the education of the sons of the prophets; ^{<Q1016>}1 Samuel 10:5: “Thou shalt meet a company (l bj , Sept. χορός) of prophets coming down from the high place, with a psaltery, a tabret, a pipe, and a harp *before them*, *see PROPHET*, and they shall prophesy.” It is not certain whether the prophets were here distinct from the players on instruments, but most probably they were the same individuals as those of whom we read elsewhere, that they “should prophesy with harps, with psalteries, and with cymbals” (^{<13201>}1 Chronicles 25:1); that they resembled” the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with a harp, according to the order of the king, to give thanks and to praise the Lord” (see also verses 6, 7). In this passage the performance of sacred song and choral music in the temple received the exalted designation of prophecy. Sacred music, “a joyful noise unto the Lord,” and “thanksgiving to the Lord upon an instrument of ten strings, and upon the psaltery” (^{<8401>}Psalm 66:1; 87:7; 92:1-3; c. 1), were characteristics of close communion with God. The effect produced upon the auditors is described (^{<Q1016>}1 Samuel 10:6) as being in that instance very remarkable Saul is assured that when he hears the prophetic minstrelsy, “the Spirit of the Lord will come upon him, and he shall prophesy with them, and be turned into another man.” See verse 2, and comp. ^{<Q1016>}1 Samuel 19:20-24, the account of the prophets being instructed by Samuel, and the effect of the holy song under the influence of the, Spirit of God upon Saul’s messengers, and afterwards upon Saul himself. Saul is thus seen to be peculiarly accessible to the highest influences of music, and hence the advice tendered to him by his servants (^{<Q1016>}1 Samuel 16:16), “Seek out a man who is a cunning *player* on a harp, and it shall come to pass that when the evil spirit from God is upon thee, that he shall play with his hand and thou shalt be well.” The participial form [˘]Gain](from [˘]Gain ‘Pielb which is used of striking the strings of a musical instrument) is here translated “a player,” and in ^{<11016>}2 Kings 3:15, “minstrel.” The effect produced on Saul was remarkable. *SEE SAUL*. The custom of applying such a remedy to mental disturbance may be traced in other writings. Thus Quintil. (*Instit. Orat.* lib. 9 chapter 4) says, “Pythagoreis moris fuit, cum somnum peterent ad lyram prius lenire mentes, ut si quid fuisset turbidorum cogitationum componerent” (comp. Plutarch, *De Musica*, and Aristotle, *Pol.* lib. 9, chapter 5; Apollonius Dyscolos, *De Miris*, quoted by Grotius, ad loc. Ἰᾶται ἢ κατάλαυσις τῆς διανοίας ἐκστάσεις See also *King Lear*, act. 2, c. 5, where music is used to bring back the wandering mind of Lear). Josephus (*Ant.* 6:8, 2), in his account of the

transaction, associates the singing of hymns by David with the harp-playing, and shows that though the tragedy of Saul's life was lightened for a while by the skilful minstrelsy of David, the raving madness soon triumphed over the tranquillizing influence (comp. ~~DISC~~1 Samuel 18:10; 19:10). Weemse (*Christ. Synagogue*, chapter 6:§ 3, par. 6, page 143) supposes that the music appropriate to such occasions was "that which the Greeks called *aplonian*, which was the greatest and the saddest, and settled the affections."

In many references of Holy Scripture the minstrel and the prophet appear to be identical, and their functions the same; but in ~~2KING~~2 Kings 3:15 their respective functions are clearly distinguished. The prophet Elisha needed the influence of "the *minstrel*" to soothe the irritation occasioned by the aggravating alliance of Israel with Judah. Not until this was effected would the prophetic influence guide him to a sound vaticination of the duty and destiny of the allied forces. The minstrelsy was produced, according to Procopius; by a Levite, who sung the Psalms of David in the hearing of the prophet; if so he was thus the means of producing that condition of mind by which the prophet was lifted above the perceptions of his senses, and the circumstances which surrounded him, into a higher region of thought, where he might by divine grace penetrate the secret purposes of God. Jarchi says that "on account of anger the Shechinah had departed from him;" Ephraem Syrus, that the object of the music was to attract a crowd to hear the prophecy; J.H. Michaelis, that the prophet's mind, disturbed by the impiety of the Israelites, might be soothed and prepared for divine things by a spiritual song. According to Keil (*Comm. on Kings*, 1:359, Eng. tr.), "Elisha calls for a minstrel, in order to gather in his thoughts by the soft tones of music from the impression of the outer world, and, by repressing the life of self and of the world, to be transferred into the state of internal vision, by which his spirit would be prepared to receive the divine revelation." This in effect is the view taken by Josephus (*Ant.* 9:3, 1), and the same is expressed by Maimonides in a passage which embodies the opinion of the Jews of the Middle Ages. "All the prophets were not able to prophesy at any time that they wished; but they prepared their minds, and sat joyful and glad of heart, and abstracted; for prophecy dwelleth not in the midst of melancholy, nor in the midst of apathy, but in the midst of joy. Therefore the sons of the prophets had before them a psaltery, and a tabret, and a pipe, and a harp, and [thus] sought after prophecy" (or prophetic inspiration) (*Yad hachazakah*, 7:5, Bernard's

Creed and Ethics of the Jews, page 16; see also note to page 114). Kimchi quotes a tradition to the effect that, after the ascension of his master Elijah, the spirit of prophecy had not dwelt upon Elisha because he was mourning, and the spirit of holiness does not dwell but in the midst of joy. The references given above to the power and dignity of song may sufficiently explain the occurrence. The spiritual ecstasy was often bestowed without any means, but many instances are given of subordinate physical agencies being instrumental in its production (^{<300>}Ezekiel 2:2; 3:24; ^{<210>}Isaiah 6:1; ^{<400>}Acts 10:9, 10; ^{<600>}Revelation 1:9,10).

The word *minstrel* is used of the **αὐλῆτας** who, in ^{<1023>}Matthew 9:23, are represented as mourning and making a noise on the death of Jairus's daughter. The custom of hiring mourners at the death of friends is seen on Etruscan amphorae, tombs, and bass-reliefs (see Dennis's *Etruria*, 1:295; 2:344, 354, where music was considered appropriate; and Wilkinson, *Ancient Egyptians*, 2:366-373). Skill in lamentation (^{<1016>}Amos 5:16; ^{<2017>}Jeremiah 9:17) was not necessarily skill in playing on the pipe or flute, but probably included that accomplishment (^{<2115>}Ecclesiastes 12:5; ^{<4855>}2 Chronicles 35:25). *SEE MOURNING*.

Minstrels' Gallery

in a church, forms a sort of orchestra for the accommodation of vocal and instrumental performers. It is quite common in Continental churches, but is very rarely met with in England. There is a gallery of this sort over the altar-screen at Chichester cathedral, and another, much more remarkable, near the middle of the north side of the choir of Exeter cathedral. It is supported upon thirteen pillars, between every two of which, in a niched recess, there is a sculptured representation of an angel playing upon a musical instrument. Among these we observe the cittern, bagpipe, harp, violin, pipe, tambourine, etc. The roof of Outwell Church, Norfolk, and the minstrels' column at Beverley, also exhibit a great variety of musical instruments anciently used in our churches, independent of the organ and the regalls, which was a small portable organ, having one row of pipes giving the treble notes, the same number of keys, and a small pair of bellows moved with the left hand.

Mint

Picture for Mint

(ἡδύοσμον, *sweet-scented*) occurs (⁴¹²³Matthew 23:23; ⁴¹⁴²Luke 11:42) among the smaller garden herbs which the Pharisees punctiliously tithed. **SEE ANISE; SEE DILL.** It was much esteemed as a warming condiment by the ancients (Pliny, 19:47; 20:53; 21:18; Dioscor. 3:41; Martial, 10:48,8 sq.; the Romans calling it *mentha*, and the Greeks μίνθη) as well as the Jews (Mishna, *Okzim.* 1:2; *Ohol.* 8:1; also the Talmudical tracts. *Shem ve-Jobel*, 7:2; *Sheb.* 7:1; the rabbins call it *atnyman* was even strewed, for the sake of its odor, upon the floors of houses and synagogues, Buxtorf, *Lex. Rab.* page 1228), and as it still is in Eastern countries (Raffenau Delile, *Flora Aegypt.* in the *Descr. de l’Egypte*, 19). “Some commentators have supposed that such herbs as mint, anise (dill), and cumin, were not tithable by law, and that the Pharisees solely from an overstrained zeal paid tithes for them; but as dill was subject to tithes (*Masseroth*, 4:5), it is most probable that the other herbs mentioned with it were also tithed, and this is fully corroborated by our Lord’s own words: ‘These ought ye to have done.’ The Pharisees, therefore, are not censured for paying tithes of things untithable by law, but for paying more regard to a scrupulous exactness in these minor duties than to important moral obligations.”

“It is difficult to determine the exact species or variety of mint employed by the ancients. There are numerous species very nearly allied to one another. They usually grow in moist situations, and are herbaceous, perennial, of powerful odor, especially when bruised, and have small reddish-colored flowers, arranged in spikes or whorls. The taste of these plants is bitter, warm, and pungent, but leaving a sensation of coolness on the tongue; in their properties they are so similar to each other, that, either in medicine or as a condiment, one species may safely be substituted for another. The species most common in Syria is *Mentha sylvestris*, found by Russell at Aleppo, and mentioned by him as one of the herbs cultivated in the gardens there. It also occurs in Greece, Taurus, Caucasus, the Altai Range, and as far as Cashmere. *Marvensis* is also a widely-diffused species, being found in Greece, in parts of Caucasus, in the Altai Range, and in Cashmere.” (See Celsii *Hierob.* 1:543 sq.) Lady Calcott (*Script. Herb.* page 280) makes the following ingenious remark: “I know not whether mint were originally one of the bitter herbs with which the Israelites eat the Paschal lamb, but our use of it with roast lamb, particularly about Easter time, inclines me to

suppose it was.” The same writer also observes that the modern Jews eat horseradish and chervil with lamb. The wood-cut represents the horse mint (*M. sylvestris*), which is common in Syria, and, according to Russell (*Nat. Hist. of Aleppo*, page 39), found in the gardens at Aleppo: *M. sativa* is generally supposed to be only a variety of *MW arvensis*, another species of mint; perhaps all these were known to the ancients. The mints belong to the large natural order *Labiatae*.

Mintert, Peter

a Dutch theologian, flourished for many years at Heerle, in Holland, about the beginning of the 18th century. He was noted for his great learning as a Biblical scholar and theologian. His principal work was the *Lexicon Graeco-Latinum in Novum Testamentum Jesu Christi; cum Praefatione J.G. Pritii* (Francof. 1728, 4to). There was no better lexicon than this of Mintert previous to the publication of Schleusner’s *Novum Lexico*. ‘It is valuable for its numerous references to the Hebrew Scriptures and the Septuagint; and is helpful as a concordance as well as a lexicon to the student of the N.T. Scriptures in the original version.

Minturn, Robert Brone

“an American philanthropist, who was born in New York City November 16, 1805, and with a good preparatory education entered business and became a successful merchant, deserves a place here as one of the founders of the celebrated *St. Luke’s Hospital*, one of the noblest of New York charities. Minturn also labored for the poor and the sick in many other ways, and his name deserves to be remembered in Christian society. He was one of the first commissioners of emigration, and an originator of the association for improving the condition of the poor. He died January 9, 1866.

Minuccio (or Minucci)

a learned Roman Catholic prelate, was born at Serravalle, Italy, in 1551. After having been prevost at Oettingen, Germany, he became counsellor to the duke of Bavaria. He was next secretary successively to popes Innocent IX and Clement VIII. The latter appointed him in 1596 archbishop of Zara, in Dalmatia. He was appointed by the republic of Venice to negotiate a peace with the Uscoques (adventurers), fugitives from Dalmatia, who availed themselves of the difficulties existing between Austria and Venice

to rob and ransack the inhabitants of the borders of both countries. Minuccio died in Munich in 1604. He wrote in Italian the history of these filibusters up to 1602; it was published at Venice (1676, 4to) under the title of *Storia degli Uscocchi*, with a continuation as far as 1616 by Paoli Sarpi. He also wrote *Vita sanctæ Augustæ de Serravalle*, in the Bollandists (of March 27), and in the *Supplement de Surins*. See Ughelli, *Italia Sacra*, volume 5; Hofer, *Nouv. Biog. Generale*, s.v.

Minucius Felix, Marcus

one of the most celebrated apologists of the early Latin Church, flourished in the 3d century. But little is known of his early history beyond the fact that he was a native of Africa, but removed to Rome, and there successfully exercised the profession of advocate until his conversion to Christianity. Lactantius (*Inst. Di.*, 1.1: c. q, 1. 5, 6) and Jerome are loud in his praise, and assure us that Minucius was much admired for his eloquence. He is ever to be remembered by the Christian Church as one of her ablest defenders in a work of his entitled *Octavius*, which is a dialogue between a Christian called Octavius and a heathen called Caecilius, concerning the merits of the two religions which were then striving for supremacy. In this dialogue, Octavius repels the absurd imputations of the heathens against the early Christians, whom they accused of all sorts of impurities and crimes in their religious meetings. Through fear of persecution, these meetings took place mostly at night and in concealed places, which circumstances exposed them to the obloquy of vulgar ignorance. At the same time Octavius retorts upon his co-disputant by exposing the notoriously licentious practices of the heathens. The style of this work is argumentative and sufficiently pure; the language is animated, and the mode of treating the subject attractive, being mixed up with mythological learning and much information concerning the customs and opinions of that interesting period. "It is," says Neander, "a felicitous and dramatic representation seized from life, replete with good-sense, and pervaded by a lively Christian feeling." As an apology of Christianity, the work of Minucius Felix is a companion to those of Clemens Alexandrinus, Athenagoras, Theophilus of Antioch, Justin, Tertullian, and other early advocates of the Christian faith in its times of trial and depression, and forms a link between them and those of Arnobius, Lactantius, Eusebius, Ambrose, and the other fathers of the 4th century. *Octavius* was at one time attributed to Arnobius, and was inserted as the eighth book of his disputations *Adversus Gentes*; but Balduin published a *Dissertation on*

Minucius (Kiel, 1685), which unquestionably places the authorship where it belongs with Minucius. *Octavius* is now extant only in one MS. copy, which had remained unnoticed in the Vatican library until the pontificate of Leo X, who gave it to Francis I of France. It has gone through many editions, among which those by James Gronevius (Leyden, 1709), by Davis (Cambridge. 1712), and by Orelli (Turic. 1836), deserve notice. The latter is accompanied by numerous notes by Dr. Davis and others, and a dissertation, or commentary, by Baldwin. It has been translated into French by the abbe De Gourcy, into German by Kusswurm (Turic. 1836) and Lubkert (eips. 1836), and into English, also, in Reeve's *Apologies of Justin Martyr*, etc., volume 2. The latest and best edition of the original is by Carl Halm (Vienna, 1867).

Another work, entitled *De Fato*, against astrologers, is mentioned by Jerome as being ascribed to Minucius, although Jerome expresses doubts concerning its authorship. This work is not known to be extant now. See Schaff, *Ch. Hist.* volume 1; Hagelibach, *Hist. of Doctrines* 1:63 sq.; Du Pin, *Biblioth. des aut. Eccles.* 1:117 sq.; Schrockh, *Kirchengesch.* 3:420 sq.; *Jahrb. deutsch. Theol.* 1867, October; Meier, *De Minucio Felice* (Zurich 1824, 8vo). (J.H.W.)

Minution

is a term applied by monastics of the Middle Ages to phlebotomy, which was much in fashion in those times. In some abbeys a bleeding-house, called *Flebotomaria*, was sustained. For details on the practices of the monastics in minution, see Fosbrooke, *British A Moaachisun* (Lond. 1817, 4to), page 321.

Minzocchi, Francesco

a renowned painter of the Bolognese school, sometimes called *Il vecchio di Snan Bernardo*, was born in Florence in 1513. In his youth he studied the works of Ialmigiani in his native city, and from him he acquired a weak style, as evinced in his picture of the *Crucifixion* at the Padri Osservanti. Afterwards he changed his manner, assuming a more correct and beautiful style; and his subsequent productions are marked by a beauty and grace rivalling nature herself. Among his most careful works may be mentioned two lateral pictures at the cathedral of Loretto, in a chapel of S. Francisco di Paola. They represent the *Sacrifice of Melchizedek* and the *Miracle of the Manna*, in which the prophets and principal characters are given with

great dignity and nobleness. Scannelli extols a specimen of his works in fresco on the ceiling of S. Maria della Grata in Forli, representing the *Deity* surrounded by a number of angels: figures full of spirit, majestic, varied, and painted with a power and skill in foreshortening which entitles him to greater celebrity than he enjoys. He left, also, a number of productions in the cathedral at S. Domenico. He was so much admired that upon the demolition of the chapels his least celebrated frescos were carefully cut out and preserved. He died in 1574. See Lanzi's *History of Painting*, trans. by Roscoe (London, 1847, 3 volumes, 8vo), 3:56.

Miph'kad

(Heb. *Miphkad'*, מִפְּקַדָּה *review* or census of the people, as in ^{<1014>}2 Samuel 24:9, etc.; or *mandate*, as in ^{<4813>}2 Chronicles 31:13; Sept. Μαφεκάδ, *Vulg. judicialis*), the name of a gate of Jerusalem, situated opposite the residence of the Nethinim and the bazaars, between the Horse-gate and the angle of the old wall near the Sheep-gate (^{<1038>}Nehemiah 3:31); probably identical with the Prison-gate (^{<1629>}Nehemiah 12:39), under the middle of the bridge spanning the Tyropeon (see Strong's *Harm. and Expos. of the Gosp.* Append. 2, page 15). Barclay (*City of the Great King*, page 156) identifies it with the High. gate of Benjamin (^{<2810>}Jeremiah 20:2), and locates it at the west end of the bridge; but that gate was probably situated elsewhere. "The name may refer to some memorable census of the people, as, for instance, that of David (^{<1014>}2 Samuel 24:9, and ^{<1205>}1 Chronicles 21:5, in each of which ^{<1014>}the word used for 'number' is *miphcad*), or to the superintendents of some portion of the worship (*Pekidim*, see ^{<4813>}2 Chronicles 31:13)." **SEE JERUSALEM.**

Mirabaud, Jean Baptiste

a French philosopher of some celebrity, was born in Paris in 1675, and died in 1760. He was at home in the literature of Italy and of Spain, and made many valuable translations; among others, he rendered Tasso's *Jerusalem Delivered* and the *Orlando Furioso*. He also wrote several philosophical treatises, which in 1726 secured him admission to the French Academy. His most important works are, *Le Monde, son origine, son antiquite*; and *Sentimens des Philosophes sur la nature de l'ame*. Mirabaud was for a long time regarded as the author of the *Systeme de la Nature*, now known to have been written by baron D'Holbach. See D'Alembert, *Histoire des*

Membres de l'Academie Francaise; Hoefler, Nouv. Biog. Generale, s.v.; Ueberweg, Hist. of Philosophy, volume 2.

Miracle Plays

SEE MYSTERIES.

Miracles

In every age there are certain great movements of human thought, which more or less influence the convictions of men in the mass, and carry them on to conclusions which, but a few years before, would have seemed altogether improbable. Sometimes it is very difficult to account for these movements. There has often been no master-mind leading the way whatever works have been written have rather been the result of the wave of thought passing over that small portion of the world which thinks than the cause of the wave. As far as cause can be traced, the new movement is a reaction, a recoil of the mind, from that which has gone before, whether in the way of dissatisfaction at the sloth and inactivity of the previous age, and at its being ignobly content to have no high aspiration, no high sense of the nobleness of man's mission, or a rebound from overstrained dogmatism and principles urged on to an extent which made them practically a burden and wearisomeness too great for men to endure.

The latter is perhaps the more common origin of new developments of thought, and is a power larger and more constantly at work than men are apt to imagine. But the explanation of the movements of the mind in our own time is rather to be sought in the meanness of the last century. Upon the whole, it was not a time of high purposes, though the War of Independence on the one side of the Atlantic, and the resistance to the despotism of Napoleon on the other, show that it was not wanting in great practical results. But as the present century advanced, the old lethargy which had enwrapped the minds of the English-speaking race gave way. Some men became intensely active in working for practical reforms; others set new modes of thought in motion, and everywhere there was an eager desire for thoroughness, and for probing: the principles of things to the very bottom. The old argument of "continuance" — that a thing should still exist because it had existed — gave way to an intense realism, which would let nothing exist unless it could prove its right to existence. Utilitarianism became the order of the day, and that poetry which often gilds a sleepy age, and makes it dwell at peace in a dreamland of repose,

vanished before the energy of men keenly alive to the necessities and imperfections of the present.

It is this intense realism that has made men restless and ill at ease at having to believe in miracles. A miracle stands on entirely different grounds from the whole present order of things, and is out of harmony with the main current of our thoughts. There have been ages when men lived for the future, when the present was neglected, and things unseen were the realities which engrossed their thoughts. When we read the accounts of the trials for witchcraft in New England a century or two ago, we find not the accusers only, but the accused full of ideas of the preternatural. What they saw had but slight influence upon them; what they imagined had alone power over their minds. We, on the contrary, live in the present. The turn of our minds is to verify everything. We call for proof, and whatever cannot be proved we reject. It is not merely miracles which we treat thus, but most of what the last century regarded as historical realities. The intense historical activity of the present day, which has rewritten for us the annals of Greece and Rome, of the Church and of England, of the great eras of Spain and the Netherlands, besides special studies of great value, has its origin in that same spirit for searching and proving which leads so many to reject miracles.

It is altogether unfair to lay the rejection of miracles to the charge of physical science. The leaders of science are as thoroughly realistic as our historians and men of letters, but not more so. They are themselves phenomena of an age which perpetually asks *What is?* They inquire into the conformation of the earth and its constituents; into the motions of the heavenly bodies, and the laws which govern them, with the same eagerness to find out present facts, and the explanation of them, as animates the historian and the practical reformer. Old beliefs in our day can no more stand their ground than old laws and old customs, unless they can prove their right to stand by an appeal to present usefulness. It is of no use to appeal to anything else. In the present state of men's minds, if a thing does not fit in to the present, it seems to have no right to exist at all.

But if the progress of physical science has little to do with the dislike to miracles and the supernatural, the rapid increase of material wealth, and the advance made in everything which tends to present comfort and enjoyment, have much to do with it. We are living in an age when the present is full of enjoyment. By our large ascendancy over the powers of nature, the earth

yields us its treasures with a bountifulness never known before. Our homes are replete with comforts and luxuries little dreamed of by those who went before; and the secret forces of nature are pressed into our service, and do our bidding. Side by side with this subjection of nature there has grown up a greatness of material enterprise unknown before. Vast projects are undertaken and persevered in, before which the greatest merchant princes of antiquity would have quailed. There is a grandeur of conception, a nobleness of purpose, an unflinching courage in many of the commercial undertakings of the present day, which, though gain may be their final object, yet give them a dignity and a poetry that make them for the time enough to conceal the deep cravings which are man's peculiar endowment, and which mark him out as a being destined for no common purposes.

Yet this present greatness of material things dwarfs many of man's higher gifts. Its influence begins early. Even in education it makes men aim chiefly at utilitarian objects, and at too early results. Parents do not care for anything which does not lead directly and at once to profit and pay. Whatever develops man's thinking powers, and aims simply at making him better and nobler in himself, is thrust aside. It would take too much time; defer too long the quick harvest of gains; might make men even indifferent to worldly prosperity, and unwilling to sacrifice everything to material wealth. Or, at all events it lies out of the circle of men's every day thoughts. Life is an eager race, with boundless prizes for all who press onwards and upwards. In so active a contest, with every energy on the stretch, and every exertion richly rewarded, it is no wonder if the present is enough; and in its enjoyment men thrust from them indignantly everything that would interfere with and render them less fit for the keen struggle after earthly success.

It is this spirit which makes it so difficult for men to believe in miracles. The purpose of miracles, and their whole use and intention hold so entirely distinct a place from that which is now the main purpose of the mass of men, that they will hear no evidence for them, nor stop calmly to consider whether they may not after all hold a necessary place in the order of things, and be as indispensable for man's perfectness as is this present activity. What too many do is to put aside the consideration of them entirely. They have a sort of notion that miracles contradict the laws of nature, and are therefore impossible. Without perhaps denying the historical accuracy of the Gospels in the main, they yet suppose that they were written by credulous men in a credulous age, and that if cool observers had been

present, they could have explained on natural grounds all that took place. Probably they do not think much about the supernatural at all. They have plenty to occupy them; have no spare time; find their lives full of interest; they rise early to their labor and late take rest; and so are content with a general feeling that, whatever may be the explanation of man being what he is, and of the world being what it is, time will reveal it, and that no obligation lies upon a busy man to inquire into abstruse questions, with no present profit. When business is over and old age has come, then it will be his duty to make his peace with God. And he will do so in the ordinary way, as other men do. Religion is a thing relegated to the background for the present; in due time he will attend to it as a practical matter, in the same way in which he will attend to the making of his will.

This thorough realism of the 19th century, intensified by the vast facilities of combined action and, mutual intercourse, which make us live constantly in one another's company, would banish all care and thought of the future from our minds, if it were not that the belief in the existence of a God and of a future life is an undying conviction of our nature. It is a necessary part of ourselves to look forward. No present gains or successes can content us. We turn always to the future, and that with an eagerness which would make life unendurable if we were forced to believe that life were all. The doctrine of annihilation may be professed, but can never really be believed; for it violates the deepest instincts of our hearts. And thus compelled by the very constitution of our natures to believe that there is a God, and that we exist after death, religion itself becomes a very real thing, and supplies a real need. The existence of a God and the immortality of man are not doctrines which need proving. They are intuitions, innate ideas, which may and do gain form and shape from advancing knowledge, but which grew out of the soul itself. Over the savage they have little influence, but civilized and thinking man can never be complete and entire unless these deep instincts of his inner being have their needs fully met and satisfied. In a man who stands perfect and complete, the necessities of the future must be as fully and entirely recognised and supplied as the requirements of the present. He must have a religion.

Now religion is either natural or revealed. Not that these two are opposed. The revealed religion which we Christians profess contains and gives new authority to all the truths of natural religion, while extending itself far beyond them. Natural religion is a dim feeling and groping after God as manifested in his works, and a distinguishing of right from wrong, as far as

the indications of a righteous government existing now, and the laws of our own nature, and the marvellous gift of conscience, enable us to do so. In revealed religion we have fuller knowledge: knowledge of God's attributes, not merely as far as we can trace them in his works, but still more as they are manifested in his dealings with man as made known to us in revelation itself; knowledge of man, both as regards his present state and his future hopes; more exact knowledge, too, of right and wrong, the appeal now lying not to the varying codes of human morality, nor even to the inner conscience, which, as a faculty capable of education and development, is no rigid rule, but one which bends to every state of things, and adapts itself to every stage and degree of human progress and decay. Under a revealed religion the appeal is to an unchanging law of God. Morality has at last a settled basis, and man a fixed standard by which to judge his actions.

Now it seems almost supererogatory to show that natural religion was not suffice for man's wants. We know of no one who has definitely asserted that it does. Even Kant, though he appears to think that Christianity might now be dispensed with, yet distinctly holds that natural religion, without the teaching of Christianity, would not even now have been enlightened enough, or pure enough, or certain enough, to guide man's life.* But the whole state of the heathen world before Christ came, and now wherever Christianity is unknown, is proof sufficient of the utter powerlessness of natural religion. The Greek world, with its marvellous taste in art and appreciation of the beautiful, was yet intensely wicked. The state of things at Rome under the empire was so foul that modern pens would blush to describe it. What natural religion is where civilization does not exist, the condition now of savage tribes proves clearly enough. We will touch therefore only upon one point, that of progress. Apart from Christianity, there are at most in the world the very faintest indications of progress; usually none at all. In no form of natural religion, in no heathen religion, was there anything to lead man onward, or to make him better. At best, as under Mohammedanism, or the religion of Confucius, there was stagnation. And when, as in the case of so many of the older civilizations of the world, decay set in, there was no recuperative force. Man sank steadily and hopelessly. In the Old Testament alone do we find the thought of progress. A nation is there formed for a high and unique purpose; and to shape it for its end it is placed in a special and immediate relation to God, and is taught by messengers sent directly by him. Under this special dispensation, its one business was to grow fit for the work prepared for it; its one motto,

progress. In the New Testament, progress is the central thought everywhere present; but no longer now for one nation — it is progress for all mankind. It is a new kingdom that is proclaimed, and all who enter it are required to put away old things, and become new. It belongs to men who have left their previous condition far behind, and who, forgetting what is past, “reach forth unto those things which are before.” And special stress is laid everywhere upon the duty of bringing all men into this new kingdom, and of Christians being the purifying salt which is to preserve the whole world.

The means by which Christianity thus renovates mankind, and becomes the moving force of all modern and real progress, is partly that it alone proposes to us principles so perfect that at the utmost our approach to their realization is a very distant one. The complete abnegation of self, the treatment of others with that justice, liberality, and love with which we would wish ourselves to be treated, and a holiness as absolute and entire as that of God himself such principles, while practically aiding us in our upward course, yet set us a standard which as a matter of fact, is unattainable. How often this is misunderstood! Men contrast our Christianity with what is set before us in the Gospels, and, either in mockery or in grief at the disparity, assert that our state is practically a mere heathenism. But while there is ample room for lamentation that we Christians are content to remain so very much below the standard set us, yet, so far as there is progress towards it — so far as it can be truly said that this generation is in a higher stage than the last was, and is training the youth to attain in the next to a still nearer approximation to Christian perfectness, so far Christianity is doing its work; not merely its work on individuals these constantly, even where the general state of things is bad and low, it raises to a high degree of virtue and holiness — but its work on the mass. If nationally we are making no progress, then our Christianity is not having its proper work, and, in an age which judges by results, is not proving its right still to exist. But even at the worst no Christian nation is hopeless: heathen nations sank without hope. Christian nations have again and again risen from the lowest degradation.

* “We may well concede that if the Gospel had not previously taught the universal moral laws, reason would not yet have attained so perfect an insight into them. Letter of Kant to Jacobi, in Jacobi’s *Werke*, 3:523.

But Christianity tends to progress not merely by the high ideal it sets before us, but by its power over men's sympathies. This power resides mainly in the human nature of Christ, but only when viewed in its relation to his Godhead. As the great proof of the Father's love to man, it does arrest our feelings, dwell upon our imagination, and inspire our conduct with motives such as no other supposed manifestation of the Deity to man has ever produced. Christ incarnate in the flesh is not merely the realization of the high standard of Christianity, and the model for our imitation, but acts also as a motive power, by which men are aroused and encouraged to the attempt to put into practice the principles of the religion which Christ taught.

If there be a God — and the man who denies it contradicts the intuitions of his own nature — it is religion, and revealed religion only, that gives us adequate knowledge of his nature and attributes, If there be a future — and the very instincts of our nature testify that there is — again it is revealed religion only that tells us what the future life is, and how we may attain to it. Yet necessary parts as both these beliefs are of our nature, men may bring themselves to deny them. For a time they can put away from them both the future and a God. But if there be a present — and this is just the one thing in which the 19th century does thoroughly believe — even then, granting only this, if this present is to have any progress, and is to move onwards to anything better; if there is to be in it anything of healthful and vigorous life, this, too, is bound up with the one religion, which has satisfactory proof to give that it is revealed; proof that it did come really from God; and proof that it is the one motive power of human progress. If the light of nature hitherto has been insufficient to secure virtue or raise men towards it, that light will not suffice now, even though it has been fed and strengthened by centuries of Christian teaching. In asserting this, Kant asserted too much. Neither Christians nor Christian communities have as yet risen to anything like a high general standard of morality, to say nothing about holiness; remove the high ideal and the strong motives supplied by the religion of Christ, and there would result, first stagnation, and then decay. An “enlightened self-love” never yet successfully resisted any carnal or earthly passion. Christianity has effected much; the contrast between heathen and Christian communities is immense: but it has not raised men yet to its own standard, nor even to a reasonably fair standard of moral excellence.

Now, grant but the possibility of there being a God; grant but the possibility of there being a future, as there must necessarily be a connection between man's future and his present, and as our idea of God forbids our excluding any existent thing from connection with him, then at least a revelation would be useful, and as God must be good, there is no antecedent improbability in his bestowing upon man what would be of use and benefit to him. You must get rid of God — must resolve him into a sort of nebulous all-pervading ether, with no attributes or personal force or knowledge (the Pantheists do this beautifully, and call God *cosmic force*) — you must get rid of a future life, and account yourselves simple phenomena, like the monkey, and ascidian jellybags, from which you are supposed to be descended, with no connection with the past, no reason for your present existence, mere shooting-stars in the realms of space, coming from nowhere, and going nowhither, and so only, by the extirpation of these two ideas from your nature, can you make a revelation improbable. Even then your position is open to grave doubt. We can understand the law of evolution; and if the law be proved, though as yet it is unproved, it would involve me in no religious difficulties, provided that evolution really worked towards a solid end. Accustomed everywhere else in nature to see things fitted to their place, and all things so ordered that there is a use for everything, I could understand the meanest thing in creation rising upwards in the scale through multitudinous forms and infinite periods of time, if finally there were some purpose for all this rising. The plan is vast and marvellous. It can be justified only by some useful end. And such an end there would be if, after vast ages of development, the tiny atom ended in becoming a reasonable and responsible creature, with some purpose for all this vast preparation, because capable of still rising upwards, and of “becoming partaker of the divine nature.” But if the law of evolution stops at man without a future, then its product is not worthy of it, and so purposeless a law, ending in so mean a result — for what is there meaner than man without Christ? — falls to the ground as too grand in its design for so bare and worthless a result.

Yet even this is but part of the argument; the evidences in favor of Christianity have a collective force, and it is upon them as to whole that one fain rests secure. But we may well contend that if Christianity is necessary for our present well-being; if the advance of society; if the removal of the bad, the vile, and the sorrowful in our existing arrangements; if the maintenance and strengthening of the noble, the

earnest, the generous, and the pure, is bound up with Christianity, as being the only sure basis and motive towards progress, then, at all events, religion can show cause enough for existence to make it the duty of men to examine the evidence which it offers in its proof. Nineteenth century men may decline to listen to arguments which concern only things so remote as God and the future. Have they not built railways, laid the Atlantic telegraph, found out the constituent elements of the sun through the spectrum, and gained fortunes by gambling on the stock exchange? What can men want more? Well, they want something to bind society together: even the worst want something to control in others those passions to which they give free play in themselves. No man wants society to grow worse, however much he may do himself to corrupt it. But the one salt of society, the one thing that does purify and hold it together, is religion.

Now antecedently there is no reason why God might not have made natural religion much more mighty and availing. As it is, nothing is more powerless in itself, though useful as an ally to revelation. Religion or no religion means revelation or no revelation. Reject revelation, and the only reason for not rejecting natural religion is that it is not worth the trouble. If religion, then, is a necessity of our present state, this means that revelation is a necessity. We are quite aware that even revealed religion does not explain all the difficulties of our present state. There is very much of doubt suggested by our philosophy to which Christianity gives only this answer, Believe and wait. It is, in fact, rigidly careful in refusing to give any and every explanation of things present except a practical one: in the most marked way it is silent as to the cause of our being what we are, and as to the nature of the world to come. It tells us that we do not now see the realities themselves, but only reflections of them in a mirror, and even that only in a riddling way (~~4632~~ 1 Corinthians 13:12). Hereafter it promises that we shall see the things themselves, and understand the true nature and exposition of the enigmas of life. Meanwhile it gives us every practical help and necessary guidance for the present. Judged thus by practical results and by its working powers, it is a thing indispensable. Without it man is imperfect, and society has nothing to arrest its dissolution, or arouse it to a struggle after amendment. Reformation is essentially a Christian idea. That a state should throw off its ignoble past and start on a new quest after excellence and right is possible only where there is a religion strong enough to move men, and noble enough to offer them a high ideal. Reform movements have therefore been confined to Christian states; and for the

individual, his one road to perfection has been a moving forwards towards God.

Upon this, then, we base our argument for miracles. The universal instincts of men prove the necessity of the existence of religion. Without it the promptings of our hearts, compelling us to believe in a God and to hope for a future, would be empty and meaningless; and this no human instincts are. There is no instinct whatsoever which has not in external nature that which exactly corresponds to it, and is its proper field of exercise. And, in the next place, natural religion, though in entire agreement with revealed, is, as we have shown, insufficient for the purposes for which religion is required. And, finally, there is the phenomenon that the revealed religion which we profess does act as a motive to progress. Christian nations — in morals, in freedom in literature, in science, in the arts, and in all that adorns or beautifies society and human life — hold undoubtedly the foremost place, and are still moving forward. And in proportion as a Christian nation holds its faith purely and firmly, so surely does it advance onwards. It is content with nothing to which it has attained, but sees before it the ideal of a higher perfection (^{^{31B3}Philippians 3:13,14).}

Now a revealed religion can be proved only by that which involves the supernatural. What our Lord says to the Jews, that “they would not have sinned in rejecting him but for his works” (John 25:24), commends itself at once to our reason. No proof can rise higher than the order of things to which it belongs. And thus all that can be proved by the elaborate examination of all created things, and the diligent inquiry into their conformation and uses and instincts, and the purposes for which each organ or faculty was given them; yea, even the search into man’s own mind, and all the psychologic problems which suggest so very much to us as to the purposes of our existence — all this can rise no higher than natural religion. They are at best but guesses and vague conjectures, and a feeling and groping after truth. Nothing of this sort could prove to us a revealed religion. For how are we to know that it is revealed? In order to its being revealed, God must be the giver of it. And how are we to know that it is he who speaks? Its strength, its value, its authority, all depend upon its being the voice of God. No subjective authority can prove this. The nature of the truths revealed, their adaptability to our wants, their usefulness, their probability nothing of this would prove that they had not been thought out by some highly-gifted man. We must have direct evidence

something pledging God himself before we can accept a religion as revealed.

We shall see this more clearly if we reflect upon the nature of the obedience which we are required to render to a revealed religion. Its authority is summary, and knows no appeal. It is God who speaks, and there is no higher tribunal than his throne. Take, for instance, the Ten Commandments. Essentially they are a republication of the laws of natural religion, excepting perhaps the fourth commandment. But upon how different a footing do they stand! The duty of not killing is in natural religion counteracted by the law of selfpreservation, and in heathen communities has been generally very powerless, and human life but little valued. Even in fairly-civilized communities murder was not a crime to be punished by the state, but to be avenged by the relatives of the murdered man. This even was the state of things among the Jews when the Ten Commandments were promulgated, and Moses, by special enactments, modified and softened the customs which he found prevalent, and which did not distinguish between wilful murder and accidental homicide. Natural religion, therefore, gave no special sanctity to human life, but regarded only the injury done to the family of the sufferer. The divine commandment has gone home straight to the conscience. It has made the shedding of blood a sin, and not merely all injury. Accordingly, Christian states have recognised the divine nature of the law by punishing murder as a public offence, instead of leaving it to be dealt with as a private wrong. A revealed religion therefore claims absolute power over the conscience as being the direct will of God. No question of utility or public or private expediency may stand in its way. It must be obeyed, and disobedience is sin. But plainly we ought not to yield such absolute obedience to anything that we do not know to be the law of God. Man stands too high in the scale of existence for this to be right. Were it only that he is endowed with a conscience, and thereby made responsible for his actions, it is impossible for him to give up the control over his own actions to any being of less authority than that One to whom he is responsible. But a revelation claims to be the express will of that very Being, and therefore a sufficient justification of our actions before his tribunal. Surely, before we trust ourselves to it, we may fairly claim adequate proof that it is his will. The issues are too serious for less than this to suffice.

But, besides this, when we look at Christianity, the nature of its doctrines brings the necessity of supernatural proof before us with intense force. It

teaches us that God took our nature upon him, and in our nature died in our stead; and, as we have pointed out before, the strength of Christianity, and that which makes it a religion of progress, is this union of the divine and human natures in Christ. He is not merely the “man of sorrows,” the ideal of suffering humanity — and a religion that glorifies a sinless sufferer may do much to alleviate sorrow and sweeten the bitter cup of woe — but he is much more than this. It is only when that sinless sufferer is worshipped as our Lord and our God that we reach the mainspring which has given Christianity its power to regenerate the world.

But how could such a doctrine be believed on any less evidence than that which directly pledged the divine authority on its behalf? The unique and perfect character of the Jesus of the evangelists; the pure and spotless nature of the morality he taught; the influence for good which Christian doctrines have exercised; the position attained by Christian nations, and the contrast between the ideals of heathenism and of Christianity all this and more is valuable as subsidiary evidence. Some of it is absolutely necessary to sustain our belief. Even miracles would not convince us of the truth of a revelation which taught us a morality contrary to our consciences. For nothing could make us believe that the voice of God in nature could be opposed to his voice in revelation. It is a very axiom that, however it reaches us, the voice of God must be ever the same. But these subsidiary proofs are but by-works. They are not the citadel, and can never form the main defence. A doctrine such as that of God becoming man must have evidence cognate to and *in pari materie* with the doctrine itself. Thus, by a plain and self-evident necessity, revelation offers us supernatural proof of its reality. This supernatural proof is twofold, prophecy and miracle.

Now these two not merely support one another, but are essentially connected. They are not independent, but correlative proofs. It was the office of the prophet gradually to prepare the way for the manifestation of the Immanuel upon earth. In order to do so effectually he often came armed with supernatural authority. But a vast majority of the prophets had no other business than to impress on the consciences of the people truths already divinely vouched for and implicitly accepted; and such no more needed miracles than the preachers of Christianity do at the present day. But among the prophets were here and there men of higher powers, whose office was to advance onwards towards the ultimate goal of the preparatory dispensation. Such men offered prediction and miracle as the seals which ratified their mission. In general men could be prepared to

receive so great a miracle as that set forth in the opening verses of John's Gospel only by a previous dispensation which had brought the supernatural very near to man. If the Old Testament had offered no miracles, and had not taught the constant presence of God in the disposal of all human things, the doctrines of the New Testament would have been an impossibility.

But we shall understand their connection better when we have a clearer idea of the true scriptural doctrine of miracles. The current idea of a miracle is that it is a violation of the laws of nature, and as the laws of nature are the laws of God, a miracle would thus signify the violation by God, of his own laws. This is not the teaching of the Bible itself, but an idea that has grown out of the Latin word which has supplanted the more thoughtful terms used in the Hebrew and in the Greek Scriptures. A "miracle," *miraculum*, is something wonderful — marvellous. Now no doubt all God's works are wonderful; but when the word is applied to his doings in the Bible, it is his works in nature that are generally so described. In the Hebrew, especially in poetry, God is often described as doing "wonders," that is, miracles. But the term is not merely applicable to works such as those wrought by him for his people in Egypt and the wilderness (^{<0151>}Exodus 15:11; ^{<0182>}Psalms 78:12), but to a thunder-storm (^{<0174>}Psalms 77:14), and to his ordinary dealings with men in providence (^{<0001>}Psalms 9:1; 26:7; 40:5), and in the government of the world. But this term *wonder* is not the word in the Hebrew properly applicable to what 'we mean by miracles, and in the New Testament our Lord's works are never called "miracles" (θαύματα) at all. The people are often said to have "wondered" (^{<0083>}Matthew 9:33; 15:31) at Christ's acts, but those acts themselves were not intended simply to produce wonder; they had a specific purpose, indicated by the term properly applicable to them, and that term is *sign*.

This is the sole Hebrew term for what we mean by *miracle*; but there are other words applied to our Lord's doings in the New Testament which we will previously consider. And, first, there is a term which approaches very nearly to our word miracle, namely, τέρας, *portent*, defined by Liddell and Scott, in their Greek Lexicon, as a "*sign, wonder, marvel*, used of any appearance or event in which men believed that they could see the finger of God." But, with that marvellous accuracy which distinguishes the language of the Greek Testament, our Lord's works are never called τέρατα in the Gospels. The word is used of the false Christs and false prophets, who by great signs and *portents* shall almost deceive the very elect (^{<0021>}Matthew 24:24; ^{<0122>}Mark 13:22). The populace, however,

expected a prophet to display these portents (^{<4048>}John 4:48), and Joel had predicted that such signs of God's presence would accompany the coming of the great and notable day of Jehovah (^{<4129>}Acts 2:19).

In the Acts of the Apostles our Lord is said to have been approved of God by portents as well as by powers and signs, the words literally being "Jesus of Nazareth, a man displayed of God unto you by powers, and portents, and signs" but the portents refer to such things as the star which appeared to the magi, and the darkness and earthquake at the crucifixion. Exactly parallel to this place are the words in ^{<5114>}Hebrews 2:4, where God is said to have borne witness to the truth of the apostles' testimony "by signs and portents, and manifold powers, and diversified gifts of the Holy Ghost," the description being evidently intended to include every manifestation of God's presence with the first preachers of the Gospel, ordinary and extraordinary, in providence and in grace, and not merely the one fact that from time to time they wrought miracles.

But the term *portents* is freely applied to the miracles wrought by the apostles, being used of them no less than eight times in the Acts, and also in ^{<6159>}Romans 15:19, and ^{<4712>}2 Corinthians 12:12. In every case it is used in connection with the word *signs*, the Greek in ^{<4048>}Acts 6:8; 15:12, being exactly the same as that in ^{<4129>}Acts 2:43; 4:30; 5:12; 14:3, though differently rendered. The two words, however, express very different sides of the apostles' working, the term *sign*, as we shall see hereafter, having reference to the long-previous preparation for the Messiah's advent, while *portents* were indications of the presence with them of the finger of God.

In the Synoptic Gospels, the most common term for our Lord's miracles is **δυνάμεις**, *powers*. Full of meaning as is the word, it nevertheless is not one easy to adapt to the idiom of our language, and thus in the Gospels it is usually translated "mighty works" (^{<4012>}Matthew 11:20, 21, 23, etc.), but *miracles* in ^{<4122>}Acts 2:22; 8:13; 19:11; ^{<6120>}1 Corinthians 12:10, 28, etc. Really it signifies the very opposite of miracles. A **δύναμις** is a faculty, or capacity for doing anything. We all have our faculties some physical, some mental and moral-and these are all strictly natural endowments. We have also spiritual faculties, and these also primarily are natural endowments of our inner being, though heightened and intensified in believers by the operation of the Holy Ghost. Yet even this is, by the ordinary operation of the Spirit, in accordance with spiritual laws, and not in violation of them. The teaching therefore of this word **δυνάμεις**, *powers* or *faculties*, is that

our Lord's works were perfectly natural and ordinary to him. They were his capacities, just as sight and speech are ours. Now in a brute animal articulate speech would be a miracle, because it does not lie within the range of its capacities, and therefore would be a violation of the law of its nature; it does lie within the compass of our faculties, and so in us is no miracle. Similarly, the healing of the sick, the giving sight to the blind, the raising of the dead-things entirely beyond the range of our powers, yet lay entirely within the compass of our Lord's capacities, and were in accordance with the laws of his nature. It was no more a "miracle" in him to turn water into wine than it is with God, who works this change every year. Nor does John call it so, though his word is rendered miracle in our version (<RB> John 2:11).

His language, as becomes the most thoughtful and philosophic of the Gospels, is deeply significant. He does not use the term **δύναμις**, *faculty*, at all, but has two words, one especially his own, namely, **ἔργον**, a *work* (yet used once by Matthew, 11:2, who has so much in common with John); the other, the one proper term for miracle throughout the whole Bible, **σημεῖον**, a *sign*.

Our Lord's miracles are called **ἔργα**, *works*, by John some fifteen or more times, besides places where they are spoken of as "the works of God" (<RB> John 9:3; 5:20, 36). Now this term stands in a very close relation to the preceding word, **δύναμις**, *a faculty*. A faculty, when exerted, produces an **ἔργον**, or work. Whatever powers or capacities we have, whenever we use them, bring forth a corresponding result. We have capacities of thought, of speech, of action, common to the species, though varying in the individual; and what is not at all remarkable in one man may be very much so in another, simply because it is beyond his usual range. But outside the species it may be not only remarkable but miraculous, because it lies altogether beyond the range of the capacities with which the agent is endowed. And so, on the contrary, what would be miraculous in one class of agents is simply natural in another class, because: it is in accordance with their powers.

Now had our Lord been merely man, any and every work beyond the compass of man's powers would have been a miracle. It would have transcended the limits of his nature; but whether it would necessarily have violated the laws of that nature is a question of some difficulty. Supposing that man is an imperfect being, but capable of progress, the limits of his

powers may be indefinitely enlarged. Those who hold theory of evolution concede this, and therefore concede that there is nothing miraculous in a remarkable individual being prematurely endowed with capacities which finally and in due time will be the heritage of the whole species. It is the doctrine of the Bible that the spiritual man has a great future before him, and the prophets of old, and the apostles and early Christians, endowed with their great charismata, or gifts, may be but an anticipation of what the spiritual man may finally become. Still, among the “works” of our Lord and his apostles, there is one which seems distinctly divine, namely, the raising of the dead. Gifts of healing, of exciting dormant powers, such as speech in the dumb, of reading the thoughts of others’ hearts, may be so heightened in man as he develops under the operations of the Spirit that much may cease to be astonishing which now is highly so. But the raising of the dead travels into another sphere; nor can we imagine any human progress evolving such a power as this. We cannot imagine man possessed of any latent capacity which may in time be so developed as naturally to produce such a result. So, too, the multiplying of food seems to involve powers reserved to the Creator alone.

But the Gospel of John does not regard our Lord as a man prematurely endowed with gifts which finally will become the heritage of the whole species; it is penetrated everywhere with the conviction that a higher nature was united in him to his human nature. It shows itself not merely in formal statements like the opening words of the Gospel, but in the language usual with him everywhere. And so here. Our Lord’s miracles to him are simply and absolutely ἔργα, *works* only. But, as we have seen before, they are also divine works, “works of God.” Still in Christ, according to John’s view, they were perfectly natural. They were the necessary and direct result of that divine nature which in him was indissolubly united with his human nature. The last thing which the apostle would have thought about them was that they were miraculous, *wonderful*. That God should give his only-begotten Son to save the world was wonderful. That such a being should ordinarily do works entirely beyond the limits of man’s powers did not seem to John wonderful, and hence the simple yet deeply significant term by which he characterizes them.

Yet such works were not wrought without a purpose; nor did such a being come without having a definite object to justify his manifestation. If wisdom has to be justified of all her children, of all that she produces, there must be some end or purpose effected by each of them, and especially in

one like Christ, confessedly the very highest manifestation of human nature, and, as we Christians believe, reaching high above its bounds. Now John points this out in calling our Lord's works **σημεῖα**, *signs*. It is devoutly to be hoped that in the revised translation of the New Testament this term will be restored to its place, instead of being mistranslated *miracle*, as in our present version. Really, in employing it, John was only following in the steps of the older Scriptures, and the unity of thought in the Bible is destroyed when the same word is translated differently in one book from its rendering in another. However wonderful may be God's works, they are not wrought simply to fill men with astonishment, and least of all are those so wrought which lie outside the ordinary course of God's natural laws.

The word **σημεῖον**, *sign*, tells us in the plainest language that these works were tokens calling the attention of men to what was then happening; and especially is it used in the Old Testament of some mark or signal confirming a promise or covenant. Such a sign (or mark) God gave to Cain in proof that his life was safe (^{<0045>}Genesis 4:15). Such a sign (or token) was the rainbow to Noah, certifying him and mankind throughout all time that the world should not be again destroyed by water (^{<0093>}Genesis 9:13). And here learn we incidentally that God's signs need not be miraculous. The laws of refraction probably were the same before as after the flood, and the fact of the rainbow being produced by the operation of natural laws does not make it a less fit symbol of a covenant between God and man relative to a great natural convulsion. So, again, circumcision was a sign (or token) of the covenant between God and the family of Abraham (^{<0171>}Genesis 17:11). It was to recall the minds of the Israelites to the thought not merely that they stood in a covenant relation to God, but that that covenant implied personal purity and holiness. In the same way the Sabbath was a sign (^{<0213>}Exodus 31:13; ^{<2012>}Ezekiel 20:12) of a peculiar relation between the Jew and his God.

But there are places where it distinctively means what we call a miracle. Thus Ahaz is told to ask a sign, and a choice is given him either of some meteor in the heavens, or of some appearance in the nether world: "Make it deep unto Hades, or high in the vault of heaven above" (^{<2071>}Isaiah 7:11). And when the unbelieving king will ask, no sign, the prophet gives him that of the Immanuel, the virgin's son. So the sign unto Hezekiah of his recovery was the supernatural retrogression of the shadow upon the sundial of Ahaz, however significant it might also be of the hand of time

having gone back as regards Hezekiah's own life (²³⁸⁷Isaiah 38:7). Elsewhere the divine foreknowledge is the sign (⁴¹⁸²Exodus 3:12; ²³⁷³Isaiah 37:30), and generally signs of God's more immediate presence with his people would either be prophecy (⁴⁷⁴¹Psalms 74:9) or miracle (⁴⁵⁴⁷Psalms 105:27; ⁴³²¹Jeremiah 32:20; ²⁷⁰²Daniel 4:2).

Very much more might be learned by a fuller consideration of the manner in which the word *sign* is used in the Old Testament, but what is said above is enough to explain the reason why John so constantly used the term to express our Lord's miracles. The water changed into wine at Cana he calls "the beginning of signs" (⁴⁰²¹John 2:11), and the healing of the centurion's son is "the second sign" (⁴⁰⁵⁴John 4:54), as being the first and second indications of Christ's wielding those powers which belong to God as the Creator and Author of nature, and which therefore pledged the God of nature, as the sole possessor of these powers, to the truth of any one's teaching who came armed with them (⁴⁴⁸²John 3:2, where again the Greek is *signs*). So he tells us that the people assembled at Jerusalem for the Passover believed Jesus "when they saw the *signs* which he did" (⁴¹²³John 2:23). It was, in fact, the very thing they had asked (⁴¹²⁸Matthew 12:38; 16:1; ⁴¹²⁸John 2:18; 6:30), and candid minds confessed that they were a sufficient ground for belief (⁴⁰⁶⁴John 6:14; 7:31; 9:16; 12:18); in fact, they were wrought for that purpose (⁴³³⁰John 20:30,31), though men might and did refuse to accept them as proof conclusive of the Saviour's mission (⁴¹⁴⁷John 11:47; 12:37), and vulgar minds saw in them nothing more than reason for astonishment (⁴⁴⁸²John 6:2, 26). To them they were simply *miracles-wonders*.

A sign is more and means more than a miracle, for it does not stand alone, but is a token and indication of something else. Thus John's word shows that our Lord's *works* had a definite purpose. They were not wrought at random, but were intended for a special object. What this was is easy to tell. The Old Testament had always represented the Jews as holding a peculiar position towards the Godhead. They were a chosen people endowed with high privileges and blessings, but so endowed because they were also intended for a unique purpose. They were the depositaries of revelation, and in due time their *Torah*, their revealed law, was to go forth out of Zion (²¹¹⁸Isaiah 2:3) to lighten the whole Gentile world (²³⁴⁶Isaiah 42:6). This promise of a revelation extending to the whole world was further connected with the coming of a special descendant of Abraham (⁴¹²⁸Genesis 22:18; ⁴⁵⁸⁵Deuteronomy 18:15), and prophecy had gradually

so filled up the outline that a complete sketch had been given of the person, the offices, the work, and the preaching of the great Son of David, to whose line the promise had subsequently been confined (~~23101~~ Isaiah 11:1; ~~23275~~ Jeremiah 23:5; Hosea 3:8; ~~3388D~~ Micah 5:2, etc.).

But how were people to know when he had come? The prophets had indeed given some indications of the time, especially Daniel (~~27024~~ Daniel 9:24-27), and so clear were their words that all the world was expecting the arrival of some mighty being, in whom *magnus ab integro sceclorum nascitur ordo*, and an entire transformation of the world should take place. But how, among many claimants, was he to be known? He might come, perhaps, as a conqueror, and by force of arms compel men to submit to his authority. But no! Prophecy had described him as the Prince of Peace; nor was his kingdom to be of this world, but a spiritual empire. Now, if we reflect for a little, we shall see that there is no obligation incumbent upon men to accept, or even examine, the claims of any and every one professing to be the bearer of a revelation from God. Before this duty arises, there must at least be something to call our attention to his claims. Mere self-assertion imposes no obligation upon others, unless it have something substantial to back it up. Life is a practical thing, with very onerous duties, and few, like the Athenians of old, have the taste or the leisure to listen to and examine everything new. The herald of a divine dispensation must have proof to offer that he does come from God, and such proof as pledges the divine attributes to the truth of his teaching. This is the reason why the Old-Testament dispensation was one of *signs*. On special occasions justifying the divine interference, and in the persons of its great teachers, the prophets, supernatural proof was given in two ways of God's presence with his messengers in a manner superior to and beyond his ordinary and providential presence in the affairs of life. The divine *omniscience* was pledged to the truth of their words by the prediction of future events and his *omnipotence* by their working things beyond the ordinary range of nature. The two Old Testament proofs of a revelation were prophecy and miracle. We can think of no others, and nothing less would suffice.

As we have said, the whole of the Old Testament looked forward to the manifestation of a divine person, in whom revelation would become, in the first place, perfect; in the second, universal; and, thirdly, final. As being a final revelation, prophecy, which was the distinctive element of the preparatory dispensation, holds in it no longer an essential place, though it is present in the New Testament in a subordinate degree. But miracle must,

in the bearer of such a revelation, rise to its highest level; first because of the superiority of his office to that of the prophets. For he was himself the end of prophecy, the person for whose coming prophecy had prepared, and in whom all God's purposes of love towards mankind were to be fulfilled. The office of Christ as the bearer to mankind of God's final and complete message involves too much for us lightly to ascribe it to him. And no merely natural proof would suffice. We could not possibly believe what we believe of him had he wrought no miracles. We could not believe that he was the appointed Savior, to whom "all honor was given in heaven and earth" (~~1888~~ Matthew 28:18), for man's redemption, if he had given no proof during the period of his manifestation on earth of being invested with extraordinary powers. But we go further than this. Perhaps no one would deny that the sole sufficient proof of such a religion as Christianity must be supernatural. We assert that no revealed religion whatsoever can be content with a less decided proof. The sole basis upon which a revelation can rest is the possession by the bearer of it of prophetic and miraculous powers.

For a revealed religion claims authority over us. If it be God's voice speaking to us, we have no choice but to obey. Our reason might not approve; our hearts and wills might detest what we were told; yet if we knew that it was God's voice, we must sadly and reluctantly submit to it. But it would be wrong in the highest degree to yield up ourselves to anything requiring such complete obedience unless we had satisfactory proof that God really was its author. And no subjective proof could be satisfactory. The purity of the doctrines of Christianity, their agreement with the truths of natural religion, their ennobling effects upon our characters, and the way in which they enlighten the conscience — all this and more shows that there is no impossibility in Christianity being a divine revelation: the perfectness of our Lord's character, the thoroughness with which Christ's atonement answers to the deepest needs of the soul, the way in which Christianity rises above all religions of man's devising — all this and more makes it probable that it is God's gift. But at most these considerations only prepare the mind to listen without prejudice to the direct and external proofs that Christianity is a revelation from God. The final proof must pledge God himself to its truth. But what are the divine^p attributes which would bear the most decisive witness? Surely those which most entirely transcend all human counterfeits — omniscience and

omnipotence. Now these are pledged to Christianity by prophecy and miracle.

The first had performed its office when Christ came. All men were musing in their hearts upon the expected coming of some Great One. His miracles, his *works*, the products of his *powers*, were the *signs* that prophecy was in course of fulfilment, The two must not be separated. Our Lord expressly declares that but for his *works* the Jews would have been right in rejecting him (John 15:24), His claims were too high for any less proof to have sufficed. But the nature of his works did put men under a moral obligation to inquire into his claims; and then he sent them to the Scriptures (John 5:39). The miracles were thus not the final proof of Christ's mission. Had they been such, we might have expected that they would still be from time to time vouchsafed, as occasion required, even to the end of the world. The agreement of Christ's life and death and teaching with what had been foretold of the Messiah is the leading proof of his mission, and, having this, we need miracles no more. Christ's works called men's attention to this proof, and made it a duty to examine it. They also exalt his person, and give him the authority of a messenger accredited from heaven; but the Old Testament remains for all ages the proper proof of the truth of the New. Miracles were *signs* for the times; prophecy is for all time, and as Christianity no longer requires anything especially to call men's attention to its claims, prophecy is proof enough that it is a message from God.

The more clearly to set this before our readers, we repeat that prediction was the distinctive sign of God's presence under the Old-Testament dispensation, and miracles subordinate. Revelation was then a growing light, and was ever advancing onward; and thus the prophets were ever preparing for the future. It was only on special occasions that miracle was needed. 'But when revelation became perfect and final in the person of One who, according to the terms of prophecy, transcended the bounds of human nature, it was necessary that miracle should rise in him to its highest level, both because of the dignity of his person, as one invested with all power, human and divine, and also as the proper proof at the time of his being the Son, the last and greatest therefore whom the Father could send; and, finally, to call the attention of men to his claims, and compel them to examine them. For this reason they were called *signs*. But as soon as the dispensation thus given could force. its claims on men's attention by other means, and its divine boulder had with drawn, miracles necessarily ceased, as being inconsistent with man's probation. Look over the. list of Scripture

names for miracles, and ask what one would be appropriate now? Of what would they now be *signs*? Of what person would they be the proper *faculties*? For whom now would they be suitable *works*? The whole scriptural theory of miracles is contravened by the supposition of miracles being continued after Christianity had once been established. What history teaches us, namely, that they were rapidly withdrawn, is alone consistent with what we gather from Scripture concerning them.

They were an essential part of the proof at the time, and have an essential use now. For we could not believe what is taught us of Christ if he had not been accredited by miracles. But the proper evidence for the truth of Christianity now is that of prophecy, not as existing any longer in living force, but as manifested in the agreement of the long list of books forming the Old Testament with one another; and still more in the fulfilment of the Old Testament in the New. It is a proof in everybody's hands, and open to every one to examine. The proof of miracles requires, of course, large historical evidence, and not every one possesses bishop Stillingfleet's *Origines Cause*, or even Paley; but every Christian has his Bible, and in it will find the proper proof now of its truth.

Agreeably with this, dean Lyall, in his *Propaedia Prophetica*, has well remarked that the apostles "scarcely allude to Christ's miracles at all, and never in the way of proof (page 4). Miracles, he shows, now hold a disproportionate place in the argument from that assigned to them in the New Testament; and, in fact, it is very remarkable that Peter but twice refers in his speeches to Christ's miracles, and never but once to those wrought by himself. Paul, in his thirteen epistles, only thrice appeals to his own miraculous powers, and never mentions Christ's miracles, or even directly alludes to them. The key of this we have in the names applied to them by the apostles, and especially by John. They were the natural works of one such as was Christ, but also signs that in him the long preparation of the Old-Testament dispensation had reached its final purpose, and that the new and lasting dispensation had begun.

In their proper place and degree, however, they were and still remain essential to the proof of a divine revelation. We could not accept a revelation, or give it the authority over our conscience due to the direct voice of God, unless we had indubitable proof that it was God's voice. The supernatural can only be proved by the Supernatural. If, then, a revelation was necessary as well for the present progress of mankind as for their

future perfectness, miracle was also necessary, and the believer in revelation cannot possibly discard it from its place among the evidences.

Necessarily, therefore, from first to last, the Bible is a book of miracle. Miracle is present not as an accident, separable from the main thread, but is itself the very essence of the narrative. The facts of the Old Testament were the basis of the faith of the Jew. They were so as being *miracles*, and because, as such, they involved certain dogmatic propositions concerning the divine Being and his relations to themselves. So as regards ourselves. When we repeat the Apostles' Creed, we acknowledge our belief first in the existence of a God — an instinct, as we have shown, of our nature — but upon this follow certain historical facts recorded in the New Testament, which are either directly miraculous, or become dogmatic because of being based upon miracle. Without miracle Christianity is absolutely nothing. All that distinguishes it from simple Theism is miraculous.

Miracles in the present day are at a discount. Our men of science have so well studied the laws of the material universe, and shown us so clearly the existence there of a calm, unbroken, unvarying order, that our minds, enamored of so grand a truth, are impatient of any truth or theory rising above these material laws. Thus the controversy whether Christianity is true or not really turns upon miracle. The close and exact examination of all the facts of holy Scripture which has marked our days has served only to confirm men's belief in the authenticity of the sacred writings. Our increased knowledge, especially that obtained from the cuneiform inscriptions corroborative of the Old-Testament history, and from similar unquestionable authorities contemporaneous with the New-Testament records has well-nigh swept away every so-called historical difficulty; while subjective criticism has not merely failed in substantiating any case against the several books of the Bible, but has done very much: to place them upon a surer basis. At no time was the external evidence in favor of Christianity, or the argument drawn from prophecy, so clear and so little liable to objection as at the present day. And this is no slight matter. A host of eager and competent critics have examined with unfavorable intentions the whole line of our defences, and the result of their operations has been to show how thoroughly tenable it is in every part.

Thus the whole attack is now thrown upon miracle. Miracle is roundly asserted to be contrary to the whole course of nature, and to be a violation

of that grand law of invariable order which we find everywhere else throughout the universe. In this way a sort of induction is drawn against miracle. Wherever we can examine into the causes of phenomena, we always find them the products of forces acting according to unchanging laws. Whole regions of phenomena, which were once supposed to be under the sway of chance, have now been reduced to order, and the causes of them made manifest. Men of science have entered one field after another, and have added it to their domains, by showing what laws govern it, and how those laws work. With some show of reason therefore they affirm that law prevails everywhere, and that where at present it cannot be shown to prevail, we may yet be sure of its presence, and convinced that the patient investigations of science will in due time demonstrate its sway. And therefore miracle as being a violation of these universal laws, is not merely, they say, contrary to that experience of men of which Mr. Hume spoke, and upon which he founded an argument repeatedly shown to be untenable, but of an induction drawn from a vast field of observation and scientific inquiry. In miracle, and miracle alone, science finds something which contradicts its experience. The examination of this most important objection will complete our inquiry.

The proposition contained in this objection, when we consider it, seems a most true conclusion as regards the material universe. All material things apparently are governed by general laws, and it is probable that scientific men are quite right in endeavoring to show that even in creation all things were produced by law. For our own part, we cannot imagine a perfect Being like the Deity working except by law, and therefore we read all theories about evolution and selection, and the formation of the solar system by slow degrees out of a vast nebula, and the like, with no prejudice regarding them, however intended, simply as attempted answers to the question, In what way — by what secondary processes — did God create and shape the world? If, — after reading the arguments, we conclude by thinking them often ingenious rather than true, and put the book down with the Scotch verdict, “Not proven,” we do not therefore think that science is on the wrong track, nor doubt that all these inquiries do in the main give us juster views of God’s method of working. But miracle seems to us to belong to another field, of thought, and to be outside the domains of science. For we venture to ask, Is the material universe everything? Is there nothing but matter? nothing but dull, inert particles, acted upon by material forces — attraction, repulsion, affinity, and the like. What is force? What is

law? If there be a God — a perfect, omnipotent, omnipresent Being — then law has to us a meaning. It is his will, working permanently and unchangeably because he is a perfect and omnipotent worker. We can understand force. It is his presence, acting upon and controlling all things, but always in the same way, because he changes not. To believe in universal order without a universal will to order all things, to believe in universal laws without a universal lawgiver, is to us an absurdity. *Ex nihilo nihil fit*. In a world where every effect has a cause, who and what is the cause of all? Who but God? And who sustains the world now but he who first made it?

But it is not the office of science to inquire into the being and attributes and nature of this First Great Cause. Science is solely occupied with the *secondary processes*. When it has reached the law, it has done its work. It is not the business of science to examine into the law as such, but only into the mode of its operations. Whose is the law, what power sustains it, how it came into being — all this lies outside the domain of science. Thus science never rises above material things; and by remembering this by remembering that, after all, the field of science (of course we mean physical science) is limited — we see that an induction made in its proper field does not justify any conclusions in fields outside its limits.

Let us take the case of man. Science, looking at him in his physical aspect, tells us that he consists of several pounds of salts and earths, combined with a larger number of gallons of water. It tells us by what chemical affinities these commonplace materials are held together, how they operate upon one another, by what processes the waste is renewed, and by what a mass of curious mechanical contrivances man's body, considered as a machine, performs its operations. If we ask how it comes to think, science tells us much about the brain; how like it is to a galvanic trough, and by what an elaborate, threefold apparatus of nerves it sends its commands to every part of the body. But when we ask how it is that the brain does consciously what the voltaic battery does unconsciously; how it is that these earths and salts, when combined into a man, know that they are a man, we get only the unmeaning answer that it is the result of organization. But give science all the bottles in a chemist's shop, and it cannot organize a sentient being out of them. In fact, it owns itself that life is a mystery. It can tell how life works, but not what life is. Life is as much beyond the reach of science as is God. It knows the laws of life, but no more.

Man therefore, when considered only physically, contains more than science can master. But is life the only mystery in man? Why does man think? Why does he speculate upon his own actions? Why muse upon the purpose of all things here below? Of all beings upon this earth, man alone is self-conscious. He alone knows that he exists; he alone feels that he exists for a purpose, and can and does consciously interfere with other things in order to shape them to his own ends. He alone has not the mere rudiments, but the full gift of a conscience, which is always interfering with him, and giving him endless annoyance, because it will pass judgment upon his actions, and condemn much that he does.

Now it is in connection with this higher world that miracle has its proper place. It distinctly has reference to man as a being in whom there is more than mere material. forces at work. Prove that there is nothing more in man than salts and earths and water, and there would be no place for miracle. Now physical science stops at proving this. The most skilful analyst could get nothing more out of man than salts, earths, and water; but then, confessedly, he labors under this disadvantage, that he cannot begin his analysis until life, and with it the sentient soul, has withdrawn from the machine. All he can examine is the residuum only.

We want some science therefore which can examine man while he is alive, and report upon him. For physical science is not the sole science. There are other sciences, and each. is authoritative only upon its own domain. The psychologist, who examines into the workings of man's inner nature, is quite as worthy of a hearing as the physicist, who examines into the materials out of which he is composed. *Ne sutor ultra crepidam* — a homely but wise motto, which a rising and progressive study, such as is physical science, in the hours of its first triumphs, is in danger of neglecting. After all, a man of only one science tries to see with only one eye, and to walk with only one leg. Before we can form a true estimate of the question that so deeply concerns us. What is man's place and work and purpose in the world? — we must include a far wider induction than that offered by physical science.

If, as the instincts of our nature teach us, there be a God; if man be more than a very highly-organized machine; if within him there be an immortal soul, and before him a future life, then miracle is essential to his well-being. It is the sole possible proof of conscious relation between man and God. Man could not be sure that God had spoken to him, had revealed to him

any knowledge requisite for his use, had entered into covenant relation with him, without miracles. We know nothing in physical science to disprove this relation. Suppose that we find a stage elaborately constructed and adorned. No theory, however true, of the manner in which this stage was constructed, no examination of the mechanical laws by which it is still kept in being, will justify us in concluding that it was not intended for some further purpose. Nor, because the boards are all safely nailed in their place, does it follow that actors may not enter upon it, higher in nature than the boards, and capable of spontaneous motion. Nor, because we have never seen the builder, does it follow that he did not erect the stage on purpose that these actors might play upon it their parts. Geology, chemistry, astronomy, so far from proving that the world had no purpose, and that the actors upon it have no freedom and no responsibility, rather suggest the contrary. They teach us what a vast amount of skill, patience, wisdom, and goodness has been expended in forming the stage. *Quorsum ic?* What was the object of all this? What the end? Oh! but some physicists answer, We reject teleology. That is, we reject something which lies beyond our province, and on which we have no authority to speak. They tell us all about the stage, and then, instead of saying frankly, We have done our part, *Plaudite* (and richly they deserve our applause), they tell us, Be satisfied with the stage. It is very pretty, very nicely constructed, but utterly unmeaning. An elaborate universe without a purpose, is a poor, mean thing, unworthy to exist. It would be a disgrace to a man to erect a noble structure without a purpose: there are many buildings in England called So-and-So's Folly, because erected without a sufficient purpose. Let us beware of ascribing such child's play to that Power which called the universe into being.

No. The more we consider man, and the more we learn about him, and about the world which he inhabits, the more sure we are that he is no fortuitous concurrence of atoms, but the chief and culminating point, in whom, and in whom alone, all the skill and wisdom and long patience displayed in the formation of the world find their purpose and their justification. The wonders of physical science all lead up to this. There are some among its teachers who would persuade us that the universe is a mere curiosity shop, fitted to raise our wonder, but never reasonable, because nowhere the product of mind, or controlled by mind. But the very harmony which they find in nature, and the calm reign of law, proves that mind does pervade all nature. Without mind there can be no harmony;

without a universal mind no universal law. But grant that mind may exist as well as matter, and you grant the possibility of this world having a purpose — a purpose which, as we have shown, can be realized only in man. But to realize this purpose men's finite mind may need converse with the universal, the infinite mind, and, if so, miracle is justified by this necessity.

Thus, then, miracle is not contrary to nature, but rises simply above the sphere of mere material forces. And it is untrue and unphilosophic to regard it as an interference by God with his universal laws, much less a violation of them. Man daily interferes with the material laws and forces of nature, but we never violate them. The stone thrown into the air interferes with the law of gravitation, but does not violate it. And if God be an intelligent and moral worker like man, only in a superior and perfect degree, he, too, must be capable of bending the powers of nature to instantaneous obedience to his will, or he could not do what man can do. His own laws he could not violate, because they are his laws; but his interference with them would necessarily be what we call a miracle, something which the ordinary operations of nature could not produce; something which transcends nature, and goes utterly beyond it. If a sheep possessed the power of reasoning upon its own actions and those of man, the latter would seem to it absolutely miraculous, because they so entirely exceed its own powers. Yet to man they would be no miracles, but the ordinary exercise of his powers. And so what we call miracles are not miracles to the Deity, and therefore the evangelists call them in Christ simply *δυνάμεις*, his *faculties*; and John calls them *ἔργα*, *works*, only, the natural products of his faculties; yet not wrought without a purpose. They were also *σημεῖα*, *signs*, tokens indicating that something was done, which man was thereby required to examine and observe; and living as the Jews did under a preparatory dispensation. they were signs that the fulness of time had come, and the final dispensation being ushered in..

In conclusion. Without miracles there can be only natural religion; revealed religion is impossible. Revelation is itself a miracle; and its very object is to tell us things which we could not otherwise know. Such things cannot be verified as we verify the facts of science. No man hath or can see God. No man can tell us by experience what is the state of the soul after death, for from that bourne no traveller returns. Yet some knowledge of the relations of the soul with God may be absolutely necessary for our moral and spiritual well-being. Now the utter failure of natural religion convinces us that it is necessary. And therefore we feel no difficulty in the belief that

God, in creating the world such as it is, and placing man upon it such as he is, and under such circumstances as those in which we find ourselves, did from the first purpose this reasonable interference with the material laws of his own framing, by which, he grants man the only sufficient proof that he is willing to enter into covenant relations with him. If the physicist reply that such action on God's part is inconceivable, we answer that he also must conceive of some such action. Students of physical science deal in long numbers, but these numbers are as nothing compared with the eternity past. Work back with the geologist, and you come at last to a first beginning of matter. Looked at by the light of mental science, the eternal existence of matter is impossible. To the metaphysician, matter is but a phenomenon of mind. Confining ourselves, then, to our universe, what a momentous change was that in God when he passed from the passive state of not willing it to the active state of willing the existence of our system! Grant that by his fiat he only called into existence an atom, out of which by evolution all things here below have sprung, what a stupendous act it was, and how entirely it placed the Deity in relations, and, to speak with all reverence, under obligations from which he was free before! For the Creator is under, the obligations of justice and love to his creatures. He made us, and not we ourselves. But he neither was nor is under any moral obligations to his material laws. They abide in power and might because he abideth continually. And' miracle simply means that he, the Creator, has from time to time, under the operation of a higher law, given us the necessary proof that he does love us, and that certain messengers, chosen from among men, had authority to teach us truths which concerned our peace; and that, finally, by "powers and portents and signs, he has manifested and displayed Jesus of Nazareth in the midst of us" as "a leader and Saviour; to give repentance unto his people and the remission of sins."

Miracles, then, were no after-thought, no remedial process to set right what had gone wrong before. They form an essential and necessary part and condition of the intercourse between the universal mind of God and the finite mind of man, and that intercourse was necessary for man's good. Why man is just what he is, and why the state of things in which he-finds himself is what it is, we cannot tell. We call only reason from facts as we find them. But man being such as he is, we assert that the world would be a failure without miracles; for either man would exist without a purpose, or, 'having been placed here for some purpose, he would not know with sufficient certainty or clearness what that purpose was, and therefore

would neither have the means of effecting it, nor even any obligation laid upon him of trying to accomplish what his Maker had willed in his creation. (R.P.S.)

For the relations of miracles to prayer, *SEE PRAYER*. We have thus far considered simply the positive evidences on which the belief in miracles properly rests, and it remains to notice the objections that have from time to time been urged against it, and the different views as to the: character and office of miracles.

The Christians even of apostolic days were in the habit of appealing to the miracles and prophecies in support of the truth of their religion, and hence it became important to define exactly the idea of a miracle; and in consequence of a desire for such preciseness division arose among the interpreters of Scripture, provoking heresy in the Church, while from without attacks were constantly made against the credibility of the Gospel history, the divine authenticity of the prophetic announcements, and the wonderful works claimed to have been wrought under the old dispensation. Dean Trench, in his *Notes on Miracles*, has furnished an excellent and interesting account of the various assaults made on the argument for miracles, and to it we must refer for detailed information. Suffice it to say here that the controversy respecting the possibility of miracles is as old as philosophic literature. Indeed, from the writings of Jewish savans, it would appear that the controversy respecting the possibility of miracles commenced even in the days of the O.T. dispensation, and that near the appointed time for the coming of the Saviour the world was greatly animated by a controversy on the subject. There is a very clear view of it, as it stood in the pagan world, given by Cicero in his books *De Divinatione*. In the works of Josephus there are occasionally suggestions of naturalistic explanations of O.T. miracles; but these seem rather thrown out for the purpose of gratifying sceptical pagan readers than as expressions of his own belief. The other chief authorities for Jewish opinion are Maimonides's *Moreh Nebochim*, lib. 2, c. 35, and the *Pirke Aboth*, in Surenhusius's *Mishna*, 4:469, and Abrabanel, *Miphaloth Eloim*, page 93.

Dean Trench, in his classification of the objectors, places the Jewish first, then follows with the heathen (Celsus, etc.), and puts as third in the list the pantheistic objectors led by Spinoza. He evidently regards Cardan (*De Contradictione Medicorum*, 2, tract. 2), and those other Italian atheists

who referred the Christian miracles to the influence of the stars, as unworthy of notice. If these be omitted, as Trench has done, the controversy in the modern Christian world regarding miracles may be said to date back to the 17th century, and to have been ushered in by Spinoza's *Tractatus Theologici Politici*, "which contained the germ of almost all the infidel theories that have since appeared." Rationalists since the days of Spinoza have opposed the reality and credibility of miracles, while the adherents of the modern (formal) supernaturalism rested belief in revelation especially on that branch of evidence. One of these objections, urged by Spinoza, and repeated in various forms by subsequent writers, is thus stated by dean Mansel: "The laws of nature are the decrees of God, and follow necessarily from the perfection of the divine nature; they must therefore be eternal and immutable, and must extend to all possible events. Therefore, to admit an exception to these laws is to suppose that God's order is broken, and that the divine work is but an imperfect expression of the divine will. This objection is perfectly intelligible in the mouth of a pantheist, with whom *God* and *nature* are convertible terms, and a divine supernatural act is a self-contradiction but it is untenable in any system which admits a personal God distinct from nature, and only partially manifested in it. In such a system nature is not infinite, as Spinoza makes it, but finite. There is a distinction between the actual and the possible; between the visible world as a limited system, with limited laws, and the whole mind of God, embracing all possible systems as well as the present. From this point of view, nature, as actually existing, *does* express a portion, and a portion only, of the divine purpose; the miracle expresses another portion belonging to a different and more comprehensive system. But in addition to this consideration, even the actual world furnishes us with an answer to the objection. God's order, we have too much reason to know, actually is broken. His will is not carried out. Unless we make God the author of evil, we must admit that sin is a violation of his will, a breach made in his natural order, however impossible it may be to give an account of its origin. The pantheist evades the difficulty by denying that evil has any real existence; but to the theist, who admits its existence, it is conclusive evidence that, as a fact, however little we may understand how it can be, the world, as it exists, is not a perfect expression of God's law and will. The miracle, as thus viewed, belongs to a spiritual system appointed to remedy the disorders of the natural system; and against the self-complacent theory which tells us that disorders in the natural system are impossible, we have the witness of a melancholy experience which tells us that they are

actually there. Thus viewed, the miracle is in one sense natural, in another supernatural. It is natural as forming a part of the higher or spiritual system; it is supernatural as not forming a part of the lower or material system. The same considerations may serve to obviate another form of the same objection — a form in which it is likewise suggested by Spinoza, though developed by other writers in a form more adapted to the language of theism. We are told that it is more worthy of God to arrange a plan which shall provide by its original laws for all possible contingencies than one which requires a special interposition to meet a special emergency. We know so little about the process of creating and governing a world, that it is difficult for us to judge what method of doing so is most worthy of God but this whole objection proceeds on the gratuitous assumption that the plan of the world, as it exists in the counsels of God, must be identical with the plan of the world as it is contemplated by man in relation to physical laws. Doubtless the miracle, like any other event, was foreseen by God from the beginning, and formed part of his eternal purpose; but it does not therefore follow that it is included within that very limited portion of his purpose which is apprehended by man as a system of physical laws. To Omnipotence no one event is more difficult than another; to Omniscience no one event is more wonderful than another. The distinction between miracles and ordinary events, as has already been observed, is a distinction, not in relation to God, but in relation to man. Moreover, even from the human point of view, the miracle is not wrought for a physical, but for a moral purpose; it is not an interposition to adjust the machinery of the material world, but one to promote the spiritual welfare of mankind. The very conception of a *revealed*, as distinguished from a *natural* religion, implies a manifestation of God different in kind from that which is exhibited by the ordinary course of nature; and the question of the probability of a miraculous interposition is simply that of the probability of a revelation being given at all.” A list of the principal replies to the pantheistic objectors may be seen in Fabricius, *Delectus Argumentorum*, etc., c. 43, page 697 (Hamburg, 1726). A full account of the controversy in England with the deists during the last century will be found in Leland’s *View of the Deistical Writers* (reprinted at London, 1836). The debate was renewed about the middle of that century by the publication of Hume’s celebrated essay, which teaches that “a miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.” According to the

position taken in the preceding remarks by the dean of Canterbury, it cannot with any accuracy be said that a miracle is “a violation of the laws of nature.” It is the effect of a supernatural cause, acting along with and in addition to the natural causes constituting the system of the world. It is produced therefore, by a different combination of causes from that which is at work in the production of natural phenomena. The laws of nature are only general expressions of that uniform arrangement according to which the same causes invariably produce the same effect. They would be violated by the production, at different times, of different effects from the same cause; but they are not violated when different effects are produced from different causes. The experience which testifies to their uniformity tells us only what effects may be expected to follow from a repetition of the same cause; it cannot tell us what effects will follow from the introduction of a different cause. This, which is in substance the answer given to Hume by Brown, appears the most satisfactory among the various arguments by which the sceptical philosopher’s position has been assailed. It is questioned by some of the critics of Hume (notably Sir William Hamilton; comp. Hamilton’s Reid, pages 129, 444, 457, 489), whether his sceptical arguments are offered in a spirit of hostility to the processes of common-sense and the truths of religion, and not rather in a spirit of hostility to philosophy itself, by representing the results of its analysis as equally probable in favor of and against two opposite directions of thought. The form of dialogue which is adopted by Hume in this discussion favors somewhat this construction; but it cannot be reconciled with the impression left upon the unbiased mind that Hume had no confidence in speculation of any kind when applied to supersensual or spiritual beings and relations (comp. Ueberweg, *Hist. Philos.* 2:379). The ablest replies to Hume’s arguments were sent forth by Principal Campbell in his *Dissertation on Miracles*; Hey, *Norrisian Lectures*, 1:127 sq.; Elrington, *Donellan Lectures* (Dublin, 1796); Dr. Thomas Brown, *On Cause and Effect*; Paley, *Evidences of Christianity* (Introduction); Archbp. Whately, *Logic* (Appendix); and *Historic Doubts respecting Napoleon Bonaparte*; Dean Ryall, *Propaedia Prophetica* (reprinted, 1854); Bp. Douglas, *Criterion, or Miracles Examined*, etc. (Lond. 1754); Farrar, *Critical Hist. of Free Thought*, page 150 sq. **SEE HOME**. Within the last few years the controversy has been reopened by the late professor Baden Powell in the *Unity of Worlds*, and some remarks on the study of evidences published in the now-celebrated volume of *Essays and Reviews*. See Goodwin, in *Am. Theol. Rev.* July 1861; *Christian Renzembrance*; July 1861.

From England the controversy shifted again to the Continent, and finds, its ablest representatives against the supernaturalists now not only in the camp of the atheistic and pantheistic, but also among theologians, and dean Trench therefore adopts as his next or fifth class those who regard miracles, as such, only subjectively, placing as its standard-bearer the celebrated Schleiermacher, who advanced a doctrine as incompatible with any belief in a real miracle as was that taught by Hume. "A miracle," says Schleiermacher, "has a positive relation, by which it extends to all that is future, and a negative relation, which in a certain sense affects all that is past. In so far as that does not follow which would have followed, according to the natural connection of the aggregate of finite causes, in so far an effect is hindered, not by the influence of other natural counteracting causes belonging to the same series, but notwithstanding the concurrence of all effective causes to the production of the effect. Everything, therefore, which from all past time contributed to this effect is in a certain measure annihilated; and instead of the interpolation of a single supernatural agent into the course of nature, the whole conception of nature is destroyed. On the positive side, something takes place which is conceived as incapable of following from the aggregate of finite causes. But, inasmuch as this event itself now becomes an actual link in the chain of nature, every future event must be other than it would have been had this one miracle not taken place." On this and other grounds, Schleiermacher is led to maintain that there is no real distinction between the natural and the supernatural; the miracles being only miraculous relatively to us, through our imperfect knowledge of the hidden causes in nature, by means of which they were wrought. "This objection," says dean Mansel, "proceeds on an assumption which is not merely unwarranted, but actually contradicted by experience. It assumes that the system of material nature is a rigid, not an elastic system; that it is one which obstinately resists the introduction of new forces, not one which is capable of adapting itself to them. We know by experience that the voluntary actions of men can be interposed among the phenomena of matter, and exercise an influence over them, so that certain results may be produced or not, according to the will of a man, without affecting the stability of the universe, or the coherence of its parts as a system. What the will of man can effect to a small extent, the will of God can surely effect to a greater extent; and this is a sufficient answer to the objection which declares the miracle to be *impossible*; though we may not be able to say with certainty whether it is actually brought to pass in this or in some other way. There may be many means, unknown to us, by which

such an events may be produced; but if it can be produced in any way it is not impossible.”

The rationalists, thus encouraged by the mediating theologians, endeavored to explain the miraculous as something natural, while the natural philosophers asserted that nature transfigured by spirit (the blending of the two in one) is the only true miracle. But thus the reality of the miracle (in the scriptural sense) was destroyed, and it was regarded simply as the symbolical expression of a speculative idea. See Schelling, *Method*, pages 181, 203; and comp. Bockshammer and Rosenkranz, cited in Strauss, *Dogmatik*, page 244 sq. Bockshammer (*Freiheit der Willens*, transl. by Kaufman, Andov. 1840) says that what is willed in the spirit of truth and purity with a mighty will, is willed in the Spirit of God, and it is only a postulate of reason that nature cannot withstand such a will. Hence Christ is the great miracle-worker. Rosenkranz (*Encykl. d. Theol.* page 160) defines miracle as nature determined by spirit; spirit is the basis of nature, and hence nature cannot limit it. This power was fully concentrated in Christ.] The *natural* interpretation of miracles rather served the purposes of rationalism, while the adherents of modern speculative philosophy gave the preference to the hypothesis that the miracles related in Scripture are myths, because it is more agreeable to the negative tendency of that school — that the antecedent improbability of a miracle taking place must always outweigh that of the testimony in its favor being false; and thus that the occurrence of a miracle, if not impossible, is at least incapable of satisfactory proof. Such is in the main the argument of Hume, but it came more recently to be revived and assumed as an axiomatic principle by the so-called naturalistic, or, better, rationalistic Paulus and by the *historico-critical school*, represented mainly by Woolston, Strauss, and Renan. “The fallacy of this objection,” says dean Mansel, “consists in the circumstance that it estimates the opposed probabilities solely on empirical grounds; i.e., on the more or less frequent occurrence of miraculous events as compared with false testimony. If it is ever possible that an event of comparatively rare occurrence may, in a given case and under certain circumstances, be more credible than one of more ordinary occurrence, the entire argument falls to the ground in reference to such cases. And such a case is actually presented by the Christian miracles. The redemption of the world is an event unique in the world’s history: it is therefore natural to expect that the circumstances accompanying it should be unique also. The importance of that redemption furnishes a ‘distinct particular reason’ for miracles, if the

divine purpose can be furthered by them. Under these circumstances the antecedent probability is for the miracles, not against; them, and cannot be outweighed by empirical inductions drawn from totally different data, relating to the physical, not to the religious condition of the world. It must, however, be always remembered that abstract and general considerations like the above, though necessary to meet the unbelieving objections which are unhappily rife on this subject, do not constitute the grounds of our belief in the miracles of Scripture, especially those of Christ. The abstract argument is the stronghold of scepticism, and to deal with it at all it is necessary to meet it on its own ground. On the other hand, the strength of the Christian argument rests mainly on the special contents of the Gospel narrative, particularly as regards the character of the Saviour portrayed in it, and the distinctive nature of his miracles as connected with his character, and on the subsequent history of the Christian Church. It is far easier to talk in general terms about the laws of nature, and the impossibility of their violation, than to go through the actual contents of the Gospels in detail, and show how it is possible that such a narrative could have been written, and how the events described in it could have influenced, as they have, the subsequent history of the world, on any other supposition than that of its being a true narrative of real events. Accordingly we find that, while the several attacks on the Gospel miracles in particular, with whatever ability they may have been conducted, and whatever temporary popularity they may have obtained, seem universally destined to a speedy extinction beyond the possibility of revival, the general *a priori* objection still retains its hold on men's minds, and is revived from time to time, after repeated refutations, as often as the changing aspects of scientific progress appear to offer the opportunity of a plausible disguise of an old sophism in new drapery. The minute criticisms of Woolston and Paulus on the details of the Gospel history are utterly dead and buried out of sight; and those of Strauss show plain indications of being doomed to the same fate, though supported for a while by a spurious alliance with a popular philosophy. And the failure which is manifest in such writers, even while they confine themselves to the merely negative task of criticising the Gospel narrative, becomes still more conspicuous when they proceed to account for the origin of Christianity by positive theories of their own. The naturalistic theory of Paulus breaks down under the sheer weight of its own accumulation of cumbrous and awkward explanations; while the mythical hypothesis of Strauss is found guilty of the logical absurdity of deducing the premise from the conclusion: it assumes that men invented an imaginary

life of Jesus because they believed him to be the Messiah, when the very supposition that the life is imaginary leaves the belief in the Messiahship unexplained and inexplicable. On the other hand, the *a priori* reasonings of Spinoza and Hume exhibit a vitality which is certainly not due to their logical conclusiveness, but which has enabled them in various disguises to perplex the intellects and inettle the faith of a different generation from that for which they were first written. Hence it is that a writer who is required, by the exigencies of his own day, to consider the question of miracles from an apologetic point of view, finds himself compelled to dwell mainly on the abstract argument concerning miracles in general, rather than on the distinctive features which characterize the Christian miracles in particular. The latter are the more pleasant and the more useful theme, when the object is the edification of the believer; the former is indispensable when it is requisite to controvert the positions of the unbeliever. There is, however, one phase of the sceptical argument which may be met by considerations of the special rather than of the general kind. It has been objected that no testimony can prove a miracle as such. 'Testimony,' we are told, 'can apply only to apparent, sensible facts; testimony can only prove an extraordinary and perhaps inexplicable occurrence or phenomenon; that it is due to supernatural causes is entirely dependent on the previous belief and assumptions of the parties.' Whatever may be the value of this objection as applied to a hypothetical case, in which the objector may select such occurrences and such testimonies as suit his purpose, it is singularly inapplicable to the works actually recorded as having been done by Christ and his apostles. It may, with certain exceptions, be applicable to a case in which the assertion of a supernatural cause rests solely on the testimony of the *spectator* of the fact; but it is not applicable to those in which the cause is declared by the *performer*. Let us accept, if we please, merely as a narrative of 'apparent sensible facts,' the history of the cure 'of the blind and dumb demoniac, or of the' lame man at the Beautiful Gate; but we cannot place the same restriction upon the words of our Lord and of St. Peter, which expressly assign the supernatural cause. If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' 'By the name of Jesus Christ of Nazareth doth this man stand here before you whole.' We have here, at least, a testimony reaching to the supernatural; and if that testimony be admitted in these cases the same cause becomes the most reasonable and probable that can be assigned to the other wonderful works performed by the same persons. For if it be admitted that our Lord exercised a

supernatural power at all, there to use the words of bishop Butler, ‘no more presumption worth mentioning against his having exerted this miraculous power in a certain degree greater, than in a certain degree less; in one or two more instances, than in one or two fewer.’ This brings us to the consideration on which the most important part of this controversy must ultimately rest; namely, that the true evidence on behalf of the Christian miracles is to be estimated, not by the force of testimony in general, as compared with antecedent improbability, but by the force of the peculiar testimony by which the Christian miracles are supported, as compared with the antecedent probability or improbability that a religion of such a character should have been first introduced into the world of superhuman agency. The miracles of Christ, and, as the chief of them all, that great crowning miracle of his resurrection, are supported by all the testimony which they derived from his own positive declarations concerning them, taken in conjunction with the record of his life, and the subsequent history of the Christian religion. The alternative lies between accepting that testimony, as it is given, or regarding the Gospels as a fiction, and the Christian faith as founded on imposture. In adopting this argument, we do not, as is sometimes said, reason ill a circle, employing the character of Christ as a testimony in favor of the miracles, and the miracles again as a testimony in favor — of the character of Christ. For the character of Christ is contemplated in two distinct aspects: first, as regards his human perfectness; and, secondly, as regards his superhuman mission, and powers. The first bears witness to the miracles, the miracles bear witness to the second. When our Lord represents himself as a human example to be imitated by his human followers, he lays stress on those facts of his life which indicate his human goodness: ‘Take my yoke upon you, and learn of me; for I am meek and lowly of heart.’ When, on the other hand, he represents himself as divinely commissioned for a special purpose, he appeals to the superhuman evidence of his miracles as authenticating that mission: ‘The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.’ It is true that the evidence of the miracles, as addressed to us, has a different aspect, and rests on different grounds, from that which belonged to them at the time when they were first performed. But this change has not diminished their force as evidences, though it has somewhat changed its direction. If we have not the advantage of seeing and hearing and questioning those who were eye-witnesses of the miracles, the deficiency is fully supplied by the additional testimony that has accrued to us, in the

history of Christianity, from their day to ours. If we have stricter conceptions of physical law, and of the uniformity of nature, we have also higher evidence of the existence of a purpose worthy of the exercise of God's sovereign power over nature. If the progress of science has made many things easy of performance at the present day which would have seemed miraculous to the men of the 1st century, it has also shown more clearly how inimitable and unapproachable are the miracles of Christ, in the maturity of science no less than in its infancy. And when it is objected that 'if miracles were, in the estimation of a former age, among the chief supports of a former Christianity, they are at present among the main difficulties and hinderances to its acceptance,' we may fairly ask, What is this Christianity which might be more easily believed if it had no miracles? Is it meant that the Gospel narrative, in general, would be more easy to believe were the miracles taken out of it? The miracles are so interwoven with the narrative that the whole texture would be destroyed by their removal. Or is it meant that the great central fact in the apostolic preaching — the resurrection of Christ — would be more natural and credible if he who thus marvellously rose from the dead had in his lifetime exhibited no signs of a power superior to that of his fellow-men? Or is it meant that the great distinctive doctrines of Christianity — such as those of the Trinity and the Incarnation — might be more readily accepted were there no miracles in the Scripture which contains them? We can scarcely imagine it to be seriously maintained that it would be easier to believe that the second person of the divine Trinity came on earth in the form of man, were it also asserted that while on earth he gave no signs of a power beyond that of ordinary men. In short, it is difficult to understand on what ground it can be maintained that the miracles are a hinderance to the belief in Christianity, except on a ground which asserts also that there is no distinctive Christianity in which to believe. It may with more truth be said that the miraculous element, which forms so large a portion of Christianity, has its peculiar worth and service at the present day as a protest and safeguard against two forms of unchristian thought to which an intellectual and cultivated age is liable — pantheism, the danger of a deeply speculative philosophy; and materialism, the danger of a too exclusive devotion to physical science. Both these, in different ways, tend to deify nature and the laws of nature, and to obscure the belief in a personal God distinct from and above nature; against both these, so long as the Christian religion lasts, the miracles of Christ are a perpetual witness; and in so witnessing they perform a service to religion different in kind, hut not less important than

that which they performed at the beginning. The miracles of the O.T. may be included in the above argument, if we regard, as Scripture requires us to regard, the earlier dispensation as an anticipation of and preparation for the coming of Christ. Many of the events in the history of Israel as a people are typical of corresponding events in the life of the Saviour; and the earlier miraculous history is a supernatural system preparing the way for the later consummation of God's supernatural providence in the redemption of the world by Christ. Not only the occasional miracles of the O.T. history, but, as bishop Atterbury remarks, some of the established institutions under the law — the gift of prophecy, the Shechinah, the Urim and Thummim, the sabbatical year — are of a supernatural character, and thus manifest themselves as parts of a supernatural system, ordained for and leading to the completion of the supernatural in Christ.”

A question has also been raised whether it is not possible that miracles may be wrought by evil spirits in support of a false doctrine. This question affects Christian evidences simply, and in this line the only question that can practically be raised is whether the Scripture miracles — supposing them not to be pure fabrications — are real miracles wrought by divine power, or normal events occurring in the course of nature, or produced by human means. Indeed, the possibility of real miracles other than divine is a question rather of curiosity than of practical value. An able discussion of this subject will be found, in Farmer's *Dissertation*, though the author has weakened his argument by attempting too much. So far as he undertakes to show that there is no sufficient evidence that miracles actually have been wrought by evil spirits in behalf of a false religion, his reasoning is logical and satisfactory, and his treatment of the supposed miracles of the Egyptian magicians is in this respect highly successful. But when he proceeds from the historical to the theological argument, and maintains that it is inconsistent with God's perfections that such miracles ever should be wrought, he appears to assume more than is warranted either by reason or by Scripture, and to deduce a consequence which is not required by the former, and appears difficult to reconcile with the latter. That there may be such a thing as “the working of Satan, with all power and signs and lying wonders,” and that such working will actually be manifested before the last day in support of Antichrist, is the natural interpretation of the language of Scripture. That such a manifestation has as yet taken place is, to say the least, a conclusion not established by existing evidence.

Another question has been raised as to the means of distinguishing between true and false miracles, meaning by the latter term phenomena pretended to be miraculous, but in fact either natural events or human impostures or fabrications. Various rules for distinguishing between these have been given by several authors, the best known being the four rules laid down in Leslie's *Short and Easy Method with the Deists*, and the three given in bishop Douglas's *Criterion*. and to some extent the six given by bishop Stillingfleet in *Origines Sacra*, book 2, chapter 10. and the very acute observations in a similar kind of work, J.H. Newman's *Life of Apollonius Tyanceus*,. published in the *Encyclopedia Metropolitana*. Yet the practical value of these rules, though considerable as compared with the inquiry previously noticed, is available rather for particular and temporary phases of controversy than for general and perpetual edification. A more permanent principle in relation to this question is suggested by Leslie in his remarks' on the pretended miracles of Apollonius, where he shows that the assumed miracles, even if admitted, have no important connection with our belief or practice. "But now," he says, "to sum up all, let us suppose to the utmost that all this said romance were true, what would it amount to? Only that Apollonius did such things. What then? What if he were so virtuous a person that God should have given him the power to work several miracles? This would noways hurt the argument that is here brought against the deists, because Apollonius set up no new religion, nor did he pretend that he was sent with any revelation from heaven to introduce any new sort of worship of God; so 'that it is of no consequence to the world whether these were true or pretended miracles; whether Apollonius were an honest man or a magician; or whether there ever were such a man or not. For he left no law or gospel behind him to be received upon the credit of those miracles which he is said to have wrought.'" "To this," says dean Mansel, "it may be added that there. is an enormous *a priori* improbability against miracles performed without any professed object, as compared with those which belong to a system that has exercised a good and permanent influence in the world. This improbability can only be overcome by a still more enormous mass of evidence in their favor; and until some actual case can be pointed out in which such evidence exists, the unimportance of a reported series of miracles is a valid reason for withholding belief in them, The Scripture miracles, in this respect, stand alone and apart from all others as regards the evidence of their reality, combined with their significance, if real."

Among the most important works on Scripture miracles, and not incidentally mentioned in the article on Christian Evidences, are: Fleetwood, *Essay upon Miracles* (1701); Locke, *Discourse of Miracles* (1701-2); Pearce, *The Miracles of Jesus Vindicated* [in reply to Woolston] (1729); Smallbrook, *Vindication of our Saviour's Miracles* [in reply to Woolston] (1729, 2 volumes, 8vo); Lardner, *Vindication of Three of our blessed Saviour's Miracles* [in reply to Woolston] (1729); Sherlock, *The Trial of the Witnesses* (1729); Stevenson, *Conference upon the Miracles of our Saviour* (1730, 8vo); Sykes, *Credibility of Miracles*, etc. (1749, 8vo); Douglas, *The Criterion* (1754); Claparede, *Miracles of the Gospel* [in answer to Rousseau] (Lond. 1758, 8vo); Campbell, *Dissertation on Miracles* (1763); Farmer, *Dissertation on Miracles* (1771); Bishop Douglas, *Criterion of Miracles* (1774, 8vo); De Haen, *De Miraculis* (Francf. 1776, 8vo); Scherer, *Ausf. Erklärung der Weissagungen d. N.T.* (Lpz. 1803, 8vo); *The Hulsean Prize Essay* for 1814; Collyer, *Miracles* (1812); Penrose, *Evidence of the Scripture Miracles* (1826); Le Bas, *Considerations on Miracles* (1828); Newman, *Life of Apollonius Tyaneus*, in *Encycl. Metrop.* [written before his defection to Rome]; Tholuck, *Glaubenswürdigkeit d. evangel. Gesch.* (Hamb. 1837); Muller, *Disputatio de Miraculoarum Jesu Christi Natura et Necessitate* (1839-1841); Nitzsch, in *Studien und Kritiken* of 1843 Wardlaw, *On Miracles* (1852; New York, 1853); Rothe, in *Studien und Kritiken* of 1858; Trench, *Miracles of our Lord* (6th ed. 1858); Koestlin, *De Miraculorum, quae Christus et primi ejus discipulifecerunt, natura et ratione* (1860); Evans, *Christian Miracles* (Lond. 1861); McCosh, *The Supernatural in Relation to the Natural* (1862); Mozley, *Lectures on Miracles* (Bampton for 1865; Lond. 1865, 8vo); Fisher, *Supernat. Origin of Christianity* (1865); Duke of Argyle, *Reign of Law* (1866); Litton, *Miracles* (Lond. 1817); Uhlhorn, *Modern Rep. of the Life of Jesus* (Bost. 1868); Fowler, *Mozby and Tyndale on Miracles* (Lond. 1868); Archbishop of York, *Limits of Philos. Inquiry* (Edinb. 1868); Mountford, *Miracles, Past and Present* (Boston, 1870. 12mo); Bender, *Wunderbegriff. N.T.* (Frankfort a.M. 1873); Upham, *Star of our Lord* (N.Y. 1873, 8vo); Belcher, *Our Lord's Miracles of Healing Considered* (London. 1873); Fowle, *Religion and Science* (1873, 8vo); Christlieb, *Mod. Doubts* (1874), chapter 5; Bushnell, *Nature and the Supernatural* (new ed. 1874); Cudworth, *Intellectual System.* (see Index in volume 3); Watson, *Theol. Instit.* 1:73 sq., 146 sq., 234; Hodge, *Systematic Theol.* volume 1, chapter 12; Hagenbach, *Hist. Doctr.* 1:314 sq., 414 sq.; 2:467 sq.; Haag, *Histoire des Dogmas Chretiens*, part 1,

chapter 4, et al.; J. Pye Smith, *First Lines of Christian Theol.* page 62 sq., 582 sq., et al.; Pascal, *Pensees*, part 2, art. 19, § 9; Lyall, *Prop. Proph.* page 441; Kitto, *Cclop. Bibl. Lit.*: s.v.; Smith, *Bibl. Dict.* s.v.; *Christian Magazine*, 1797; *Christian Instructor*, 17:145; *Christian Rev.* July 1856; *Theol. Rev.* volume 4; *For. Qu.* volume 22; *Bibl. Sacra*, volumes 2 and 7; *North Brit. Rev.* February 1846, art. 8; April 1862, art. 3; *North Amer. Rev.* July 1860; *Journ. of Sac. Lit.* April-October 1854; January 1856; *South. Presb. Rev.* 1856; *South. Qu. Rev.* July 1857; *Princet. Rev.* April 1856; *Amer. Theol. Rev.* July 1861; *Christian Remembrancer*, July 1861; (Lond.) *Qu. Rev.* October 1862, page 242; *Amer. Presb. Rev.* April 1863, art. 1; January 1865; *Brit. and For. Rev.* 10:11, 55; *Bulletin Theologique*, September 1863, page 137; *Theol. Eclectic*, volume 5, No. 3; *Westm. Rev.* January 1818, page 106; *Meth. Rev.* April 1853, page 181; 1870, page 299; 1872 (January), page 154; *Brit. and For. Ev. Rev.* 1863 (January), pages 29-55; *Blackwood's Magazine*, June 1867; *Bibl. Sacra*, April 1863, art. 3; 1867, page 189; *Jahrb. deutscher Theol.* 1869, page 572; *Contemp. Rev.* May 1869, page 89 sq.; November 1872, art. 5; *Christian Qu.* October 1873, art. 3; *Brit. Qu. Rev.* July 1873, art. 6; *Bapt. Qu. Rev.* 1870; January 1874, art. 1; *Qu. Rev. of Luth. Ch.* July 1874, art. 5.

Miracles, Ecclesiastical.

The Port Royalists taught that “there would never have been any false miracles if there had been none true.” Many Protestants, taking hold of this wise adage, set down as incontrovertible the assertion that the so-called “miracles” wrought in the Church since the patristic period *are not of God*, because they are not prophesied as were those of the Israelitish and apostolic days (see ^{<1812>}Exodus 3:12; ^{<1167>}Mark 16:17, 18), and that, as Dr. Hodge has it “while there is nothing in the N.T. inconsistent with the occurrence of miracles in the post-apostolic age of the Church... when the apostles had finished their work, the necessity of miracles, so far as the great end they were intended to accomplish was concerned, ceased” (*Syst. Theol.* 3:452).

This position of Protestant writers seems to gain strength from a close examination of the practices of the early patristic period, for it is an uncontested statement that during the first hundred years after the death of the apostles we hear little or nothing of the working of miracles by the early Christians. Says bishop Douglas, “If we except the testimonies of Papias and Irenaeus, who speak of raising the dead... I can find no

instances of miracles mentioned by the fathers before the 4th century” (*Criterion*, pages 228-232); and if we come down to the fathers of the 4th century, we find that they freely speak of the age of miracles as past; that such interpositions, being no longer necessary, were no longer to be expected. Whatever may appear to the contrary in the more oratorical and panegyric writings of the fathers, whenever they address themselves theologically to the question of miracles, they admit clearly and unreservedly the truth that this kind of evidence has ceased in the Christian Church. The miracles of divine power (according to St. Augustine) are now to be sought in the works of nature, in the wonders of its ever-recurring changes, and in the regular course of the divine providence. After enumerating the miracles of Christ, he asks, “Cur (inquis) ista modo non fiunt? Quia non moverent nisi mira essent; at si solita essentia mira non essent” (*De Utilitate Credendi*), which he only so far qualifies in his retractions as not absolutely to deny the possibility of a modern miracle. In another place he speaks of “miracles not being permitted to last to our times,” or to survive the propagation of Christianity over the world (*De vera Religione*, c. 25, § 47). St. Chrysostom bears the same testimony to the cessation of miracles in his beautiful sermons on the Resurrection and on the Feast of Pentecost (*Ser.* 32 and 36), where he solves the same question “Why are no signs and miracles intrusted to us now?” — by claiming those higher miracles of grace and inward change which enable us to use the prayer of faith, and to exclaim, “Our Father, which art in heaven!” Chrysostom says himself: “Ne itaque ex eo, quod nunc signa non fiunt, argumentum ducas tunc etiam non fuisse. Etenim tunc utiliter fiebant, et nunc utiliter non fiunt” (*In Epistolam i. ad Corinth.* Homil. 6:2; comp. Augustine, *De Civitate Dei*, 22:8, 1). Yet these fathers also supply us with accounts of deeds wrought by Christian believers, which the Roman Catholic Church has pleased to stamp as miraculous, but which these early writers of the Church mark out clearly as *natural* results. If indeed they pleased to call them miracles, they yet betray that even in their own view there was a vast difference between the scriptural and ecclesiastical miracles, and that they did not count them as of the same category. St. Augustine, referring to the wonderful deeds wrought by the faithful of the Church in his day, concedes also that they were not wrought with the same lustre as in the apostolic days, nor with the same significance and authority for the whole Christian world (comp. Fr. Nitzsch, jun., *Augustinus’ Lehre vom Wunder* [Berlin, 18651, page 32 sq.]). Bishop Douglas says that these miraculous workings were confined to “the cures of diseases, particularly

the cures of daemioniacs, by exorcising them; which last indeed seems to be their favorite standing miracle;” and Prof. Newman, one of the richest prizes gained by the Romanists from the Church of England in this generation, is candid enough to admit the contrast between the scriptural and what he calls ecclesiastical miracles. He says, “The miracles of Scripture are, as a whole, grave, simple, and majestic: those of ecclesiastical history often partake of what may not unfitly be called a romantic character, and of that wildness and inequality which enters into the notion of romance.” “It is obvious,” he says elsewhere, “to apply what has been said to the case of the miracles of the Church, as compared with those in Scripture. Scripture is to us a garden of Eden, and its creations are beautiful as well as very good; but when we pass from the apostolic to the following ages, it is as if we left the choicest valleys of the earth, the quietest and most harmonious scenery, and the most cultivated soil for the luxuriant wilderness of Africa or Asia, the natural home or kingdom of brute nature uninfluenced by man” (*Two Essays on Scripture Miracles and on Ecclesiastical*, 2d ed. Lond. 1870, pages 116, 150). Dr. Hodge, in commenting upon Romish miracles, quotes these words of Prof. Newman, and says of them, “A more felicitous illustration can hardly be imagined. The contrast between the Gospels and the legends of the saints is that between the divine and the human, and even the animal; between Christ (with reverence be it spoken) and St. Anthony” (3:455). The Roman Catholic Church, notwithstanding the want of any trustworthy patristic testimony, asserts that the power of performing all manner of miraculous works remains with the Church since the days of its first founding, henceforth and forever. “Roman Catholics,” says Butler, “relying with entire confidence on the promises of Christ [quoting ^{411B}Acts 2:3 sq.; ^{414D}John 14:12; ^{416F}Mark 16:17, 18], believe that the power of working miracles was given by Christ to his Church, and that it never has been, and never will be withdrawn from her” (*Book of the Rom. Cath. Ch.* Letter 3 page 37 sq.; see also page 46 sq.). Another, even greater celebrity, the learned Bellarmine, goes so far as to prove from this continuity of the miraculous power in the Church of Rome that the Protestant Church, lacking this, is manifestly not of God. He argues that miracles are necessary to evince any new faith or extraordinary mission; that miracles are efficacious and sufficient. By the former, he then tells us, may be deduced that the Church is not to be found among Protestants; by the latter, that it is most assuredly among Catholics: “Undecima nota est gloria miraculorum; sunt autem duo fundamenta praemittenda. Unum quod

miracula sint necessaria ad novam fidem vel extraordinariam missionem persuadendam. Alterum, quod sint efficacia et sufficientia; nam ex priore deducemus non esse apud adversarios veram ecclesiam, ex posteriore deducemus eam esse apud nos. Quod igitur miracula sint necessaria, probatur primo Scripturae testimonio, Exodus 4 cum Moses mitteretur a Deo ad populum, ac diceret: ‘Non credent mihi, neque audient vocem meam.’ Non respondet Deus, ‘Debent credere, velint nolint,’ sed dedit illi potestatem faciendi miracula, et ait: ‘Ut credant, quod appartuerit tibi Dominus,’ etc. Et in Novo Testamento, Matthew 10. Euntes, praedicate, dicentes: Appropinquavit regnum coelorum; infirmos curate, mortuos suscite, leprosos mundate, daemones ejicite.’ Joan. 15: ‘Si opera non fecissem in eis quae nemo alius fecit, peccatum non haberent’ (*Opera*, volume 2; *De Notis Ecclesiae*, lib. 4 cap. 14 col. 206 D [Col. 1619]). Even the liberal-minded Dr. Milner, who displayed learning in almost every department of science; who possessed experience, intelligence, and taste; who wrote well and reasoned acutely; teaches, in a letter devoted to the subject of miracles, that “if the Roman Catholic Church were not the only true Church, God would not have given any attestation in its favor... Having demonstrated the distinction,” by which he means the exclusive holiness of the Roman Catholic Church, he professes himself “prepared to show that God has borne testimony to that holiness by the many and incontestable (?) miracles he has wrought in her favor, *from the age of the apostles down to the present time*” (Lett. 26, page 163 sq., et al.).

The reasoning of Dr. Milner brings us to reconsider the statement made in the early part of this article that “no miraculous events mark the history of the Church after the days of the apostles, if we may depend on the authority of the patristic writers.” Romanists frequently refer us to what St. Ignatius, who flourished in the 1st century after Christ, relates about the wild beasts which were let loose upon the martyrs being frequently restrained by a divine power from hurting them, and also to the miracle which deterred the apostate Julian (this, however, brings us to the 4th century) from rebuilding the Temple of Jerusalem. As to the first of these miraculous workings, a single observation must suffice. The words of Ignatius are: “Ne sicut in aliis, territae sint et non eos tetigerunt;” implying that the fierce animals did not behave as in ordinary cases, but that, being terrified at the sight of the surrounding spectators, they refused to fight. Ignatius himself considered the occurrence purely accidental and natural; otherwise he would have given the glory to God, and have besought him to

repress their fury. As to the second miracle, it must of necessity have occurred, or the prophecy which related to it could not be fulfilled (Dan. 9:27). Says Elliott: "In its exact completion I perfectly agree with Dr. Milner, and for the very reason assigned by Gibbon himself, that if it were not verified, 'the imperial sophist would have converted the success of his undertaking into a specious' (he should have said solid) 'argument against the faith of prophecy and the truth of revelation' (*Decline and Fall*, 4:104). But I am not equally disposed to admit that there were other as extraordinary miracles, besides the one mentioned, since the apostolic age; or, if there were, that they were performed for the purpose alleged by him" (*Delin. of Romanism*, page 527). Dr. Neander, bishop Kaye, Dr. Schaff, and others, hold to the *gradual cessation theory*. That is to say, they teach that "there is an antecedent probability that the power of working miracles was not suddenly and abruptly, but gradually withdrawn, as the necessity of such outward and extraordinary attestation of the divine origin of Christianity diminished and gave way to the natural operation of truth and moral suasion." They also hold that "it is impossible to fix the precise termination, either at the death of the apostles, or their immediate disciples, or the conversion of the Roman empire, or the extinction of the Arian heresy, or any subsequent era, and to sift carefully in each particular case the truth from legendary fiction." "Most of the statements of the apologists," says Dr. Schaff, "are couched in general terms, and refer to extraordinary cures from demoniacal possession (which probably includes, in the language of that age, cases of madness, deep melancholy, and epilepsy) and other diseases, by the invocation of the name of Jesus. Justin Martyr speaks of such cures as a frequent occurrence in Rome and all over the world, and Origen appeals to his own personal observation, but speaks in another place of the growing scarcity of miracles, so as to suggest the gradual cessation theory. Tertullian attributes many, if not most, of the conversions of his day to supernatural dreams and visions, as does also Origen, although with more caution. But in such psychological phenomena it is exceedingly difficult to draw the line of demarcation between natural and supernatural causes, and between providential interpositions and miracles proper. The strongest passage on this subject is found in Ireneus (*Adv. haer.* 2:31, § 2, and 2:32, § 4), who, in contending against the heretics, mentions, besides prophecies and miraculous cures of daemioniacs, even the raising of the dead among contemporary events taking place in the Catholic Church; but he specifies no particular case or name; and it should be mentioned also that his youth still bordered almost on the Johannean

age” (*Ch. History*, 1:206, 207). In another place, referring to the testimony of Ambrose and Augustine for belief in a continuation of miracles, Dr. Schaff, while himself advocating the gradual cessation theory, and also the possibility of miraculous power dwelling in the Church of today, teaches, nevertheless, that even the best of patristic testimonies may be impeached if they appear on the witness stand in behalf of miraculous deeds wrought in the Church in post-apostolic days: “We should not be bribed or blinded by the character and authority of such witnesses, since experience sufficiently proves that even the best and most enlightened men cannot wholly divest themselves of superstition and of the prejudices of their age. Recall, e.g., Luther and the apparitions of the devil, the Magnalia of Cotton Mather, the old Puritans and their trials for witchcraft, as well as the modern superstitions of spiritual rappings and table-turnings, by which many eminent and intelligent persons have been carried away” (3:461).

But, differ as we may regarding the cessation or noncessation of miraculous power in the Church of Christ, there is, nevertheless, one point on which Protestants unite in opposing the pretensions of Rome; some betraying an undue dogmatic bias, but all agreeing that it is remarkable that the genuine writings of the ante-Nicene Church are more free from miraculous and superstitious elements than the annals of the Middle Ages, and especially of monasticism. Indeed, it would appear that the Nicene age is the first marked as one of miracles, and that miracles rapidly increased in number from henceforth until they became matters of every-day occurrence. Dr. Isaac Taylor adds: “No such miracles as those of the 4th century were pretended in the preceding sera, when they might seem to be more needed. If, then, these miracles were genuine, they must be regarded as opening a *new* dispensation” (*Anc. Christianity*, 2:357). This *new* dispensation, no doubt, they heralded, for it is manifest that the miracles, of the Nicene age and post-Nicene age “were always intended to propagate the belief of certain rites and doctrines and practices which had crept into the Church; to advance the reputation of some particular chapel or image or religious order, or to countenance opinions, either such as were contested among themselves, or such as the whole Church did not teach” (Bishop Douglas, *Criterion*, page 40). Says Dr. Taylor: “Whereas the alleged supernatural occurrences related, or appealed to by the *earlier* Christian writers, are nearly all of an ambiguous kind and such as may, with little difficulty, be understood without either the assumption of miraculous interposition or the imputation of deliberate fraud, it is altogether

otherwise with the miracles of the Church of the 4th, 5th, and 6th centuries, From the period of the Nicene Council and onward miracles of the most astounding kind were alleged to be wrought from day to day, and openly, and in all quarters of the Christian world. These wonders were solemnly appealed to and seriously narrated by the leading persons of the Church, Eastern and Western; and in many instances these very persons — the great men now set up in opposition to the leaders of the Reformation — were themselves the wonder-workers, and have themselves transmitted the accounts of them. But then these alleged miracles were, *almost in every instance*, wrought expressly in support of those very practices and opinions which stand forward as the points of contrast distinguishing Romanism from Protestantism. We refer especially to the ascetic life—the supernatural properties of the eucharistic elements — the invocation of the saints, or direct praying to them, and the efficacy of their relics; and the reverence or worship due to certain visible and palpable religious symbols” (2:235).

Dr. Hodge, commenting upon these Romish miracles, says, “they admit of being classified on different principles. As to their nature, some are grave and important; others are trifling, childish, and even babyish; others are indecorous; and others are irreverent, and even blasphemous... Another principle on which they may be classified is the design for which they were wrought or adduced. Some are brought forth as proofs of the sanctity of particular persons or places or things; some to sustain particular doctrines, such as purgatory, transubstantiation, the worshipping of the saints and of the Virgin Mary, etc., some for the identification of relics. It is no injustice to the authorities of the Church of Rome to say that whatever good ends these miracles may in any case be intended to serve, *they have in the aggregate been made subservient to the accumulation of money and to the increase of power...*

The truth of Christianity depends on the historical truth of the account of the miracles recorded in the N.T. The truth of Romanism depends on the truth of the miracles to Which it appeals. What would become of Protestantism if it depended on the demonology of Luther, or the witch-stories of our English forefathers?

The Romish Church, in assuming the responsibility for the ecclesiastical miracles, has taken upon itself a burden which would crush the shoulders of Atlas” (3:456; comp. *Princet. Rev.* April 1856, art. 5, especially page 272). And Dr. Schaff, who, as we have already seen, inclines to the belief

that miracles may have been wrought in post-apostolic days, and may continue to be wrought today and hereafter, yet ventures to say that “the following weighty considerations rise against the miracles of the Nicene and post-Nicene age; not warranting, indeed, the rejection of all, yet making us at least very cautious and doubtful of receiving them in particular:

1. These miracles have a much lower moral tone than those of the Bible, while in some cases they far exceed them in outward pomp, and make a stronger appeal to our faculty of belief. Many of the monkish miracles are not so much supernatural and *above* reason as they are unnatural and *against* reason, attributing even to wild beasts of the desert, panthers and hyenas, with which the misanthropic hermits lived on confidential terms, moral feelings and states, repentance and conversion, of which no trace appears in the N.T.
2. They serve not to confirm the Christian faith in general, but for the most part to support the ascetic life, the magical virtue of the sacrament, the veneration of saints and relics, and other superstitious practices, which are evidently of later origin, and are more or less offensive to the healthy evangelical mind.
3. The further they are removed from the apostolic age, the more numerous they are, and in the 4th century alone there are more miracles than in all the three preceding centuries together, while the reason for them, as against the power of the heathen world, was less.
4. The Church fathers, with all the worthiness of their character in other respects, confessedly lacked a highly-cultivated sense of truth, and allowed a certain justification of falsehood *ad majorem Dei gloriam, or fitaus pia*, under the misnomer of policy or accommodation (so especially Jerome, *Epist. ad Pammachium*); with the single exception of Augustine, who, in advance of his age, rightly condemned falsehood in every form.
5. Several Church fathers, like Augustine, Martin of Tours, and Gregory I, themselves concede that in their time extensive frauds with the relics of saints were already practiced; and this is confirmed by the fact that there were not rarely numerous copies of the same relict, all of which claimed to be genuine.

6. The Nicene miracles met with doubt and contradiction even among contemporaries, and Sulpitius Severus makes the important admission that the miracles of St. Martin were better known and more firmly believed in foreign countries than in his own (*Dialog.* 1:18).

7. Church fathers, like Chrysostom and Augustine, contradict themselves in a measure in sometimes paying homage to the prevailing faith in miracles, especially in their discourses on the festivals of the martyrs, and in soberer moments, and in the calm exposition of the Scriptures, maintaining that miracles, at least in the Biblical sense, had long since ceased (comp. Robertson, *Hist. of the Christian Church to Gregory the Great* [Lond. 1854], page 334). We must, moreover, remember that the rejection of the Nicene miracles by no means justifies the inference of intentional deception in every case, nor destroys the claim of the great Church teachers to our respect. On the contrary, between the proper miracle and fraud there lie many intermediate steps of self-deception, clairvoyance, magnetic phenomena and cures, and unusual states of the human soul, which is full of deep mysteries, and stands nearer the invisible spirit-world than the every-day mind of the multitude suspects. Constantine's vision of the cross, for example, may be traced to a prophetic dream; and the frustration of the building of the Jewish Temple under Julian, to a special providence, or a historical judgment of God. The mytho-poetic faculty, too, which freely and unconsciously produces miracles among children, may have been at work among credulous monks in the dreary deserts, and magnified an ordinary event into a miracle. In judging of this obscure portion of the history of the Church we must, in general, guard ourselves as well against shallow naturalism and scepticism as against superstitious mysticism, remembering that

***“There are more things in heaven and earth
Than are dreamt of in our philosophy”
(CI. Hist. 3:463-465).***

If we institute a direct and careful comparison between the Biblical and the ecclesiastical miracles, we find, besides matter of fact, as to the certainty of the thing and the reasons of credibility, there is a great difference in the force and efficacy of the former and a confirmation of that for which it is produced, while it is not so in the case of the latter. “Those Biblical miracles,” says Butler, “were generally very beneficial to human nature, doing mighty offices of kindness towards those who were the subjects of

them, such as healing the sick, raising the dead, restoring the deaf, the lame, and the blind, etc.; all which bore an excellent proportion to the great design of redeeming and saving mankind. And if at any time there were any mixture of severity in the ver act, such as striking some dead by a word spoken, or putting others in the immediate possession of the devil by excommunication; yet was even this done either in kindness to posterity, by fixing, in the first institution of things, one or two standing pillars of salt, that might be for example and admonition to after-ages, against some practices that might otherwise in time destroy Christianity; as, in the first instance, of Ananias and Sapphira, against the sin of hypocrisy; or else to some good purposes for the persons themselves, as in the last instance of excommunication; so in the case of the incestuous person, it was adjudged by Paul, ‘to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus’ (~~1~~ 1 Corinthians 5:5). None of these miracles were such useless, ludicrous actions as the Romish authors have filled their histories with; such as that of St. Berinus, who, ‘being under full sail for France, and half his voyage over, finding he had forgot something, walks out upon the sea, and returns back dryshod;’ such as St. Mochua, by his prayer and staff hindering the poor lambs from sucking their dams, when they were running towards them with full appetites; such, again, as St. Francis bespeaking the ass in the kind compellation of brother, ‘to stand quiet till he had done preaching, and not disturb the solemnity;’ and such as St. Fiutanus keeping the calf from the cow, that they should neither of them move towards one another; such, in a word, as St. Frimianus and St. Ruadanus, sporting their miracles with each other, as if they had the power given them for no other end but mere trial of skill, or some pretty diversion of bystanders” (*Notes*, pages 252-258). The *Breviary* (q.v.) teems with descriptions of all manner of miraculous manifestations, but we have not room to enumerate others here, and must refer the reader to it and to Elliott (*Delineation of Romanism*, pages 527-543). On the most important so-called miracles claimed by the Church of Rome in modern days, see the articles *SEE ST. FRANCIS; SEE HOLY COAT OF TREVES; SEE ST. JANUARIUS; SEE LOURDES; SEE XAVIER*, etc. *SEE SUPERSTITION; SEE VISIONS*.

It appears, moreover, from the writings of many distinguished Roman Catholic authors that the post-Nicene miracles are not generally accepted. Thus Peter, abbot of Cluny, as far back as the 13th century, says: “You know how much. those Church sonnets grieve me” (lib. 5, *Epist.* 29). He

mentions one of Benedict which he declares contained no less than twenty-four lies. Ludovicus Vives, speaking of the *Legenda Aurea*, observes: "How unworthy both of God and man is the story of their saints, which, I do not know why, was called the Golden Legend, it having been written by one who had an iron mouth and a leaden heart" (lib. 2 *De Currupt. Artib.*, in fine). And Espencius declares: "No stable is fuller of dung than their legends are of fables" (in 2 *Timothy 4 Digress.* 21). These authorities might be multiplied to a great extent. We must content ourselves with a few of the leading minds since the reformatory ideas took root in the Church of Rome. First among these we must place the learned French chancellor Gerson, of Paris University, who, when, in the Council of Constance, the canonization of St. Bridget (q.v.) was proposed, thus spoke out: "It cannot be said how much this curiosity for knowing future and hidden things, and for seeing miracles and performing them, hath deluded most persons, and constantly turned them away from true religion. Hence all those superstitions among the people which destroy the Christian religion, while, like the Jews, they only seek a sign, exhibiting to images the worship due to God, and attaching their faith to men yet uncanonized, and to apocryphal writings, more than to the Scriptures themselves."

In the 15th century the appearance of a rival to the Franciscan visionary in the person of St. Catharine of Sienna as the champion of the more powerful Dominicans, provoked the following utterance from cardinal Cajetan, utterly nullifying the former declarations of the Church in her favor: "It is alleged," he writes, that St. Bridget had a revelation that the Blessed Virgin was preserved from original sin. But the probability of this opinion is very slender, for it is opposed to very many saints, and none of those alleged were themselves canonized. To St. Bridget, moreover, we may oppose St. Catharine of Sienna, who said that the contrary doctrine had been revealed to her, as the archbishop of Florence relates in the first part of his *Summa*. And St. Catharine would seem to deserve greater credit, because she was canonized like the other saints, while St. Bridget was canonized in the period of the schism, during the obedience of Boniface IX, in which there was no certain and undoubted pope." Further on he adds the fatal words: "New revelations against so many saints and ancient doctors must seem to the wise to bring in an angel of Satan transformed into an angel of light, to bring in fancies, and even figments. These, truly, with the so-called miracles which are cited in this cause, are rather for old women than for the holy synod, whence I do not deem them

worthy of mention.” “There is need of great caution,” writes this great divine, “first on account of the miracle itself, inasmuch as Satan transforms himself into an angel of light, and can work many signs and wonders, such as we might deem that none but God could work — as works of healing, power over the elements, and the like. Hence it is said that Antichrist will perform so many miracles in the sight of men that, if it were possible, he would deceive the very elect themselves. Secondly, there is need of caution on the ground of illusions, as happens in the case of prophesyings. Thirdly, it may be urged that signs (according to 1 Corinthians 14 and St. Gregory, *Hom. x*) are given to the unbelieving, and not to believers; while to the Church as faithful, and not unfaithful, are given the prophetical and apostolical revelations. Hence the way of signs unless not merely a wonder, but a true and indisputable miracle, is wrought before the Roman Church in the most evident manner, ought not to determine any doubtful doctrine; and the reason is, because we have from God an ordinary way for the determination of matters of faith; insomuch that if an angel from heaven were to say anything contrary to this ordinary ‘way he ought not to be believed (~~ROM~~ Galatians 1:8). Add to this that the miracles received by the Church in the canonization of saints, which are most authentic of all, are not, inasmuch as they rest on human testimony, absolutely certain (for it is written, ‘Every man is a liar’); although they may be certain after a human manner. But the certainty of the Christian faith ought not to be certain after a human manner, but ought to have altogether an infallible evidence such as no human being, but only God, can produce. :Hence the apostle Peter, after giving his own testimony to the heavenly voice heard by him in the transfiguration of our Lord, as a human evidence, subjoins: ‘And we have a more sure word of prophecy,’ adding that ‘Prophecy came not by the will of man.’ Wherefore certainty in the judicial determination of the things of faith must be obtained by divine and not by human testimony” (*De Conceptione B.V.f. cap. 1*).

We can even go to the chair of St. Peter and learn from some of its incumbents a like disposition to ignore, or even to reject the miraculous manifestations in the Church. Thus pope Gregory XI, having been persuaded by the prophecies of St. Catharine of Sienna to return to Rome from Avignon, “when on his death-bed, and having in his hands the sacred body of Christ, protested before all that they ought to beware of human beings, whether male or female, speaking under pretence of religion the visions of their own brain. For by these (he said) he was led away; and,

setting aside the reasonable advice of his own people, had drawn himself and the Church to the verge of an imminent schism, .unless her merciful Spouse, Jesus, should save her,” which the dreadful result too clearly proved (Gerson. *De Exam. Doctrinarum*, part 2 consid. 3). Nor need pope Benedict XIV be forgotten. His utterances are clearly laid down in his great work on the *Canonization of the Saints* (lib. 4 chapter 31, § 21-25).

If from these celebrated Romish authorities we come down to our own day, we find bishop Milner, who is himself an advocate of the doctrine, yet admitting “that a vast number of incredible and false miracles, as well as other fables, have been forged by some and believed by other Catholics in every age of the Church, including that of the apostles. I agree... in rejecting the *Legenda Aurea* of Jacobus de Voragine, the *Speculaim* of Vincentius, Belluacensis, the *Saints’ Lives* of the patrician Metaphrastes, and scores of similar legends, stuffed as they are with relations of miracles of every description” (*End of Controversy*, Lett. 27, pages 175, 176).

It is, however, by no means to be inferred from what we have said that these miraculous exhibitions are confined to the Church of Rome. The Protestants have now and then prophets and visionaries who claim supernatural power. But while the Protestant Church has always discarded the authors, or at least, under the most favorable circumstances, has refused to accord to such exhibitions any divine origin, the Church of Rome clearly teaches that these things are so to be. Hence, occasionally, sects departing from the Church of Rome have tried to establish their authority by miraculous signs and works. Thus some of the persecuted *Jansenists* availed themselves of the utility of modern miracles for the purpose of propagating a new doctrine or deciding a controverted one, and had recourse to the same weapons of defence against their implacable adversaries. Franlois de Paris, the son of an advocate of the Parliament of Paris, became in this sense the apostle of the Jansenist doctrine, and the prophet against the famous bull *Unigenitus*. His holiness and mortification of life, and the reaction of public opinion after the cruel persecutions of the Jesuits, greatly favored the success of his claim to work miracles, which, according to his biographers, was proved both in his life and at his tomb after death, in a degree that few canonized saints have attained to. The learned reviewer of his life, in the *Acta Eruditorum* of Leipsic, merely concludes from his history that the city of Paris was filled at the time with the followers of Jansenius, and that they were compelled to appeal thus to the popular superstition in order to lessen the persecutions of the Jesuits,

and in a manner to attack them with their own weapons. These miracles chiefly involved powers of healing and restoration of outward faculties, and bore (if true) a much closer resemblance to the healing gifts which inaugurated Christianity than to the senseless and aimless wonders of mediaeval miracle-working. But the contagion which was thus spread over the Church, and throughout almost every age, was by no means confined to the Roman Church, its orders or disorders.

Though the churches of the Reformation, in their bold appeal "to the law and to the testimony," had treated the visions and miracles upon which the inner power of Rome had been built with as little ceremony as they treated the forged decretals on which her external power had been carried up in the darkness of the Middle Ages, it was not long before the old love of the marvellous, and the inextinguishable longing after the forbidden fruit of visions and revelations which had been so abundantly enjoyed but a little before, extended into the churches of the Reformation. But the occasion of their appearance was different altogether from that which had evoked it in the Roman Church, though by a singular coincidence the scene of the Protestant and of the Romish revelations was the same. The province of Dauphiny, which gave a birthplace to the peasant visionaries of La Salette, was also, in an earlier day, the native country of Isabel Vincent, whose miraculous preachings in her sleep and ecstatic visions enlisted the faith of the good and learned M. Jurieu, and produced from him an energetic and not ineloquent appeal in behalf of modern miracles. The very title of his treatise in its English dress is almost as sensational as a novel of Miss Braddon: *The Reflections of the reverend and learned M. Jurieu upon the strange and miraculous Ecstasies of Isabel Vincent, the Shepherdess, of Saon, in Dauphines, who ever since February last hath sung Psalms, prayed, preached, and prophesied about the present. Times in her Trances; as also upon the wonderful and portentous Trumpetings and singing of Psalms that were heard by thousands in the air in many Parts of France in the Year 1686.* Not nursed into life in the bosom of Rome, and nourished as the visions of Lourdes and La Salette by a priesthood too deeply interested in the success of the imposition, the Protestant wonders sprang into a vigorous and sturdy existence out of the terrible hot-bed of cruelty and persecution which the revocation of the Edict of Nantes had produced in every province of France, and which, in the more imaginative region of the south, bore strange and exotic fruits. The visions of the poor shepherdess and 'her preachings were little more,' in fact, than the broken

and wild recollections of the Protestant services thereso cruelly prohibited — prophecies of future trials or deliverances being intermingled with her sermons in the same manner as they had doubtless been by the exiled and often martyred pastors of that period of bitter persecution, whose judgment, “though of a long time,” was read in the dreadful anarchy of the first Revolution, and seems hardly fully ended in our own day.

The crushing out of a rational faith was followed by the rise of the school of Voltaire and Diderot, and it well might shame the advocates of the Church of Rome in every age to find that the proscribed infidel was the first to bring to justice, or, rather, to public reprobation, the judges who, at the instigation of the Jesuits, so horribly tortured and murdered the poor silk-mercator of Toulouse, Calas, whose only crime, like that of the victims of Thorn in a somewhat earlier day, was his firm and consistent Protestantism. The wonderful sounds in the air — which were testified by so many thousands, and described in a public letter by M. de Besse, a pastor who had contrived to escape from his prison to Lausanne — might perhaps be referred, without charge of scepticism, to the effects of this dreadful persecution upon the minds and the nerves of its wretched and homeless victims, of whom it might well be said, in the words of Paul, “They were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, they wandered in deserts, and in mountains, and in dens, and in caves of the earth.” Indeed, some even imagined, as M. de Besse tells us, that the wonderful sounds which were heard by so many were but the singing of the poor exiles met together in woods or in caves; but the variety of places in which he himself heard these mysterious harmonies soon convinced him that so simple a solution of them was erroneous. In vain the ear-witnesses of these phenomena were taken to prison for declaring them, and forbidden to say anything about them again. The witnesses multiplied more and more. Sometimes the sounds were like those of a trumpet, and had a warlike character; at other times they are described as combining the most ravishing strains of harmony; sometimes they were heard by day, sometimes, again, at night, “but in the night in a more clear and distinct manner than in the day” (Jurieu, *Reflections*, page 36). “The trumpet always sounds as if an army were going to charge, and the harmony is like the composition of many voices, and of an infinite number of musical instruments.” “I do believe,” adds the good pastor, who found it more easy to interpret the sign than to account for it, “that the trumpet is a sign of a cruel war that will be made in

a little time, and that the harmony comes from the mouth of angels, who, to put our enemies to the last confusion, thunder out the praises of God at a time when these wretched men forbid it to reformed Christians." The outbreak of the French Revolution, and the overthrow of the Church just a century after, would seem to verify, though at a later date, the interpretation of the poor exile, whose fellow-witness was a "Sieur Calas," probably one of the family of the martyr of a later day; while the testimony to the authenticity of his letter is given by an exiled minister, bearing the equally suggestive name of Murat.

Passing over to Germany, we find that the contagion of new revelations and prophecies had spread itself in the eastern part of the empire at an earlier period in the 17th century. Temporarily with the mystical and hieroglyphical system of Jacob Bohme, there sprang up in Silesia and Saxony the cognate revelations of Kotter, Drabitz, and Christina Poniatovia, all having a political rather than strictly religious character, and foretelling the final triumph of Protestantism in the empire, and the regeneration of Christianity, by the overthrow of the Roman power. Kotter, fortunately for his head, escaped into Lusatia, where some noblemen of influence became his adherents. Drabitz, not so fortunate, lost his head at Presburg, by order of the emperor, to whom his visions had a somewhat treasonable aspect; while Poniatovia, more fortunate than either, closed her revelations by marrying the tutor of the son of the king of Bohemia, and the threefold revelations, though introduced with much pomp and circumstance, and with a vast number of curious illustrations of the dreams and visions in which they were disclosed, by the famous Amos Comenius, fell still-born on the world, and have now a place on the shelves of the curious, on the ground of their rarity and of the grotesque ingenuity of their pictorial representations. (Two editions of these revelations, both in 4to, appeared under the editorship of Comenius. The former is called *Lux in Tenebris*, the latter *Lux e Tenebris*. A copy of one of these was burned with Drabitz after he was beheaded at Presburg. Both editions are very rare.) In Western Germany they were almost unknown, and it is memorable that almost all the prophets and mystics of Central Europe belonged to that mixed Teutonic and Slavonic race which peoples the eastern frontier lands of the empire. But, though Germany contributed so little to the visionary lore of Europe at this period in a direct manner, it had produced a system of mystical divinity which laid the foundations of many future visions and ecstasies. The wild theology or theosophy, or whatever

else it might be called, of Jacob Bohme, was a fruitful soil for the growth of new revelations and prophecies, and might well prepare the mind it obscured for the most startling apparitions of the beings of another world. The writings of this celebrated enthusiast, forbidden and suppressed in his own country, found vent in Holland and England. The mysticism of Jane Leade (q.v.) and her followers, the *Philadelphians* (q.v.), the Quietism of Molina (q.v.), are subjects for consideration in the article MYSTICISM *SEE MYSTICISM*. But it may not be amiss, in this place, to call attention to the singular contrast between the Roman Catholic miracles, visions, and revelations, and those of the Protestant world. While the former are always invoked in order to found some new and undiscovered system of worship or object of superstition, the latter have a very practical end, and stand in close connection with holiness of life, which modern Roman revelations tend so little to promote. Even Jane Leade's revelations had a really Christian moral, which cannot in any sense be affirmed of the wonders of Lourdes or La Salette, and of the miracles with which, as Dr. Newman affirmed, the Roman Church is hung about on every side. "The Anglo Saxon nature," says a writer in the *British Quarterly Review* (July 1873, page 97), "does not often indulge in visions, but when it does they seem to partake of that practical character which belongs to the race. No doubt some good may have arisen even from Mrs. Leade and her *Philadelphian Society* in its various branches in that age of spiritual deadness in which her lot was cast. Possibly even now we may be deriving some advantage from the example and the labors of this aged enthusiast, even as the decayed vegetation of an earlier year may have contributed to the fruitfulness of our own. The *Philadelphian Society* seems but a short time to have survived its foundress, though the ramifications of it were so extended, and its temporary success so remarkable. But *notwithstanding the success of visionaries and pretenders to miraculous powers, both in medieval and modern times, it cannot be denied that the current of feeling in the general body of the Church has run strongly and steadily against their pretensions*, and that even those which had been attributed to a divine influence in the beginning, have often been referred to a diabolical inspiration in the end. Nor was this the only peril to which miracle-mongers and visionaries were exposed. So long as they fell in with the ruling power, and flattered the prejudices or the tastes of the day, all was well with them. St. Bridget, whose bitter denunciations against the crimes of the court of Rome made her the popular saint of those who looked for their reformation during the great schism, or who began that difficult work at

Constance, would have been handed over to Satan in the day when the ‘Curia’ was again restored in all its old deformity, and only pledged to a reform which it never attempted to carry out. Nicholas Bulwersdorf, whose revelations against Rome were uttered, unhappily for himself, in the Council of Basle, and were mixed up with the old heresy of the Millenarians, expiated for them at the stake; while the poor monk whose revelations and prophecies are mentioned by the Dominican, Nyder, was found to have derived his inspiration, or, rather, his diabolic possession, from having swallowed the devil through greedily devouring a most tempting cauliflower in the garden of the monastery without saying grace — *avide comedit, ac daemonem ignoranter deglutivit*. Another monk, who had a revelation which led him to found a new order, of which he assumed the government, incurred bodily as well as spiritual destruction — ‘*incineratus est rector cum regula.*’ The presumption of diabolic influence was, however, not less decisive in Protestant England than in Rome itself, and the grotesque history of the *Surey Demoniack, or Satan’s strange and dreadful Actions in and about the Person of Richard Dugdale*, in 1697, exhibits the popular superstition in the fullest degree. This poor creature, who seems to have been an epileptic patient fortunately escaped the Roman ordeal, for we read that he was ‘dispossessed by God’s blessing on the fastings and prayers of divers ministers and people.’ It had been well if the spiritual authorities of Lourdes and La Salette, instead of ‘believing every spirit,’ had ‘dispossessed’ the poor visionary peasants of their fond conceit, instead of instituting pilgrimages for the canonization of so foolish a story.” Well might they have fallen back from the visions and miracles of a darker age upon that great and last revelation of God to man, those Scriptures of eternal truth, that “pure and living precept of God’s Word, which, without more additions, nay, with the forbidding of them, hath within itself the promise of eternal life, the end of all our wearisome labors and all our sustaining hopes” (Milton, *On Prelatical Episcopacy*). The question of ecclesiastical miracles was slightly touched by Spencer in his notes on *Origen against Celsus*, and more fully by Le Moine; but did not attract general attention till Middleton published his famous *Free Inquiry* (1748). Several replies were written by Dodwell (junior), Chapman, Church, etc., which do not seem to have attracted much permanent attention. Some good remarks on the general subject occur in Jortin’s *Remarks on Ecclesiastical History*, and in Warburton’s *Julian*. This controversy has also of late years been reopened by Dr. Newman, in an

essay on *miracles*, originally prefixed to a translation of Fleury's *Ecclesiastical History*, and since republished in a separate form.

See, besides, Elliott; Cramp, *Text-book of Popery*; Hodge, *Divinity*; Forsyth, *Italy*, 2:154 sq.; *Rome in the 19th Century*, 1:40, 86; 2:356; 3:193 sq.; Lady Morgan, *Italy*, 2:306; 3:189; Graham, *Three Months' Residence*, etc., page 241; Middleton, *Letter from Rome*; Southey, *Vindicice Ecclesie Auylicaute*, 1:125 sq.; Blanco White, *Poor's Man's Preservation against Popery*, page 90; Brownlee, *Letters in the Roman Catholic Controversy*; Brand, *Popul. Antig.*; Hone, *Anc. Mysteries*.

Miraculous Conception

a term used to denote the supernatural formation of the human nature of Jesus Christ, i.e., that it was brought forth not in the ordinary method of generation, but out of the substance of the Virgin Mary, by the immediate operation of the Holy Ghost. The evidence upon which this article of the Christian faith rests is found in ^{<A118>}Matthew 1:18-23, and in the more particular narration which Luke has given in the first chapter of his Gospel. If we admit this evidence of the fact, we can discern the emphatic meaning of the appellation given to our Saviour when he is called "the seed of the woman" (^{<A085>}Genesis 3:15); we can perceive the meaning of a phrase which Luke has introduced into the genealogy of Jesus (^{<A123>}Luke 3:23), "being (as was supposed) the son of Joseph," and of which, otherwise, it is not possible to give a good account; and we can discover a peculiar significance in an expression of the apostle Paul (^{<A04>}Galatians 4:4), "God sent forth his Son, made of a woman." The conception of Jesus is the point from which we date the union between his divine and human nature; and, this conception being miraculous, the existence of the Person in whom they are united was not physically derived from Adam. But, as Dr. Horsley says in his sermon on the Incarnation, the union with the uncreated Word is the very principle of personality and individual existence in the Son of Mary. According to this view of the matter, the miraculous conception gives a completeness and consistency to the revelation concerning Jesus Christ. Not only is he the Son of God, but, as the Son of man, he is exalted above his brethren, while he is made like them. He is preserved from the contamination adhering to the race whose nature he assumed; and when the only-begotten Son, who is in the bosom of the Father, was made flesh, the intercourse which, as man, he had with God, is distinguished, not in degree only, but in kind, from that which any prophet ever enjoyed; and it

is infinitely more intimate, because it did not consist in communications occasionally made to him, but arose from the manner in which his human nature had its existence. *SEE INCARNATION; SEE JESUS CHRIST.*

Miradoro, Luigi

a noted Italian painter of the school of Cremona, was born at Genoa about the commencement of the 17th century. He is commonly designated *Il Genovesino*, from his native city, from whence, after being initiated into the rudiments of his art, he appears to have gone to Cremona, where he began to study the works of Panfilo Nuvolone. Afterwards he painted in the manner of the Caracci — bold, large, correct in coloring, and productive of fine effect. While he appears to be little known in his native city, he nevertheless enjoyed a high reputation in Cremona and in parts of Lombardy. His *S. Gio. Damasceno*, in the church of S. Clemente, at Cremona, is highly commended. The Merchants' College at Piacenza possesses likewise a beautiful *Pieta* from his hand, representing the *Dead Christ in the Lap of the Virgin*. He appears to have been remarkably successful in the treatment of all subjects, but especially so in compositions of a terrific or tragic nature. The exact time of his death is unknown: but one of his works in S. Imerio bears the date 1651; therefore his demise must have been subsequent to this date. See Lanzi's *Hist. of Painting* (transl. by Roscoe, Lond. 1847, 3 volumes, 8vo), 2:451; Spooner, *Biog. Hist. of the Fine Arts* (N.Y. 1865, 2 volumes, 8vo), 2:568.

Miraeus, Albert

(*Aubert le Mire*), a Roman Catholic theologian of Belgium, was born at Brussels in 1573 and was educated for the Church at the high-schools of Douai and Louvain. Shortly after taking orders he was appointed canon at Antwerp; in 1598 he became also private secretary to his uncle, bishop John Miraeus; afterwards he became court preacher and librarian to the archduke Albert of Austria; and in 1624 dean of the cathedral at Antwerp, where he died in 1640. Most of his life was consecrated to the good of his Church and country. Miraeus was also a multifarious writer. Many of his works are on ecclesiastical history. We will mention here *Bibliotheca Ecclesiastica* (Antwerp, 1639-1649, 2 volumes, fol.; a new edition of this work was published at Hamburg in 1718 by Job. Alb. Fabricius, who says in the preface, "Vir et hoc et tot allis monumentis in lucem editis non minus de veteri memoria quam de posteritate omni insigniter promeritus"): *De*

state religionis Christianae ceperunt totum orbem (Helmst. 1671): — *Notitia episcopatum orbis Christiani* (Antwerp, 1613) *Chronicon Cisterciense* (Cologne, 1614): — *Geographia Ecclesiastica*: — *Codex regularum et constitutionum clericalium*: — *Origines caenobiorum Benedictinorum, Curthusianorum*, etc.: — *Opera historica et diplomatica, Elogia illustrium Belgii scripto Urnu, Chronicon nuerum Belgicarum, Chronicon rerum toto orbe gestarum*, etc. All his works were collected and published at Brussels in 1733, in 4 volumes, fol.

Mirage

Picture for Mirage 1

the French name of an optical illusion common in the East, and directly referred to by Isaiah (**brv**; *sharab*’, “parched ground,” ^{<2330>}Isaiah 35:7; “heat,” ^{<340>}Isaiah 49:10), and perhaps indirectly by Jeremiah (^{<2458>}Jeremiah 15:18, “waters that fail;” literally, *that cannot be trusted*). It is still known by the name of *serib*, the Arabic equivalent of the above Heb. term.. This phenomenon is as simple in its origin as it is astonishing in its effects. Under it are classed the appearance of distant objects as double, or as if suspended in the air, erect or inverted, etc. The cause of mirage is a diminution of the density of the air near the surface of the earth, produced by the transmission of heat from the earth, or in some other way; the denser stratum being thus placed *above*, instead of, as is usually the case, *below* the rarer. Now rays of light from a distant object, situated in the denser medium (i.e., a little above the earth’s level), coming in a direction nearly parallel to the earth’s surface, meet the rarer medium at a very obtuse angle, and, instead of passing into it, are reflected back to the dense medium. the common surface of the two media acting as a mirror. Suppose, then, a spectator to be situated on an eminence, and looking at an object situated like himself in the denser stratum of air, he will see the object by means of directly transmitted rays; but, besides this, rays from the object will be reflected from the upper surface of the rarer stratum of air beneath to his eye. (See fig. 1.) The image produced by the reflected rays will appear inverted, and below the real object, just as an image reflected in water appears when observed from a distance. If the object is a cloud or portion of sky, it will appear by the reflected rays as lying on the surface of the earth, and bearing a strong resemblance to a sheet of water. (See fig. 2.) This form of mirage, which is most common in sandy, desert countries, is an illusive appearance of pools and lakes of water, in places where water

is most needed and least likely to occur. This phenomenon offers so perfect a delusion in all its circumstances that the most forewarned and experienced travellers are deceived by it, as are even the natives of the deserts, when not sufficiently acquainted with the locality in which it appears to be aware that no water actually exists. No one can imagine, without actual experience, the delight and eager expectation, followed by the most intense and bitter disappointment, which the appearance of the *serab* often occasions to travelling parties, particularly when the supply of water which they are obliged to carry with them upon their camels is nearly or quite exhausted. (See fig. 3.)

Picture for Mirage 2

Picture for Mirage 3

*“Still the same burning sun! no cloud in heaven!
The hot air quivers, and the sultry mist
Floats o’er the desert, with a show
Of distant waters mocking their distress.” — SOUTHEY.*

Major Skinner, in his *Journey Overland to India*, describes the appearance of the *serab* in that desert, between Palestine and the Euphrates, which probably supplied the images employed by Isaiah: “About noon the most perfect deception that can be conceived exhilarated our spirits and promised an early resting-place. We had observed a slight mirage before, but this day it surpassed all I had ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was unreal. The Arabs were doubtful, and said that, as we had found water yesterday, it was not improbable that we should find some today. The seeming lake was broken in several parts by little islands of sand, that gave strength to the delusion. The dromedaries of the sheiks at length reached its borders, and appeared to us to have commenced to ford, as they advanced and became more surrounded by the vapor. I thought they had got into deep water, and moved with greater caution. In passing over the sand banks their figures were reflected in the water. So convinced was Mr. Calmuin of its reality that he dismounted and walked towards the deepest part of it, which was on the right hand. He followed the deceitful lake for a long time, and to our sight was strolling on its bank, his shadow stretching to a great length beyond. There was not a breath of wind; it was a sultry day, and such a one as would have added dreadfully to the

disappointment if we had been at any time without water.” *SEE PARCHED GROUND.*

Miramion, Marie Bonneau, Lady

a very estimable French female philanthropist of the 17th century, was born at Paris November 2, 1629. She was the daughter of Jacques Bonneau, lord of Rubelles, and of Maria d’Issy, both very wealthy. She married (March, 1645) Jean Jacques de Beauharnais, lord of Miramion, who died the same year. Many desirable parties solicited her hand, but she preferred to consecrate herself to God and to the care of the poor and sick, and took religious vows February 2, 1649, when only twenty years of age. Every hour of her life was devoted to some charitable or pious act. In 1660 she collected twenty-eight poor monks driven from Picardy by the war, and nourished and cared for them for six months. Her zeal and liberality prompted her to found at Paris the House of Refuge and that of Sainte-Pelagie; she drew up the rules for these two houses, destined to serve as asylums for wives and repentant women. She contributed largely for the establishment of the Seminary of Foreign Missions. Civil war had increased the misery of the people of Paris; Madame de Miramion sold her necklaces, estimated at 24,000 pounds, and her plate, and distributed the proceeds in alms. In 1661 she established a society of twelve girls to teach country children how to dress wounds and succor the sick. This little community was called the “Sainte-Famille;” Madame de Miramion subsequently united it to the daughters of “Sainte-Genevieve.” She bought for them a large house on the wharf of the Tournelle, sufficiently endowed the establishment, and consented to become superior. She gave more than 70,000 pounds to her parish of Saint-Nicolas de Chardonnet, the seminary of which she endowed with a sum of 35,000 francs. The hospital for foundlings was also greatly indebted to her. She died March 24, 1696. See Abbe de Choisy, *Vie de Madame de Miramion* (Paris, 1706, 4to, and 1707, 8vo); Saint-Simon, *Memoires*; Richard and Giraud, *Bibliothèque Sacrae*; Hoefler, *Nouv. Biog. Generale*, s.v. *SEE GENEVIVE, ST., DAUGHTERS OF.*

Mirandula, Giovanni Francesca della

a noted theological and philosophical writer of the 16th century, was born about 1469. He cultivated learning and the sciences, after the example of his uncle. *SEE MIRANDULA, GIOVANNI PICO DELLA.* Upon the death

of his father, in 1499, he succeeded, as eldest son, to his estates, and thus became involved in great trouble, which finally cut short not only his literary labors but also his life. His brothers Lewis and Frederick combined against him, and, by the assistance of the emperor Maximilian I and Hercules I, duke of Ferrara, succeeded in driving him from his principality in 1502, and he was forced to seek refuge abroad, until at length pope Julius II, invading and becoming master of Mirandula, re-established him in 1511. After the pope's defeat at Ravenna (April 11, 1512), Giovanni Francisca became a refugee a second time, and so continued for two years. After the French were driven out of Italy he was restored to his possessions. He died in October, 1533, when Galeoti Picus, his nephew, i.e., the son of his brother Lewis, entered his castle by night with forty armed men, and assassinated him and his eldest son Albert. He seems to have been a more voluminous writer than his uncle. His earlier works were inserted in the Strasburg edition of his uncle's, in 1504, and continued in those of Basle, 1573 and 1601. Among these are:

(1.) *De studio divinae et humanae philosophiae libri duo*: in this he compares profane philosophy with a knowledge of Holy Scripture, and shows how preferable the latter is to the former.

(2.) *De imaginatione libero*

(3.) *De imitatione ad Petrum Bembum epistolae duae, et ejus responsum.*

(4.) *De rerum praenotione libri 9*: in this book of the Prescience of things, he treats of the divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiromancy, geomancy, and the like means, which he confutes at large.

(5.) *Examen vanitatis doctrinae gentium et veritatis disciplinae Christianae*, etc., wherein he opposes the errors of philosophers, Aristotle particularly.

(6.) *Epistolarum libri quatuor.*

(7.) *De reformandis moribus oratio ad Leonem X.*

These are the most important of his writings to be found in the editions above mentioned of his uncle's works; but there are other works, which

have never been collected together, but have always continued separate, as they were first published: such are *Vita Hieronymi Savonarolae*: — *De veris calamitatum temporum nostrorum causis liber*: — *De animae immortalitate*: *Dialogus cui nomen Strix, sive de ludificatione daemonum*: *Hymni heroici tres ad Trinitatem, Christum, et Virginem*: — *De Venere et Cupidine expellendis carmen heroicum*: — *Liber de Providentia Dei contra philosophastros*: — *De auro tum aestimando, tum conficiendo, tum utendo libri tres*, etc. “There is not,” says Du Pin, “so much wit, sprightliness; subtlety, and elegance in the works of Francis Pico as in those of his uncle: no, nor yet so much learning: but there is more evenness and solidity.” See the books referred to in the article following.

Mirandula, Giovanni Pico della

an Italian philosopher and theologian, one of the writers of the days of the Renaissance, noted for his attempt to reconcile Christianity with the ideas of paganism, was one of the greatest lights of the 15th century. He was born February 24, 1463. Even as a youth, the prince of Mirandula was noted for his preciousness, and remarkable for his memory and intelligence. He challenged disputations on abstruse subjects with the learned of his day, as if one of their number. In 1477 he entered the University of Bologna, to study canonical law, besides which he devoted himself especially to the study of philosophy and theology. After this he visited the other universities of note on the Continent, and everywhere attracted attention by his learning and the facility with which he acquired knowledge. Besides a mastery of Greek and Latin, he could claim acquaintance with the Hebrew, Chaldee, and Arabic. He was also well acquainted with the various philosophical systems of antiquity, and with those of the scholastics and of Raymond Lully. But vain of his knowledge, he came to consider himself qualified to solve the problem of reconciling philosophy and theology, and even to conciliate the philosophical systems of Plato and Aristotle. This would have required a critical knowledge more profound than was to be found in the 15th century, as well as an originality of mind which Mirandula did not possess. He has, indeed, in his writings, rendered great service to theology in pointing out the aid it may derive from the knowledge of Oriental languages, but we vainly seek in them a single new metaphysical idea.

After many wanderings, “wanderings of the intellect as well as physical journey,” says Parr, “Pico came to rest at Florence.” But his stay at the

different universities had made him only the more sanguine of carrying out the plan formed of reconciling the philosophers with each other, and all alike with the Church. To Rome, the centre of the Church, he therefore now directed his steps, satisfied that there he should first disclose to the world his great project, and there he should promptly receive the honors of the clergy. Mirandula arrived at Rome in 1487. Innocent VIII was then reigning. Like some knight-errant, the young man of only twenty-three summers now, published, to the astonishment of the learned world, nine hundred propositions on subjects of dialectics, morals, natural philosophy, mathematics, theology, natural magic, and cabalism, taken not only from Greek and Latin, but also from Hebrew and Arabic writers, and declared himself ready to defend these propositions openly against any one. For that object, he invited all the savans of Europe to come to argue against him at Rome, offering to defray the expenses of such as would have to travel a great distance. These famous theses, *De omni re scibili*, as Mirandula called them (*et de quibusdam aliis*; adds Voltaire, thus making the best criticism on Mirandula's pretensions), were posted all over Rome, and awakened great curiosity as well as jealousy. Parties envious of Mirandula's reputation succeeded in awakening the doubts of the papal court as to the orthodoxy of some of the propositions, and Mirandula not only struggled in vain for over a year at Rome simply to obtain leave to publish his theses, but even the reading of the book containing them was forbidden by the pope. Disgusted with this treatment, Mirandula finally quitted Rome for Florence. Made restless by the opposition he had encountered, he remained here but a short time, went to France, and did not return to Italy till several years later. Shortly after Alexander VI had ascended, the papal throne (1492) the case of Mirandula was reconsidered, and, June 18, 1493, Pico was finally absolved from all heresy by a brief of the pontifical court. Mirandula by this time had, however, given up all profane sciences, to devote himself exclusively to theology. The remainder of his life was spent in attempts to refute Judaism, Mohammedanism, and judicial astrology. He died at Florence, Nov. 17, 1494, the day when Charles VIII, who had received him at Paris, entered the city. He was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a resolution, just before his death, to enter into that order; and upon his tomb was inscribed this epitaph:

“Joannes jacet hic Mirandula: caetera norunt Et Tagus, et Ganges;
forsan et Antipodes.”

The greater part of his immense fortune he gave over in his last days to his friend, the mystical poet Benivieili, to be spent by him in works of charity, chiefly in the sweet charity of providing marriage-dowries for the peasant girls of Florence.

Short as his life was, Mirandula composed a great number of works, which have often been printed separately and together. They have been printed together Bologna (1496), at Venice (1498), at Strasburg (1504), and at Basle (1557, 1573, 1601) — all in folio. The principal works in the collection are, *Heptaplus, id est de Dei creatoris opere sex dierum libri septem* (Strasburg, 1574, fol.; translated into French by Nicolas le Fevre de la Boderi, under the title *L'Heptaple, ou en sept facons et autant de livres est exposee l'histoire des sept jours de la creation du monde* [Florence, about 1480; Paris, 1578, fol.]). “Pico de la Mirandula,” says Matter, “convinced that the books of Moses, interpreted with the aid of the Cabala and of Neo-Platonism, would appear as the source of all speculative science, wrote an exposition of Genesis according to the seven meanings given to it by some of the exegetes of that period. But this work, rather short for such a subject and such a purpose, is really but a weak imitation, even in regard to its title, of the works of some of the fathers. Here is a specimen of his manner of interpretation. The words ‘God created the heavens and the earth,’ are made by him to signify that God created *the soul and the body*, which can very well be considered as represented by *heavens and earth*. The waters under the heavens are our sensitive faculties, and their being gathered together in one place indicates the gathering of our senses in a common *sensorium*. This allegorical manner, borrowed from Origen, or rather from Philo, is probably anterior even to the latter; and it is evident that this could not afford the means of reconciling philosophy and theology. Generally speaking, Mirandula, whose genius was so precocious, so brilliant, and so comprehensive, wrote too young and too fast, and with too much confidence in secondhand learning, while his imagination was too vivid not to prevent his giving full satisfaction to the claims of reason. All his works bear the marks of that general kind of knowledge one possesses in leaving the schools, but nowhere do they evince that depth and originality which are the fruits of meditation and of patient research. He was a prodigy of memory, of elocution, of dialectics; he was neither a writer nor a thinker.” The reader may do well to compare with this estimate of Mirandula, Pater’s enthusiastic tribute to the author of the “*Heptaplus* :” — *Conclusiones*

philosophicae cabalisticae et theologicae (Rome, 1486, fol.); these are the famous theses which made such a sensation at the time, but are now looked upon only as curiosities: — *Apologia J. Pici Mirandulani, Concordiae comitis* (1489, fol., very scarce); it is Mirandula's defence against the charge of heresy; the writer corrects some singular instances of ignorance on the part of his accusers: one of them, for instance, took *Cabala* for the name of a man, and asserted that it was a scoundrel who had written against *Christ*: — *Disputationes adversus astrologiam divinatricens libri 12* (Bologna, 1495, fol.): — *Aureae ad familiares epistolae* (Paris, 1499, 4to; Venice, 1529, 8vo; reprinted by Cellarius, 1682, 8vo): — *Elegia deprecatoria ad Deum* (Paris, 1620, 4to): — *De Ente et Uno opus, in quo plurimi loci in Aloise, in Platone et Aristotele explicantur; De hominis dignitate* (Basle, 1580, 8vo): — *Commento del signor Giovanni Pico sopra una canzone de amore, composta da Girolamo Benivieni, cittadino Fiorentino, secundo la mente ed opinione dei Platonici* (Florence, 1519, 8vo; Venice, 1522, 8vo), a commentary in the manner of Plato's *Banquet*, and very readable. "With an ambitious array of every sort of learning, and a profusion of imagery borrowed indifferently from the astrologers, the Cabala, Homer, Scripture, and Dionysius the Areopagite, he attempts to define the stages by which the soul passes from the earthly to the unseen beatitudes." It has been well said that the Renaissance of the 15th century was in many things great rather by what it designed than by what it achieved. The same may be appropriately applied to Mirandula's efforts "He had sought knowledge, and passed from system to system, and hazarded much; but less for the sake of positive knowledge than because he believed there was a spirit of order and beauty in knowledge, which would come down and unite what man's ignorance had divided, and renew what time had made dim. And so while his actual work has passed away, yet his own qualities are still active, and he himself remains, as one alive in the grave, 'caesiis et vigilibus oculis,' as his biographer describes him, and with that sanguine clear skin, 'decenti rubore interspersa,' as with the light of morning upon it; and he has a true place in that group of great Italians who fill the end of the 15th century with their names" (Pater). See Paul Jove, *Elogia*; Sir Thos. More, *Pico, Earl of Mirandula, and a great Lord of Italy* (from the Italian of Francis della Mirandula); Niceron, *Memoires*, volume 34; Tiraboschi, *Storia della litteratura Italiana*, 6:323; Ginguene d *Hist. liteaire d'Italie*, volume 3; Matter, *Dict. des sciences philosophiques*; Meiners, *Lebensbeschreibungen berihimter Manner*, etc., volume 2; Hoefler, *Nouv. Biog. Generale*, 40:43; Sigwart, *Ulrich Zwingle*,

der Charakter seiner Theologie, mit besonderer Rücksicht auf Picus von Mirandula (Stuttg. 1855), page 14 sq.; Dreydorft (Georg), *Das System des John Picus Graf von Mirandula* (Marburg, 1858); Pater. *Studies in the History of the Renaissance* (Lond. and N.Y. Macmillan, 1873, 12mo), chapter 2.

Mirepoix, Gui De Lewis, Seigneur de

one of the great soldiers of the French who battled for the Church in the days of the Crusades, flourished in the early part of the 13th century. He was a friend of Simon de Montfort, marshal of France, conducted the warfare against the Albigenes, and was rewarded for his blind adherence to the papal cause with the title of "Marshal of the Faith." He died in 1230.

Mir'iam

(Heb. *Miryam'*, μυρῖνᾱ *rebellion*; Sept. Μαριάμ, but in Ⲡⲓⲛⲏ 1 Chronicles 4:17 Μαῶν v. r. Μαρών; Josephus Μαριάμμη, *Ant.* 4:4, 6), the name of a woman and of a man. The name reappears in the N.T., Μαριάμ being the form always employed for the nominative case of the name of the *Virgin Mary*, though it is declined; while Μαρία is employed in all cases for the three other Marys. At the time of the Christian era it seems to have been common. Among others who bore it was Herod's celebrated wife and victim, *Mariamne*. *SEE MARY*.

1. The sister of Moses and Aaron, and supposed (so Josephus, *Ant.* 2:9, 4) to be the same that watched her infant brother when exposed on the Nile; in which case she was probably ten or twelve years old at the time (Ⲡⲓⲛⲏ Exodus 2:4 sq.). B.C. 1738. She was the daughter of Amram and Jochebed, of the tribe of Levi (Ⲡⲓⲛⲏ Numbers 26:59; comp. Ⲡⲓⲛⲏ Micah 6:4). When the Israelites left Egypt, Miriam naturally became the leading woman among them. "The sister of Aaron" is her Biblical distinction (Ⲡⲓⲛⲏ Exodus 10:20). In Ⲡⲓⲛⲏ Numbers 12:1 she is placed before Aaron; and "Miriam the Prophetess" is her acknowledged title (Ⲡⲓⲛⲏ Exodus 15:20). The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David poetry, accompanied with music and processions. The only instance of this prophetic gift is when, after the passage of the Red Sea, she took a cymbal in her hand, and went forth, like the Hebrew maidens in later times after a victory (Ⲡⲓⲛⲏ Judges 18:1; 11:34; Ⲡⲓⲛⲏ 1 Samuel 18:6; Ⲡⲓⲛⲏ Psalm 68:11, 25), followed by the whole female population of Israel, also beating their cymbals and striking their guitars

(**tl ꞑw**) otherwise “dances”). It does not appear how far they joined in the whole of the song (⁽⁴⁰¹⁵⁾Exodus 1:15-19); but the opening words are repeated again by Miriam herself at the close, in the form of a command to the Hebrew women. “She answered them, saying, Sing ye to Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” B.C. 1658. The arrival of Moses’s Cushite wife in the camp seems to have created in her an unseemly dread of losing her influence and position, and held her into complaints of and dangerous reflections upon Moses, in which Aaron joined (see Kitto’s *Daily Bible Illustr.* ad loc.). **SEE ZIPPORAH.** Their question, “Hath Jehovah spoken by Moses? Hath he not spoken also by us?” (⁽⁴⁰²⁰⁾Numbers 12:1, 2), implies that the prophetic gift was exercised by them; while the answer implies that it was communicated in a less direct form than to Moses. “If there be a prophet among you, I Jehovah will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so... With him will I speak mouth to mouth, even apparently, and not in dark speeches” (⁽⁴⁰²⁵⁾Numbers 12:6-8). A stern rebuke was administered in front of the sacred tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both the brothers — “Alas my lord!... Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb... Heal her now, O God! I beseech thee.” And it is not less evident in the silent grief of the nation: “The people journeyed not till Miriam was brought in again” (⁽⁴⁰²⁰⁾Numbers 12:10-15). The same feeling is reflected, though in a strange and distorted form, in the ancient tradition of the drying up and reflowing of the marvellous well of the Wanderings. **SEE BEER.** This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam’s life. She died towards the close of the wanderings at Kadesh, and was buried there (⁽⁴⁰³⁰⁾Numbers 20:1). B.C. 1619. Her tomb was shown near Petra in the days of Jerome (*Onomast.* s.v. Cades Barnea). According to the Jewish tradition (Josephus, *Ant.* 4:4, 6), her death took place on the new moon of the month Xanthicus (i.e., about the end of February), which seems to imply that the anniversary was still observed in the time of Josephus. The burial, he adds, took place with great pomp on a mountain called Zin, i.e. the wilderness of Zin); and the mourning which lasted, as in the case of her brothers, for thirty days was

closed by the institution of the purification through the sacrifice of the heifer (^{<HEB>}Numbers 19:1-10), which in the Pentateuch immediately precedes the story of her death. According to Josephus (*Ant.* 3:2, 4; 6, 1), she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel. In the Koran (chapter 3) she is confounded with the Virgin Mary; and hence the Holy Family is called the Family of Amram, or Imram (see also D'Herbelot, *Bibl. Orient.* s.v. Zakaria). In other Arabic traditions her name is given as *Kolthum* (see Weil's *Bibl. Legends*, page 101).

2. The first named of the sons of Mered (the son of Ezra, of the family of Caleb) by Bithiah, the daughter of Pharaoh (^{<HEB>}1 Chronicles 4:17). B.C. prob. cir. 1658. *SEE MERED.*

Mirkhond, Mohammed Ebn - Emir Khowand Shah

a noted Eastern historian, a native of Persia, was born in 1434, and died in 1498. He is the author of a work containing legends concerning Persian kings and sages, extracts of which were first published by Davity (*Etats, empires, royaumes du monde*). He also wrote a history of the Samanites, published in German by Wilken (*Geschichte der Samaniden*), at Gottingen, in 1808, and in French by Defremeny (Paris, 1845).

Mir'ma

(Heb. *Mirmah'*, ^{<HEB>}*hmr̄mā*, *deceit*, as often; Sept, *Μαρμᾶ*), the last named of the sons of Shaharaim by Hodesh, and a chieftain of the tribe of Benjamin (^{<HEB>}1 Chronicles 8:10). B.C. post 1612.

Miron, Charles

a French prelate, was born in 1569. At eighteen, holding already the abbotship of Cormeri and Airvaux, he was appointed by the king bishop of Angers. Of the different parties: which then divided France, Miron espoused the cause of Henry IV. He was also one of the preachers who pronounced a funeral eulogy upon the king when assassinated by the hand of Ravailiac. Miron, upon removing from Angers to Paris, continued to hold his relation to the Church at Angers, and thereby provoked a grave dispute between the bishop and his chapter. The chapter, insisting upon the pope's appointment, declared themselves free from Miron's episcopal jurisdiction, to which the bishop took decided exception, and the disputes

called forth by this affair finally led Miron to vacate his bishopric. He transmitted his insignia to Guillaume Fouquet de la Varenne, and became, by exchange, abbot of Saint-Lomer de Blois. This transaction took place in 1615. But in 1621, Guillaume Fouquet having died, Miron reclaimed his bishopric, obtained it a second time, and entered Angers April 23, 1622. Very soon the discussions between the bishop and the chapter were resumed, and only terminated by the papal appointment of Miron to the archbishopric of Lyons, December 2, 1626. This nomination was denounced by Salon as detrimental to the liberties of the Galliean Church. He died, however, before much could come of the opposition, Aug. 6, 1628. See *Gallia Christiana*, 4, col. 192; 14, col. 584, 585; Hoefler, *Nouv. Biog. Generale*, 35:668.

Mirror

Picture for Mirror

Although this word does not occur in the Auth. Vers., except in the Apocrypha (Wisd. 7:26), it is the proper representative of at least two Heb. and one Gr. term, for which our translators employ the less correct rendering “LOOKING-GLASS” (**חַרְחִי** *marah*’, a vision, as often, ^{<2308>}Exodus 38:8; Sept. **κάτοπτρον**, Vulg. *speculum*; **יָאֵרַי** *rei*’, a spectacle, ^{<8578>}Job 37:18, Sept. **ὄρασις**; Vulg. *ces*; **לַגְּבִילֹן** *lagilyon*’, a tablet of wood, stone, or metal on which to inscribe anything, so called as being made bare, ^{<2101>}Isaiah 8:1; in ^{<2123>}Isaiah 3:23 the plural refers, according to the Chald., Abarbanel, Jarchi, and others, with the Vulg. *specula*, and the Auth. Vers. 6 “glasses,” to mirrors or polished plates of metal, see Gesenius, *Comment. ad loc.*, but Kimchi and others understand, with the Sept. **διαφανή λακωνικά**, transparent garments, such as show the body, comp. Schrider, *De Vest. mul. Heb.* pages 311, 312). In the first of the foregoing passages the mirrors in the possession of the women of the Israelites, when they quitted Egypt, are described as being of brass; for “the layer of brass, and the foot of it,” were made from them. In the second, the firmament is compared to “a molten mirror.” In fact, the mirrors used in ancient times were almost universally of metal (the passage in the Mishna, *Chelim*, 30:2, does not allude to glass mirrors); and as those of the Hebrew women in the wilderness were brought out of Egypt, they were doubtless of the same kind as those which have been found in the tombs of that country, and many of which now exist in our museums and

collections of Egyptian antiquities. These are of mixed metals, chiefly copper, most carefully wrought and highly polished; and so admirably did the skill of the Egyptians succeed in the composition of metals that this substitute for our modern looking-glass was susceptible of a lustre, which has even been partially revived at the present day in some of those discovered at Thebes, though buried in the earth for so many centuries. The mirror itself was nearly round, and was inserted in a handle, of wood, stone, or metal, the form of which varied according to the taste of the owner (see Wilkinson's *Ancient Egyptians*, 3:384-386). In the N.T. mirrors are mentioned (ἔσοπτρα, ^{<302>}James 1:23; comp. ^{<432>}1 Corinthians 13:12; see Harenberg, in *Hasaei et Iken. nov. thesaur.* 2:829 sq.). They are alluded to in the Rabbinical writings (ayrī qpsa, i.e., *specularia*, Targ. Jon. in ^{<297>}Exodus 19:17; ^{<339>}Deuteronomy 33:19; Mishna, *Chelim*, 17:15; *Edujoth*, 2:7; see Lightfoot, *Hor. Heb.* Page 379). See generally, Th. Carpzov, *De speculis Hebraeor.* (Rostock, 1752); Jahn, I, 2:155 sq.; Hartmann, *Hebr.* 2:240 sq.; 3:245 sq. It appears likewise from other positive statements that mirrors anciently were of metal, namely, of copper (χαλκεῖον, Xenoph. *Symp.* 7:4) or tin, also of an alloy of both these metals, answering to brass, and sometimes even of silver (Pliny, 33:45; 34:48; comp. Resell. *Aionum.* II, 2:528 sq.; Becker, *Gallus*, III, 3). Occasionally they were of great size (Senec. *Nat. Qucest.* 1:16, 17, page 185, Bip.; Quintil. *Inst.* 2:3, 68). Finally, mirrors of polished stone are mentioned (Pliny, 36:45; comp. Sueton. *Domit.* 14). "Pliny mentions that anciently the best were made at Brundusium. Praxiteles, in the time of Pompey the Great, is said to have been the first who made them of silver, though these were afterwards so common as, in the time of Pliny, to be used by the ladies' maids. Silver mirrors are alluded to in Plautus (*Mostell.* 1:4, ver. 101) and Philostratus (*Icon.* 1:6); and one of steel is said to have been found. They were even made of gold (Eur. *Hec.* 925; Senec. *Nat. Quaest.* 1:17). According to Beckmann (*Hist. of Inv.* 2:64, Bohn's transl.), a mirror which was discovered near Naples was tested, and found to be made of a mixture of copper and regulus of antimony, with a little lead. Beckmann's editor (Mr. Francis) gives in a note the result of an analysis of an Etruscan mirror, which he examined and found to consist of 67.12 copper, 24.93 tin, and 8.13 lead, or nearly eight parts of copper to three of tin and one of lead; but neither in this, nor in one analyzed by Klaproth, was there any trace of antimony, which Beckmann asserts was unknown to the ancients. Modern experiments have shown that the mixture of copper and tin produces the best metal for specula (*Phil. Trans.* 67:296).

Beckmann is of the opinion that it was not till the 13th century that glass, covered at the back with tin or lead, was used for this purpose, the doubtful allusion in Pliny (36:66) to the mirrors made in the glass-houses of Sidon having reference to experiments which were unsuccessful. Other allusions to bronze mirrors will be found in a fragment of AEschylus preserved in Stobneus (*Serm.* 18. page 164, ed. Gesner, 1608) and in Callimachus (*Hym. in Lav. Pall.* 21). Convex mirrors of polished steel are mentioned as common in the East in a manuscript note of Chardin's upon Ecclus. 12:11, quoted by Harmer (*Observ.* volume 4, c. 11, obs. 55). The metal of which the mirrors were composed being liable to rust and tarnish, required to be constantly kept bright (Wisdom. 7:26; Ecclus. 12:11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The Persians used emery-powder for the same purpose, according to Chardin (quoted by Hartmann, *Die Hebr. am Putztische*, 2:245). The obscure image produced by a tarnished or imperfect mirror appears to be alluded to in ~~1~~1 Corinthians 13:12. On the other hand, a polished mirror is among the Arabs the emblem of a pure reputation. 'More spotless than the mirror of a foreign woman' is with them a proverbial expression, which Meidani explains of a woman who has married out of her country, and polishes her mirror incessantly, that no part of her face may escape her observation (De Sacy, *Chrest. Arab.* 3:236). Mirrors are mentioned by Chrysostom among the extravagances of fashion for which he rebuked the ladies of his time, and Seneca long before was loud in his denunciation of similar follies (*Nat. Quest.* 1:17). They were used by the Roman women in the worship of Juno (Senec. *Ep.* 95; Apuleius, *Metam.* 11. c. 9, page 770). In the Egyptian temples, says Cyril of Alexandria (*De ador. in Spir.* 9; *Opera*, 1:314, ed. Paris, 1638), it was the custom for the women to worship in linen garments, holding a mirror in their left hands and a sistrum in their right; and the Israelites, having fallen into the idolatries of the country, had brought with them the mirrors which they used in their worship." This is a practice to which one of the above Scripture passages (~~Exodus~~ Exodus 38:8) appears to allude (see Gesenius, *Comment. on Isa.* 1:215; on the contrary, B.F. Qulistorp, *Die'speculis labri cenei*, Gryph. 1773).

Mirth

the expression of joy, gayety, merriment, is thus distinguished from its synonym, cheerfulness: *Mirth* is considered as an act, *cheerfulness* a habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent.

Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Mirth is sinful,

1. When men rejoice in that which is evil.
2. When unreasonable.
3. When tending to commit sin.
4. When a hinderance to duty.
5. When it is blasphemous and profane.

Mis'ael

(), the Greek form (**a**, 1 Esdr. 9:44; comp. ^{<4804>}Nehemiah 8:4; **b**, Song of the Three Child. 66; comp. ^{<2006>}Daniel 1:6 sq.) of the Heb. name MISHAEL *SEE MISHAEL* (q.v.).

Misanthropist

(from the Greek *μισεῖν*, to hate, and *άνθρωπος*, man), a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind; to exercise a degree of candor consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society, to add at least something to the general interests of mankind. The misanthropist, therefore, is an ungenerous and dishonorable character. Disgusted with life, he seeks a retreat from it; like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large: “He is a man,” says Saurin (*Sermons*), “who avoids society only to free himself from the trouble of being useful to it. He is a man who considers his neighbors only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by

reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty than in devising means to reform them. He is a man who talks of nothing but banishing and executing, and who, because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or, rather, because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies, and of living in dens or deserts.”

Miscioli, Tommaso

a painter of the Bolognese school, was born at Faenza in 1636. He gained considerable reputation, and executed several works for the churches. His principal picture is the *Martyrdom of St. Cecilia*, an altar-piece in the church of St. Cecilia at Faenza, which is finished with great care. Lalzi says that in some of his works Miscioli equals the best Viennese painters, but accuses him of plagiarism in many instances, notably in the picture above alluded to, in which he introduced an executioner stirring up the flames, a feature copied almost entirely from Lionello's grand picture of the martyrdom of St. Domenico in the church of that name at Bologna. Miscioli died in 1699. See Lanzi's *Hist. of Painting*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 3:131; Spooner, *Biog. Hist. of the Fine Arts* (Phila. 1865, 2 volumes, 8vo), 2:569.

Miser

(*Lat. unhappy*), a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity; who denies himself even the comforts of life to accumulate wealth. “Avarice,” says Saurin, “may be considered in two different points of light. It may be considered in those men, or rather those public bloodsuckers, or, as the officers of the Roman emperor Vespasian were called, those *sponges* of society, who, infatuated with this passion, seek after riches as the supreme good, determine to acquire it by any methods, and consider the ways that lead to wealth, legal or illegal, as the only road for them to travel. Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practicing low methods, incompatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon. How many forms doth avarice take to disguise itself from

the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is *prudence*, which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is *charity*, which requires him not to give society examples of prodigality and parade. Sometimes it is *parental love*, obliging him to save something for his children. Sometimes it is *circumspection*, which requires him not to supply people who make ill use of what they get. Sometimes it is *necessity*, which obliges him to repel artifice by artifice. Sometimes it is *conscience*, which convinces him, *good man*, that he hath already exceeded in compassion and alms-giving, and done too much. Sometimes it is *equity*, for justice requires that every one should enjoy the fruit of his own labors and those of his ancestors. Such, alas! are the awful pretexts and subterfuges of the miser” (*Sermuons*, volume 5, ser. 12). **SEE AVARICE; SEE COVETOUSNESS.**

Miserere

(Lat. *have compassion*), the name of a liturgic prayer, set to music, and used in Roman Catholic worship. It is a sort of paraphrase on the 51st or 57th Psalm, and is used on penitential occasions, and particularly in Passion-week. It is therefore not only set to a regular Gregorian melody (see Keller, *Die acht Psalmentone*, etc., Aix-la-Chap. 1856, page 18), but has also become a theme for compositions to the most eminent masters, such as Palestrina, Orlando di Lasso, Allegri, Scarlatti, Leonardo Leo, Thomas Bai, Zingarelli, Pergolese, Jomelli, Fioravanti, Fdtis, Vogler, Stadler, etc. The most renowned among these compositions is that by Gregorio Allegri (a descendant of Correggio, born at Rome in 1590, t 1640), in which two choirs, one of four, the other of five parts, sing alternately until the finale, where all join in *pianissimo*, the measure also becoming gradually slower. This piece, from the time it was composed, has always been sung on Wednesday and Friday of Passion-week in the Sistine Chapel at Rome. One writer says: “Never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices, and one which seemed more than human, ascended together to heaven for mercy to mankind — for pardon to a guilty and sinning world. It had nothing in it of this earth — nothing that breathed the ordinary feelings of our nature. Its effects upon the minds of those who heard it were almost too powerful to be borne, and never can be forgotten. One gentleman fainted and was carried out; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to

suppress. It was the music of Allegri; but the composition, however fine, is nothing without the voices which perform it here.” Another writer says: “At the conclusion of this portion of the service, and when the darkness is complete by the concealment of the last light, commences the *Miserere*. This is the 51st Psalm. And as it is breathed by the choir — the most perfect and practiced choir in the world — as it is heard in all the stillness and solemnity of the scene, wrapped in darkness, and leaving nothing to distract the eye where all looks dim and shadowy, it has a strange and wonderful effect. It is designed to express, as far as music can express, the deep and mental agonies of the dying Saviour; and certainly there never yet was heard, except among the shepherds of Bethlehem on the night of the nativity, such sounds, so unearthly, and unlike the music of the world. It is plaintive, intensely melancholy, and has a powerful effect under the peculiar circumstances of the scene.” It was formerly the exclusive property of the Sistine Chapel, the partition being jealously kept there; Mozart succeeded, however, in writing it down after hearing it twice. It has since been repeatedly published. While the *Miserere* is sung, the pope kneels at the altar, the cardinals at their desks, and as it proceeds the lights at the altar are extinguished one by one, which is explained by Gavanti, *Theol.* 2:99: “Ad unumquemque psalmum (there are other psalms sung before the *Miserere*) exstinguitur una candela, una post aliam, quia apostoli paulatim defecerunt a Christo.” In fact, the whole use of this psalm in Passion-week is intended *ad designandum apostolorum timorem*. The word *miserere* has in modern days come to be applied to any sacred composition of a penitential character. See Herzog, *Real-Encyklopadie*, 9:547; Eadie, *Eccles. Cyclop.* s.v.; Siegel, *Christliche Alterthumer* (see Index in volume 4).

Misereres

Picture for Mereres

Elbowed stalls, often found in cathedral, collegiate, and minster churches, with seats that may be turned up, so as to give an opportunity of kneeling in those parts of the service in which the language of *supplication* (“*miserere*”) occurs. They were allowed in the Roman Catholic Church as a relief to the infirm during the long services that were required to be performed by the ecclesiastics in a standing posture. They are always more or less ornamented with carvings of leaves, small figures, animals, etc., which are generally very boldly cut. Examples are to be found in almost all

English churches which retain any of the ancient stalls; the oldest is in Henry the Seventh's Chapel at Westminster, where there is one in the style of the 13th century.

Misericord

is a term used to denote various offices and articles.

- (1) Subsella-Spanish *subsilia*-the folding seat of a stall. *SEE MISERERES.*
- (2) A compassionate mitigation of full penance.
- (3) According to Lyndwood, a custom in certain monasteries of relieving a number of monks, in alternate weeks, from attendance in choir, and claustral duties.
- (4) A hall for eating flesh-meat in a monastery. Some convents, as Canterbury and Westminster, had country hospitals for convalescents.
- (5) The word also implied stated indulgences and allowances, according to circumstances, of food, drink, wine or beer, or clothing or bedding, beyond the rule. And, finally, some writers, misled by the glossarist of Matthew Paris, have called a misericord *a guzzle of wine*, an imperfect definition taken from the refreshment of that liquor granted during the above period. See Walcott, *Sacred Archeology*, s.v.; Fosbrooke, *British Monachism*, chapter 48.

Misericordia Domini

is the name of the second Sunday from Easter, so called from the opening lines of the mass read on that day in the Romish churches. In the Greek Church the day is frequently called St. Thomas's Sunday.

Mis'gab

(Heb. *Misgab'*, *בְּגִיבַת* *height*, as often; Sept. *Ἀμάθ τὸ κραταίωμα* v.r. *Μασιγάθ*, and *τὸ ὄχύρωμα Μωάβ*, *Vulg. fortis*), a town in Moab, situated on the desolating track of the invading Babylonians (²⁴⁸⁰Jeremiah 48:1), probably so called from being located on an eminence. De Saulcy (*Narrative*, 1:391) suggests a connection with the present Wady *el-Mujeb*, the ancient Arnon; but this is merely fanciful. The place is doubtless to be sought near the associated localities of Kiriathaim and Heshbon; perhaps it is only an appellative (as it usually has the article) for the older locality

BAMOTH *SEE BAMOTH* (q.v.). Others think it may be the MIZPEH of Moab (^{<0238>}1 Samuel 23:3), or a general name for the highlands of Moab, as in ^{<0352>}Isaiah 25:12 (without the art. A.V. “high fort”). *SEE MOAB*.

Mish’ael

(Heb. *Misphal*’, *l aewmas* who is like God Sept. *Μισαήλ*), the name of three men.

1. The eldest of the three sons of Uzziel (the son of Kohath and grandson of Levi), and consequently the cousin of Aaron (^{<0162>}Exodus 6:22). He, with his brother Elzaphan, at the command of Moses, carried out the bodies of Nadab and Abihu to burial (^{<0304>}Leviticus 10:4). B.C. 1657. They may thus have been two of those whose defilement by a dead body prevented their keeping the passover at Sinai on the regular day (^{<0406>}Numbers 9:6; see Blunt, *Coincidences*, ad loc.).
2. The second named of the three Hebrew youths (^{<0206>}Daniel 1:6) trained along with Daniel at the Babylonian court (^{<0211>}Daniel 1:11), and promoted to the rank of magi (^{<0219>}Daniel 1:19). Having assisted Daniel in solving the dream of Nebuchadnezzar (^{<0217>}Daniel 2:17), they were advanced to civil dignities (^{<0282>}Daniel 3:12); but were afterwards cast into the blazing furnace for refusing to worship the royal idol; and, being miraculously delivered from it, they were still more highly honored by the king (^{<0283>}Daniel 3:13-30). His Chaldaean name was MESHACH (^{<0207>}Daniel 1:7). B.C. cir. 580.
3. One of those (apparently chief Israelites) who supported Ezra on the left hand while reading the law to the people after the captivity (^{<0404>}Nehemiah 8:4). B.C. 410.

Mi’shal

(Heb. *Mishal*’, *l avīnap* prob. *entreaty*; Sept. *Μισαλά*), a city of the tribe of Asher (^{<0626>}Joshua 19:26, where it is Anglicized “Misheal”), assigned to the Levites of the family of Gershom (^{<0233>}Joshua 21:30); elsewhere called MASHAL (^{<0364>}1 Chronicles 6:74). It is doubtless the *Masan* referred to by Eusebius (*Onomast.* s.v. *Μασών*) as situated on the Mediterranean, near Carmel, a position with which the text (^{<0626>}Joshua 19:26) agrees (see Keil, *Comment.* ad loc.). It is probably the modern ruined village *Misalli*, near

the shore about three miles north of Athlit (Van de Velde, *Memoir*, page 335).

Mi'sham

(Heb. *Misham'*, מִשָּׁמ according to Gesenius, *their cleansing* or *their beholding*; according to Mirst, *madness*; Sept. Μισσάμ, Vulg. *Misaam*), one of the sons of Elpaal, of the tribe of Benjamin, mentioned as the rebuilders of Ono, Lod, and their suburbs (^{<1382>}1 Chronicles 8:12). B.C. post 1612.

Mish'eail

(^{<1625>}Joshua 19:26). *SEE MISHAL*.

Mish'ma

(Heb. *Mishmanza'*, מִשְׁמָנָה *hearing*, as in ^{<2310>}Isaiah 11:3; Sept. Μασμά), the name of two men.

1. The fifth of the twelve sons of Ishmael, and heads of Arabian tribes (^{<1254>}Genesis 25:14; ^{<1313>}1 Chronicles 1:30). B.C. considerably post 2061. The people called by Ptolemy *Mcescemanes* (6:7, 21,), who were located to the north-east of Medina, were probably descended from him. Arabic writers mention the *Beni-Mismah* (Freitag, *Hamas*, II, 1:220), but nothing is known of them (Kilobel, *Genes. ad loc.*). *SEE ARABIA*.

2. The son of Mibsan, of the tribe of Simeon, and father of Hamuel (^{<1325>}1 Chronicles 4:25, 26). B.C. considerably ante 1053.

Mishman'nah

(Heb. *Mishmannah'*, מִשְׁמַנָּה *fitness*; Sept. Μασμάν v.r. Μασμανά), the fourth of the Gadite braves who repaired to David in the wilderness of Adullam (^{<1320>}1 Chronicles 12:10). B.C. cir. 1061.

Mishna

(Heb. מִשְׁנָה *Mishndh'*), the code of Jewish laws arranged about the year A.D. 200 or 220, at Tiberias, in Palestine, by R. Jehudah, surnamed Hakkadosh (q.v.). The title is by some understood as importing "second," like מִשְׁנֵינִי ^{<1423>}Genesis 43:23, the rabbinical code being second or next to

the Pentateuch; it is so interpreted in the rabbinical lexicon *Schulchan Aruch*, but we think it is more likely derived from *hnv*, *to study*, also *to teach*, which perhaps at first meant only “to repeat.” In the Talmud (q.v.), quotations from the Mishna are introduced by the Aramaic word *ˆnīl* *Tenan*, i.e., *we have studied*; and the book itself is called *ˆytanī Amathnithin*; while the rabbins who lived before the publication of the Mishna are spoken of as, *learners*, or perhaps *teachers*; and their sayings, not found in that collection, are quoted *aynt*, “it was learned or taught.” The version “learners” for Tannain is not unnatural, as the Heb. official name for Rabbins is *μυμαχῆς Ἰδύματι* *disciples of the wise*. The sons of R. Jehudah are named among the Tannain, and they most probably assisted in the completion of the work of the Mishna.

The sayings recorded in the Mishna reach back to the times of Simon the Just, a contemporary of Alexander the Great; and it expounds also some religious and political usages introduced by Ezra; but the bulk of the book is made up of the decisions or opinions of the rival schools of Hillel and Shammai, who arose at the beginning of the 1st century of the Christian sera, and of the subsequent teachers, who followed generally the rulings of Hillel’s school, and among whom Hillel’s descendants were prominent. In a few instances a case (*hc[m]*) is stated to have arisen, and the decision of the Sanhedrin (q.v.) upon it, or of some prominent rabbi, is given; very often the names of the teachers who taught any particular point are mentioned, even where no disagreement is spoken of; but much oftener in cases of disagreement. Still oftener, however, the text of the law appears without any one to propound it: these parts of the Mishna are ascribed to R. Meir, who flourished about A.D. 145, and it is therefore probable that R. Meir made an older collection, of which the Mishna as now found is only an enlargement.

The authority for the laws of the Mishna is, best explained in the first section of the first chapter of its treatise, *t/ba* (Aboth, fathers): “Moses received the law from Sinai, and handed it over to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synod” (the companions and followers of Ezra down to about B.C. 300). The meaning hereof is, that Moses received not only the written law from God, but also certain rules for its construction and application; and that even in the most corrupt times of Israel’s history there were always some pure and holy men, who kept up the study of this tradition,

and handed it over unbroken to their successors. Moreover, it was inferred from ^{<6170>}Deuteronomy 17:9 that the supreme judges for the time being might make authoritative decisions on facts as they arose; and that these decisions must serve as precedents for the future, unless reversed by a court of “greater wisdom and greater number.” The words “priests and Levites” in that verse were construed by the Pharisees merely to indicate the place at which the supreme judges must hold their sessions. The rules of construction of the Pentateuch are stated as thirteen, among which the foremost are **rmj w]l qi** *Kal ve-chomer*, a *minori ad majus*, and **hwv;** **hrz&]** *Gezerah shavah*, “like decision.” The latter, however, rests generally on the arbitrary comparison of the same word in two wholly disconnected passages, and is not allowed unless tradition itself sanctions it. Besides these rules of construction, certain ceremonies in their full form were also believed to have thus been handed down, while the letter of the law only hinted at the manner of performing them. Thus ^{<6139>}Exodus 13:9,16; ^{<6160>}Deuteronomy 6:10; 11:18, command the tying of those respective passages to the hand and between the eyes of the Israelite; but tradition supplied the manner of doing it, that is, the construction of the phylacteries. The second section of the above-quoted chapter proceeds: “They (the men of the great synod) said three things: . . . make a *fence to the law*.” That is, put around the law a wall of restrictions and injunctions, which the Israelite will have to break through before he feels tempted to break the law itself. This was, in fact, done to a great extent by the teachers whose sayings are recorded in the Mishna. Many of their so-called **twoz&]** (decisions) — a name given to the extra-Mosaic laws — refer to a stricter observance of the Sabbath, and these are comprehended under the name of **tWBv&]** which decisions Selden renders *Sabbatismus*; forbidding, for instance, the handling on the Sabbath of anything that has been unlawfully made on that day; the causing a Gentile (unless in case of necessity) to work on the Sabbath for the Israelite; to play musical instruments on that day, etc. Others refer to Levitical cleanness; among these are numberless rules about the washing of hands, of cups, etc., at the ordinary meals, in imitation of the rules which the Aaronitic priesthood had to observe at their sacrificial meals. It was principally by these observances that the followers of the rabbins, whom Christian writers generally denote as the Pharisaic sect, but who called themselves **myrb&]** (companions), distinguished themselves not only from the Sadducees (q.v.), but also from

the indifferent mass, who are known in the Mishna as /rah;μ22[. (people of the land), and are often spoken of with a great deal of bitterness.

The writers of the Mishna never seek to make their readers believe that a rabbinical ordinance, which is intended only as a part of the fence around the law, is of :divine origin; but where doubt can arise about the meaning, they expressly show what is intended for a construction of the law, and what is their own addition, often by the words rWFP;(free; that is, not liable to stripes for a wilful offence, or to a sin-offering for offence. through ignorance or forgetfulness); yet rWsa(forbidden). In the very first section of the first chapter of the Mishna — where the question arises how late at night the passages ^{<RHS>}Deuteronomy 6:5-10; 11:13-21, may be read in fulfilment of the command to speak of them “when thou liest down,” we find: “The learned (μym&ej &s as opposed to any one rabbi by name) say until midnight; and rabbi Gamaliel said until the morning dawn; in fact, when his sons came home from a feast, and told him We have not read the Shema (Hear, O Israel), he told them, As the morning has not dawned, you should read it; not this only, but wherever the wise have said until midnight, the command reaches to dawn, etc.; and why have they said till midnight? in order to keep man from transgression.”

The style of the Mishna is, with very few exceptions, dry and crowded, with not a word to spare; and the book is written for men who already know the great principles of which they only seek the details. Historical or legendary notices are rare; and the few dogmatic passages — for instance, the chapter about a future life run in the same style as if they were given for the guidance of an ordinary court of justice; the chapter, Who has no share in the world to come? follows naturally upon the chapters, Who are to be hanged? Who are to be stoned? A few instances will be given below.

The language of the Mishna is in the main not Aramaic, but Hebrew; stripped, however, of all that is idiomatic about Hebrew, such as the use of the conversive vav, and filled with many Aramaic forms, such as the masculine plurals in wy for the truly Hebrew . - That the people of Palestine generally spoke pure Aramaic as early as the days of Christ, and even long before, is well enough known from other sources; but the Mishna attests it by quoting terse sayings in that language, e.g. μWpK]arg&aiar[&xi— “like the toil is the reward.” A very large number of Greek words are also found: thus synf&sa(ἀσθενής) is always put for “sickly;” μyfsI (λησταί) for

“robbers.” Latin words also occur, but not so frequently, and generally in a somewhat corrupt form, while the Greek words are rendered about as exactly as the Hebrew alphabet will allow. (Gomp. Bondi, *r/a rTēā*, *Beleuchtung der in Talmud. v. Babylon u. Jerusalem. in d. Targumim u. Midraschim vorkommenden ff'enden, besonders lateinischen Wörter* [Dessau, 1812, 8vo; Hartmann, *Supplementa* [Rost. 1813, 4to]; especially his *Thesaurus lingue Hebraicae Mishnae augendae* [3 parts, 1825-26, 4to]).

We proceed to give an analysis of the Mishna, keeping strictly to it, and leaving out of view anything that may be taught by the *Tannain*, but which is regarded as *atyrb*; *Baraytha*, i.e., ‘outside,’ although known to be sayings of these teachers, because they are not collected in the Mishna, and simply occur either in quotations in the Talmud or elsewhere.

The Mishna is divided into six parts (*pyrāts*] *Sedarim*, arrangements), which contain 62 treatises (*twkSmi* *Massakoth*), and 514 chapters (*pyqæP*] *Perakim*). The latter, again, are divided into numbered sections, each of which is called a Mishna. The great parts and the treatises are named after their contents, the chapters after their opening words. (The figures set after each treatise show its number of chapters.)

I. The first part — *py*[*æ*] *Zera'imn*, seeds — contains eleven treatises. The first of these — *t/krb*] *Berakoth*, benedictions (9) — treats of the reading of the Shema (see above), daily prayers, and grace before and after meals, the purgations to be made as a preparation for prayer, and like subjects. The ten other treatises refer to the laws of the field and of its produce: *haPēPeah*, corner (8), treats of the field corners, gleanings, etc., to be left to the poor; *yamD*] *Demai*, doubtful (7), of corn or fruits coming from the indifferent, who might have failed to tithe it; *pyad ka*] *Kilayim*, mixtures (9), of the prohibited mingling of fruit and grain crops on the same field or vineyard, and incidentally of the forbidden mixture of wool and flax in garments (⁶¹⁹Leviticus 19:19); *ty*[*yæ*] *Shebi'ith*, seventh (10), of the Sabbatic year; *t/mlwrt*] *Terumoth*, tributes (11), of the tributes from the crop; which were due to the Aaronitic priests, including the tithe of tithe due them from the Levites; *t/rcēni*] *Ma'aseroth*, tithes (5), of the tithes due to the Levites; *ynærcēni*] *Ma'aser Sheni*, second tithe (5), of the tithe which was eaten or otherwise spent in the joy of the yearly feasts,

but which in the third year was given to the poor; **hLj j** *Challah*, dough (4), refers to the tribute from the baking-trough, which was given to the priests; **hl rI**; ‘*Orlah*, literally foreskin (3), of the forbidden fruits of the trees in Palestine during the first three years of their growth (^(~~FRS23~~)Leviticus 19:23); **μyr BæB** *Bikkurim*, first-fruits (4), treats in its first three chapters of the firstfruits which were to be brought to the tabernacle and given to the priests (^(~~FRS~~)Deuteronomy 26:5), while the fourth chapter is only added to it to bring it to the close of one of the six great parts, and is called **Ἀνδρόγυνος**, *androgynos*, spelled in Hebrew **swnygwr dna**, the man-woman, and contains a few laws as to persons of doubtful sex.

II. The next great division, **d[əm**, *Mo’ed*, season, contains twelve treatises. The first, **tBvj** Sabbath (24), treats of the duties of that day; remarkable for the enumeration of thirty-nine different kinds of work, by each of which; separately, the guilt of Sabbath-breaking may be incurred. Of each kind a type is given, to which many other actions may be compared as falling within the same reason. A very great proportion of the treatise is taken up with the laws of mere “Sabbathismus” (see above). The next treatise, **γbte [e** ‘*Erubin*, mingling (10), deals with those ceremonies by which the Sabbath boundary was extended, “mingling” a whole town into one fictitious yard, so that carrying within it should not be unlawful; or how the Sabbath boundary of a town, within which one might walk on the Sabbath-day, can be extended. Then comes **μyj æP]** *Pesachim* (10), which relates to the Passover, and all things connected with its celebration; **μyl æv]** *Shekalim*, shekel-pieces (8), about various tributes, going to the Temple, and various rites in it, at different seasons of the year; **am/y**, *Yoma*, the day (8), on the service of the day of Atonement; **hKw su** *Sukkah*, hut (5), about the hut and festival bunch of the Feast of Tabernacles, and the rules about reading the Psalms of Praise (113-118) on that and other feasts; **hxyBε** *Betsah*, egg (5), so called from its first word. An egg laid on a feast-day, the school of Shammai says, may be eaten; the school of Hillel says, may not be eaten (i.e., on the same day) —this being one of the very few cases in which the latter school is stricter than the other. It is not pretended that “guilt” under the law is incurred by eating fresh-laid eggs on holidays. The treatise deals mostly with what may or may not be done on the great holidays in the preparation of food, actions which on the Sabbath would be clearly unlawful. Next, **vaos hnVhi** *Rosh Hash-shanah*, New-

year (4), gives the laws of the feast which goes by that name among the later Jews, but which in the Bible (^{<R234>}Leviticus 23:24) is called the first of the seventh month; it also teaches how to fix the days of new moon. The treatise **tynæTj** *Ta'anith*, fast (4), refers principally to the prayers for rain, and to the fasts, private and public, that were kept in years of drought; **hLgæj** *Megillah*, the scroll (4), refers to the feast of Purim, the reading of (the scroll of) the Book of Esther, then of the reading of the Pentateuch and Prophet lessons, and denounces as heretical certain variations in the liturgy and certain spiritual modes of construing passages of the law; for instance, "He who takes the law of incest figuratively should be silenced;" that is, he who extends it to the disgracing his father or mother. This passage is evidently directed against the early Christians, and their modes of teaching. The treatise **^Fq;d [wmo** *Mo'ed Katan*, small holiday (3), treats mainly of the mourning rites, these being forbidden on all feasts, even on the half-holidays between the first and last day of Passover and of the Feast of Huts; while the last treatise, **hgygæj** *Chagigah*, feasting (3), speaks of the voluntary sacrifice—other than the Paschal lamb — offered by the individual Jews on the great feasts.

III. The third part of the Mishna is called **µyvæ** *Nashim*, women, and embraces seven treatises. The first of these, **t/mbyj** *Yebamoth*, Levirate (16), discusses the law found in ^{<R215>}Deuteronomy 25:5-9. Its first section may give a good idea of the manner of the Mishna: "Fifteen women free their rival wives and their rival's rivals from the 'shoe-pulling' (^{<R210>}Deuteronomy 25:9) and brother's marriage to the world's end: his daughter (the dead brother's wife being the daughter of a surviving brother), son's daughter or daughter's daughter; his wife's daughter, wife's son's daughter, or wife's daughter's daughter; his mother-in-law, mother-in-law's mother, father-in-law's mother; his sister on the mother's side, mother's sister or wife's sister, and the wife of his brother by the mother's side, and the wife of his brother, who was not alive at the same time with him, and his daughter-in-law; all these free their rival wives," etc. (that they are free themselves is taken for granted). The treatise **t/bWtKj** *Kethuboth* (13), discusses the prescribed marriage contracts and marital rights in general, and shows a much higher regard for the rights of wives and daughters than most, if not all, ancient codes of law; **µyræhj** *Nedarim* (11), treats of vows, and contains some of that harsh casuistry which meets with rebuke in the New Testament; **ryzæ** *Nazir*, the crowned (9), of the

special vow of the Nazarite (⁽⁻⁰⁰⁶⁾Numbers 6:2); *hf/s*, *Sotah*, the erring woman (9), of the ordeal for wives suspected of faithlessness (Numbers chapter 5). The last chapter of this treatise relates the gradual decay and downfall of national and religious life in Israel from the times of the early Maccabees; it foretells the signs of the approaching Messiah, and winds up with setting forth the qualities that lead upwards to eternal life. The next treatise, *ˆyF6æGittin*, divorce-bills (9), is set apart to the law of divorce; and *ˆyv#DqæKiddushin*, betrothals (4), the last of this great division, to the laws of the marriage ceremony. But a great part of it is taken up with counsels as to the trade or profession in which an Israelite should bring up his son; and many occupations are named which unmarried men should not follow, on account of the great facilities they offer for unchaste practices.

IV. The fourth grand division is styled *ˆyqzæ#Nezikin*, injuries, and most of the ten treatises contained in it deal with the principles and the practice of civil and criminal law. The first three treatises, each of ten chapters, are called by Aramaic names — *aMqiabB*; *Baba Kamma*, the first gate, i.e., court; *a[yxæ]abB*; *Baba Metsi'a*, the middle gate; *art#biabB*; *Baba Bathra*, last gate-and discuss the laws between man and man in matters of property, that are deducible from the Pentateuch, or had been suggested by experience. In the “first gate” the law of bailment is taught, without being involved in the obscurities of the degrees of negligence which the Roman lawyers have thrown around it; the only principle recognised is, What was the intent of the bailor when he made the loan, or pledge, or deposit of his goods? against what dangers did he intend to secure them? what risks did he intend to take? The text in ⁽⁻⁰²¹⁶⁾Exodus 22:6-14 shows that even a depositary without hire is liable for theft, though not for forcible robbery; for that the goods should not be stolen was the very object of the deposit. The same general doctrine prevailed in the English law, till lord Holt, chief justice during the reign of queen Anne, disturbed it by views imported from Roman jurisprudence. The measure of damages for assault and bodily injuries is also given, and the “eye for eye” of the sacred text is construed as meaning only damages in money for the lasting injury; while an additional allowance must be made for loss of time, cost of cure (⁽⁻⁰²¹⁹⁾Exodus 21:19), pain and disgrace — this last element of damages being derived from the “cutting off the hand” in ⁽⁻⁰⁵²¹⁾Deuteronomy 25:21, which is taken figuratively only. The fourth treatise is named *ˆyræ#h#s#i Sanhedrin* (i.e. *Συνέδρια*), courts of justice (11). The first two chapters

set forth the constitution of the Jewish commonwealth, rather as the Pharisaic party would have wished to see it, than as it ever was, with all the great powers, political and judicial, in the hands of the supreme court of seventy-one learned judges; and both the high-priest and king as figure-heads. Of the latter it is said, “The king does not judge, and none judges him; does not testify, and none testifies concerning him.” The practice in criminal cases is minutely set forth; while cases of bailments or trespasses, arising under the peculiar Mosaic law, were to be tried by three judges, and ordinary commercial cases even by a single judge; criminal charges must be tried before courts composed of twenty-three members. The forms were analogous to those of England and America — that is, based on the idea of accusation and defence, not of inquiry and confession. No person — once acquitted could be retried, but all facilities were given, to the last moment, to establish the innocence of the convicted, either on points of law or fact. The modes of capital execution are also given — stoning and burning in such a way as to cause instant death. Among the chapters which begin, “The following are stoned,” “The following are hung,” we find also one which begins thus, “The following have no share in the world to come: he who says, The resurrection is not found in the law, or the law is not from heaven, and the Epicurean (materialist).” The next treatise, **t/Kmj** *Makkoth*, stripes (3), treats of the punishment of false witnesses, and of crimes punishable by stripes; then comes **t/[Wbv]** *Sheb’oth*, oaths (8), about the decisive oath in civil causes; there was no other oath, as witnesses always testified without oath under sanction of the commandment not to bear false witness. The admission and forms of testimony are then discussed in **t/yd[e]** *Edayoth*, testimonies (8). Then comes **hrz;hd/b[}** *Abodah Zarah*, idolatry (5), showing what manner of intercourse with idolaters and what things connected with idolatry are forbidden to the Israelite; for instance, the use of wine handled by a Gentile; for he might have made an idolatrous libation of it. The next treatise, **t/ba;** *Aboth*, fathers (5), contains the collected wisdom of the “fathers,” which name here, but nowhere else, is bestowed upon the sages of the Mishna. The whole of it, with a good English translation, can be found in the common (orthodox) Jewish prayer-book, **SEE LITURGY**, where a sixth chapter of somewhat later origin is added. The treatise opens, as above stated, by bringing the tradition down from Moses to the Great Syiod; it then carries it from (1) Simon the Just, one of its last survivors, to (2) Antigonus of Socho. who taught to despise reward, and is

said to have given rise to the Sadducean heresy; (3) Jose of Zeredah and Jose of Jerusalem; (4) Joshua, son of Perahiah, whom later legends, by an anachronism, describe as the teacher of Jesus and Nittai the Arbelite; (5) Jehudah, son of Tabbai, and Simeon ben-Shetah, the reformer of the criminal and civil law, and defender of religion and liberty against the tyranny of king Jannaeus; (6) Shemaiah and Abtalyon, said to be of convert descent; (7) Hillel and Shammai, the founders of the great rival schools; (8) Johanan, or John, the son of Zaccai; (9) Gamaliel, known as the teacher of Paul, and seemingly a son or grandson of Hillel; (10) Simeon, his son; (11) Gamaliel, the son of Simeon; (12) Jehudah Hakkadosh, the compiler of the Mishna. The “couples” in this chain are generally thought to consist of the president and vice-president of the Sanhedrin for the time being, called respectively **אצטרא** (prince) and **אבא דבבאי** (father of the court). The treatise contains the favorite moral and dogmatic sayings of these and other rabbins. Many of them are merely practical rules of life; some address themselves to judges; but more of them exhort to the study of the law, and still more to good works. The future world is much: referred to; and one rabbi Jacob (chapter 4:§ 21) says, in the spirit of the early Christians. “This world is the anteroom to the coming world; prepare in the anteroom, that thou mayest enter the banqueting-hall” (*triclinium*). But the study of the law and good works (**תורה ומצוות**, *Mitzvoth*, commandments), and not faith, is recommended as the road to future happiness. Elsewhere unbelief is denounced as forfeiting the world to come; but it seems that in the present treatise this tenet was not insisted on. A very remarkable point is the endeavor (chapter 5:8, 9) to reconcile the philosophic view of unchangeable laws of nature with the Biblical account of miracles: “Ten things were created in the twilight of the eve of Sabbath (of creation week) — that is, the mouth of the earth (which swallowed Korah), the mouth of the well (in the wilderness), the mouth of Balaam’s ass, the rainbow, the manna, the rod (of Moses), the diamond worm (said to have cut the stones for the Temple), the alphabet, the writing (on the tables), and the tables.” The last treatise of this part is **תורה**, *Horayoth* (3), concerning forms of trial.

V. The fifth grand division, **קדושים** *Kodashim*, with its eleven treatises, relates mostly to sacrifices, and was obsolete when the Mishna was composed. The very full treatment given to this subject shows how strong were the hopes of a speedy restoration. We have here **זבחים** *Zebachim*,

slaughtered offerings (14); **t/j nm]** *Menachoth*, offerings made of flour (13), whose subject is indicated by their title, though somewhat more is comprised in them. But the next treatise, **yl /j**, *Cholin*, unsanctified things (12), treats of the food allowed or disallowed to the Jew; especially of the mode of slaughtering beasts and fowls, and of the marks of disease, which render the eating of their flesh unlawful. We have then **t/r/kB]** *Bekoroth*, (sacrifices of) first-born animals (9); **ykæ[e** *Erakin*, estimates (9), i.e., for redeeming consecrated men or beasts in money, according to the standard laid down in Leviticus (chapter 5 and 27); **hrWmT]** *Temurah*, exchange (7), referring to the exchange of the beasts; **t/tyrK]** *Kerithoth*, excisions (6), which teaches what sins are threatened with the punishment, “That soul shall be cut off from its people.” This treatise is put in this connection because most of the sacrifices dealt with in this division are penances for sin. It is followed by **hl y[æ]** *Me’ilah*, (the sacrifice for) embezzlement (6), see ^{<RBIS>}Leviticus 5:15; and **dymæ**, *Tamid*, daily sacrifice (7), whose titles express their main subjects. The latter closes with the list of the psalms that were sung by the Levites in the Temple on the seven days of the week: Sunday, Psalm 24; Monday, Psalm 48; Tuesday, Psalm 82; Wednesday, Psalm 94; Thursday, Psalm 81; Friday, Psalm 93; on the Sabbath, of course, Psalm 92. The next treatise, **t/Dma]** *Middoth*, measures (5), gives an exact description of the Herodian temple, and of all its appointments. The division closes with the rather mystical treatise, **µyNæpæ** *Kinnim*, nests (3), which discusses the law on birds’ nests (^{<R216>}Deuteronomy 22:6).

VI. The last grand division, **t/rhf]**; *Tohoreth*, cleanness, is the largest of all, though it was also in most of its parts useless when the Mishna was written: as the right to enter the Temple or to eat of sanctified food (respectively to be eaten as sanctified food) are the main tests of technical cleanness. We find here twelve treatises: **µyl Kæ]** *Kelim*, vessels (30); **t/l hap]** *Ohaloth*, tents (18), the latter of which treats of the communication to a house and to its contents of uncleanness by the presence of a dead body in it. This remained of interest to the Aaronitish priests, who must not defile themselves with a dead body other than of their next blood relations; which law is supposed to remain in force notwithstanding the disuse of sacrifices. Then comes **µy[æ]** *dega’im*,

plagues (14), about leprosy; **hrP**; *Parcah*, the cow (12), the ashes of which were used to purge the defilement by the touch of the dead (^(-481P)Numbers 19:2); **t/rhf**; *Tohoroth*, here in the sense of purification (10); **t/awqjha**; *Mikvaoth*, bathing-cisterns (10), which retain an interest beyond the Holy Land, and beyond the times of the Temple, in connection with the next treatise; **hDna**; *Niddah*, the separated, i.e., the menstruating woman (10). Then we have **yrwvch**; *Makshzrin*, what renders fit (to receive uncleanness) (6); **pybz**; *Zabim*, spermatorrhoea (5); **μ/y I WBFæ**; *Tibbul Yom*, dipping of the (same) day (4), the ablution of vessels in cisterns, which, as a shadow of Levitical cleanness, was kept up in post-temple times; **pydy**; *Yadayim*, hands (4), which refers to the washing of hands, an avowedly rabbinic institution. The last treatise of the whole collection is **yxapll**, *‘Ukatsin*, fruit stems (3), with some unimportant laws about Levitical cleanness; among others, those that relate to fruitstems. At the end is placed a reflection on the blessing of peace, so that the book may close with the favorite verse (⁽⁻⁴²⁹¹⁾Psalms 29:11), “The Lord give strength to his people; the Lord bless his people with peace.”

The principal commentaries on the Mishna are, of course, the Talmuds — Jerusalem and Babylonian: the former covers the whole work, while the latter omits much of the obsolete parts. But the Mishna, or by the more appropriate phrase **t/ynvha** in the plural (setting aside the singular form for the single section), is found published, without either Talmud, in six volumes, each of which contains one of the great divisions. It is generally accompanied by two running commentaries, both of which take most of their matter from the Talmud; the first of these, by R. Obadiah, of Bartenora, is explanatory; the other, called the Tosephoth (i.e., additions), of R. Yom Tob, of Prague, raises and solves difficulties and seeming contradictions, and was written towards the beginning of the Thirty-Years’ War. Maimonides wrote a much more valuable commentary on the Mishna in 1168; but being written in Arabic, and but partially rendered into the rabbinical Hebrew, it is seldom used or seen. The Hebrew abridgment, entitled **hr/t hnyha** or **d8yhirpse**, i.e., the book of fourteen (books), and divided into four parts, was published at Soncilio (1490, 2 volumes, fol.): republished at Venice (1524, 3 vols. fol.) and at Amsterdam (1701, 4 volumes, fol.). Selections from it were made in English by Bernard, entitled *The [Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hach azakah of Maimnonides, with a literal*

English Translation, copious Illustrations from the Talmud, etc. (Camb. 1832, 8vo); and an entire version into English made by several writers, under the editorship of E. Soloweyezik, was begun at London (1863, 8vo). Various commentaries in the rabbinical language, of no great merit, written during the 17th and 18th centuries, are printed in the ordinary editions of the Mishna, which are quite cheap. To the Persian Jews the Mishna is the only standard, as the Talmuds are almost unknown among them. (L.N.D.)

Editions of the Mishna. — The principal editions of the Mishna are by (1) Menasse ben-Israel, with short glosses (Amsterd. 1631); (2) Jose ben-Israel (ibid. 1646); (3) Israel ben-Elijah Gbtz, with Cabalistic Book Jetsira (Venice, 1704, 8vo); (4) with the commentary of Maimonides (Naples, 1492, fol.); (5) do., *Mishnaioth in Perush Rambarn* (Venice, 1606, fol.); (6) and by far the best and favorite edition, by Prof. Surenhusius of Amsterdam, which is furnished not only with the commentaries, but also with a Latin translation. It is entitled, *Mischna, sive totius Hebrceorum Juris, Rituue, Antiquitatum, et Legumn oraliu Systema, cum clarissimorum Rabbiorum Maimonidis et Bartenorae Commentariis in tegris, quibus accedunt variorum Auctorum Notes et Versionis in eos quos ediderunt Codices* (Amst. 1668-1703, 6 volumes, fol.). The several treatises of the Mishna have also been translated into Latin by different authors, the principal of whom are:

Order./Treatise. Translator. Publication.

I. Berakoth	Edzard	Hamb. 1713, 4to.
Peah	Gnisius	Oxf. 1690, 4to.
Demai	“	“
Kilaim	“	“
Shebiith	“	“
Terumoth	“	“
Maaseroth	“	“
Maaser	Sheni Surenhusius.	
Challah	“	
Orlah	Ludwig	Leipsic, 1695.
Bikknrim	“	“1696.

II. Sabbath	Schmid & Wottoll	Leipsic 1670.
Erubin	“	

Pesachim	Surenhusius.	
Shekalim	Otho	Geneva, 1675.
Yoma	Sheringham	London, 1648.
Sukkah	Dachs	Cologne, 1726.
Betsah	Surenhuuis.	
Rosh-hashanah.	Houting	Amsterd. 1695.
Taanith	Lundy	Cologne, 1694.
Megillah	Surenhusius.	
Moed Katan	“	
Chagigah	Ludwig	Leipsic, 1796.

III. Yebamloth	Surenhusius.	
Kethuboth	Fast	Basle, 1699.
Nedarim	Ulmann	Leipsic, 1663.
Nazir	“	
Sotah	Wagenseil	Altorf, 1663.
Gittin	Surenhubius.	
Kiddushin	“	

IV. Baba Kama	L'Empereur	1637.
Baba Metsia	Surenhusius.	
Baba Bathra	“	
Sanhedrin	Cocceis	Amsterd. 1629.
Makkoth	“	
Shebuoth	Ulmann	1663.
Edaoth	Surenhusius.	
Aboda Zara	Peringer	Altorf, 1680.
Aboth	Surenhusius	.
Horiath	Ludwig	Leipsic, 1696.

V. Zebachim	Ulman	1663.
Menachoth	Surenhusius.	
Cholin	Bekoroth	
Erakin	“	
Temurah	“	
Kerithoth	Ulmann	1663.

Meila	Surenhusius.	
Tamid	Peringer	Altorf, 1680.
Middoth	L'Empereur	1630.
Kinnim	Surenhusius.	

VI. Kelim, Ohaloth, Negaim, Parab, Tohoroth, Mikvaoth, Niddah, Makshirin, Zabim, Tibbul Yom, Yadaim, and Ukazin — all by Surenhusius.

The entire Mishna has been translated into Spanish by Abraham ben-Reuben (Venice, 1606, fol.); into German by Rabe: *Die ganze Mischna* (Ausbach, 1760-63, 6 volumes, 4to); and by Dr. Jost (Berlin, 1832-33, 6 volumes, 4to). Into English have been rendered the treatises *Sabbath* and *Erubin* by Dr. Wotton (Lond. 1718); the treatise *Aboth*, in the *Jewish Prayer-book*, by Young (Edinb.); the treatises *Berakoth*, *Kilaim*, *Sabbath*, *Erubin*, *Pesachim*, *Yoma*, *Sukkah*, *Yom Tob*, *Rosh-hashanah*, *Taanith*, *Megilla*, *Moed Katan*, *Yebamoth*, *Kethuboth*, *Gittin*, *Kiddushin*, *Cholin*, and *Yadainz*, wholly or in part by De Sola and Raphall (Lond. 1843, 8vo; 2d ed. 1845).

From all this it appears that the Christian Church has been largely identified with a study of the *Mishna*, and that the charge, so frequently reiterated, that Christian theologians are unacquainted with Jewish traditional lore is unjust. Indeed it is very apparent that even the Church fathers were more or less familiar with the *Mishna*, which they termed **δευτερώσεις**. Jerome first mentions it (*Epist. ad Aglas*, qu. 10): “I cannot declare how vast are the traditions of the Pharisees, or how anile their myths, called by them **δευτερώσεις** (Mishnaioth); neither would their bulky nature permit the attempt.” Epiphanius also says, but with a dislocation of text (*Hoer.* 15, *Jud.*; also *Haer.* 13:26). “The Jews have had four streams of those traditions that they term **δευτερώσεις**— the first bears the name of Moses the prophet; the next they attribute to a teacher named Akiba; the third is fathered on a certain Andon, or Annon, whom they also call Judas [Hannasi]; and the sons of Apamonaeus [Asamonmi] were the authors of the fourth.” So, too, Augustine, writing shortly before the date of the Jerusalem Talmud, says: “Besides the Scriptures of the law and the prophets, the Jews have certain traditions belonging to them, not written, but retained in memory, and handed down from one to another named”

δευτερώσεις (*c. Adv. Leg. et Ptoph. 2:1*); and again, “Deliramento Judaeorum ad eas traditionis quas δευτερώσεις vocant pertinentia.” In the Middle Ages the gross ignorance of the clergy left this important field unstudied. With the Reformation, the Mishna became again an open book to the Christian clergy; and in modern days many of their number, especially in Germany, Holland, and England, have carefully covered this department of Biblical knowledge. Perhaps exception will be taken to this term by some, but let it be remembered that the Mishna, “as the original text of the Talmud, and as a faithful picture of Jewish theology and ecclesiology in the apostolic and post-apostolic ages, should be known to every Christian student — at least in its general outlines — and a nearer acquaintance with its contents is indispensably required for successful investigation of the Hebrew element in primitive Christianity, as found in the New Testament, and in the New Testament alone” (Rule, *Keraites*, pages 57-58). As to the estimate of this compiled tradition by the orthodox Hebrew, let us refer to a Jewish historian, who, in his eulogy of the Mishna, pronounced it “a work, the possession of which by the Hebrew nation compensates them for the loss of their ancestral country; a book which constitutes a kind of homestead for the Jewish mind, an intellectual and moral fatherland of a people who, in their long discipline of suffering, are exiles and aliens in all the nations of the earth.”

The dogmatic and moral teachings of the Tannain are well sketched by Jost in his *Geschichte des Judenthums u. seiner Sekten*, volume 2. The sketches in Milman’s *History of the Jews.*, 2:461 sq., are instructive on some points, though they do not always distinguish between the teaching of the Tannain and of later rabbins. See also Chiarini, *Le Talmude*; Geiger, *Das Judenthum*; Gritz, *Gesch. d. Juden*, volume 4 (transl. N.Y. 1874); Rule, *Karaites*, ch. vi; Etheridge, *Introd. to Hebr. Lit.* page 114 sq.; the excellent articles on the *Talmud* by Dr. Deutsch in the *Quarterly Review*, October 1867, reprinted in the *Eclectic Review*, 1867; *Christian Remembrancer*, 1868, October; *Amer. Biblical Repository*, 2d series, 2:261 sq.; Kitto, *Journal of Sacred Lit.* 6:42 sq.; *Edinburgh Rev.* 1873, July, art. 2; Furst, *Bibliotheca Judaica*, 2:40 sq.

Mishneh

SEE HULDAH.

Mishor

THE (רְחוֹמַיִם Sept. Μισώρ, also πεδίνη; Vulg. *planities* and *campestria*; A.V. “the plain”). This word is applied in Scripture to any *plain* or level tract of land, as in ^{<123>}1 Kings 20:23, and ^{<130>}2 Chronicles 26:10; but in a number of passages it is used with the article as the proper name of the plateau of Moab; and when thus employed it is generally Graecized in the Sept. (^{<130>}Deuteronomy 3:10; ^{<133>}Joshua 13:9,16,17, 21; ^{<148>}Jeremiah 48:8, 21). Stanley brings out the meaning of this word: “The smooth downs (of Moab) received a special name (Mishor), expressive of their contrast with the rough and rocky soil of the west” (*Sin. and Pal.* page 317); and probably, it might be added, in contrast with the wooded heights and picturesque vales of Gilead. The word comes from the root רַׁוַּי; to be *level* or *just*, and is sometimes employed in a moral sense (^{<145>}Psalms 45:6; 143:10). Stanley supposes that the whole of the upland downs east of the Jordan are called Mishor, and that this fact fixes the true site of the battle of Aphek (^{<123>}1 Kings 20:23 sq.). It seems doubtful, however, whether the word Mishor, in the description of that battle, will bear the meaning thus assigned to it. It appears to be simply put in opposition to *harim*, hills.” “Their gods are gods of *the hills*, therefore they were stronger than we, but let us fight against them *in the rain*,” (*mishear*). In ^{<130>}2 Chronicles 26:10, *mishor* also means “a plain” west of the Jordan. As a proper name, or a special appellative, it was given only to the great plateau of Moab, even as distinguished from that of Bashan (^{<130>}Deuteronomy 3:10). This plateau commences at the summit of that range of hills, or rather lofty banks, which bounds the Jordan valley, and extends in a smooth, gently undulating surface far out into the desert of Arabia. Medeba was one of its chief cities, and hence it is twice called “the Mishor of Medeba” (^{<133>}Joshua 13:9, 16). It formed the special subject of the awful curse pronounced by Jeremiah—“Judgment is come upon *the land of the Mishor*” (^{<148>}Jeremiah 48:21). It was chiefly celebrated for its pastures; but it also contained a number of large and strong cities, the ruins of which still dot its surface (Porter, *Damascus*, 2:183). **SEE MOAB; SEE TOPOGRAPHICAL TERMS.**

Mishpat

SEE EN-MISHPAT.

Mishra

SEE MISHRAITE.

Mish'raite

(Heb. *Mishrat'*, מִשְׂרָאִי gentile, used collectively, from some noun *Mishra'*, מִשְׂרָא perhaps *slippery*; Sept. Ἡμασσαραεῖν v.r. Ἡμασσαραΐμ, Vulg. *Maserei*, Auth.Vers. “Mishraites”), an inhabitant of a place called MISHRA, alluded to only in אבב 1 Chronicles 2:53, as founded by the descendants of Caleb, and associated with the Ithrites and others, who were in some way connected with Kirjath-jearim; probably therefore a village in the vicinity of this last town.

Misology

(from μισεῖν, *to hate*, and λόγος, *reason*) is a term employed to designate the hatred of reason the most unreasonable kind of hatred that can possibly be thought of. But as *reason* is the point of demarcation between man and brute, the misologist generally claims to be opposed only to the false application of the reasoning powers. SEE REASON.

Misotheia

(μισέω, *'to hate*, and θεός, *God*) is hatred of God and everything divine — hatred of truth, wisdom, virtue, and reason. In classic Greek we only find μισόθεος, hating the gods, godless (AEsch. *Ag.* 1090). Sometimes the word is changed to θεομίσης, a person hating the gods, and to θεομίσητος, a person hated by the gods. The *misotheist* is akin to the *misologist*. SEE MISOLOGY.

Mispe'reth

(Heb. *id.* מִסְפָּרֵת *enumerating*; Sept. Μασσαφάρᾶθ v.r. Μασφάρᾶθ), one who returned from Babylon with Zerubbabel (אבב Nehemiah 7:7); elsewhere called MIZPAR (אבב Ezra 2:2).

Misrachi, Elia, Ben-Abraham

(called also *Elia Parnas*), a noted rabbi, flourished at Constantinople towards the close of the 15th century. Misrachi was versed not only in rabbinic lore, but also in astronomy and mathematics. He maintained a

lively controversy with his contemporary, Mose Kapsoli, a teacher and judge in the old Romanesque congregation of Jews at Constantinople about 1500, on the question whether the children of Karaites ought to be admitted into the rabbinical schools. Kapsoli denounced the practice as illegal. Misrachi argued not only that it was lawful, but highly expedient, as a means of bringing them to conform to rabbinism. Misrachi labored much in the cause of Jewish education. He died about 1525. Besides his *Chidtschin* (מִשְׁרָחִי) a collection of novellas on the *Sepher Mizvoth Gadol* of Moses de Coucy, and a super-commentary on Rashi's Pentateuch (יְהוֹשֻׁעַ מִשְׁרָחִי אֶשְׁרֵי חֵיל [יִיךְ אֶתְּחַבֵּי אֶשְׁרֵי] he wrote also a treatise on arithmetic, רִפְסֵי מַתְּכָל מִן; not; also רִפְסֵי מַתְּכָל which was translated into Latin by O. Schreckfuchs and S. Minster (Basle, 1546). See First, *Bibl. Jud.* 2:381; id. *Gesch. d. Karlerthums*, 2:304; De Rossi, *Dizionario* (Germ. transl. by Humberger), page 201; Etheridge, *Introd. to Hebr. Literat.* page 461 sq.; Cassel, *Leitfaden fuer jud. Gesch u. Literat.* (Berlin, 1872), page 91; Gratz, *Gesch. d. Juden*, 8:292, 297; Jost, *-Gesch. d. Juden u.s. Sekten*, 3:127; Lindo's *Conciliator of R. Manasseh ben-Israel* (Lond. 1842), page 28. (B.P.)

Mis'rephoth-ma'im

(Heb.. *Misrephoth'-Mayirm*, מִשְׁרָפֹת מַיִם burnings of water; according to Kimchi, with allusion to warm baths; but, as Gesenius thinks, from lime-kilns or smelting-furnaces situated near the water; Sept. Μασρεφωθ Μα'ίμ, Vulg. *aquae Maserephoth*), a place between Zidon and the valley of Mizpeh, whither Joshua pursued the allied Canaanites after the defeat of Jabin (^{<6118>}Joshua 11:8); from which passage, as well as from the only other where the place is mentioned (^{<6115>}Joshua 13:6), it appears to have been a valley (containing springs or a running stream; see Unger, *De thermis Sidonis*, Lips. 1803), situated in the mountainous region, near the northern border of Canaan, opposite Mount Lebanon; probably therefore in the middle portion of the valley of the Leontes—a position that may have given occasion for the name (i.q. glass-houses by the water side, see Keil, *Comment. ad loc.*) by furnishing facilities for the manufacture of glass (a substance said to have been first invented in 'this region) from the sand washed down by the stream. Dr. Thomson (*Land and Book*, 1:469) still adheres to a location given by him and Schulz (*Bibliotheca Sacra*, 1855, page 826) at a collection of springs called *Ain-Mesherfi*, with ruins adjacent on the shore near Ras en-Nakura, at the foot of Jebel Mushakka,

on the northern border of the plain of Akka (Van de Velde. *Memoir*, page 335); but the locality is entirely too far south of Sidon.

Misrepresentation

the act of wilfully representing a thing otherwise than it is. We ought to be careful not to misrepresent the actions of others; and we should, with equal solicitude, avoid any misrepresentations of their words. Verbal misrepresentations may be productive of the greatest injury, and are indicative of radical malevolence. Words, in themselves, and taken in their insulated state, are capable of diverse meanings; and he who reports any impressions without noticing what went before, or what followed after, may easily pervert the most harmless into the most criminal expressions; or cause the foulest inferences to be drawn from the most innocent discourse. What confusion and inquietude in society, what suspensions of confidence, what interruptions of good neighborhood, what bitterness and animosity, are occasioned by verbal misrepresentations! How often has the fondest love been ‘thus blighted, and the warmest friendship turned cold! The perverse construction, the imperfect repetition, or the mutilated statement of what others have said, is one of the common expedients which the artful and treacherous know so well how to employ to serve their own sinister ends, to promote their own interested views, and to produce endless feuds, inextinguishable jealousies, and irreconcilable animosities. As the words of men may thus be misrepresented to serve the most mischievous purposes, it earnestly behooves us, on all occasions, when we repeat the discourse of others, to adhere as closely as possible to the words, and never wilfully to deviate from the sense. We ought to beware of stating that to have been designed as a positive declaration which was intended only as a casual supposition; we are not to represent that as a literal affirmation which was meant only’ as an incidental illustration, or as a figurative ornament; for it is possible in this way to render an exact copy of the words, and yet a malicious perversion of the sense. But when we report what others have said, and particularly when the interest of the individual is in the least degree concerned in the fidelity of the representation, we are not only to repeat the expressions that were used, but the sense in which they were at the time designed to bear, and which was evident either from the context of the discourse or from the manner of the speaker. *SEE TRUTH.*

By subtle queries, invidious remarks, and treacherous insinuations, the slanderer infuses doubt into the mind of one respecting the integrity or the

conduct of another; and thus he often effects his purpose with more safety than he could by a more open and direct attack.

Thus he gradually but surely undermines the reputation of his neighbor, or supplants those who seem to stand in the way of his own advancement. As secret is more dangerous than open hostility, so the characters of men are often more irreparably injured by calumnious suggestions than by unreserved and unqualified calumnies. Sometimes slander is covered under the garb of praise, but then the praise is never bestowed except where it is likely to prove injurious to the person, by the aversion which it occasions, or the jealousy which it inflames. We all have many faults, but the slanderer aggravates them by his description. Regardless of adherence to truth, he distorts and magnifies whatever he relates. Where the habit of falsehood, as in the base calumniator, is joined with a malevolent disposition, venial defects are magnified into criminal atrocities; and a trivial speck, almost too small to be noticed is spoken of as an incurable ulceration. The malevolence of the slanderer is never willing to balance the vices with the virtues, the defects with the perfections of the human character; but he censures and condemns without moderation or indulgence. Men cannot insure the effect which they intend, the issue of their actions, or the success of their exertions. We may deserve. but we cannot command success. Good endeavors and honest efforts are in our power, but the ultimate event is in the hands of God. But when things go wrong, when good endeavors are frustrated, and pernicious effects issue from good principles or meritorious attempts, which could neither have been prevented nor foreseen, then how apt are men to impute the unexpected effect to deliberate contrivance, and to slander the intention which they ought to praise! Thus, those who are ever ready to calumniate what merits praise, impute the good which follows any particular action to chance, and the evil to design. See Fellowes, *Body of Theology*, 2:324-329. **SEE SLANDER.**

Misri-Effendi

a Turkish poet and religious enthusiast, is noted for his attempt at a revolution, under a religious garb, during the reign of Achmet III (1703-1739). Misri was born in Egypt about 1660. Of his personal history but little is known previous to 1693. At this time he was flourishing at Broussa as mollah, an office both of an ecclesiastical and civil character, corresponding somewhat to our "justice of the peace." **SEE MOLLAH.** Dissatisfied with the manner in which the war against Austria was

conducted, and believing himself inspired for leadership, he gathered about him three thousand fanatics, and with these crossed the Bosphorus, landed at Adrialiople, and stormed the great mosque, in which the sultan, with his court, was at the time attending the noon-service. Misri was defeated in his attempt, and he was arrested with his ringleaders and carried back to Broussa. No other punishment was inflicted, because Misri had gained popular favor by his religious enthusiasm. The occurrence of a large fire and a violent earthquake two days after Misri's removal disturbed the popular mind. and it was generally held that Misri had been truthful in his declarations, and he was hereafter regarded as endowed with supernatural visions. The sultan even requested Misri to return; but he refused, declaring his mission finished, as he had accomplished the task of rousing the authorities to more vigorous action towards the Austrians. Hereafter Misri gave himself up to religious studies, and wrote poetry on sacred subjects. The most important of his productions celebrates the *incarnation of Christ*, wherein it is said, "I am always with Jesus, and united with him." These verses, because Misri's production, received the certificate of orthodoxy, but it was ordered also that they be prefaced by these warning words: "Whosoever writes verses like these of Misri shall be committed to the flames; Misri alone shall be spared, for we cannot condemn one who is possessed with enthusiasm." There is little left of the poetical compositions of Misri, and that little is not printed. The patriarch Callinicos, who was in friendly relations with some eminent Protestant members of the German universities, was Misri's intimate friend. Misri died at Broussa in 1710.

Missabib

SEE MAGOR-MISSABIB.

Missa Catechumenerum

is the name of that portion of the liturgies of the early Church at which catechumens were permitted to be present. It consisted of the Prefatory Prayer, the Hymn, the Little Entrance, the Trisagion, the Epistle and Gospel, and the Prayers after the Gospel. Before the Great Entrance, or procession of the elements to the altar, all the catechumens were obliged to leave the church, with such words of dismissal as those used in the Liturgy of St. Chrysostom: "As many as are catechumens depart; catechumens depart; as many as are catechumens depart; let none of the catechumens remain." The catechumens being still unbaptized, it was not considered

fitting that they should witness the actual celebration of the holy Eucharist, though they were permitted to take part in the earlier prayers of the liturgy, and to hear the reading of the holy Scripture. See Boia, *Rev. Liturg.* 1:16; Bingham, *Origines Ecclesiasticæ*, pages 10, 114, 567, 677 et sq.; Riddle, *Christian Antiquities*, page 192 sq.; Coleman, *Ancient Christianity Exemplified*, pages 110, 180, 185, 415. **SEE CATECHUMENS.**

Missa Fidelium

a term for the latter part of the liturgy, as distinguished from that portion at which only catechumens were allowed to be present. **SEE MISSA CATECHUMENORUM.**

Missa Praesantificatorum

is the term applied to a eucharistic office, observed by the advocates of the doctrine of transubstantiation, and in which the great oblation is made and communion administered with elements consecrated at a previous celebration.

The 49th canon of Laodicea (q.v.), which dates from the 4th century, states that bread ought not to be offered during Lent, save on the Sabbath-day and Lord's day. The 52d canon of the council in Trullo, or Quinisext (A.D. 692), renewed this canon, and ordered the use of the rite of the presanctified every day in Lent except on Saturday, the Lord's-day, and the Feast of the Annunciation. The Greek Church has accepted these regulations, and closely followed them, excepting that the Liturgy of Basil is said on Maundy-Thursday and on Easter eve, instead of the presanctified mass (Neale, *Hist. East. Ch.* part 1 chapter 7 page 713). For the rite itself we refer to Goar, *Euchologium*; Neale, *Hist. East. Ch.*; and Renaudot, *Liturg. Or. Collectio* (ed. 1847). 1:76. We have room here only for its essentials, and in presenting these depend chiefly upon Neale, who says that, technically speaking, the office of the presanctified is merely an addition to the usual vespers.

In the prothesis of the Sunday preceding, when reservation is to be made, the priest, having as usual cut and stabbed the first loaf, cuts also the other loaves, saying for each, "In remembrance," etc., as in the usual office. Then he pours forth wine and water in the holy chalice. When he is about to sign the loaves, he speaks in the singular, "Make this bread," because Christ is one. He elevates all the loaves together, and breaks the first loaf of the

oblations, and puts the portion in the holy cup, and pours in the warm water as usual. Then taking the holy spoon in his right hand, he dips it in the holy blood; and in the left hand he takes each loaf by turns, and holding the holy spoon that has been dipped in the holy blood, he moves it crosswise on the part where the cross has been made on the crumb, and puts it away in the artophorion. So with the other loaves of reservation. In the rite itself, after the prayers and responses of the three antiphons, while the troparia are sung, the priest goes to the holy prothesis, and taking the presanctified bread from the artophorion, puts it with great reverence on the holy disk, putting also wine and water, after the accustomed manner, into the holy chalice, and saying, not the prayer of prothesis, but only, *Through the prayers of our holy Father, Lord, God, Jesus Christ, have mercy upon us.* For the sacrifice is presanctified and accomplished. After the Cathisma, etc., the little entrance takes place without the Gospel; then the prayers of the catechumens, and the prayers of the faithful, in the second of which is, “Behold at the present time his spotless body and quickening blood entering in, and about to be proposed on this mystic table, invisibly attended by the multitude of the heavenly host.” Then is sung the hymn, “Now the heavenly powers invisible minister with us, for behold the King of Glory is borne in. Behold the mystic sacrifice, having been perfected, is attended by angels: with faith and love let us draw near, that we may become partakers of life eternal.” After this the great entrance is made, but instead of the prayer of the cherubic hymn, the fifty-first, Psalm is said. After the entrance, the deacon says, “Let us accomplish our evening supplication unto the Lord. For the proposed and presanctified gifts, let,” etc. In the following prayer occur the words, “Look down on us who are standing by this holy altar as by thy cherubic throne, on which thine only-begotten Son and our God is resting in the proposed and fearful mysteries.” After further prayers, the priest, the divine gifts being covered, stretches out his hand and touches the quickening blood with reverence and great fear; and when the deacon says, “Let us attend,” the priest exclaims, “Holy things presanctified for holy persons.” Then, having unveiled them, he finishes the participation of the divine gifts. The communion being finished, and the holy things that remain being taken away from the holy table, the concluding prayers are made.

In the controversy regarding this rite between cardinal Humbert and Nicetas Pectoratus, the only matter of real liturgical interest appears to be Humbert’s objection that a double oblation is made of the same thing first

in the liturgy, in which it is consecrated, next in that in which it is received. Neale denies the existence of the second oblation. “The mere fact of the great entrance,” he writes, “without any formal oblation, and simply considered, does not involve of necessity a sacrifice.”

Leo Allatius, in his tract on this rite (at the end of his work, *De Eccl. Occ. et Or. Perpetua Consensione*), names several variations. One is on the point just mentioned: “Alii sustollebant Praesantificata. Alii non exaltabant, sed tantum modo tangebant” (1595). Another important variation is, “Constantinopolitanus praesantificatum panem sanguine non tingit; ceteri tingunt” (1593). Again, as to the times when the rite is used, “Alii, prima et secunda primae jejuniorum hebdomadis feriis, Praesantificata non celebrant; alii celebrant” (1594).

In the Roman Church the omission of consecration is limited to Good Friday and Easter eve. The Missal rubric for “Feria v in Coena Domini” is, “Hodie sacerdos consecrat duas hostias, quarum unam sumit, alteram reservat pro die sequenti, in quo non conficitur sacramentum; reservat etiam aliquas particulas consecratas, si opus fuerit, pro infirmis; safiguinem vero totum sumit; et ante ablutionem digitorum ponit hostiam reservatam in alio calice, quem diaconus palla et patena cooperit, et desuper velurni expandit, et in medio altaris eollocat.”

On Good Friday the reserved host is brought in procession to the altar, after the adoration of the cross, while the hymn is sung, “Vexilla Regis prodeunt.” “Cum venerit sacerdos ad altare, posito super illud calice, genuflexus sursum incensat et accedens deponit hostiam ex calice super patenam quam diaconus tenet; et accipiens patenam de manu diaconi, hostiam sacram ponit super corporale, nihil dicens... Interim diaconus imponit vinum in calicem et subdiaconus aquam, quam sacerdos non benedicit, nec dicit super eam orationem consuetam; sed accipiens calicem a diacono ponit super altare nihil dicens; et diaconus illum cooperit palla.” After censuring the oblations and the altar, the priest, turning to the people, says as usual, “Orati fratres ut meum ac vestrum sacrificium acceptabile fiat.” “Tunc celebrans... supponit patenam sacramento, quod in dextera accipiens elevat ut videri possit a populo; et statim supra calicem dividit in tres partes, quarum ultimam mittit in calicem more solito, nihil dicens. Pax Domini non dicitur nec Agnus Dei, neque pacis osculum datur.” The priest’s prayer before reception follows. “Et sumit Corpus reverenter.” “Deinde omissis omnibus quae dici solent ante sumptionem sanguinis,

immediate particulam hostiae cum vino reverenter sumit de calice.” “Quod ore sumpsimus,” etc. “Non dicitur Corpus tuum Domine, nec Post Communio, nec Placeat Tibi, nec datur Benedictio; sed facta reverentia coram altare sacerdos cum ministris discedit; et dicuntur Vesperae sine cantu; et denudatur altare.”

The principle upon which these regulations regarding Lent are founded is that the Eucharist is a feast, and the consecration service is proper only for festivals. The Sabbath as well as the Sunday was a stated feast in the early Church, and the Western Church received the Laodicean canon; but in later times in the Roman obedience Saturday has been held a fast. Yet Socrates (*E.H.* 5:21) tells us that at Rome they fasted three weeks before Easter, excepting Saturdays and Sundays. See Bingham, *Origines Ecclesiasticae*, book 15: chapter 4:§ 12.

For a statement of the position in which the Church of England stands on these questions, see Blunt, *Annotated Book of Common Prayer* (in the notes for Good Friday.)

Missa Sicca

or dry service, as it is sometimes called, consists in the recital of the ordinary of the mass without the canon, there being neither consecration nor communion. The rite is described and commented upon by Durandus, *Rationale*, IV, 1:23; Durantus, *De Ritibus*, II, 4; Bona, *Rerum Liturg.* I, 15:6; Martene, *De Ant. Eccl. Ritibus*, , 3:1; Bingham, *Antiq.* XV, 4:5; Neale, *Eastern Church*, I, 7:4. “As the canons forbid priests to celebrate the liturgy more than once in the day, except in cases of urgent necessity; and as some covetous and wicked priests were desirous of celebrating more frequently, with the object of receiving oblations from the people; they availed themselves of the *missa sicca*, and thus deceived the people, who intended to offer their prayers and alms at a real commemoration of the sacrifice of Christ” (Palmer). The earliest mention of this abuse is its condemnation in the Capitulars of Charlemagne (Neale), that is, in A.D. 805: the leading example is its practice by St. Louis, who died A.D. 1270. Durantus says that the book *Liber Sacerdotalis*, in which this rite is described, was approved by Leo X; and he finds the *Missa Sicca* in the passage of Socrates, *Hist.* 5:22, where Leo Allatius finds the rite of the presanctified. The more learned Roman theologians of the 16th century condemned this abuse, and Bona states its general suppression. Neale,

however, says that it was common in Belgium as late as A.D. 1780. The rite was never in use in the East, except in Egypt.

Neale has charged the Church of England with deliberately retaining the *Missa Sicca*, but Blunt (*Dict. of Hist. and Doctrinal Theol.* s.v.) holds that “this charge is without foundation. There is an essential difference between the use of the eucharistic hymns, without which the rite could hardly be called a *Missa*, and the use of the prayer for the Church militant only, made real, as far as can be, by the offering of alms. The English custom is not an approval of abstaining from communion, such as certainly was more or less implied in the *Missa Sicca*, but a practical illustration of the words of the priest’s exhortation, ‘I for my part shall be ready,’ and a protest against the remissness of the people.” See calmer, *Origines Liturgice*, 2:164,165.

(J.H.W.)

Missal

(Lat. *Missale plenarium*, or simply *Plemarium*) is the name given to an office-book of the Roman Catholic Church, containing the liturgy, i.e., all of the liturgy required for the celebration of the *Mass* (q.v.) or *Missa*, viz. the fixed *Ordinary* (q.v.), and *Canon* (q.v.), with the changeable *Introits*, *Collects*, *Epistles*, *Gospels*, etc. In the early Western Church it was called *sacramentarium*, but it then contained only parts of what is now comprehended in the *Missal*. Some copies, as required in every parish by the bishops, contained the Gospels, the sacramentary, prayers, prefaces, benedictions, and the canon, the lectionary, a book of epistles, and the antiphon, or, in a word, all that was to be sung by the priest at the altar, and by the ministers in the ambon. These books were called *Plenars* (q.v.), i.e., complete or full; but usually their contents were distributed into separate volumes—the Gradual, Collectar, Benedictional, Hymnar, etc. The complete Missal was requisite when priests, from the 9th century, began to say low masses, and especially for country clergy; as laymen, by the Capitulars of 789, were forbidden to sing the lessons and alleluia, and the priests were required to sing the Sanctus with the people before the canon was commenced. The earliest Frank, Gothic, or Gallican missals, of the 6th century, contained only the portion of the liturgy recited by a bishop or priest — that is, the canon, prayers, and prefaces. At a later date, those of small churches comprised the Introit, Gradual, Alleluia, Tract, Offertory, Sanctus, and Communion, where, although there were a deacon and

subdeacon, the smallness of the choir required the celebrant and his two assistants to chant together.

The Missal was probably compiled near the close of the 5th century, was amplified by Gelasius I, and corrected by pope Gregory I. But, although the Missal was contained in the Gregorian rite, it appeared in such varied forms in different churches, and frequently with so many improper additions, that the wish for an emendation became general, and, having been expressed at the Council of Basle, and in 1536 at a synod at Cologne, it was successfully urged at the Council of Trent. During the early part of the council no agreement could be effected. In the eighteenth session a commission was appointed, which, however, could not bring to an end the work intrusted to it; whereupon the council, in the twenty-fifth session, resolved upon recommending to the pope the reform of the Breviary, Missal, and Rituals. As the question was not to create a new liturgy, but to purify the existing one, to restore it to its original simplicity, etc., the work was recommended to be done in Rome. It was commenced under Pius IV. and completed under Pius V. The only members of the commission whose names are known are cardinal Bernardino Scossi and Tomaso Golduelli, bishop of Asaph. Perhaps a great share in the execution of the work may be ascribed to cardinal Sirlet and to the learned Giulio Poggi. The new Missal appeared in 1570; it was followed by two revisions under Clement VIII (bull of July 7, 1604) and Urban VIII (bull of September 2, 1634). It is composed of an introduction, three parts, and an appendix. The introduction gives the calendar, the general rubrics, a summary of the rite, and instructions about possible deficiencies. The three parts are:

1. “*Proprium missarum de tempore*,” with the formularies for the successive solemnities of the year. It treats of all the Sundays, from the first Sunday of Advent to the last after Pentecost. The whole ecclesiastical year pivots around the three capital feast-days: Christmas, Easter, and Pentecost-Easter being the center. Between the Saturday before Easter and Easter Sunday the *Ordo Missal* is inserted.
2. “*Proprium missarum de sanctis*” contains the formularies for the celebration of the mass on particular feasts of saints, etc. This part of the Missal is arranged after the months and days of the civil year.
3. “*Commune sanctorum*” is a kind of complement of the preceding for such saint-days as have no particular mass — formular in *proprium*. The division is founded on the character of the saint, and on the order of rank

as given by the litany of All Saints. There are mass-formularies for the vigil of an apostle-day, for the days of the martyrs, within and without the Easter period, for the days of the confessors, the virgins, aid of those who did not die in the virginal state. The *Appendix* is very comprehensive: it gives the annual mass, different votival masses, and the masses for the deceased, several benedictions, and, lastly, the masses for such feasts or commemorations as are celebrated in certain places with papal approbation, and called therefore “*Misse ex indulto apostolico.*”

In the Anglican Church, previous to the Reformation, the missals used varied very greatly; and even after the compilation of the Roman Missal, the English missals known as “Sarum Use,” “Hereford Use,” “Lincoln Use,” “Bangor Use,” etc., continued to be general. Near the end of the 16th century, however, the Jesuits succeeded in forcing the Roman Missal into the Romish churches of England. The old missals, before the invention of the art of printing, were generally written in the most sumptuous manner, ornamented with beautiful initials, and most splendidly bound. A kind of large Gothic letters (monachal writing), for the writing of the missals, came into use in the 13th century. After the invention of the art of printing, patterns were cut after these letters, and used for the printing of missals; hence the name of missal letters given to a certain kind of large types. The missal of the Oriental rites differs from that of the Roman Church, each having, for the most part, its own proper form. See Rosarius, *Observationes*; Pisart, *Expositio Rubicarum missalis*; Mohrenius, *Expos. Missae atque Rubicarum*; Huebner, *Historia Missae*; Lewis, *Bible, Missal, and Breviary*; Maskell, *Dissert.* chapter 4, page 49 sq., 49 sq.; Zaccaria, *Bibliotheca Ritualis*, 1:39 sq.; Palmer, *Origines Liturgicae*, 1:111, 308; Walcott, *Sacred Archaeology*, s.v.

Missi Dominici

is the name of a class of extraordinary commissaries sent by the Carolingian dynasties. to different parts of their dominions for various purposes of civil and ecclesiastical government. The importance of these officers was vastly increased by Charles the Great, who employed them as an efficacious means of restraining the dangerous power of the dukes; but the importance thus given to these dignitaries having proved under Pepin to be dangerous to royal authority, Charles strove to weaken them, and destroy their power altogether, by transferring their supervisory functions over the jurisdictions of the counts, the administration of the bishops, etc.,

to the *missi dominici*. The whole empire was accordingly divided into districts (missatica, legationes), coinciding generally with the province of a metropolitan. The missi received special instructions regarding the different points of their mission. So great was the importance the emperor attached to the careful execution of his designs, that to the written instructions always given to his travelling representatives, he' frequently added oral explanation and discussion. Thus the missi became the organ by which the central authority managed the administration of the whole empire; and there was, in fact, no part of the affairs of government entirely removed from their competence. Their principal duties were as follows:

- (1) To see that the laws, both of the State and the Church, were observed.
- (2) To superintend jurisdiction. In whatever cause or suit there was no decision given by the court, the decision was expected from the missi; they also received complaints against the courts. To that effect they held sessions four times every year in different places. They appointed *meliores et veteriores*, whose duty it was to denounce the crimes, transgressions, etc., that had transpired.
- (3) To superintend the execution of the laws regarding the army, and to exact the fine of sixty solidi (heribannum) from the defaulters.
- (4) To generally supervise the possessions of the State and of the Church, and to make registers and descriptions thereof. To carry out these measures the missi held a kind of diet (placita provincia), and at these sessions the superior clergy, the counts, and some other officers, were obliged to appear, under penalty of the heribam. Those who persisted in their refusal were denounced to the king.

The missi were expected to give detailed accounts of their mission at court. In difficult matters, of which they declined to take the responsibility, the decision was left to the king. Every one to whom justice had been denied by the court and the missi had always resort to the king. In order to give the missi sufficient authority, they were allowed the right of imposing the fine of the heribann; and the disobedient were threatened even with death. Compensations were allowed them for the expenses of their travels. See Franc. de Roye, *De Missis dominicis, eorum officio et potestate*; Neuhauss, *De A Miss. domin. ad disciplin. publ.* (Leipsic, 1744, 8vo). (J.H.W.)

Mission

is the word used by Roman Catholics, Anglicans, and American Ritualists in a sense somewhat synonymous to the word *Revival* (q.v.). Among Roman Catholics the *Mission* is a series of special services, conducted generally by propagandists, who do not themselves preside over a parish; they are mostly members of a monastic order. The word "Mission" in this sense is of recent use. In the Church of England and the Protestant Episcopal Church the word designates "a series of services in which prayer, praise, preaching, and personal exhortation are the main features, and is intended to call souls to repentance and faith, and deepen the spiritual life in the faithful." The "mission" is conducted in a particular parish, or in a number of parishes at once, directed by the rector, or by some priest experienced in such matters, whom he obtains to aid him. "Its themes are heaven, hell, the judgment, sin, the atonement for sin, God's justice, and God's mercy." "The purpose is the proclamation of the old foundations of faith and repentance to souls steeped in worldliness and forgetful of their destiny, whether they be the souls of the baptized or the unbaptized." The usual period of the year for the "mission" is the season of *Lent* (q.v.). In England it has been the practice for years. A correspondent of the *New York Church Journal* (March 12, 1874), after describing the interest awakened by the mission services in the English metropolis (in 1874), says that the bishops, persuaded by the good results of the propriety of the missions, "have declined to lay down special rules, and trust to the loyalty of the clergy to conduct the mission in accordance with the rules of the Church," and then adds that "the clergy are now too busy with the real work of the mission to discuss the proper pronunciation of 'Amen,' the length of surplices, and the color of stoles." In the United States it has as yet found favor with few of the Protestant Episcopal churches. A serious obstacle is the *Liturgy*. In the mission the largest spontaneity and freedom are allowed. Prayers are extemporaneous. The preaching is pungent and personal. The singing is participated in by the whole congregation, and familiar hymns and tunes are selected. The tendency is towards a general introduction of the "mission" into all Protestant Episcopal churches. *The Church Journal and Gospel Messenger* of December 25, 1873, made a special plea in its behalf, and the Reverend B.P. Morgan has published a book to enlist his Church in revival work. *SEE RETREAT*. (J.H.W.)

Mission, Inner

SEE INNER MISSIONS.

Mission-Priests

is the name by which those priests of Rome are designated who have been educated for mission work at home or abroad. There are certain monastic institutions that greatly aid in this work. Indeed, several monastic orders aim particularly at missionary work, e.g. the *Congregation of the Oratory*, the *Congregation of St. Vincent of Paula*, or *Lazarists* (q.v.), the *Congregation of the Sacred Sacraments*, the *Congregation of Jesus and Mary*, *SEE EUDISTS*, etc.

Mission-Schools

These are of two kinds.

(1.) The schools aiming to supply the particular want of the missionary before he enters the field, fitting him in his theological studies, and in the knowledge of languages, etc., for the work in view. This class of schools have been but recently organized among the English speaking people. In Germany they have existed for some time. Usually, however, the course of study is inferior to the university course in theology. English and American schools for missionaries seek to afford the best advantages possible. Several American religious bodies have schools for the training of native missionaries in the country where they are to labor. Thus, for example, the Methodist Episcopal Church has such an institution at Frankfort-on-the-Main. The Church of England has a number of them, particularly in India and Africa. In the United States there are facilities for missionary training provided at Yale College, Boston University, and Syracuse University. The different theological seminaries have lectures on *Missions* and on *Comparative Religion* to aid those preparing for the ministry with a possibility of missionary service.

(2.) Institutions aiming to aid the missionary in propagating Christianity, or seeking to prepare the way by educating the minds of the people, in order that they may be more capable of understanding and appreciating the facts and evidences, the doctrines and duties of Scripture. Another reason for such an education is that it procures means and opens ways of access to the people, and opportunities of preaching to them. "Ignorant of God and

his law, as well as of their own, and the moral character of the world; content with mental inactivity, and indifferent to moral elevation; untaught in the principles of science, and fast bound in errors venerated for their antiquity; vicious in their habits, and absorbed in sensual indulgences; accustomed to the profane rites of religions glittering yet grovelling, and degrading yet commanding and terrible — the heathen nations are unprepared to listen to the annunciation of glory to God in the highest, and to appreciate the Gospel as proclaiming deliverance from the dominion of sin and death... The stupidity of the Hottentot, the sensuality of the Hindii, the prejudice of the Mohammedan, the ancestral pride of the ‘son of heaven,’ and the sottishness of the South Sea Islander, alike interpose a wall high as heaven between the Christian missionary, and the child of ignorance” (Dr. Storrs, *Sermon before the A.B.C.F.H. in 1850*). In such circumstances schools become very important as a means of communication with different classes of people, with children and parents, with men and women. Mission-schools, therefore, are a wise and most effective agency in prosecuting the missionary work. They communicate true science, and thus undermine the errors of heathenism; they inspire and foster a love for knowledge, and thus help to overcome the deep debasement of the heathen mind and heart. They conciliate the favorable regards of the heathen, convincing them that the missionary seeks to benefit them, and thus furnish an opportunity for the systematic instruction of youth and children in the principles of Christianity. These mission-schools have been of different grades, according to the circumstances and requirements of the case. *Boys’ schools* have usually been found most practicable, especially at the commencement of a mission, and most effective for accomplishing the objects in view. The heathen readily appreciate the value of education for their boys, and both the pupils and their parents are usually found as hearers at preaching services. *Girls’ schools* were of necessity a later supply, for these find the strongest prejudices of the heathen to contend with. Woman is of an inferior condition; she is secluded, and no foreigner surely is to have access to her; hence girls’ schools are usually established after other schools have succeeded in winning confidence and making the natives understand the true objects of the mission. Indeed, in heathen communities, whenever an attempt was made to establish female schools at the outset of the mission, great prejudice and misapprehension have been the consequence, often seriously embarrassing the progress of all mission work. There is hardly a field occupied for missionary labor but within its territory schools are

located and in successful operation. As a rule, female teachers are employed; generally the wives of the missionaries or their lady friends. Of course all missionary workers are Christians, holding a connection with some religious body. The most successful schools are now found in India (see Butler, *Land of the Veda*). In China and Japan there are several in successful operation. In Constantinople, the American Roberts College may be looked upon as a valuable auxiliary of Christian mission work. In Beirut also there is an American college greatly aiding the Protestant cause. In Africa, where the people to be converted are in a very abject state of mind, missionaries have largely availed themselves of educational aids. Many of the most successful mission-workers advocate the building up of schools as a very essential step to progress in converting the heathen world, and to this end missionary societies are founding schools in their respective fields. In the heathen world evidently the secular school supplies the same want that is afforded us in the religious school, better known as the *Sunday-School*. See *American Bible Repository*, 12:87; *Christian Rev.* 5:580.

Missions

True Christianity is essentially missionary in character. The Gospel having been designed for all nations, and its field being the world, it was from the first associated with means for its own extension. In a highly important sense, the Lord Jesus may be considered the first missionary. He was sent by the Eternal Father to set up his own kingdom upon the earth. The patriarchs, and all faithful priests and prophets among the Jews, were agents preparatory to the introduction of that kingdom. Having called disciples and established a Church, the risen Saviour, before his ascension, commissioned his chosen apostles, in the presence of the great body of the disciples, the then existing Church. To them, as the leaders and representatives of the actual and the prospective Church, he addressed the great missionary command, "Go ye into all, the world, and preach the Gospel to every creature."

Christ's mission had been to the Jews. He said, "I am not sent but to the lost sheep of the house of Israel." The apostles were sent to the Jews and Gentiles. "The Acts of the Apostles" is the first official missionary, report—the first volume of missionary history; unless, indeed, it rank second, as it is subsequent to the Gospel history of him "who went about doing good." So vast has been the expansion of the missionary enterprise since the

outpouring of the Holy Spirit on the day of Pentecost, and so voluminous have become its records, that this article is of necessity limited to a very brief sketch of the subject as a whole. Nevertheless, the design of the article is to give, in the briefest practicable space, a just and duly proportioned view of the principal missionary agencies of successive periods, and some indication of their results, together with references to the sources of more detailed information.

There are two leading modes of studying the subject of missions. The first regards primarily the agencies employed, following them to their different fields of action. The second contemplates in succession the several fields, where necessarily it gives attention to the different agencies employed upon them. Each mode has some peculiar advantages, as well as defects or difficulties, and both are essential to a full comprehension of the subject. They will consequently be followed in the order named. As a natural guide to study and help to memory, the order of time will be followed in the survey of missionary agencies.

I. *Apostolic Missions.* — It is safe to affirm that no just or adequate comprehension of the New-Testament history can be gained by any one who does not read or study it from a missionary point of view. But when, in the light of their' great commission, the apostles are regarded as Christian missionaries going forth to evangelize the nations, not only the narrative of their *Acts* or doings, but their epistles to the churches which they planted and trained, become instructive, both as to their modes of proceeding, their difficulties, and their successes.

Paul, as the apostle to the, Gentiles, stands forth in deserved prominence as a model missionary. Although originally a relentless persecutor of the Christians, he experienced a thorough spiritual conversion, and thus became "a new man in Christ Jesus." Having been called of God to be an apostle or missionary of Jesus Christ, he "conferred not with flesh and blood," he "counted not his life dear unto him," but went forth preaching the everlasting Gospel wherever he could find hearers, encountering perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, and perils among false brethren (⁴⁷¹¹²⁵2 Corinthians 11:26); nevertheless winning souls to Christ, rescuing communities from paganism, founding churches, training ministers, and at length finishing his course with joy, having won both the martyr's crown and the crown of eternal life. Until the consummation of all things, the

study of Paul's missionary character, travels, and labors, will be a standard and profitable topic for all who desire to comprehend the true principles, agencies, and measures of Christian propagandism. In the subsequent history of the Church it will be found that all departures from the spirit of his example have been aberrations from the line of true success; whereas efforts put forth from similar motives and in a like spirit have been invariably attended by the divine blessing and the salvation of men.

But although prominent as the founder of the infant Church in the principal cities of the Roman empire, and although, for some wise but not easily comprehended reason, his successive missionary journeys chiefly occupy the sacred narrative, yet Paul was only one of the noble band of apostolic missionaries. Peter was the acknowledged leader of the opening mission of the infant Church to Jerusalem, and afterwards of missionary efforts in behalf of Jews throughout the world. Not only was he the chief actor in the scenes of the Pentecost, but he laid the foundation for missions to the Gentiles by baptizing the centurion Cornelius and other Gentiles at Caesarea. According to Origen and Eusebius, he preached to the Jews scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Many scholars have become satisfied that his mission extended to Babylon, on the Euphrates, while the general voice of antiquity ascribes to him a martyr's death at Rome. Whatever may have been true as to his actual presence at those extreme points of the East and the West, his general epistles sufficiently demonstrate his personal acquaintance, as well as ministerial authority, in vast regions intermediate.

Next to that of Peter we recognise the prominence of the apostle John, who, after protracted labors among the Jews in Palestine, took up his abode at Ephesus, from which centre he exercised supervision of the churches of Asia Minor till the period of his exile to Patmos, whence he yet speaks to the churches.

As to the other apostles, neither Scripture nor history gives definite information, but early and uncontradicted tradition assigns them severally to important and widespread mission fields. According to the general voice of antiquity, James the Just. remained at Jerusalem. Andrew preached in Scythia, Thrace, Macedonia, Thessaly, and Achaia; Philip in Upper Asia, Scythia, and Phrygia, where he suffered, martyrdom. Bartholomew penetrated India. Thomas visited Media and Persia, and possibly the coast of Coromandel and the island of Ceylon. Matthew went to Ethiopia,

Parthia, and Abyssinia; Simon Zelotes to Egypt, Cyrene, Lybia, and Mauritania; and Jude to Galilee, Samaria, Idumea, and Mesopotamia. Whatever of literal truth is embodied in the traditions quoted, they at least show that the grand missionary idea was associated with the history of the several apostles from the earliest period; and, taken in connection with known results, they leave no doubt that the lives of those chosen men were spent in zealous and self-sacrificing efforts for the spread of the Gospel. Nor was this true only of the apostles, but also of the Christian believers of that period generally, who, when even scattered by persecution, “went everywhere preaching the word” (~~CHR~~ Acts 8:4). On no other hypothesis than that of universal missionary activity on the part of both ministers and members of the Church of the apostles and their immediate successors, attended also by the divine blessing, is it possible to account for the extensive spread of early Christianity. During the last sixty years of the 1st century the new religion became diffused, to a greater or less extent, throughout the numerous countries embraced in the Roman empire, inclusive of Egypt, Northern Africa, Spain, Gaul, and Britain. As a direct result of the apostolic missions, the Christian Church is supposed to have contained in the year 100 half a million of living members, those of the first and second generations having mostly gone forward to join the Church triumphant.

The churches of the present and the future will find the most important lessons as to their responsibilities and duties in the history of apostolic missions. It may also be said that modern missions, and the comparatively recent development of the missionary spirit, have thrown much light upon the instrumentalities by which Christianity was first established in the earth, and by which it was designed to become universal. From both classes of events it appears that consecrated men and consecrated means are the active agencies to be employed for the establishment of Christ’s kingdom upon the earth; and that these combined, under the guidance and blessing of the Head of the Church, may be expected to triumph over the most frigid indifference and the most violent opposition.

In the penury, the obscurity, and the lack of facilities of the, early Church, the work of promoting the salvation of men, and of extending the truth, was one of individual and personal exertion, supplemented, of course, by the influence of the Holy Spirit. At first there were no churches for public assembly, no books for auxiliary influence, no organizations for the support of missionaries, home or foreign. Nevertheless, regenerated men went

everywhere preaching the word. They founded churches wherever the word was received by believers, and the members of the churches were taught to sustain those who labored among them in the Lord, and also to let the riches of their liberality abound, even out of their deep poverty, for the furtherance of the Gospel. They were also taught the duty of constant prayer, not only for one another, but especially that the word of God might have free course and be glorified, and that God would open to his servants a door of utterance to speak the mystery of Christ (~~SCIP~~2 Thessalonians 3:1; ~~SCIP~~Colossians 4:3). Thus the whole Apostolic Church was an agency for self-extension, and for the propagation of the truth. Though public preaching was practiced to the greatest extent practicable, yet the inference is inevitable that the extension of Christian truth was accomplished largely by means of personal influence in conversation, example, and private persuasion. In this way all could be “helpers of the truth.” And by public and private means, united and in constant action, Christianity was diffused, notwithstanding the apparently insuperable obstacles that confronted it on every hand. There is good reason to believe that had the true character of the Apostolic Church been preserved, and its singleness of missionary aim and action been maintained, the development of Christianity in the world would have been constant, if not rapid, and that long ere this the remotest nations would have been evangelized.

II. Ancient Missions. — Under this head, allusion will be made to the aggressive movements of the Church between the apostolic and mediaeval periods. That the 2d and 3d centuries witnessed great missionary activity on the part of Christians in the countries to which access could be secured, is proved not only by the multiplication of their numbers and influence, but by the bloody persecutions that were waged against them under successive Roman emperors. Owing to various causes there have come down to us but few details of the precise work that was done, or of the modes in which it was done. It is, however, but reasonable to suppose that apostolic measures and usages were, during the earlier parts of this period, quite in the ascendant. Eusebius says that “the followers of the apostles imitated their example in distributing their worldly goods among necessitous believers, and, quitting their own country, went forth into distant lands to propagate the Gospel.” It was at the beginning of the 2d century that the younger Pliny, governor of Bithynia, after official investigation, made to the emperor Trajan his celebrated report concerning the customs and prevalence of the Christians. Said he, “Many persons, of all ages, of every

rank, and of both sexes. likewise are accused, and will be accused [of Christianity]. Nor has the contagion of this superstition pervaded cities only, but the villages and open country.” The allegations of this persecutor of Christians, in respect to the numbers accused of Christianity, are corroborated by various statements of Christians themselves. Justin Martyr, writing about one hundred and six years after the ascension says, “There is not a nation, either of Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus.” Tertullian, in his Apology, written fifty years later, says, “Though of yesterday, we have filled every sphere of life: cities, castles, islands, towns; the exchange, the very camps, the plebeian populace, the seats of judges, the imperial palace, and the forum.” When it is remembered that these results had been attained in the face of persecution, and in spite of tortures and martyrdom, no other comment is needed upon the missionary diligence and devotedness of those who were the agents of such wide-spread and effective evangelization. In harmony with measures of this character was the translation of the Scriptures into several important languages, as the Latin, the Syriac, the Ethiopian, and the Egyptian. In the absence of statistics, which were then impossible, all attempts to estimate numbers must be chiefly based upon probabilities. Yet some have estimated that the number of Christians at the end of the 2d century was not less than two millions, and increased during the 3d century to perhaps twice that number.

The opening of the 4th century, A.D. 313, witnessed the issue of Constantine’s edict of toleration, an event which shows about as conclusively as figures could the continuous growth of Christian influence and numbers. That edict was proclaimed in immediate sequence of the *Era Martyrium*, the Diocletian persecution — the tenth in the series of those fierce attacks upon the non-offending and non-resisting followers of Christ, which successively proved that “the blood of the martyrs was the seed of the Church.” As the edict referred to suppressed official persecution in all parts of the empire, it may be regarded as in itself an unmingled blessing, a recognition of an indefeasible right of humanity, and all that Christianity needed on the part of the world for further advancement and complete success. When the way of the Lord had been thus prepared, through so much toil and suffering, it was to be expected that thenceforward the cause of Christian truth would be advanced with accumulated moral and spiritual

power. It is, however, a sad, but, in the history of missions, a usually overlooked fact, that the very period at which so much had been gained, and from which so much was to be hoped in the legitimate extension of Christianity, witnessed the development of agencies and influences that antagonized the peculiar aims of the Gospel and marred its missionary character, sowing throughout the extended field of its influence the seeds of premature and almost fatal decay. The circumstance of these influences being more or less antagonistic to each other did not relieve their evil effect, but rather increased their power, as multiplied diseases sooner reduce the vital energies of the human system. Had there been no previous departures from the true spirit of the Gospel, and had the Christians of the 4th century been content to rely on spiritual agencies for the promotion of Christianity, the advantages which followed the professed conversion of Constantine might in all probability have tended to extend and consolidate a pure type of Christianity. But, unhappily, insidious influences had already been initiated, which, in the sunshine of apparent prosperity, grew with the rankness and rapidity of noxious weeds. Of these influences, allusion can only be made summarily to doctrinal errors, monasticism, and worldly conformity. It was not merely that Docetism, Ebionism, Gnosticism, Montanism, Arianism, and other heresies induced bitter and protracted controversies, thus dividing the Church with partisan strife, but they absorbed the thought and energies of thousands of professed Christian ministers, who ought to have been exclusively engaged in preaching the Gospel. So when, in the 2d century, the doctrine of a Christian priesthood began to be developed with an attempted imitation of the Jewish, the evil was not merely the diversion of ministerial talent from the one work of preaching and teaching in the name of Christ to a burdensome routine of ritual ceremonies, but a direct step towards conformity with certain pagan theories and practices which in later periods were put forward as elements of Christianity itself.

As it has often been asserted, and indeed extensively believed. that the world owes something to monasticism in consideration of certain missionary labors conducted by members of monastic orders, it seems proper to set forth the true bearing of that subject, from which it will appear that monasticism was, in fact, one of the earliest and greatest hindrances to the missionary development of the Church, and that whatever good was subsequently done by missionaries who were monks was done by force of Christian impulse or character, in direct contravention of the spirit

and intent of monasticism. It is unnecessary to dwell upon the historic fact that monasticism existed in the far East as a heathen practice anterior to the Christian aera. The first strictly ascetic sect in the Church was that of the Montanists, which arose in Phrygia about A.D. 150, from Montanus, who had been previously a priest of the heathen deity Cybele. During the 2d and 3d centuries a growing disposition manifested itself in the Church to exaggerate the virtue of fasting, and to attach special merit to celibacy, specially among the clergy. Vows of celibacy began to be taken by persons of both sexes, in the idea that such a life was more holy than that of wedlock. About the year A.D. 250 the Decian persecution raged with extreme severity in Upper Egypt, causing many to flee for their lives to deserts and secluded places. Already the minds of many Christians in Egypt had been predisposed to asceticism by the writings of Clement, Origen, and Dionysius of Alexandria. Under a combination of these and similar influences, many persons who ought to have been contending earnestly for "the faith once delivered to the saints" withdrew themselves from society, and wasted their lives in idleness, and in useless struggles with the phantoms of their own excited imaginations. The true spirit of Christianity would have given them courage to face danger, and doubtless have enabled them in many cases to win even their persecutors to the faith. But the impulse of cowardice, whether moral or physical, is contagious; hence multitudes of well-meaning but weak persons abandoned scenes of Christian conflict, and betook themselves to desert solituaes and caves of the mountains. At first they lived as hermits, and sought by means of labor to provide for themselves, and to devote a surplus of their earnings to charitable objects. By degrees the austerities of some won for them notoriety, and caused them to become objects of charity, and even of superstitious reverence, among the ignorant. Thus such men as Anthony of Egypt, Paul of Thebes, Hilarion of Palestine, and others, became severally the centres of great communities of men, who might at their homes or in mission fields have been very useful, but who now wasted their lives in idleness and self-mortifications, to the disgrace of the Christianity which they professed. Pachomius, originally a soldier, but afterwards an anchorite, developed a certain organizing power by gathering his imitators out of their individual huts into a *coenobium*, or community residence, thus founding the first Christian monastery. It was at Tabenna, an island of the Nile. Pachomius also founded cloisters for nuns; and the members of his community, during his lifetime, reached the large number of 3000. By the middle of the 5th century this order of monks alone, and there were various

others, had attained the great number of 50,000. From this brief statement as an index let the mind of the reader survey the vast expansion of the monastic idea and of monastic ambition as orders of monks became multiplied and powerful, spreading themselves throughout Europe and the East during the long period of fifteen centuries. *SEE BENEDICTINES; SEE CARMELITES; SEE CARTHUSIANS; SEE DOMINICANS; SEE JESUITS; SEE MONASTICISM; SEE MONKS;* etc. Considering the hundreds of thousands, and even millions, of persons whose lives were by this unscriptural and unnatural system withdrawn from spheres of Christian usefulness in society and in mission fields' to profitless and often degrading austerities, to say nothing of worse excesses that sometimes followed in its train, it is easy to perceive that monasticism acted as a gigantic and widespread antagonism to the evangelization of the world. It may be assumed that the persons embraced within its influence meant well, and as a rule lived up to the theories of which they were the victims. But how different might have been the position and influence of the Christian Church had the lives and sacrifices of all those persons been applied in accordance with the Saviour's precept, "Go teach all nations."

While, therefore, monasticism was decimating the Church by the profitless seclusion of thousands of its best members, worldly conformity, on the other hand, came into the Church like a flood, with the elevation of many of the clergy to imperial favor. Thus the ancient Church, instead of remaining a unit in its zeal and efforts for the conversion of the world, became embarrassed by two opposite and equally injurious systems of error and practice, both alike fatal to its missionary faithfulness and progress. To this day the Greek Church remains under the incubus of the monastic system fastened upon it at that early period, while the Latin Church soon after became so closely identified with secular power that, although it resumed propagandism, it practiced it with motives and measures often highly exceptionable, and thus contaminated and enfeebled the Christianity it disseminated. "In regard to missions, the inaction of the Eastern churches is well known. As a general rule, they have remained content with the maintenance of their own customs." "The preaching of Ulphilas to the Goths, of the Nestorian missions in Asia, of Russia in Siberia and the Aleutian Islands, are but striking exceptions. The conversion of the Russian nation was effected, not by the preaching of the Byzantine clergy, but by the marriage of a Byzantine princess. In the midst of the Mohammedan East the Greek populations remain like islands in the barren sea, and the

Bedouin tribes have wandered for twelve centuries round the Greek convent of Mount Sinai, probably without one instance of conversion to the creed of men whom they yet acknowledge with almost religious veneration as beings from a higher world" (Stanley, *Eastern Ch.*).

In taking a historical view, however brief, of the Christian missions of successive ages, it seems desirable to exercise charity in the largest degree consistent with truth. And, in fact, great allowance must be made for the ignorance and difficulties of ancient and mediæval times. Nevertheless, in the light of the Saviour's rule "by their fruits shall ye know them," it is necessary to concede that much in ecclesiastical history that has passed for Christianity is scarcely less than a caricature of the reality. So of missionary propagandism and the conversion of nations, it must be confessed that many familiar and comprehensive phrases, such as the "conversion of the Roman empire," "the conversion of the Northern nations," "the conversion of Germany," "of Poland," "of Norway," etc., can only signify nominal conversion, and such 'outward changes as might take place wholly apart from the influence of that true faith which "works by love and purifies the heart." While, therefore, facts may be mentioned as they are represented to us in history, a careful judgment will discriminate as to their true moral or evangelical significance. Nor must the important consideration be overlooked that God, who can make the wrath of man praise him, and overrule the most untoward events to the accomplishment of his own glory, could, and doubtless did, overrule much that was imperfect, and even censurable, in the mode of promoting a nominal Christianity for the ultimate furtherance of the truth.

III. *Period and Elements of Transition.* — There is no positive line of demarcation between the ancient and the mediæval churches. Indeed writers never cease to differ in regard to the limits assigned to each. In point of fact, the former gradually and almost insensibly blended into the latter; but, in a missionary, point of view, we are forced to consider the ancient Church as coming to a close when her purity and her aggressiveness began simultaneously to decline. During the first three centuries Christianity maintained a complete antagonism to false religions and pagan worship in all its forms. Conversions to Christianity were individual, not national; the new faith made its way upward from the humbler strata of society to the higher, from the Catacombs to the palace, till at length the number of converts became too great and too influential to be ignored either by emperors or by senates. In the 4th century we have the

example of the emperor Constantine, as yet unbaptized, taking an active part in preaching and in the councils of the Church; and subsequently the leading missionary efforts were specially addressed to kings and princes, to whose determination their subjects were expected to conform.

One of the saddest aspects of the closing period of the ancient Church appeared in the growing tendency on the part of the clergy to accept nominal instead of real conversions, outward conformity instead of actual faith. Many bishops encouraged this tendency, wishing to make what they called conversion as easy as possible. Hence they baptized even those who lived in open sin, and who plainly indicated their purpose to continue in it. Perhaps they imagined that such persons, when once introduced to the Church, would be more easily and certainly reformed, although, for the most part, they merely told them what they would have to believe in order to be Christians, without insisting on the obligations of a holy life, lest the candidates should decline baptism. "These corrupt modes of procedure originated partly in the erroneous notions of worth attached to a barely outward baptism and outward Church fellowship, and partly in the false notions of what constituted faith, and of the relation of the doctrines of faith and of morals in Christianity to each other" (Neander, *Church Hist.* 2:100). Against such views and measures there were not wanting remonstrances on the part of such men as Chrysostom and Augustine. The former, reprobating bishops animated by a false zeal for increasing the numbers of nominal Christians, says: "Our Lord utters it as a precept, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.' But, through foolish vanity and ambition, we have subverted this command too by admitting those corrupt, unbelieving men, who are full of evil, before they have given us any satisfactory evidence of a change of mind, to partake of the sacraments. It is on this account many of those who were thus baptized have fallen away and occasioned much scandal." Augustine complained: "How many seek Jesus only that he may benefit them in earthly matters! One man has a lawsuit, so he seeks the intercession of the clergy; another is oppressed by his superior, so he takes refuge in the Church; and still another that he may secure the wife of his choice. The Church is full of such persons. Seldom is Jesus sought for Jesus's sake." Nor were worldly motives the only agencies which led to spurious and hypocritical conversions, Many were awakened by outward impressions: some supposed they had seen miraculous effects produced by the sign of the cross; others were affected by dreams, and did little more

than exchange one superstition for another. Against these insidious and contagious errors Augustine uttered faithful exhortations and warnings in his tract *De Catechizandis Rudibus* and other writings, but the current of things, and the swelling tide of barbarian invasion, greatly antagonized his influence. Some were doubtless led from poor beginnings to better results, becoming in the end true Christians, although they entered the Church from unworthy motives; but far earlier, and more extensively than is generally supposed, the true spiritual character of the ancient Church, as a whole, had lamentably declined, and with it all genuine zeal for the spiritual conversion of men.

IV. Mediaeval Missions. — It is not to be denied that the mediaeval period was one of revolution, and therefore unfavorable to the propagation of true religion; but it is by no means conceded, as is argued by some Protestant writers, including Milman, Guizot, and others of high reputation, that a defective development of Christianity was therefore inevitable, or that the semi-monastic and secular measures employed to civilize and Christianize the barbarians of Europe were “adapted as a transitionary stage for the childhood of those races.” On the other hand, it is claimed, in the light of Scripture and experience, both among ancient and modern heathen, that the grand desideratum for those times, as for all others, was the unadulterated Gospel of Christ and his apostles, which not only would have availed tenfold more than did all worldly and semi-secular expedients, but would have remained as a pure, instead of a corrupting, leaven to work in after ages. It is pleasing to observe that in some of the earlier missions, of which brief sketches will now be submitted, there was no inconsiderable mixture of just and appropriate evangelical agencies, such as the translation and circulation of the Scriptures, and self-denying examples of missionary life. Instead of attempting, as has often been done, to sum up by centuries what was done, or said to have been done, to extend Christianity, it is thought better to present from historic sources a few sample missionary events and characters from successive periods of mediaeval Church history, illustrating the actual introduction of the Church into different countries and among various races.

1. The Mission of Ulphilas to the Goths. — “When we proceed to inquire in what way a knowledge of Christianity was diffused among the nations which thus established themselves on the ruins of the Roman empire, we find, at least at the outset, that ecclesiastical history can give us but scanty information. ‘We know as little in detail,’ remarks Schlegel, ‘of the

circumstances under which Christianity became so universally spread in a short space of time among all the Gothic nations as of the establishment, step by step, of their great kingdom on the Black Sea.' The rapid and universal diffusion, indeed, of the new faith is a proof of their capacity for civilization, and of the national connection of the whole race; but where shall we find the details of their conversion? We have not a record, not even a legend, of the way in which the Visigoths in France, the Ostrogoths in Pannonia, the Suevians in Spain, the Gepidae, the Vandals, the followers of Odoacer, and the fiery Lombards, were converted to the Christian faith. We may trace this, in part, to the terrible desolation which at this period reigned everywhere, while nation warred against nation, and tribe against tribe; we may trace it, still more, to the fact that every one of the tribes above mentioned was converted to the Arian form of Christianity, a sufficient reason in the eyes of Catholic historians for ignoring altogether the efforts of heretics to spread the knowledge of the faith. And till the close of the 6th, and the opening of the 7th century, we must be content with the slenderest details, if we wish to know anything of the early diffusion of Christianity on the European continent.

"The record, however, of one early missionary has forced its way into the Catholic histories.' In the reigns of Valerian and Gallienus, the Goths, descending from the north and east, began, from their new settlements on the Danube, to threaten the safety of the southern provinces of the empire. Establishing themselves in the Ukraine and on the shores of the Bosphorus, they spread terror throughout Pontus, Bithynia, and Cappadocia. In one of these inroads they carried off from the latter country a multitude of captives, some belonging to the clergy, and located them in their settlements along the northern bank of the Danube. Here the captives did not forget their Christian duties towards their heathen masters, nor did the latter scorn to receive from them the gentle doctrines of Christianity. The work, indeed, went on in silence, but from time to time we have proofs that the seed had not been sown in vain. Among the 318 bishops at the Council of Nice, the light complexion of the Gothic bishop Theophilus must have attracted notice, as contrasted 'with the dark hair and tawny hue of almost all the rest.' But Theophilus was the predecessor and teacher of a still greater missionary. Among the involuntary slaves carried off in the reign of Gallienus were the parents or ancestors of Ulphilas, who has won for himself the title of 'Apostle of the Goths.' Born, probably, in the year 318, he was, at a comparatively early age, sent on a mission to Constantinople,

and there Constantine caused him to be consecrated bishop by his own chaplain, Eusebius of Nicomedia. From this time he devoted himself heart and soul to the conversion of his countrymen, and the Goths were the first of the barbarians among whom we see Christianity advancing general civilization, as well as teaching a purer faith.

“But his lot was cast in troublous times: the threatened irruption of a barbarous horde, and the animosity of the heathen Goths, induced him to cross the Danube, where the emperor Constantine assigned to his flock a district of country, and here he continued to labor with success. The influence he had already gained, and the natural sense of gratitude for the benefits he had bestowed upon the tribes by procuring for them a more peaceful settlement, rendered his efforts comparatively easy. Rejoicing in the woodlands and pastures of their new home, where they could to advantage tend their numerous flocks and herds, and purchase corn and wine of the richer provinces around them, they listened obediently to the voice of their bishop, whom they likened to a second Moses. And the conduct of Ulphilas justified their confidence. With singular wisdom he did not confine his efforts to the oral instruction of his people; he sought to restore to them the art of writing, which probably had been lost during their migration from the east to the north of Germany. Composing an alphabet of twenty-five letters, some of which he was fain to invent, in order to give expression to sounds unknown to Greek and Latin pronunciation, he translated the Scriptures into the native language of his flock, omitting only the four books of Kings, a precaution he adopted from a fear that their contents might tend to rouse the martial ardor and fierce spirit of a people who, in this matter, to use the quaint language of the historian, ‘required the bit rather than the spur.’”

“After a while he was constrained to act the part of mediator between the Visigothic nation and the Roman emperor Valens. In the year A.D. 374 the barbarous horde of the Huns burst upon the kingdom of the Ostrogoths, and, having subdued it, turned their eyes to the lands and possessions of the Visigoths. Unable to defend the line of the Dniester, the latter fell back upon the Pruth, hoping for safety amid the inaccessible defiles of the Carpathian mountains. But, sensible that even here they were not secure, a considerable party began to long for an asylum within the Roman dominions, and it was agreed that ambassadors, with Ulphilas among their number, should repair to the court of Valens, and endeavor to obtain a new settlement.

“Valens was an Arian and a controversialist. At this very time he was enforcing at Antioch, ‘by other weapons than those of reason and eloquence,’ a belief in the Arian theology; and when the poor bishop presented himself, and requested aid in the dire necessity of his people, the emperor is reported to have persecuted him with discussions on the hypostatic union, and to have pressed upon him the necessity of repudiating the Confession of Nice, and adopting that of Rimini. Ulphilas was in a great strait, but, being a simple-minded man, and considering the question one of words, and involving only metaphysical subtleties, not worthy of consideration in comparison with the sufferings of his people, he assented to the emperor’s proposal, and promised that the Gothic nation should adopt the Arian Confession. The emperor, on his part, consented to give up certain lands in Moesia, but annexed to this concession two harsh and rigorous conditions: that before they crossed the Danube the Goths should give up their arms, and suffer their children to be taken from them as hostages for their own fidelity, with the prospect of being educated in the different provinces of Asia.

“On these hard terms instructions were issued to the military governors of the Thracian diocese, bidding them make preparations for the reception of the new settlers. But it was found no easy matter to transport across a river more than a mile in breadth, and swelled by incessant rains, upwards of a million of both sexes and of all ages. For days and nights they passed and repassed in boats and canoes, and before they landed not a few had been carried away and drowned by the violence of the current. But, besides the disciples of Ulphilas, thousands of Goths, crossed the river who still continued faithful to their own heathen priests and priestesses. Disguising, it is even said, their priests in the garb of Christian bishops and fictitious ascetics, they deceived the credulous Romans; and only when on the Roman side of the river did they throw off the mask, and make it clear that Valens was not easily to have his wish gratified, and see them converted to Arianism. One of the hereditary chiefs, Fritigern, a disciple of Ulphilas, adopted the creed of the empire, the other, Athanaric, headed the numerous party which still continued devoted to the altars and rites of Woden. The latter faction, placing their chief god on a lofty wagon, dragged it through the Gothic camp; all who refused to bow down, they burned, with their wives and children; nor did they spare the rude church they had erected, or the confused crowd of women and children who had fled to it for protection. But while the great bulk of the Gothic nation were

involved in constant wars with the Roman armies, and, under the two great divisions of Ostrogoths and Visigoths, were gradually spreading themselves over Gaul, Italy, and Spain, Ulphilas continued, till the year 388, to superintend the temporal and spiritual necessities of the peaceful and populous colony of shepherds and herdsmen which, as in another Goshen, he had formed on the slopes of Mount Hoemus, and to whom he had presented the Gothic Bible in their own tongue.

“The zeal he had displayed found an imitator in the great Chrysostom. What was the measure of his success we have no means of judging, but it is certain that he founded in Constantinople an institution in which Goths might be trained and qualified to preach the Gospel to their fellow-countrymen. Even during the three years of his banishment to the remote and wretched little town of Cucusus, among the ridges of Mount Taiurus, amid the want of provisions, frequent sickness without the possibility of obtaining medicines, and the ravages of Isaurian robbers, his active mind, invigorated by misfortunes, found relief not only in corresponding with churches in all quarters, but in directing missionary operations in Phoenicia, Persia, and among the Goths. In several extant epistles we find him advising the despatch of missionaries, one to this point, another to that, consoling some under persecution, animating all by the example of the great apostle Paul; and the hope of an eternal reward. And in answer to his appeals, his friends at a distance supplied him with funds so ample that he was enabled to support missions and redeem captives, and even had to beg of them that their abundant liberality might be directed into other channels. How far his exertions prevailed to win over any portion of the Gothic nation to the Catholic communion we have no means of judging. Certain it is that from the Western Goths the Arian form of Christianity extended to the Eastern Goths, to the Gepidae, the Alans, the Vandals, and the Suevi; and it has been justly remarked that we ought not to forget ‘that when Augustine, in his great work on the “city of God,” celebrates the charity and clemency of Alaric during the sack of Rome, these Christian graces were entirely due to the teaching of Oriental missionaries’ “(Maclear’s *Missions in the Middle Ages*, pages 37-43).

2. The Conversion of Clovis and the Frankes. — In the year 481 Clovis succeeded to the chieftaincy of the Salian Franks. In 493 he married Clotilda, the daughter of the king of Burgundy, who professed Christianity, and sought to persuade her husband to embrace it also; but her efforts for a time were without success. “At length, on the battle-field of Tolbiac, his

incredulity came to an end. The fierce and dreadful Alemanni, fresh from their native forests, had burst upon the kingdom of his Ripuarian allies; Clovis, with his Franks, had rushed to the rescue, and the two fiercest nations of Germany were to decide between them the supremacy of Gaul. The battle was long and bloody; the Franks, after an obstinate struggle, wavered, and seemed on the point of flying, and in vain Clovis implored the aid of his own deities. At length he bethought him of the vaunted omnipotence of Clotilda's God, and he vowed that if victorious he would abjure his pagan creed and be baptized as a Christian. Thereupon the tide of battle turned; the last king of the Allemanni fell, and his troops fled in disorder, purchasing safety by submission to the Frankish chief. On his return Clovis recounted to his queen the story of the fight, the success of his prayer, and the vow he had made. Overwhelmed with joy, she sent without delay for Remigius, the venerable bishop of Rheims, and on his arrival the victorious chief listened attentively to his arguments. Still he hesitated, and said he would consult his warriors. These rough soldiers evinced no unwillingness; with, perhaps, the same indifference that he himself had permitted the baptism of his children, they declared themselves nothing loth to accept the creed of their chief. Clovis therefore yielded, and the baptism was fixed to take place at the approaching festival of Christmas. The greatest pains were taken to lend as much solemnity as possible to the scene. The church was hung with embroidered tapestry and white curtains, and blazed with a thousand lights, while odors of incense, 'like airs of paradise,' in the words of the excited chronicler, 'filled the place.' The new Constantine, as he entered, was struck with awe. 'Is this the heaven thou didst promise me?' said he to the bishop. 'Not heaven itself, but the beginning of the way thither,' replied the bishop. The service proceeded. As he knelt before the font to wash away the leprosy of his heathenism, 'Sicambrian,' said Remigius, 'gently bow thy neck, but that thou didst adore, adore that which thou didst burn.' Thus together with three thousand of his followers, Clovis espoused Clotilda's creed, and became the single sovereign of the West who adhered to the Confession of Nicaea. Everywhere else Arianism was triumphant. The Ostrogoth Theodoric in Italy, the successors of Euric in Visigothic France, the king of Burgundy, the Suevian princes in Spain, the Vandal in Africa — all were Arians.

“The conversion of Clovis, like that of Constantine, is open to much discussion. It certainly had no effect upon his moral character. The same

‘untutored savage’ he was, the same he remained. But the services he rendered to Catholicism were great, and they were appreciated. ‘God daily prostrated his enemies before him, because he walked before him with an upright heart, and did what was pleasing in his eyes.’ In these words Gregory of Tours expresses the feelings of the Gallic clergy, who rallied round Clovis to a man, and excused all faults in one who could wield the sword so strenuously in behalf of the orthodox faith. His subsequent career was a succession of triumphs: Gundebald, the Burgundian king, felt the vengeance of Clotilda’s lord on the bloody field of Dijon on the Ousche, and the cities on the Saone and the Rhone were added to the Frankish kingdom. A few more years and the Visigothic kingdom in the south felt the same iron hand. The orthodox prelates did not disguise the fact that this was a religious war, and that the supremacy of the Arian or the Catholic Creed in Western Europe was now to be decided. Clovis himself entered fully into the spirit of the crusade: on approaching Tours, he made death the penalty of injuring the territory of the holy St. Martin; in the church of the saint he publicly performed his devotions, and listened to the voices of the priests as they chanted the 18th Psalm: *‘Thou hast girded me, O Lord, with strength unto the battle; thou hast subdued unto me those which rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.’* Whether he understood the words or not, they seemed prophetic of the subsequent, career of the new champion of Catholicism. The orthodox historians exhaust the treasury of legends to adorn his progress. A ‘kind of wonderful magnitude’ guided him through the swollen waters of the River Vienne; a pillar of fire blazed forth from the cathedral as he drew nigh Poitiers, to assure him of success. At last the bloody plains of Vougle witnessed the utter defeat of the Arian Goths, and Alaric, their king, was mingled with the crowd of fugitives. Bordeaux, Auvergne, Rovergne, Toulouse, Angoulame, successively fell into the hands of the Frankish king, and then before the shrine of St. Martin the ‘eldest son of the Church’ was invested with the titles of Roman Patricius and Consul, conferred by the Greek emperor Anastasius.”

“We have thus sketched the rise of the Frankish monarchy because it has an important connection with the history of Christian-missions. Orthodoxy advanced side by side with the Frankish domination. The rude warriors of Clovis, once beyond the local boundaries of their ancestral faith, found themselves in the presence of a Church which was the only stable

institution in the country, and bowed before a creed which, while it offered infinitely more to the soul and intellect than their own superstitions, presented everything that could excite the fancy or captivate the sense. Willingly, therefore, did they follow the example of their king; and for one that embraced the faith from genuine — a thousand adopted it from lower motives. And while they had their reward, the Frankish bishops had theirs too, in constant gifts of land for the foundation of churches and monasteries, and in a speedy admission to wealth and power.”

“But the Frankish Church was not destined to evangelize the rude nations of Europe. The internal dissensions and constant wars of the successors of Clovis were not favorable to the development of Christian civilization at home or its propagation abroad. Avitus of Vienne, Caesarius of Aries, and Faustus of Riez, proved what might be done by energy and self-devotion. But the rapid accession of wealth more and more tempted the Frankish bishops and abbots to live as mere laymen, and so the clergy degenerated, and the light of the Frankish Church grew dim. Not only were the masses of heathendom lying outside her territory neglected, but within it she saw her own members tainted with the old leaven of heathenism, and relapsing, in some instances, into the old idolatries. A new influence, therefore, was required, if the light of the Frankish Church was to be rekindled, and the German tribes evangelized, And this new influence was at hand. But to trace its origin, we must leave the scenes of the labors of Ulphilas and Severinus for two sister isles high up in the Northern Sea, almost forgotten amid the desolating contest which was breaking up the Roman world. We must glance first at the origin of the Celtic Church in Ireland and the Scottish highlands, whose humble oratories of timber and rude domes of rough stone might, indeed, contrast unfavorably with the prouder structures of the West, but whose missionary zeal burned with a far steadier flame. We must then turn to the shores of Kent, where the story of Clovis and Clotilda was to be re-enacted, and a Teutonic Church was destined to arise, and send forth, in its turn, missionary heroes among their kindred on the Continent” (Maclear’s *Missions in the Middle Ages*, pages 54-58).

3. Patrick and the Irish Missionaries. — The Gospel was planted in Ireland by a single missionary, self-moved — or, rather, divinely moved — and self-supported. His historic name was Patrick, and the Roman Catholics (claiming him, without reason, as their own) call him St. Patrick. He was born about the year 410, and most probably in some part of

Scotland. His parents were Christians, and instructed him in the Gospel. Patrick's first visit to the field of his future mission was in his youth, as a captive of pirates, who carried him away, with many others, as a prisoner. Patrick was sold to a chieftain, who placed him in charge of his cattle. His own statement is that his heart was turned to the Lord during the hardships of his captivity. 'I prayed many times a day,' he says. 'The fear of God and love to him were increasingly kindled in me. Faith grew in me, so that in one day I offered a hundred prayers, and at night almost as many; and when I passed the night in the woods or on the mountains, I rose up to pray in the snow, ice, and rain before daybreak. Yet I felt no pain. There was no sluggishness in me, such as I now find in myself, for then the spirit glowed within me.' This is extracted from what is called the 'Confession' of Patrick, written in his old age.

"Some years later he was again taken by the pirates, but soon regained his liberty, and returned home. His parents urged him to remain with them, but he felt an irresistible call to carry the Gospel to those among whom he had passed his youth as a bondman. 'Many opposed my going,' he says in his 'Confession,' 'and said behind my back, "Why does this man rush into danger among the heathen, who do not know the Lord?"' It was not badly intended on their part, but they could not comprehend the matter on account of my uncouth disposition. Many gifts were offered me with tears if I would remain. But, according to God's guidance, I did not yield to them; not by my own power — it was God who conquered in me, and I withstood them all; so that I went to the people of Ireland to publish the Gospel to them, and suffered many insults from unbelievers, and many persecutions, even unto bonds, resigning my liberty for the good of others. And if I am found worthy, I am ready to give up my life with joy for his sake.' In such a spirit did this apostle to Ireland commence his mission, about the year 440; not far from the time when Britain was finally evacuated by the Romans...

"Patrick being acquainted with the language and customs of the Irish people, as a consequence of his early captivity, gathered them about him in large assemblies at the beat of a kettle-drums and told the story of Christ so as to move their hearts. Having taught them to read, he encouraged the importation of useful books from England and France. He established cloisters after the fashion of the times, which were really missionary schools for educating the people in the knowledge of the Gospel, and for

training a native ministry and missionaries; and he claims to have baptized many thousands of people...

“The people may not have adopted the outward profession of Christianity, which was all that, perhaps, in the first instance they adopted, from any clear or intellectual appreciation of its superiority to their former religion; but to obtain from the people even an outward profession of Christianity was an important step to ultimate success. It secured toleration, at least, for Christian institutions. It enabled Patrick to plant in every tribe his churches, schools, and monasteries. He was permitted, without opposition, to establish among the half-pagan inhabitants of the country societies of holy men, whose devotion, usefulness, and piety soon produced an effect upon the most barbarous and savage hearts. This was the secret of the rapid success attributed to Patrick’s preaching in Ireland. The chieftains were at first the real converts. The baptism of the chieftain was immediately followed by the adhesion of the clan. The clansmen pressed eagerly around the missionary who had baptized the chief, anxious to receive that mysterious initiation into the new faith to which their chieftain and father had submitted. The requirements preparatory to baptism do not seem to have been very rigorous; and it is, therefore, not improbable that in Tirawley, and other remote districts, where the spirit of clanship was strong, Patrick, as he himself tells us he did, may have baptized some thousands of men.’

“When this zealous missionary died, about the year 493, his disciples, who seem all to have been natives of Ireland — a native ministry — continued his work in the same spirit. The monasteries became at length so numerous and famous that Ireland was called *Insula Sanctorum*, the ‘Island of Saints.’ It gives a wrong idea of these institutions to call them monasteries, or to call their inmates monks. ‘They were schools of learning and abodes of piety, uniting the instruction of the college, the labors of the workshop, the charities of the hospital, and the worship of the Church. They originated partly in a mistaken view of the Christian life, and partly out of the necessity of the case, which drove Christians to live together for mutual protection. The missionary spirit, and consequent religious activity, prevailing in the Irish monasteries, preserved them for a long time from the asceticism and mysticism incidental to the monastic life, and made them a source of blessing to the world.’ The celibacy of the clergy was not enjoined in those times. Married men were connected with the cloisters, living, however, in single houses. The Scriptures were read, and ancient

books were collected and studied. The missions which went forth from these institutions, as also those from England and Wales, are frequently called 'Culdee' missions. *SEE CULDEES* and *SEE IONA*.

“The names of Columba and Columbanus are familiar to the readers of ecclesiastical history. Both were Irish missionaries, and both were from the institution at Bangor, in Ireland. Columba’s mission was to the Picts of Scotland, and was entered upon at the age of forty-two, in the year 563. This was thirteen hundred years ago, and about seventy years after the time of Patrick. He was accompanied by twelve associates, and was the founder of the celebrated monastery on Iona, an island situated on the north of Scotland, now reckoned one of the Hebrides. This school, which had an enduring fame, became one of the chief lights of that age. Continuing thirty-five years under Columba’s management, it attained a high reputation for Biblical studies and other sciences; and missionaries went from it to the northern and southern Picts of Scotland, and into England, along the eastern coast to the Thames, and to the European continent. Columbanus entered on his mission to the partially Christianized, but more especially to the pagan portions of Europe, in the year 589. That he was an evangelical missionary may be confidently inferred from the tenor of his life, and from the records of his Christian experience. He thus writes: ‘O Lord, give: me, I beseech thee, in the name of Jesus Christ, thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple; that they may receive unquenchable light from thee that will enlighten our darkness and lessen the darkness of the world. My Jesus, I pray thee, give thy light to my lamp, that in its light the most holy place may be revealed to me in which thou dwellest as the eternal Priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee.’ Columbauus went first to France, taking with him twelve young men, as Columba had done, to be his co-laborers-men who had been trained under his special guidance. Here, as a consequence of continual wars, political disturbances, and the remissness of worldly-minded ecclesiastics, the greatest confusion and irregularity prevailed, and there was great degeneracy in the monastic orders. Columbanus preferred casting his lot among the pagans of Burgundy, and chose for his settlement the ruins of an ancient castle in the midst of an immense wilderness, at the foot of the Vosges Mountains. There they often suffered hunger, until the

wilderness had been in some measure subdued and the earth brought under cultivation. The mission then became self-supporting, but we are not informed by what means the previous expenses were defrayed. Preaching was a part of their duty, though there is less said of this than of their efforts to impart the benefits of a Christian education to the children of the higher classes. The surrounding poor were taught gratuitously. All the pupils joined in tilling the fields, and such was their success in education that the Frankish nobles were forward to place their sons under their care. It was the most famous school in Burgundy, and there was not room in the abbey for all who pressed to gain admittance; so that it became necessary to erect other buildings, and to bring a large number of teachers over from Ireland to meet the demand. Here the eminent missionary pursued his labors for a score of years. As he represents himself to have buried as many as seventeen of his associates during twelve years, the number of his co-laborers must have been large. The discipline which Columbanus imposed on the monastic life was severe, but perhaps scarcely more so than was required by the rude spirit of the age; and he took pains to avoid the error, so prevalent in the Romish Church, of making the essence of piety consist in externals. The drift of his teaching was that everything depended on the state of the heart. Both by precept and example he sought to combine the contemplative with the useful. At the same time he adhered, with a free and independent spirit, to the peculiar religious usages of his native land. As these differed in some important respects from what were then prevalent among the degenerate Frankish clergy, he had many enemies among them, who sought to drive him from the country. This they at length effected, with the aid of the wicked mother of the reigning prince. Columbanus was ordered to return to Ireland, and to take his countrymen with him. This he did not do, but repaired first to Germany, and then to Switzerland. He spent a year near the eastern extremity of the Lake Constance, laboring among the Suevi, a heathen people in that neighborhood. This territory coming at length under the dominion of his enemies, he crossed the Alps, in the year 612, into Lombardy, and founded a monastery near Pavia; and there this apostle to Franks, Swabians, Bavarians, and other nations of Germany, passed the remainder of his days, and breathed out his life November 21, 615, aged seventy-two years. Gallus, a favorite pupil and follower of Columbanus, remained behind in consequence of illness, and became the apostle of Switzerland. He also was an Irishman. and was characterized, as was his master, by love for the sacred volume. In what was then a wilderness he founded a monastery, 'which led to the clearing

up of the forest, and the conversion of the land into cultivable soil, and it afterwards became celebrated under his name, St. Gall.' Here he labored for the Swiss and Swabian population till his death, in the year 640. This monastery was pre-eminent for the number and beauty of the manuscripts prepared by its monks; many of which, and, among others, some fragments of a translation of the Scriptures into the Allemanni language, about the year 700, are said to be preserved in the libraries of Germany.

“Neander is of the opinion that the number of missionaries who passed over from Ireland to the continent of Europe must have been great, though of very few is there any exact information. Wherever they went, cloisters were founded, and the wilderness soon gave place to cultivated fields. According to Ebrard, there were more than forty cloisters in the vicinity of the Loire and Rhone, which were governed according to the rules of Columbanus, and to which emigrants came from Ireland as late as the close of the 7th century. He also affirms that Germany was almost wholly heathen when that missionary entered it. But before the year 720 the Gospel had been proclaimed by himself and his countrymen from the mountains of Switzerland down to the islands in the delta of the Rhine, and eastward from that river to the River Inn, and the Bohemian forest, and the borders of Saxony, and still farther on the seacoast; and all the really German tribes within those borders were in subjection to the Christian faith as it had been taught by the Irish missionaries. Ebrard’s earnest testimony to the evangelical nature of the Irish missions should not be overlooked. He declares that they read the Scriptures in the original text, translated them wherever they went, expounded them to the congregations, recommended the regular and diligent perusal of them, and held them to be the living Word of Christ. The Scriptures were their only rule of faith. They preached the inherited depravity of man, the atoning death of Christ, justification without the merit of works, regeneration as the life in him who died for us, and the sacraments as signs and seals of grace in Christ. They held to no transubstantiation, no purgatory, no prayers to saints, and their worship was in the native language. But, though they used neither pictures nor images, they seem to have been attached to the use of the simple cross; and Gallus, the distinguished champion of Columbanus, is said, when marking out a place on which to erect a monastery, to have done it by means of a cross, from which he had suspended a capsule of relics. Complete exemption from superstition was perhaps among the impossibilities of that age” (Anderson’s *Foreign Missions*, pages 69-82).

4. Similar in interest, though varied in detail, are the stories of Augustine's mission to England, A.D. 596; that of Boniface to Germany, A.D. 715; and that of Ansgar to Scandinavia, A.D. 826; together with that of many of their associates and successors. Nor were the missions among the Slavonic races during the 9th and 10th centuries without many incidents of great interest. See Maclear's *Missions in the Middle Ages*; Milman's *Latin Christianity*; Merivale's *Conversion of the Northern Nations*; Guizot's *History of Civilization* etc.; S.F. Smith, *Medieval Missions*.

5. A period has now been reached when it is necessary to take note of another important element in the history and character of missions, viz., papal influence. Gregory the Great, A.D. 568-604, was the first of the bishops of Rome who exerted any decided official influence on the propagation of Christianity by means of missions. "His project of sending missionaries to England, formed before his attaining the pontifical dignity, was among the first to be carried into execution. In the year 596 he despatched Augustine, with forty assistant monks, to effect the conversion of the Anglo-Saxons. *Conversion*, in the dialect of Rome, signified nothing more than proselytism; and it was sanguinely hoped that by influencing the chiefs to renounce idolatry their subjects would soon be converted in a mass... The success of Augustine and his brethren was even beyond their expectation. Landing on the Isle of Thanet, they applied to Ethelbert, the king of Kent, for permission to preach in his kingdom. Ethelbert had married a Christian princess, and was therefore not unfavorably disposed towards his uninvited guests. Yet so ignorant was he of the nature of their errand that he insisted that their first interview with him should take place in the open air, lest he should fall a victim to their magical arts. Augustine's eloquence, however, soon inspired the king with confidence, and Ethelbert then granted to the missionaries an old, ruinous church at Canterbury, dedicated to St. Martin, and which had existed from the time of the Romans, as their first station for preaching the Gospel. Ere long the king yielded to the arguments of Augustine or the persuasions of his wife, and his baptism was followed by that of many of his subjects, no fewer than ten thousand being thus nominally received into the Church on a single occasion... Gregory was overjoyed at the success of his mission and needed no solicitations to send a re-enforcement of preachers, all of whom were monks. He next divided the whole island into two archbishoprics, appointing Augustine to be archbishop of London, and constituting York the metropolitan city of the north when Christianity should have penetrated

so far. As London had not yet, however, embraced the new religion, and was not within the domains of Ethelbert, Augustine made Canterbury his abode and see. In the true spirit of Roman arrogance, Augustine assumed to himself the right of governing all the churches in Britain, whether planted by the recent laborers or existing from earlier times. But the ancient British churches were indignant at such an encroachment on their independence and liberties. ‘We are all prepared,’ said Deynoch, abbot of Bangor, on one occasion, ‘to hearken to the Church of God, to the pope of Rome, and to every pious Christian, so as to manifest to all, according to their several stations, perfect charity, and to uphold and aid them both byword and deed. What other duty we can owe to him whom you call *pope*, or father of fathers, we do not know; but this we are ready to exercise towards him and every other Christian.’ This independence by no means pleased Augustine; and he was heard to say to his Anglo-Saxon followers, ‘Well, then, since they will not own the Anglo-Saxons as brethren, or allow *us* to make known to them the way of life, they must regard them as enemies, and *look for revenge*.’ The horrible spirit which dictated such a speech is too apparent to need comment, and shows how little of real Christianity the Roman missionaries mingled with their zeal for the papal see. In the contests which the new Church thus waged with the old, the influence of Augustine and his followers with the Saxon kings generally enabled them to triumph; and although the British churches long persevered in maintaining their freedom, they gradually became absorbed in the Anglican hierarchy; and, long before the Norman invasion, those who ventured to dissent from the Roman forms of worship were only to be found in the extreme parts of the island.

“During the pontificate of Gregory, the Spanish Church also became subject to the primacy of Rome. Before this period the Goths, who had established their power in Spain, were of the Arian party; but on their king, Reckared, professing his belief in the doctrine of the Trinity, the bishops in a body requested the pope to undertake the supervision of their affairs — a request with which Gregory was only too happy to comply. He attempted, moreover, to obtain the subjection of the French clergy, but in this he could only partly succeed. Nevertheless, he formed alliances with the French princes, nobles, and bishops; and, considering their Church as subject to his inspection, did not hesitate to interfere on many occasions both with advice and with admonition.

“It was, perhaps, the zeal of Gregory for multiplying nominal converts to Christianity that led him to introduce alterations in the forms of worship, which were so exaggerated by succeeding pontiffs as to change the solemn service of God into a ridiculous show. Observing the influence which the harmonies of music and the beauties of painting and sculpture exerted upon the minds of the Lombards and other half-civilized tribes, he resolved to employ the arts as handmaids to religion” (*Lives of the Popes*, pages 78-81).

For more than one hundred years following, although the papacy was constantly making advances towards temporal sovereignty, no one of the popes possessed the character of Gregory. In 715 Gregory II came to the papal chair. It was he that sent Corbinian as missionary to France and Boniface to Germany. Gregory III, about 741, sent the first ambassador of Rome to France. From the middle of the 8th century the popedom laid claim to a temporal sovereignty, and from A.D. 800 when pope Leo III crowned Charlemagne as emperor of the West, that monarch assumed the protectorate of Christendom, and stood ready to the extent of his power to promote the interests of the Roman see, which he chiefly did by means of conquest. From that time, more than before, missions were made an agency for the propagandism not merely of a ceremonial Christianity, but of the power of the popes. Monasticism, already widely extended, became an auxiliary of great power, that could be wielded for any special object contemplated by the Roman see. The popes wielded the prerogative of establishing and controlling the various orders of monks, and, by granting them exemption from the local supervision of bishops, were able always to hold them in the most direct subservience to their own ambitions. From the middle of the 9th century onward there was a vast increase of monasteries in various parts of Europe. The Benedictine order was in the ascendancy, but, notwithstanding repeated reforms of its rule and practice, many of the monks were dissolute, and, as the clergy of various countries were chiefly taken from the monasteries, anarchy, simony, and concubinage largely prevailed. This was the *saeculum obscurum*, the darkest of the dark ages; and, in the general stagnation which prevailed, there was but little activity in any form of missionary effort. Europe was considered Christian, and there were no elements at work to improve the type of Christianity it had received, while, on the contrary, many germs of evil that had been sowed as tares were springing up to choke whatever of wheat was left to grow.

6. *The Crusades.* — About this period rumors of violence and insult to Christian pilgrims in the East began. to excite attention, and the certainty that Christians were greatly oppressed by the Moslems at Jerusalem and throughout Palestine became the pretext for the crusades. The idea of rescuing by force the Holy Sepulchre from the pollution of the infidels was first developed as a duty of the Church under pope Sylvester II, A.D. 999-1003. It took form and action in eight successive crusades or wars of the cross, extending through two centuries and a half. These so-called holy wars scarcely differed in principle from the wars of Clovis, Charlemagne, and others, by which the Church had been extended among the nations and tribes of Northern Europe; and also of Cortez and Pizarro, made after the discovery of the New World, to Christianize (?) the nations of Mexico and Central and South America. The peculiarity of the crusades consisted in the remoteness of the land they aimed to conquer, the resistance offered by the Moslem races, and the defeats which overwhelmed in one form or another the armies of eight successive crusades, until, by the loss of millions of men and treasure, all Europe was exhausted.

The only proper view to take of these wars is to regard them as grand but mistaken missionary expeditions. As such they were sanctioned by the popes, preached by the monks, sustained by the people, and enterprised by the warriors, who went forth prepared to sacrifice treasure and life, but confident of winning heaven as a result. Mark the history and language of pope Innocent III, A.D. 1198-1216: “The event of the crusades might have crushed a less lofty and religious mind than that of Innocent to despair. Armies after armies had left their bones to crumble on the plains of Asia Minor or of Galilee; great sovereigns had perished or returned discomfited from the Holy Land. The great German crusade had ended in disgraceful failure. All was dissension, jealousy, hostility. The king of Antioch was at war with the Christian king of Armenia. The two great orders, the only powerful defenders of the land, the Hospitallers and the Templars, were in implacable feud. The Christians of Palestine were in morals, in character, in habits, the most licentious, most treacherous, most ferocious of mankind. But the darker the aspect of affairs the more firmly seemed Innocent to be persuaded that the crusade was the cause of God. In every new disaster, in every discomfiture and loss, the popes had still found unfailing refuge in ascribing them to the sins of the Christians, and their sins were dark enough to justify the strongest language of Innocent. It needed but more perfect faith, more holiness, and one believer would put to flight twelve

millions; the miracles of God against Pharaoh and against the Philistines would be renewed in their behalf. For the first two or three years of Innocent's pontificate, address after address, rising one above another in impassioned eloquence, enforced the duty of contributing to the holy war. This was to be the principal, if not the exclusive theme of the preaching of the clergy. In letters to the bishop of Syracuse, to all the bishops of Apulia, Calabria. and Tuscany, he urges them to visit every city, town, and castle; he exhorts not only the nobles, but the citizens, to take up arms for Jesus Christ. Those who cannot assist in person are to assist in other ways, by furnishing ships, provisions, and money. Somewhat later came a more energetic epistle to all archbishops, bishops, abbots, priors, and princes and barons of France, England, Hungary, and Sicily. The vicar of Christ himself would claim no exemption from the universal call; he would, as became him, set the example, and in person and in estate devote himself to the sacred cause. He had therefore himself invested with the cross two cardinals of the Church, who were to precede the army of the Lord, and to be maintained, not by any mendicant support, but at the expense of the holy see. After the pope's example, before the next March, every archbishop, bishop, and prelate was to furnish a certain number of soldiers, according to his means, or a certain rate in money for the support of the crusading army. Whoever refused was to be treated as a violator of God's commandments, threatened with condign punishment, even with suspension. To all who embarked in the war Innocent promised, on their sincere repentance, the remission of all their sins, and eternal life in the great day of retribution. Those who were unable to proceed in person might obtain the same remission in proportion to the bounty of their offerings and the devotion of their hearts. The estates of all who took up the cross were placed under the protection of St. Peter" (Milman, *Lat. Christianity*, 5:75 sq.). Had such language been used, such influence exerted, and such sacrifices made in harmony with the Savior's plan of evangelizing the world, who can tell what happy and far-reaching results might not have been attained as the issue? But bad efforts in a good cause, no less than well-meant efforts in a bad cause, can only be expected to result disastrously. Hence true Christianity, instead of being promoted, was perverted and antagonized, till the hope of its very existence had well-nigh fled the earth. Nevertheless, some fragments of the true leaven still remained, sometimes in the Church, and sometimes in small and obscure sects. like the Waldenses. A specimen of the higher and better aspirations cherished by individuals is illustrated in the history of Raymond Lull, *SEE*

LULLY, but the difficulties in their way were insuperable. It need not be denied that the terrible evils of the crusades were in a subsequent period in many respects overruled for the good of humanity. But as it does not enter into the scope of providential action to atone for the crimes of men or the errors of Christians, the world and the Church are destined to suffer perpetual loss as a result of the milito-missionary fanaticisms of the mediaeval Church. What was needed to bring in the light of truth and civilization into the dreary centuries under consideration was the simple, earnest Gospel, accompanied by the pure Word of God, and illustrated by the lives, of its teachers. But a long period was destined to elapse before that most desirable consummation was to be realized. Indeed, it was only by slow degrees, and through long and painful struggles, that the Church again recovered the apostolic idea of missions.

7. Roman Catholic missions assumed a new and, in some respects, an improved phase during the 13th and 14th centuries, chiefly through the mendicant and preaching orders, of Dominic and Francis d'Assisi. By them a vigorous effort was made to revive the Catholic faith in all the countries of Europe, and even to extend it by peaceful foreign missions among pagans and Mohammedans, in various parts of Asia and Africa. "In one important respect the founders of these new orders absolutely agreed — in their entire identification with the lowest of mankind. At first amicable, afterwards emulous, eventually hostile, they, or rather their orders, rivalled each other in sinking below poverty into beggary. They were to live upon alms; the coarsest imaginable dress, the hardest fare, the narrowest cell, was to keep them down to the level of the humblest. Both the new orders differed in the same manner, and greatly to the advantage of the hierarchical faith, from the old monkish institutions. Their primary object was not the salvation of the individual monk, but the salvation of others through him. Though, therefore, their rules within their monasteries were strictly and severely monastic, bound by the common vows of chastity, poverty, and obedience, seclusion was no part of their discipline. Their business was abroad rather than at home; their dwelling was not like that of the old Benedictines, or others, in uncultivated swamps and forests of the North, on the dreary Apennines, or the exhausted soil of Italy, in order to subdue their bodies, and occupy their dangerously unoccupied time, merely as a secondary consequence, to compel the desert into fertile land. Their work was among their fellow-men, in the village, in the town, in the city, in the market, even in the camp. Monastic Christianity would no longer flee

the world ; it would subjugate it, or win it by gentle violence” (Milman, *Lat. Christianity*, 5:238). But, being monastic still, this form of Christianity lacked the vital elements of evangelical power, and soon ran into fearful excesses. Dominic himself personally took part in the bloody crusade against the Albigenses, which ere long was followed by the establishment of the Spanish Inquisition, with Dominican friars as its generals and chief inquisitors. *SEE INQUISITION*. The pretext in both cases was the conversion of heretics, for which confiscation, torture, and murder were as relentlessly applied to praying and Bible-reading Christians as to Jews and Moors. Thus the world had still to wait long centuries before the apostolic idea of Christian missions returned to the Church.

V. *Modern Missions.* —

1. Roman Catholic. — Prior to the close of the 15th century, the zeal of the Church of Rome had been roused to a fervid state of excitement by the reported successes of the missionaries of the mendicant orders who had followed in the train of Portuguese discoveries along the coast of Africa and beyond the Cape of Good Hope to India. At that period the New World was discovered, and the grandeur of the fields that as a consequence were opened to conquest and adventure inflamed anew the zeal of propagandism. The idea of planting the cross upon the islands and continents of America was deemed sufficient to justify if not to hallow any violence necessary to subjugate the native idolators. Missionaries sailed in every fleet, and every new discovery was claimed by the Church in the name of some Christian sovereign. About the same period the order of the Jesuits was founded, which by its rapid increase and decisive influence soon rivalled all preceding orders, sending forth its missionaries to India, China, and Japan. *SEE JESUITS*. Thus a new and exciting impulse was given to agencies which succeeded in planting Latin Christianity throughout regions of vastly greater extent than it had ever before occupied.

No unprejudiced mind can become acquainted with the vast extent of the missionary operations undertaken and maintained by the missionaries of the Church of Rome during the 16th, 17th, 18th, and 19th centuries without according to the actors in them the need of high admiration for their devotion and self-sacrifice, however he may lament the defects and errors of the system in connection with which they acted, and the low grade of Christian life they promoted.

“In the East, missions were founded in Hindustan, the East India Islands, Japan, China, Tonquin, Abyssinia; in America, the half-civilized natives of Peru and Mexico were converted, and their descendants now form the mass of the people, and the Church of Rome has enrolled two of Indian blood among her canonized saints. The nomadic tribes from Labrador to Cape Horn were visited; many were completely gained, in other parts reductions were formed, and such as could be persuaded to enter were instructed alike in the truths of Christianity and the usages of civilized life. Close on these discoveries came the religious feuds of the 16th century, and the defection of nearly every prince in Northern Europe from the Roman see. State churches were formed in many of the German states, the Scandinavian kingdoms, Holland, England, and Scotland, based on the doctrines of Luther and Calvin. . This led to a new species of mission: colleges were established in Catholic countries for the education of their fellow-believers in the northern countries, and the training of such as wished to enter the priesthood; and from these seminaries missionaries proceeded to their native country to minister to their brethren, and to gain back such as Seemed to repent the late change. Many suffered the penalty of death; but this, as usually happens, only raised up others to fill their places. From this period the Catholic missions were either home missions for instructing the ignorant and neglected in Catholic countries, or those in which the exercise of religion is permitted (comp. Nitzsch, *Praktische Theologie*, volume 3 part 1); missions in Protestant countries to supply clergy for the Catholic portion; missions among schismatics to reunite them to Rome ‘ missions to pagan nations. These missions became at last so important a part of the Church government that Gregory XV (1621-23) instituted the Congregation de Propaganda Fide, **SEE PROPAGANDA**, which gave a new impulse to the zeal and fervor of missionaries, and all interested in the missionary cause. This congregation or department consisted of thirteen cardinals, two priests, a religious, and a secretary; and to it exclusively was committed the direction of missions and Church matters in mission countries. Considerable sums were bestowed by public and private munificence on this department, and under Urban VIII a college, usually styled the Urban College, or the Propaganda, was erected and richly endowed. Here candidates for the priesthood and the missions are received from all quarters of the globe, and a printingpress issues devotional works in a great number of languages. Besides this college, there soon rose the Armenian College at Venice, the Germanic, English, Irish, and Scotch colleges at Rome, the English colleges at Rheims and

Douay, the Irish and Scotch at Paris, the Irish colleges at Louvain and Valladolid, and some others, all intended to train the missionaries for their own countries; and at a later date the Chinese college at Naples was founded in the same view, and of late years a missionary college has arisen at Drumcondra. Convents and religious houses of various orders were also founded on the Continent for natives of the British Isles, and from these also missionaries annually set out for the missions in the English dominions. Most of these latter have, however, since disappeared, swept away by the French Revolution, or transferred to England or the United States” (Newcomb, *Cyclopcedia of Missions*, page 299 sq.). See *English Review*, 16:421 sq. We also extract from Newcomb a detailed account of the results of these missionary operations; for still later particulars we refer the reader to the articles on the several countries in this Cyclopaedia.

“**I. Missionary Societies.** — There are, properly speaking, no missionary societies in the Catholic Church similar to those among Protestants. Three societies, of quite recent origin — the *Society for the Preparation of the Faith*, centring at Lyons; the *Leopoldine Society*, at Vienna: and the *Society of the Holy Childhood*, in France — raise funds by a small weekly contribution, which the directors distribute to various missions, as they think proper, but over the missionaries and stations they exercise no control. The various missions are conducted entirely independent of this aid, relying, in default of it, on other resources. The last-named society is made up of children, and has a special object, the raising of money to save and baptize children exposed to death by their unnatural parents in China and Annam. Besides the aid thus given, some missions have funds established before the present century, and formerly French, Spanish, and Portuguese missionaries received a regular stipend from the government. The great mass of the missions at present are individual efforts, supported by the zeal and sacrifices of the bishops and clergy employed on them.

“**II. Receipts.** — The amount raised in 1852 by the Society for the Propagation of the Faith was \$950,000; by the Society of the Holy Childhood, \$117,000; total, \$1,067,000.

“**III. Missionary Stations.** —

A. EUROPE. —

1. Among the Protestant states of Europe, the only countries where the Catholic Church is still a mere mission are Denmark, Norway, and Sweden. Here the number of Catholics is very small, and no details are published, as many severe civil penalties are still enforced against members, and especially converts of the Roman Church. The whole number does not probably exceed 150,000.

“**2.** *Turkey.* — The United Armenians have an archbishop at Constantinople; the Latins, several bishops and vicars apostolic; the distinct missions are those of the Franciscans in Moldavia, Jesuits in Herzegovine, and Lazarists at Constantinople and Salonica — the latter aided in their labors by the Sisters of Charity. The whole number of Latin Christians is estimated at 613,000, and is constantly on the increase.

“**3.** *Greece.* — In this, kingdom there are constant accessions to the Latin and united Greek churches, especially at Athens, Piruns, Patras, Nauplia, Navarino, and Heraclia. There are in this kingdom and the Ionian republic flourishing missions of the Capuchins and Jesuits.

“**B.** ASIA. —

1. *Turkey in Asia.* — The Franciscans have had missions in the Holy Land since the crusades, which, more or less active at times, are now pushed with energy. The Jesuits have since their origin had missions among the Eastern Christians, won many back to Rome, established schools, and raised the standard of clerical instruction. At Antioch there are Maronite, United Greek, and Syrian patriarchs, and elsewhere an Armenian and a Chaldean patriarch, all in communion with Rome; and the number of Christians who acknowledge the supremacy of Pius IX is about a million.

“**2.** *Persia.* — In this country there is a mission directed by the Lazarists and protected by France, as well as a United Armenian Church well established and tolerated.

“**3.** *India.* — The Hindu mission dates back to the conquest of Goa by the Portuguese in 1510, and was at first conducted by the Franciscans, Dominicans, and zealous secular priests. Its progress was, however, slow, till the arrival of Francis Xavier in 1542. By his labors, and those of other fathers of the Society of Jesus, numbers were converted on the

Fishery Coast, the islands of Manar and Ceylon, and Travancore, while the former missionaries renewed their efforts in other parts, and gained to Rome all the Chaldaic Christians who had fallen into Nestorianism. The Jesuit mission is, however, the most celebrated, and, after Xavier, owed its chief progress to.

Robert de Nobili, nephew to pope Marcellus II, who originated the plan of having missionaries for each caste, adopting the life of each. He himself became a Brahminsamassi. The blessed John de Brito converted the Maravas; Aquaviva, at Delhi, won Akbar to the Christian religion; and Goes traversed Thibet and Tartary to Peking. These missions were affected by the overthrow of the Portuguese and French power in India, by the persecution of the Danes, by the disputes as to the Malabar rites, by the suppression of the Jesuits, and by the troubles of the French Revolution. A large number of converts had, however, been made, and their descendants remained faithful. During the Dutch rule in Ceylon, Catholicity was maintained there by the labors of the Portuguese Oratorians. All Hindustan is now divided into vicariates apostolic for European and native Christians, the most extensive Hindi missions being those of Madura, conducted by the Jesuits of Mysore, conducted by the priests of the Foreign Missions; and of Ceylon, by the priests of the Oratory — all of which are rapidly gaining the ground lost in darker days. Hindustan contains 15 vicariates, 16 bishops, a large number of priests, including 500 native clergymen, and nearly 4,000,000 of Latin and Chaldee Christians. Ceylon contains 2 vicariates, 3 bishops, and 150,000 Catholics.

“4. *Farther India.* — The Tonquin mission was founded by the Jesuit Alexander Rhodes, who labored in that field from about 1624 to 1648, and gathered a Church of 60,000 Christians. Driven at last from the country, he originated at Paris the Seminary of the Foreign Missions, founded in 1633, and induced the Holy See to appoint bishops to Tonquin. Since then the priests of the Foreign Missions have had the chief direction of the mission in Annam and the neighboring province of Su-Tchuen, in China. The Jesuits also continued their mission, and by the labors of both many native clergy were formed. The Cochin China mission was founded about the same time by F. Rossi, and passed also to the Foreign Missions. Both churches have undergone terrible persecutions, even of late years, under the emperor Minh-Menh, but have steadily increased. Tonquin contains 6 vicariates apostolic,

governed by 12 bishops. One of these vicariates in 1847 contained 10 European and 91 native priests, 200 catechists, and about 200,000 Christians. Another, 2 bishops. 3 European and 43 native priests, 60 catechists, and 710,000 Christians. Cochin China contains 3 vicariates apostolic, all directed by clergy of the Seminary of the Foreign Missions and native priests.

“Siam, Laos, and Cambodia. — These missions are also directed by the priests of the Foreign Missions and native clergymen. They have been subjected to repeated persecutions, but are now at peace. Ava, Pegu, and Malacca are vicariates, with 2 bishops and about 10,000 Catholics.

“5. China. — The Chinese mission was attempted in the 13th century by John de Molltecorvino, who founded a metropolitan see at Peking, which subsisted for over a century. Xavier attempted to restore it in 1552, but died near Canton. After several other attempts, the Jesuits Ruggieri and Paillo founded a mission, which, under the great Matthew Ricci (1584-1610), obtained a permanent footing in the empire. The early Jesuits adopted the dress of literati, and thus secured the esteem of the emperors, and would probably have gained them to Christ but for the Tartar invasion. After that change persecutions began, and as differences arose between the Jesuits on the one side, and the Dominicans in Fokieu and the priests of Foreign Missions in Suchuen on the other, as to the use of certain ceremonies, these dissensions formed a pretext for very severe edicts. For many years the blood of the Chinese Christians and their missionaries flowed in torrents. At present the Church enjoys peace, although the insurgents are decidedly hostile to the Chinese Catholics, and treat them with great severity. Among the celebrated Chinese missionaries may be named Ricci, Schall, and Verbiest, mathematicians; Maill, an American, who attempted a mission in 1556; Lopez, a native Chinese priest and bishop; Denis de la Cruz, another Chinese, who died at Carthage, in South America; Navalrette, Amlot, Sanz, Perboyre, a recent martyr. The suppression of the Jesuits and the French Revolution seriously affected these missions by cutting off a supply of learned and adventurous missionaries. Since the restoration of peace in Europe, and especially since the establishment of the Society for the Propagation of the Faith, the mission has recovered much of its former extent. At the present time China contains 21 sees or vicariates, 23 bishops, 628 European

and 335 native priests many convents and houses of religious women, and a population of 541,720 Catholics. The great mass of the old Jesuit missions are directed by the French Lazarists; the missions in Suchnen, Yunnan, Quaychoo, and Leaotong, by the priests of the Foreign Missions; those in Chansi, Chensi, and Houquang, by Italian Franciscans; those in Fokien by Spanish bominicans; and those in Chantong and Kiangnan by French Jesuits, who have recently returned.

“**6. Corea.** — Christianity was introduced here from China about 1632, and has since grown amid persecution of the severest kind. The history of the. Corean Church is written in blood. Her first neophyte was a martyr; her first Chinese apostle, a martyr; her first native priest, a martyr; her first European missionaries, all martyrs. The number of Catholics is about 13,650, directed by a bishop, 18 European priests, if still alive, and some native clergy. This mission is intrusted to the Seminary of the Foreign Missions.

“**7. Mongol Tartary.** — This is a Lazarist mission, directed by a bishop, 3 European and 10, native priests, a college seminary, 8 schools, and 5000 Christians.

“**8. Ma-stch-iria.** — A mission under the priests of the Foreign Missions, with a bishop. and some European clergymen.

“**9. Thibet.** — Missions were attempted here in the 13th and 14th centuries by Hyacinth of Poland, and Odelic of Fruili; in the 17th century by the Jesuits and Capuchins; but in the interval Buddhism had grown up and expelled all but the traces of Christianity. The mission was restored in 1846 by the Lazarists Huc and Gabet., Others have followed, and a bishop has lately been appointed.

“*East India Islands.* — Missions exist on some of these of ancient date, but the data are not very full or recent.

“**10. Japan.** — Christianity was introduced into this empire in 1549 by Francis Xavier, who had converted a Japanese at Goa. During a stay of two years he visited several kingdoms, and founded missions, which he confided to zealous priests of his order. The faith spread rapidly. In 1562 the prince of Omura, and soon after the kings of Bungo and Arima, embraced Christianity, and sent a splendid embassy to pope Gregory XIII. Soon after Taycosoma, a powerful general, usurped the

throne, and in 1586 issued a law against Christianity, which his predecessor, Nabunanga, had greatly favored. The number of Christians increased with the persecution, and in 1638 they rose in arms in Arima, but were crushed by Dutch aid. Since then the faith has been almost entirely extinguished. The number of Christians put to death has been estimated at nearly two millions, and the annals of the Jesuits, Franciscans, and Dominicans are filled with narratives of the deaths of members of their orders in Japan. Besides Xavier, the greatest missionaries were Valignani, father John Baptist, a Spanish Franciscan, Philip of Jesus, a Mexican Franciscan, both crucified at Nagasaki, father Charles Spinola, etc. The last Catholic priest who entered Japan was M. Sedotti, who in 1709 found means to land, but he was never again heard of. Within a few years great efforts have been made to reach the forsaken Christians still said to exist in Japan; and a bishop appointed to the mission has already founded stations on the Lew-Chew Islands.

“**C. AFRICA.** —

1. Congo. — The earliest missions were those of Congo, began by the Dominicans, Franciscans, and Jesuits. From 1500 to about 1560 the success was great; the king and many of his people were converted, native priests ordained, and one raised to the episcopacy. Catholicity flourished there for many years, but insensibly declined for want of priests. The Carmelites established missions in Guinea, the Jesuits in Angola and Loango; and on these chiefly the Catholics of Congo depended as late as 1622. In 1642 the Capuchins undertook the mission, headed by Fray Francisco de Pampeluna, once a military officer of high rank. This body and their successors continued the mission till about 1700, when Cistercians took their place. About the middle of the last century the priests of the Foreign Missions established stations in Loango, and converted many. These missions still exist in several parts.

“**2. Barbarn.** — Missions have from the earliest times been conducted there by Franciscans, Dominicans, Trinitarians, and Mercedarians; still later by the Jesuits and Lazarists. The number of Christians is, however, very small, and the clergy do not number a score.

“**3. Egypt.** — The Latin mission there is due chiefly to the Jesuits, of whom father Siciard was the leader. Many Copts were recalled to the

Latin Church, and are now directed by Lazarist missionaries, aided by brothers of the Christian School.

“**4. Abyssinia.** — The Portuguese, about 1530, attempted to convert the schismatics of Abyssinia, and revive morality and learning, but the efforts and the zeal of the Jesuits failed; the missionaries were excluded, after a long. persecution. In 1839 the mission was revived by the Lazarists, and a bishop appointed, while the Galla country was allotted to the Capuchins in 1846.

“**5. Madagascar.** — The first missions among the Malagasies was begun, by the Lazarists in 1648, and continued till 1674, when Louis XIV forbade French vessels to stop at the island. The mission was revived in 1837 by Mr. Dalmond, who founded the station of Nossibe in 1840. Since 1845 this mission has been confided to the Jesuits, who have made rapid progress.

“**6. Other Parts.** — Missions have been founded at different spots on the eastern and western coast, which have been discontinued, or are not yet firmly established. That of Guinea is the most thriving. A bishop was at first selected for it from among the Catholic clergy in the United States; but on the failure of his health the mission was transferred to the Society of the Sacred Hearts of Jesus and Mary, who still administer it.

“**D. Oceania.** — The first Catholic mission in Oceanica was that of Messrs. Bachelot, Armand, and Short, of the ‘Congregation of the Sacred Hearts of Jesus and Mary,’ at the Sandwich Islands. They began it in 1826, and continued it till their expulsion by the government in 1832. In the following year vicars apostolic were appointed, and missions begun at Gambier, Tahiti, and, for a second time, at the Sandwich Islands. These missions are chiefly directed by priests of the Society of Picpny and the Marists. Other stations were begun in New Zealand, at Futuna, in the Marquesas, Nukahwa, and elsewhere. These missions extended so rapidly that several new vicariates were formed; and, in spite of martyrdom, disease, and shipwreck, they are still advancing. Oceanica now contains 8 bishops, 10 vicariates, and 300 missionaries.

“**E. AMERICA.** —

1. Spanish Missions. — Missions were established in all Spanish America, and great numbers were converted, especially in Mexico and Peru, where their descendants are still the majority, mingled with the Spanish race. Even in Cuba the Spanish blood is much mixed with Indian blood. The missions among the wild tribes were of a different character. The most celebrated are those of the Jesuits in Paraguay and California, the missions among the Moxos and Abipones in Chili and New Grenada. Few of these are now properly missions, and they are matter for a history rather than a gazetteer.

“2. Portuguese Missions. — The missions of Brazil were chiefly conducted by Portuguese Jesuits, who converted several tribes, although their numbers were diminished by the cruelty of the savages on land and pirates at sea. Several of these missions still subsist, but - details are not easily accessible as to their numbers and extent..

“3. United States and Canada. — The early Catholic missions in New Mexico, Florida, and California were Spanish. The natives of New Mexico were converted, and, being now Christians, are not considered a mission. In Florida, while a Spanish province, the Indians were converted by Franciscans, and formed villages on the Apalachicola and around the city of St. Augustine. The English drove these Indians from their villages, and their descendants, now called Seminoles, or wanderers, have not all traces of Christianity. The Upper California missions were conducted by Franciscans, and till a recent period were in a very flourishing state, but are now destroyed. The Canada missions were begun by French Jesuits, in Nova Scotia and Maine, about 1612. The Recollects followed, succeeded again by the Jesuits. This mission converted the Abenakis of Maine, now forming two villages in the state- of Maine and two in Canada; the Huron of Upper Canada, a part of whom are Catholics, are still at Lorette, near (Quebec; a part of the Iroquois, or Five Nations, who form the three Catholic villages at Caughnawaga, St. Regis, and the Lake of the Two Mountains; the Algonquins, who, form a mission village with the lastnamed band of Iroquois; the Micmacs of Nova Scotia, now attended by the secular clergy; the Montagnais, at Chicoutimi and Red River, under a bishop and missionaries; the Ottawas of Lake Superior, who, with the Ojibwas and Menomonuees, are now under the care of Canadian clergy on the north, and on the south of bishop Baraga, a philologist, whose talents have been acknowledged, by the government; the Illinois and Miamis,

whose descendants are now on Indian Territory and in Louisiana; the Arkansas, whose descendants, under the name of Kappas, are also there. The Catholics of Maryland began missions among the neighboring tribes, but tribe and mission have long since disappeared. Since the Revolution and, the establishment of a Catholic hierarchy in the United States, attention has been gradually turned to the Indian missions; 2 vicariates are devoted to them alone. That of Upper Michigan contains 1 bishop, 5 priests, 5 schools, and a large number of Catholic Ottawas and Ojibwas; that of Indian territory has a bishop, 8 clergymen, 4. schools, 5300 Catholics of the Pottawotamies, Osages, Miamis, Illinois, Kansas, and Kappas. Besides these, there are in the diocese of Milwaukee and Menomonee and an Ojibwa mission; in that of St. Paul's, Minnesota, a Sioux, a Winnebago, and 3 Ojibwa missions; and in Oregon there are missions among the Waskos, Caynsus, Pointed Hearts, and Flatheads — the Indian Catholics of the territory numbering 3100. Besides these, a few hundred converted Indians are to be found in California.

“This is an outline of the widely-extended and much diversified Catholic missions. As to their history, the work of Henrion, *Histoire Generale des Missions Catholiques*; Wittmanun, *Die Herrlichkeiten der Kirche in ihren Missionen* (Augsbiurg, 1841); Marshall, *Missions*, Roman Catholic and Protestant (Loud. 1865); and the annals of the Society for the Propagation of the Faith, will give a general idea: but the sources are the accounts of the various religious bodies engaged on the several missions, voluminous works which would alone form a library.” See also Wetzer u. Welte, *Kirchen-Lexikon*, 7:157 sq.; (Regensburg) *Real-Encyklopadie*, volume 9, s.v.

2. The Greek Church. — Movements have recently occurred in Russia, the principal stronghold and promoter of the Greek Church, indicating some slight development of the modern missionary spirit.

A Russian Bible Society has been organized at St. Petersburg, with the sanction of the emperor Alexander. A former society, which had 279 auxiliaries, and had circulated 861,000 copies of the Scriptures, was uppressid by the emperor Nicholas.

The Russian government has also organized the establishment of a missionary society for the spread of the orthodox religion among the heathen Mussulmen and Buddhists within its territory. The operations of

the society have primary reference to the conversion of the pagan tribes of the Altai and Trans-Balkan country, the Caucasus being assigned to another society of the same kind. The following is an account of the inauguration of the missionary society first referred to: "In 1870 the Greek Church of Russia organized an institution called 'The Orthodox Society on behalf of Missions,' the object of which was the conversion of the non-Christians of all parts of the Russian empire except the Caucasian and Trans-Caucasian provinces already provided for, and both the spiritual edification and social advancement of the converts thus made. The society was inaugurated at Moscow: under the presidency of Innocent, metropolitan of that city, and therefore known as 'the Apostle of Kamtchatka.' Liturgy and *Te Deum* were performed, and a sermon preached in the cathedral before a crowded congregation, among whom were present the governor-general of the province and others of the highest officials, although the solemnity had no official character. The society is placed under the patronage of the Russian empress, and the ultimate control of the holy synod. 'The president is the metropolitan of Moscow, and the society's affairs are administered by a council at that place. Committees are also to be formed in every city under the local bishop. The society is annually to observe the day of Sts. Cyril and Methodius, May 11 (O.S.). Any person subscribing at least three 'roubles may be a member of the society. Its council possesses, besides the president, two vice-presidents, chosen for two years, one by the president from his coadjutor bishops, and one by the members of the society from the laity. Of the twelve members of the council, four are biennially nominated by the president, and the rest by the members of the society at a general meeting."

3. *Protestant Missions.* —

(1.) *Beginnings and Gradual Development.*— The 16th century covered the period of the great Reformation, in which, by severance from the Church of Rome, an effort was made to escape from the accumulated errors and abuses of more than ten centuries, and to establish Christianity on a Scriptural basis. *SEE REFORMATION.* On the part of the Reformers, it was for a long time a struggle for existence, and the first and everywhere present necessity was the establishment of churches as the nuclei of future action. Unhappily a lack of unity, combined with the inherited spirit of intolerance, for a time led to strifes among themselves, which greatly retarded the development of the Protestant churches, and postponed the

day of their active efforts for the conversion of the world. Nevertheless the Church of Geneva, as early as 1556, inaugurated foreign missions by sending a company of fourteen missionaries to Rio de Janeiro, in hope of being able to introduce the Reformed religion into Brazil; but the mission was defeated by a combination of treachery with religious and political opposition (see Kidder, *Sketches of Brazil*, volume 1, chapter 1). In 1559 a missionary was sent into Lapland by the celebrated Gustavus Vasa, king of Sweden. Early in the 17th century the Dutch, having obtained possession of Ceylon, attempted to convert the natives to the Christian faith. About the same time, many of the Nonconformists who had settled in New England began to attempt the conversion of the aborigines. Mayhew in 1643, and the laborious Eliot in 1646, devoted themselves to this apostolic service. In 1649, during the protectorate of Cromwell; there was incorporated by act of Parliament the "Society for the Propagation of the Gospel in New England." In 1660 the society was dissolved; but, on urgent application, it was soon restored, and the celebrated Robert Boyle was appointed its first governor. The zeal of this distinguished individual for the diffusion of the Gospel in India and America, and among the native Welsh and Irish; his munificent donations for the translations of the sacred Scriptures into Malay and Arabic, Welsh and Irish, and of Eliot's Bible into the Massachusetts Indian language, as well as for the distribution of *Grotius de Veritate Christiane Religionis*; and, lastly, his legacy of £5400 for the propagation of Christianity among the heathens, entitle him to distinct attention. Besides these incipient efforts to diffuse the Gospel, glowing sentiments on the subject are to be found scattered through the sermons and epistolary correspondence of the age, which show that many a Christian heart was laboring and swelling with the desire of greater things than these. Still the century closed with witnessing little more than individual and unsustainable endeavors. The "Society for Promoting Christian Knowledge," which will be noticed hereafter, whose Objects, to a certain extent, embrace the labors of missionaries, was organized in England in 1698; but it was not till the early part of the 18th century that what has been denominated the age of missionary association fairly began to dawn. It opened very faintly 'and slowly, but nevertheless it has since been growing brighter and brighter to the present day.

(2.) *Present Extent.* — To convey some faint idea of what has subsequently been accomplished, and put in the way of accomplishment, it is deemed proper now to submit a brief sketch of the principal missionary

organizations and agencies of the Protestant world. In this exhibit a grouping is adopted which is designed to show primarily the countries in which the several societies originated and have been sustained; secondly, the date of their origin, and a summary view of their character and early history; and, thirdly, the fields of their operation, the amount of their income, and the present condition of their enterprises. For further particulars, consult the articles on each country and society in this Cyclopaedia.

The principal Protestant missionary societies may be classified as —

- I. *Continental*;
- II. *British*;
- III. *American*.

“**I.** *Continental Missionary Societies.* — *Danish College and Missions.*
—As early as the year 1714 the Danish College of Missions was opened in Copenhagen by Frederick IV king of Denmark, for the training of missionaries. Danish missions to the heathen had been commenced even before this period, agents having been obtained from the University of Halle, in Saxony. On July 9, 1706, two missionaries arrived from Denmark on the Coromandel coast in India, and settled at Tranquebar. They immediately commenced the study of Tamil, the language spoken in that part of the country. Although they had gone to a part of the Danish empire, and were patronized by royalty, the missionaries encountered great opposition from the prejudices of the natives, and even from the Danish government, who on several occasions arrested and imprisoned the missionaries for months together. Privation, as well as persecution, was the lot of the mission staff at an early period of their labors. The first remittance sent from Europe, which at that time was greatly needed, was lost at sea, but friends were raised up in a manner unexpected, and loans of money were offered them till they could obtain supplies from the society at home. When their borrowed stock was nearly exhausted, remittances reached them, along with three more missionaries, in 1709. This was but the beginning of better times, for shortly afterwards the London Society for Promoting Christian Knowledge became a liberal patron of their mission, giving them not only an edition of the Portuguese New Testament for circulation among the people, but also a printing-press, with a stock of types and paper, and a Silesian printer. When opposition to the mission subsided, and the cause expanded somewhat, a type-foundry and paper-

mill were established, and the work of translation and printing was prosecuted with vigor. In 1715 the Tamil New Testament was completed, and eleven years afterwards the Old Testament made its appearance. Several of the elder missionaries were called away by death, but zealous young men were sent out from Europe from time to time, and a native pastorate was raised up as the fruit of missionary labor, which rendered good service to the cause. In 1758 a mission was opened at Calcutta by one of this society's missionaries, but at the expunse of the Society for Promoting Chiristian Knowledge. In 1762 the celebrated missionary Schwartz, who had already been in the idialn field for twelve years, commenced his labor in Trichinopoly, in connection with which he fulfilled a long, honorable; and successful period of labor, and finished his course with joy in 1798. In the year 1835 the principal Danish missions in India, which had been so largely sustained by the Christian Knowledge Society, were transferred to the Society for the Propagation of the Gospel in Foreign Parts.

“Mission to Greenland. — In 1721 the Danish mission to Greenland was commenced by the Reverend Hans Egede, a zealous Christian pastor of Vogen, in Norway. For thirteen years this good man had prayed and planned for a mission to that dreary region. Having at length obtained the consent and patronage of the king of Denmark to the undertaking, the missionary convened a few friends together, opened a subscription list, and in the face of formidable difficulties pushed forward the work, till a ship was purchased to convey him and a small party of settlers to Greenland. During the voyage, which lasted eight weeks, they suffered much from storms, floating mountains of ice, and a leak in the vessel, which they were obliged to stop with their clothes. On landing at their destination, their first work was to build a house of turf and stone, in which the natives, who appeared friendly, assisted them as best they could, intimating by signs, however, that if they intended to live in it they would be frozen to death. While engaged in these exercises, and in striving to acquire the strange language of the Greenlanders, Mr. Egede encountered innumerable difficulties. His greatest trial was the dissatisfaction of the colonists, several of whom resolved to return home, as they were very uncomfortable, and found the natives unwilling to trade. He was supported by the courage and resolution of his heroic wife, however, and by the arrival of two ships with provisions in the summer of 1722, when their stores were nearly exhausted. The missionary found it extremely difficult to induce the people to attend

to receive such instruction as he was able to give, and it was only by offering a fish-hook for every letter of the alphabet they learned that he succeeded in getting a few children to come to school. The following year another missionary came to the assistance of Mr. Egede; and the mission was carried on with praiseworthy perseverance, but with little success for a long time. On the accession of Christian VI to the throne of Denmark, government aid was withdrawn from the mission; but the senior missionary, having the option to remain in the country, nobly stood to his post, and continued his labors amid untold privations, troubles, and sufferings, not the least of which arose from the introduction of small-pox into the settlement, which swept off about 2000 of the natives. In 1734 the mission was re-enforced by the appointment of three new agents, one of whom was the son of the pioneer missionary, Mr. Egede. The following year, his beloved wife having been called away by death, Mr. Egede returned to Denmark, but still exerted himself on behalf of the mission. Through his influence the colony and the mission were re-enforced, his son published a Greenland lexicon, the Scriptures were translated into the native language of the people, and 4000 persons were reported as halving been brought under religious instruction, although it is admitted that very few of them could be regarded as converts to the faith of the Gospel. The Danish mission to Greenland was ultimately transferred to the 'United Brethren.' Here should be mentioned the mission to *Lapland* (q.v.).

“United Brethren’s Missions **SEE MORAVIAN**. — The missionary spirit of the Moravian Church manifested itself at an early period after the establishment of the settlement at Hernihut. When falsely accused, and declared an exile from Germany, count Zinzendorf gave a reply which indicated the spirit by which he was actuated, and the genius of the people with whom he had cast in his lot. He said: ‘Now we must collect a congregation of pilgrims, and train laborers to go forth into all the world, and preach Christ and his salvation to every creature.’ He was led to this by a visit made to the Danish capital in 1731. When the new colony only numbered about 600 persons, all of whom were poor exiles, and when just beginning, to build a church for their own, accommodation in what has lately been a wilderness, they resolved to labor for the conversion of the heathen world. Within ten years from that date, 1732, they sent missionaries to St. Thomas and St. Croix, in the West Indies; to the Indians in North and South America; to Lapland, Tartary, Algiers, Western Africa, the Cape of Good Hope, and Ceylon. About the year 1831 an association

was formed in London, which raised about £5000 per annum in aid of Moravian missions, and this proved a great help to the cause. Subsequently the United Brethren sent out agents to other West India islands, including Jamaica, Tobago, Antigua, Barbadoes, and St. Christopher's; to South America, Labrador, Greenland; Egypt, Persia, and India. The first missions of the Moravian Brethren were not very successful, but their agents persevered amid numerous difficulties, privations, and sufferings, to which they had been well trained by the painful experience of their previous history, and the ultimate result has been very gratifying.

“Statistics of Moravian Missions. — A recent publication says: ‘The Moravian mission statistics for 1889 show 127 stations; 286 missionary agents; 1663 native assistants *Landi* overseers; 84,201 communicants; 18,280 non-communicants under regular instruction. £16,803 are raised from home sources, and £50,000 is the full amount received annually from all sources. A “Leper Home” at Jerusalem is under their care. In the year 1887 five Christian workers were ministering to about 25 sufferers from that terrible disease. Alaska is the scene of their latest missionary enterprise. It was commenced in 1885 and is directed to the Eskimo of the Northwest. Since 1818 the number of members in the entire field has increased from 80,000 to \$4,000.

“Netherlands Missionary Society. — This institution was formed at Rotterdam in 1796, mainly through the influence of Dr. Vanderkemp. ‘Before the eccentric doctor embarked for his distant sphere of labor in South Africa, to which he had been appointed by the London Missionary Society, he visited Rotterdam to take leave of his friends, and while there he found leisure to publish a Dutch version of an earnest address which had emanated from the London Society, the result of which was the organization of the Netherlands Missionary Society. For some time the financial aid offered to the enterprise was very slender, and no immediate steps were taken towards commencing operations. This interval was wisely employed by the directors in endeavoring to leaven the Dutch mind with the true missionary spirit. When the funds were available, and they contemplated entering upon foreign fields of labor, they were deterred from doing so from the loss of most of the Dutch colonies, which had fallen into the hands of France during the war, The directors therefore made an arrangement with the London Missionary Society to supply men and means for carrying on the work in Africa and India under their auspices and management. In this way they trained and sent out several

excellent missionaries to the Cape of Good Hope and the East, where their knowledge of the Dutch language was at once available for carrying on the work. In 1814 Holland rose again to independence, and recovered its colonies, when the Netherlands Society took immediate advantage of the favorable change in national affairs, and sent out five young missionaries from their seminary on their own account, to enter favorable openings which presented themselves in the Eastern Archipelago among the Malays. Other agents followed from year to year, and that part of the world was largely and well occupied by the society.’ In 1820 two missionaries -were sent out to India, and a few years afterwards they were followed by Dr. Gutzlaff, who, finding a number of Chinese at Riosew, his appointed station, was ultimately induced to extend his labors to the ‘Celestial Empire.’ A mission was also established at Surinam, in Dutch Guiana, and the Netherlands Society was able to report 17 stations and 19 missionaries under their direction, with a goodly number of native converts to the faith of the Gospel united in Church fellowship.

“Other Dutch Missions. — It must not be supposed that the organization of the Netherlands Missionary Society is all that Holland has done for the conversion of the heathen. Long anterior to that event, even as early as 1612, the famous Anthony Walwens planted a seminary at Leyden for the preparation of foreign missionaries, the Dutch East India Company countenancing and approving of the institution. When Ceylon came under the power of Holland, in 1636, a number of missionaries were sent out to propagate the Reformed religion among the idolatrous natives. A very superficial mode of making converts seems to have been adopted, however, for when they were reported as amounting to 400,000 in number, there were only 100 communicants. The sad disproportion reveals a system of action which was not only reprehensible in itself, but greatly prejudicial to all subsequent missionary labor, as has been proved by painful experience. Dutch missionaries were also sent out at an early period to Southern Africa, Java, Formosa, Amboyna, and other places.

“Basle Missionary Society. — In the year 1815 a seminary was established for the training of missionaries at Basle, in Switzerland. It owed its origin to the gratitude of a few pious people. who recognised the providence of God in a violent storm which occurred at a particular juncture, and which proved the means of preserving their town from ruin when the armies of Russia and Hungary were hurling shells into it. The form which the gratitude of these people assumed was a desire to educate pious teachers

to send to the heathen, to make them acquainted with the good news of salvation. The school was at first very small, with few scholars, and a slender income of about £50 per annum. In the course of a few years a missionary college was built, and liberal support came from Germany and France, as well as from various parts of Switzerland, so that the income rose to £5000. This result flowed from the formation of auxiliary or branch societies in those countries. The institution was now conducted with vigor, and furnished the English Church Missionary Society with some of its most devoted laborers. In forty years after its commencement it had sent forth nearly 400 missionaries to foreign lands, and 80 were still under training. It was no part of the original plan of this institution to engage in the support and management of foreign missions, but merely to prepare agents for the work. In 1821, however, a society was formed for this object, and from year to year missionaries were sent to North 'America, Western Africa, India, and China. A society was also organized for the special purpose of disseminating the Gospel among the Jews. The missionaries of the Basle Society are not all ministers.' They send out pious mechanics and agriculturists to teach the natives the arts of civilized life, at the same time that they instruct them in the principles of Christianity by the preaching of the Gospel and the establishment of schools. The *Basle Missionary Society* is generally conceded to have first awakened an interest in missions among the Germans. See Ostertag, *Entstehungsgesch. der Missionsgesellschaft zu Basel* (1865).

Paris Evangelical Missionary Society. — The origin of this institution is somewhat curious and interesting. In the year 1822 a meeting was convened at the house of an American merchant, S.V.S. Wilder, Esq., then residing in Paris, to take into consideration the best means of propagating the Gospel in heathen lands. There were present the presidents of the Lutheran and Reformed consistories, as well as many of the ministers of these churches, and others of different persuasions then in the French metropolis. The result was the formation of this society, which, in its commencement, contemplated two objects: the one to employ the press as a means to enlighten the public mind on the nature and character of Protestant missions, and the other to educate young men, who had been duly recommended, in a knowledge of the languages of the East. The Rev. Jonas King was then in Paris, and received an invitation to go to the Holy Land with the Reverend Mr. Fisk, the new society charging itself with his support for a certain period. Subsequently the society devoted all its efforts

to South Africa, where its agents have labored for many years with great advantage to several scattered tribes of natives. In 1829 three missionaries were sent by the society to the Cape of Good Hope, one of whom settled among the French refugees at Wellington, near Cape Town, and the other two proceeded to the Bechuana country, and commenced a station at Motito. Reinforcements arrived from time to time, which enabled the missionaries to extend their labors to various parts of a country that stood in great need of the light of the Gospel. That part of the interior known as Bassutoland was occupied by the French missionaries. New stations were formed, schools were established, and chapels built at Bethulia, Moljia, Beersheba, Thaha, Bassion, Mekuatlina, Friedor, Bethesda, Berea, and Carmel. At several of these places a goodly number of natives were brought to a saving knowledge of the truth, and united in Church fellowship, although the notorious chief Moshesh still adhered to his heathenism, notwithstanding his superior intelligence. The French mission in South Africa has repeatedly suffered from devastating wars among the natives and settlers, but the greatest blow to its prosperity was the war which raged in France in 1870-71, through which the supplies of the missionaries were in a great measure cut off. Providence, however, raised up friends in the time of need, and the work still goes on.

“Rhenish Missionary Society.”—The institution now known as the Rhenish Missionary Society was organized in 1828 by the amalgamation of three other associations which had previously maintained a separate existence in Elberfeld, Barmen, and Cologne. The society was afterwards further strengthened by the incorporation of several other small associations in the Rhenish provinces and Westphalia. In 1829 three missionaries were sent out to South Africa. These were followed in after-years by several others, and stations were ultimately established at Stellenbosch, Worcester, Tulbagh, Saron, Schietfontein, Ebenezer, Kamaggas, and other places within the boundaries of the Cape-Colony; and at Bethany, Berseba, Rehoboth, Rood-Volk, Wesley Vale, and Barmen in Namaqualand, and Danlalarlaud. Some of these stations were originally commenced by Wesleyan missionaries who had for many years labored on the south-western coast of Africa. But in 1851, an arrangement was made by which they were given over to the Rhenish Society, as was also the station at Nisbett Bath a few years afterwards, the Wesleyans finding it necessary to concentrate their labors in other localities. In 1834 the Berlin Missionary Society sent two agents to Borneo, and others followed at intervals, who

were employed in educational labors. In 1846 the work was extended to China, where several baptisms were soon reported as having taken place. Indeed, undue importance appears to have been attached to baptism by the missionaries of this institution, for when this society had been in existence about twenty-two years, nearly 5000 baptisms were reported, when comparatively few of the number could be regarded as communicants, or Church members. Perhaps this and some other peculiarities may be accounted for by the Lutheran type of theology which the agents generally seem to have espoused.

“Berlin Missionary Society. — This society was formally organized in 1824, but it arose out of efforts which had been previously made for missionary objects. As early as the year 1800 an institution was formed in the Prussian capital by members of the Lutheran Church to educate pious youths for foreign mission service. During the following twenty-five years forty students were so educated. In 1834 the Berlin Missionary Society sent out four missionaries to South Africa. These were followed by others during successive years, and arrangements were made for carrying on the work on an extensive scale. One of the first stations occupied by this society was at Beaufort, and thence the missionaries went among the Korannas and Kaffirs. Subsequently the work was extended to Zoar, Bethel, Emmaus, Bethany, Priel, New Germany, and other stations, some of which are situated within the boundaries of the Cape Colony, others in the Orange Free State, the Trians-Vaal Republic, Kaffraria, and in the distant regions of Natal. The last report gives forty-seven stations in South Africa, with sixty-four laborers and 9772 communicants. China was entered in 1883 and now has three stations, ten workers, and 446 communicants. The number of scholars for both missions was 3542; native contributions were £4338.

“Swedish Missionary Society. — The Swedes made vigorous though unsuccessful efforts to propagate the Gospel in heathen lands as early as the year 1559. The sphere of their operations was Lapland, and their work was conducted under royal auspices. Gustavus Vasa headed the missionary movement of his country for the enlightenment of the Laplandese, and succeeding monarchs threw the weight of their influence into the Christian enterprise. In 1775 the New Testament, translated into Laplandese, was published. The mission was far from prosperous, however, and, after years of hoping against hope, it was abandoned. Nor is this to be wondered at if one half of what has been recorded in reference to the drinking and other

immoral habits of both priests and people is true. After an interval of nearly three centuries, Lapland again engrossed the attention of the Swedes. In 1835 the Swedish Missionary Society was formed, and sent forth a pious young man, named Carl Ludovic Tellstroem, the fruit of the Wesleyan Mission in Stockholm, as a catechist to Lapland. He had many difficulties to encounter from the migratory and dissipated habits of the people; but by following them to their markets and fairs with his Bible, to instruct them in the truths of the Gospel, there is reason to hope that his labors were productive of some good' results. Schools were afterwards established for the training of the rising generation, and the children were taught, fed, and clothed at the expense of the society, and at the end of two years were sent home with tracts and books to interest and instruct their parents, families, and friends. It also is a mission in Lapland.

“Evangelical Lutheran Mission. — This society was instituted in 1836, with its head-quarters at Dresden. The seat of direction was in 1848 removed to Leipsic. Its efforts have been chiefly turned to Southern- India, to the occupation of those fields of labor which had been previously cultivated by the Danish missionaries. From a report published some time ago, it appears that they had in their employ 24 missionaries, with 12 native candidates, in 22 different stations, counting 14,014 Church members and 3653 scholars under their pastoral care. They have all labored as a society in New South Wales, but the results did not long warrant the continuance of this work.

“North German Missionary Society. — This institution was organized in the year 1836, with its seat first at Hamburg and afterwards at Bremen. The scene of its earliest labors was India, one station being in the Telogoo country, and the other in the Neilgherries. A serious diminution in the financial receipts led to the transference of the mission for some years to the United States Evangelical Lutheran Church. When the finances revived, however, the responsibilities connected with carrying on the work were again assumed by the Bremen Union, and the field of effort has recently called forth a large amount of sympathy in North Germany. 10 missionaries, 409 communicants, and 321 scholars are now reported.

“Norwegian Missionary Society. — This society was formed in 1842, and soon afterwards sent out missionaries to labor among the warlike Zulus in South-eastern Africa. The aim of the institution is to supply agents who are able and willing to instruct the people in the arts of civilized life, as well as

in religious knowledge. With this object an estate was purchased in Natal, and an industrial institution established, which has already been productive of much good, reporting 20,660 adherents.

“*Swedish (Lund) Mission.* — In 1846 this society was established at Lund, and three years afterwards it sent out 2 missionaries to China, who were killed by pirates. Other agents were at length sent out, who were spared to take their share in attempting to evangelize the Chinese with a hopeful prospect of success.

“*Berlin Missionary Union for China.* — This society was established in the month of June, 1850, during a visit of Dr. Gutzlaff to Berlin. Dr. F.W. Krnmacher was appointed president, and Prof. Lachs secretary. The object of the society is to send out European laborers, and to aid training institutions. In a field so wide as the vast Chinese empire there is ample room for all, and from the last published accounts it is pleasing to learn that the missionaries of this small but useful association were actively employed in diffusing abroad the light of the Gospel.

“Of minor account is the *Evangelical Mission Society*, founded in 1858 by Gitzlaff, until then a member of the *Berlin Missionary Society*. No stress is laid upon the education of the missionary, but the mission field as a life home is insisted upon. This society labors in New South Wales, among the Papuas, and in the South Sea Islands and East India. The *Hermannsburg Mission*, with head-quarters at Hanover, founded by pastor Harms, labors in East Africa, India, Australia, and New Zealand. 13,424 native Christians are connected with them.

“*Miscellaneous Jewish Societies.* — On the continent of Europe there are sundry associations which have for their object the evangelization of the lost sheep of the house of Israel, but their labors are so local and diversified that they cannot well be described separately. The Jewish Society at Berlin was formed in 1822 the Bremenlehe Society in 1839, the Rhenish Westphalia Union in 1843, the Hamburg Altona in 1844, the Hesse-Cassel in 1845, and the Hesse Darmstadt in 1845. These are but a few of the many organizations which exist in connection with Christian churches of various denominations for the special benefit of the Jews, and the interest in the spiritual welfare of Abraham’s seed is deepening and widening every year.

“**II.** *British Missionary Societies.* — *Society for the Propagation of the Gospel in Foreign Parts.* — This is the oldest Protestant missionary

society in England, and its origin may be traced to a very remote period: About the year 1644, while the civil wars still continued in that country a petition was presented to Parliament by a clergyman of the Church of England, supported by many English and Scotch divines, urging the duty of attempting to convert the natives of North America to Christianity. This, *no* doubt, led to the ordinance passed on July 27, 1648, by the Independents of the Commonwealth, by which a corporation was established, entitled 'The President and Society for the Propagation of the Gospel in New England.' The preamble recites that the Commons of England assembled in Parliament, having received intelligence that the heathens in New England are beginning to call upon the name of the Lord, feel bound to assist in the work.' They ordered the act to be read in all the churches of the land, and collections to be made in aid of the object. This was the first missionary association formed in England, and may be considered as the parent of the present 'venerable' Society for the Propagation of the Gospel in Foreign Parts. The colonial settlements first attracted public attention to the spiritual wants of their European and heathen populations. The colonists of New England from the commencement displayed great zeal for the conversion of the Indians. The labors of Eliot, Mather, and others will never be forgotten by the Christian Church. After the Restoration in Great Britain, Baxter and Boyle distinguished themselves by their practical sympathy with the work in which these excellent men were engaged. Meanwhile the Church of England became interested in supplying the new colonies with Episcopalian ministers. In 1675 it was found 'that there were scarcely four members of the Church of England in all the vast tracts of North America.' In view of this lamentable state of things, royalty was moved to liberality. Charles II was induced by Compton, bishop of London, to allow £20 for passage money for ministers and schoolmasters willing to go out to supply the deficiency, and the sum of £1200 was also granted to supply American parishes with Bibles and other religious books. The Society for the Propagation of the Gospel in Foreign Parts was organized June 16, 1701; when it received a charter from William III. The main objects for which it was instituted are stated to be twofold. It was designed 'to provide for the ministrations of the Church of England in the British colonies, and to propagate the Gospel among the native inhabitants of those countries.'

"The income of the Society for the Propagation of the Gospel in Foreign Parts is derived from various sources, embracing Parliamentary grants,

collections in churches, schoolrooms, and public halls, in which anniversary sermons are preached and missionary meetings held, and subscriptions and legacies from individuals. In this way the institution is liberally supported, and a large amount of agency is brought to bear upon the people where mission stations have been formed.

“During the long period of its existence the venerable Society for the Propagation of the Gospel in Foreign Parts has gradually extended its labors to various parts of the world, and has been instrumental of much good, especially to British colonists at an early period of their struggles, long before modern missionary societies had commenced their operations. This useful institution now occupies important stations in the British provinces of North America, the Dominion of Canada, British Columbia, the West Indies, Southern Africa, Australia, New Zealand, India, and China. To all these places Anglican bishops and clergymen have gone forth, carrying with them their own views of Church order and discipline; and in connection with every important Colony a diocese has been formed, and parishes have been organized after the style of the mother country. The main object of the institution is to supply the services and the ordinances of the Church of England to the tens of thousands of British emigrants who have been annually leaving the shores of their native country from generation to generation, to better their condition in foreign lands. And with much zeal and earnestness have the agents of this society followed their countrymen in all their wanderings, ministering to their spiritual necessities, and bringing home to their recollections the tender associations of the ‘old country,’ where they were favored in times of yore to listen with pleasure to the sound of the ‘church-going bell.’ Nor have the dark, benighted heathen population within the boundaries and in the neighborhood of the respective colonies been neglected by this time-honored institution. Many poor wandering Indians in the north-western wilds of America, as well as idolatrous Hindus in the East, and warlike Kaffirs in Southern Africa, to say nothing of the aborigines of other lands, have been favored with the means of grace and religious instruction through its instrumentality, especially of late years, since attention was more particularly directed to this department of the work.

“The Society for the Promotion of Christian Knowledge. — Although not strictly missionary in its primary object, this was at a very early period an auxiliary to Christian missions, and is at this day a most powerful help to the Church of England in her desolate places abroad, as well as at home. It

was founded in 1698, mainly by a private clergyman, Dr. Thomas Bray, who, subsequently acting as commissioner in Maryland, and seeing the great necessity for some further effort at home for the advancement of religion in the colonies, happily succeeded in rousing public attention to the matter. Having afterwards been the chief instrument in the formation of the Gospel Propagation Society, Dr. Bray may be fairly considered the founder of both these institutions, and in them of many other noble societies which followed them, by imitation or natural consequence. As early as the year 1709 the Society for the Promotion of Christian Knowledge established a connection with the Danish mission to the Hindus at Tranquebar, and rendered considerable aid towards the support of the work. The Tanjore mission originated in 1726, and the one at Trichinopoly in 1762, which, with the celebrated Schwarts as its missionary, was taken up five years afterwards by the Christian Knowledge Society, and prosecuted with vigor and success. When other institutions of the Church of England were afterwards organized for the express purpose of propagating the Gospel in foreign lands, the Christian Knowledge Society thenceforth confined its attention to the circulation of religious works — Bibles, Prayer-books, tracts, etc. — at a cheap rate in Great Britain and its several dependencies. There are branch societies in various parts of the country, and persons are constituted members by subscribing annually a sum not less than one guinea.

“The Church Missionary Society was instituted in London April 12, 1799. The original design of the society was to act more especially in Africa and the East. That fact was embodied in its first designation, but afterwards dropped. Though the sphere contemplated by the first board of directors was neither small nor unimportant, this society has planted missions over still more widely extended regions. At first, and for a long time after its commencement, this society was simply supported and governed by the members of the Episcopal Church, and was not in any way subject to ecclesiastical authority. At length the appointment of English bishops to foreign countries rendered a change in the administration of the Church Missionary Society absolutely necessary: and it was decided that in future the institution should be conducted in strict conformity with the ecclesiastical principles of the Establishment. Hence all the missionaries who now go out in its service are placed under the government and direction of the bishops nearest to their respective stations. The funds of the Church Missionary Society are supplied in the usual way by personal

contributions, legacies, collections after sermons. and at public meetings; and hitherto the institution has been supported in a very liberal manner.

“The principal spheres of labor entered upon and efficiently worked by the agents of the Church Missionary Society have been in Western Africa, Continental India, and Ceylon, British North America, and the West Indies. In all these countries, but especially in the one first named, the missionaries, catechists, and teachers of this institution have toiled with commendable zeal and diligence, and have been favored to see the fruit of their labor on a large scale. In 1882 Egypt and Arabia were entered. The *Missionary Year-Book*, for 1890, gives the statistics of the society as follows: 294 stations, 282 ordained, 43 lay, and 40 female foreign workers; 266 ordained, 2940 lay, 690 female native workers; 185,538 adherents, 47,531 communicants, 1928 schools, 77,451 scholars. The total income of the society amounted to £221,330 19s. lid. In 1830 there were only 318 communnicansts; in 1870 only 21,705. Only 30 missionaries were employed in 1830, and 203 in 1870. In 1830 there was not a single native ordained clergyman employed by the society; ino 1870 there were only 109. Up to March 1, 1862, there had gone forth on foreign service, in connection with the Church Missionary Society, 562 men of various countries and races, of whom 121 were Germans.

“*The Colonial Church and School Society* may be regarded as supplementary to the Church Missionary Society. It has rendered valuable assistance to the missionaries employed in the far north-western wilds of British America, formerly included in the Hudson’s Bay territories, to clergymen and teachers laboring among the scattered settlers of Australia, and to mission stations and schools in several of the British colonies.

“*The London Society for Promoting Christianity among the Jews* was founded in the year 1808, although it was not fully organized until the following year. The constitution originally contemplated two objects: ‘To relieve the temporal distress of the Jews, and to promote their spiritual welfare.’ Public worship, and the education of the children under the care of the society, within the United Kingdom, are conducted in strict conformity to the principles and formularies of the Church of England, with which it has always been identified both in its management and principal support. The first sphere of its action was among the Jews in London. In 1811 a printing-press was established to give employment to poor Jewish converts. Two years later a chapel and schools were opened

for the benefit of seventy-nine proselytes and their families. In 1818 the first foreign missionary was sent forth to labor in Poland, where a seminary was soon afterwards established for the training of Jewish converts as missionaries. The society also published a Hebrew edition of the Scriptures for the Jews generally, and prepared a Judaeo-Polish version for Poland, and a Syriac version for the Cabalistic Jews. In 1840 the Jewish college for the complete training of missionary agents was established. It has proved an important auxiliary to Jewish missions, not only in connection with the London society, but also to kindred institutions which were afterwards called into existence. The London Society has above 30 mission stations for the benefit of the Jews in Europe, Asia, and Africa; more than 100 missionaries, of whom upwards of 60 are converted Israelites; about 20 schools, with an aggregate of Hebrew children during the last thirty years of upwards of 10,000. This society has seen 50 of its converts ordained as clergymen of Christian congregations at home, and it has distributed above 212,000 copies of the Hebrew Scriptures.

“Scottish Society for Proparating Christian Knowledge. — This institution was established in Edinburgh in the year 1709, being the first missionary association organized by the Presbyterians of North Britain. Its original design was the extension of religion in the British empire, and especially in the Highlands and Islands of Scotland. The pagan world subsequently arrested the attention of the directors, and called forth their sympathies and efforts. About twenty years after its formation this society entered into correspondence, with a view to forming stations among the American Indians in the vicinity of New England; Three agents were appointed to labor among the aborigines of these settlements; but, from some untoward circumstances which occurred, they appear to have been wanting in adaptation for their work, and were withdrawn. In 1741 a mission was established among the Delaware Indians, which met with great success. A number of native converts were received into the Church by baptism, and the heart of the missionary was cheered by manifest tokens of the divine presence and blessing. A good work was also carried on for some time among the Indians of Long Island by the agency of this society; but an attempt to evangelize the natives settled on the banks of the Susquehanna was not so successful.

“The Scottish Missionary Society was instituted in the month of February, 1796, under the designation of the Edinburgh Missionary Society. The first mission of this society to Sierra Leone was not a success. Nothing daunted

by the comparative failure of the mission to Western Africa, in 1802 the Scottish Missionary Society sent out two missionaries to Tartary. This mission also failed in consequence of the oppressive and restrictive measures of government. The agents of this society were more successful, however, in Asiatic Russia, where they commenced their labors in 1805. In 1822 missionaries were also sent to India, when Bombay and Puna were occupied as principal stations. In 1835 this branch of the work was transferred to the General Assembly of the Church of Scotland, which had recently commenced operations in India., In 1824 a mission was organized for Jamaica, which was productive of much good. This produced a mission to Old Calabar, Western Africa, which has been prosecuted with vigor and success. In 1847 the stations of this society in Jamaica were transferred to the United Presbyterian Church, by which they are now carried on with efficiency and success.

“The Glasgow Missionary Society was organized in February 1796. It sent missionaries to Western and Southern Africa, but without very marked success. In 1844 the missions of the Glasgow Society were transferred to the Free Church of Scotland.

“The Church of Scotland’s Foreign Mission Scheme. — The formation of several missionary societies of a general nature towards the close of the last century appears to have excited the zeal, if not the jealousy, of the Church, of Scotland, and overtures were presented to the General Assembly from different synods, praying that attention might be paid to the claims of the heathen world. For some time these were disregarded; but in 1824 the subject was brought forward again, and a committee was appointed to prepare a program for the organization of what was justly designated as ‘a pious and benevolent object.’ At the next Assembly, in 1825, the committee reported in favor of British India as a field of labor, and advised the establishment of a great central seminary, with auxiliary district schools for the instruction of Hindustani children and young persons of both sexes. In 1829 the Reverend Alexander Duff sailed for Calcutta as the head of the educational institution. The ship was wrecked off the Cape of Good Hope, but without loss of life. After some delay and many dangers, Mr. and Mrs. Duff arrived at Calcutta on May 27, 1830, having lost a valuable library, and ‘being more dead than alive.’ The seminary was opened in the month of August, and met with remarkable success. Within a few days of the opening 200 pupils were in attendance. Both the elementary and collegiate sections of the institution prospered. The English

language was chosen as the medium of instruction in the highest classes, but as soon as qualified teachers and suitable school-books could be obtained, due attention was paid to the vernacular. In 1835 three missionaries — the Reverend James Mitchell, John Wilson, and Robert Nisbet — were transferred by their own desire from the Scottish Missionary Society to the General Assembly's Mission; and in 1843 still further changes were made by the disruption of the General Assembly, which issued in the formation of the Free Church of Scotland, to which all the missionaries in India adhered, with the buildings, furniture, and property of the respective stations. After laboring in connection with the Indian Mission for nearly thirty-five years, Dr. Duff finally returned to his native land in 1863, having meanwhile made but a brief visit to England and the United States in 1854 and 1855.

“The Free Church of Scotland's Foreign Mission. — This Church, after its organization in 1843, made arrangements for carrying on the missionary work both at home and abroad. The educational establishment at Calcutta, under the able superintendence of Dr. Duff, and the mission stations at Bombay, Puna, Nagpore, Madras, and other places in India, as well as those in Southern Africa, the colonies of Canada, Nova Scotia, New Brunswick, the West Indies, Madeira, the Mediterranean, Australia, and Natal, were prosecuted with vigor and success under the new administration.

“The Free Church of Scotland also assumed the responsibility of supporting and carrying on a mission to the Jews which had been organized a short time before the disruption. The history of this branch of the work, so far as Hungary and Austria are concerned, is of more than ordinary interest. Pesth was the scene of a remarkable: awakening among the scattered seed of Abraham. Hundreds of Jews, many of them persons of distinction, became simultaneously interested inquiries into the truth of Christianity. The revolution in Hungary caused the suspension of the mission for a time, and the despotism of Austria well-nigh extinguished it. Of late years there have been considerable changes in the scene of its operations, and Frankfort, Amsterdam, Breslau, Pesth, Galatz, and other places are mentioned in the society's report as places where its agents are now laboring for the conversion of the Jews to the faith of the Gospel.

“United Presbyterian Synod's Foreign Mission. — In the year 1835 the United Secession Church planted a mission in the West Indies by the

agency of the Revs. William Paterson and James Niven. In the course of a few years several stations were opened in Jamaica, Trinidad, and the Grand Caymanas. The progress of the mission to these parts is indicated by the following scenes of labor, and the dates when the work was commenced at each place respectively: Jamaica-Stirling, 1835; New Broughton, 1835; Friendship, 1837; Goshen, 1837; Mount Olivnet 1839; Montego Bay, 1848; Kingston, 1848. Trinidad-Port of Spain, 1839; Arauca, 1842. The Great Caymanas Georgetown, 1846. In 1846 a mission was commenced at Old Calabar, in Western Africa, intended to be worked chiefly by converted negroes from Jamaica. The synod also sent several missionaries to Canada, who have since succeeded in forming self-sustaining congregations, and even in organizing large and influential presbyteries. The first work of the United Presbyterian Church, formed in May 1847, was to accept of the transference of the stations and agents of the Scottish Missionary Society in Jamaica, and of the Glasgow African Missionary Society in Kaffraria, which it has since conducted with vigor and success. It has also a Jewish mission to Algiers, Aleppo, and other places.

“English Presbyterian Synod’s Foreign Mission. — This Church entered upon foreign missionary operations in 1844. The principal scene of its labors is China, and although the work has not as yet been conducted on a large scale, it is hoped that lasting good will be the result. The funds of the society were considerably augmented a few years ago by the handsome bequest of the late Mr. Sandeman, to whose benevolence and general Christian character a graceful tribute is paid in the annual report for 1859. Promising mission stations have been formed at Amoy and Swatow, where a few converted natives have been united in Church fellowship, and an additional missionary has recently been ordained and sent forth to strengthen the hands of the brethren who have been some time in the field.

“Reformed Presbyterian Church Mission. — Foreign missionary operations were commenced by this body in 1842. The principal scene of its labor has been the South Sea Islands, especially New Zealand and the New Hebrides. The Reverend John Inglis labored for many years in the island of Aneiteum with considerable success. By the blessing of God on his unwearied efforts a goodly number of converted natives were gathered into the fold of Christ, some; of whom became efficient Church officers and teachers of others, while the rising generation were carefully trained in a knowledge of God’s holy Word to an extent which is not often witnessed even on mission stations. At one time, out of a population of 1900 in a

certain district, 1700 were able to read the Bible — a proportion of readers perhaps scarcely surpassed in any country.

“Irish Presbyterian Church’s Mission. — The General Assembly of the Presbyterian Church in Ireland commenced its missionary operations in 1840. Their first field was India. Considerable attention has also been paid to the British colonies by this body, missionaries having been sent out at different times to North America, Australia, Tasmania, and New Zealand. The Assembly has also Jewish missions at Hamburg, Bonn, and in Syria.

“Scottish Society for the Conversion of Israel. — This society was instituted in the year 1845, not in connection: with any particular branch of the Christian Church, but on a broad and catholic basis, the directors being chosen from different denominations. It was originally designed to afford temporal relief to the migrating Jews who visited Glasgow. Subsequently it extended its operations to the seed of Abraham in foreign lands, and sought their spiritual benefit as well as temporal welfare. Stations were formed and agents employed at Hamburg, Algiers, and Alexandria; but in 1857, when the United Presbyterian Church originated a mission to the Jews, these foreign stations were transferred to that body, from which most of the funds had been derived, and the Scottish Society again confined its labors to home, as before.

“Edinburgh Medical Missionary Society. — In the year 1841 several of the leading medical practitioners in the Scotch metropolis, in the course of their reading, having come to the conclusion that medical skill might be greatly helpful to Christian missions, formed themselves into an association for this object. Their first efforts were directed to China, where the want of medical knowledge was sorely felt. The constitution of the society does not restrict its operations to the Celestial empire, but leaves it at liberty to afford its aid to the missionary enterprise in any part of the world. The intention of its patrons is to give gratuitous medical aid to the suffering poor, and at the same time to embrace every opportunity of imparting religious instruction to the dark, benighted heathens who are the objects of its benevolence.

“London Missionary Society. — Towards the close of the year 1794 a spirited paper appeared in the *Evangelical Magazine* advocating the formation of a mission to the heathen on the broadest possible basis. This led to the organization of the London Missionary Society. The Reverend David Bogue, D.D., of Gosport, the author of the paper alluded to, may

therefore be regarded as the father and founder of this noble institution; and his name will ever be held in grateful remembrance by the friends of missions. Two months after the appearance of Dr. Bogue's practical paper, a conference was held to take steps for giving effect to the laudable proposal. That conference was attended by representatives from several evangelical bodies, in accordance with the proposed catholicity of the spirit of action. The result of that conference was a carefully-prepared address to the ministers and members of the various churches, and the appointment of a committee to diffuse information, and to learn the sentiments of the Christian public upon the subject. A conference upon a larger scale was held in September, 1795 twelve months after the publication of Dr. Bogue's paper. The conference lasted three days, and comprised a large and influential body of Christians. The Reverend Dr. Haweis, preached an eloquent and impressive sermon on the occasion, taking for his subject the great commission (^{41516}Mark 15:16); and the Reverend J. Burder and the Reverend Rowland Hill also took part in the preliminary work which issued in the formation of the institution. Thus, amid many prayers, much fraternal love, and the promise of large support both in counsel and contributions, the London Missionary Society was launched.

“The first question which pressed upon the attention of the directors of the London Missionary Society after its formation was the selection of the most suitable fields of labor. Wishing to commence their operations in a part of the world where no efforts had as yet been made by any other society for the evangelization of the natives, and encouraged by the reports which had been brought to England from the South Seas by an exploring expedition which had discovered many new islands. they decided, in the first place, to send missionaries to Polynesia. The field once chosen, and that choice published, it was found that neither agents nor money were wanting for the enterprise. The enthusiasm which prevailed was broad and deep, and the readiness with which service was offered and funds furnished cheered the hearts of the directors, and was regarded by them as a clear indication of the divine favor. In the early part of 1796 the missionary ship *Duff* was purchased, and freighted with a suitable cargo; and twenty-nine agents who had volunteered their services embarked for their distant sphere of labor. These were not all missionaries, properly so called, only four of them being ordained ministers, and the rest mechanics or artisans of different kinds, intended to take a part in the good work. Everything appeared providential hitherto, and, to crown all, Mr. James Wilson, a

retired captain of excellent spirit and great professional skill, proffered his services to navigate the ship with its precious cargo to Polynesia. After some detention at Portsmouth, the *Duff* went to sea on September 23, followed by the earnest prayers of thousands; and by the good providence of God reached her destination in safety, notwithstanding a severe storm which she encountered off the Cape of Good Hope.

“The missionary ship *Duff* arrived at Tahiti on March 6, 1797, and anchored safely in Matavia Bay, at a distance of about three quarters of a mile from the shore. In the afternoon the captain and a member of the mission landed, and were met on the beach by Paitia, the aged chief of the district, who welcomed them to the country, and offered them a large native house for their accommodation. It was arranged that to the four ordained ministers and fourteen of the unmarried brethren should be confided the establishment and prosecution of the mission at Tahiti; that ten should endeavor to effect a settlement at Tonga, one of the Friendly Islands; and that two should proceed to the Marquesas. The agents were distributed according to this arrangement, and commenced their labors, no doubt, with the best intentions. It would be an exercise of painful interest, if our space permitted us, to give the sequel of this enterprise in all its particulars. It may suffice to say that in this large band of missionary agents, selected in such haste, there were several men who proved altogether deficient in mental power, moral courage, and other necessary qualifications for the work. Consequently, some proved unfaithful and abandoned the enterprise altogether; others were discouraged, and the few who were stout-hearted and courageous labored under many difficulties. In some of the islands the mission totally failed, several of the agents being murdered, and the rest having to flee for their lives. In after-years the London Missionary Society learned to select its missionaries with greater care, and seminaries for their proper training were speedily established. After numerous reverses, disappointments, and long delay, the missionaries of the London Society ultimately prosecuted their labors in various islands of Polynesia, with results of a most remarkable character, in connection with which the name of John Williams, the martyr of Erromanga, and those of other worthies, will be handed down to posterity as entitled to affectionate remembrance.

*“In 1798, about three years after its commencement, the London Missionary Society sent forth four missionaries to Southern Africa: Dr. Vanderkemp and Mr. Edmonds to labor in that part of the Cape Colony

which bordered upon Kaffraria, and Messrs. Kitchener and Edwards were stationed north of the colony among the Bushmen. In the following year Dr. Vanderkemp and his colleague penetrated into Kaffirland, and offered the Gospel to the warlike natives, but with little success at that time. They afterwards labored among the Hottentots living within the colonial boundary, several of whom were successfully instructed in the things of God, and brought to a saving knowledge of the truth. In 1806 the missionaries crossed the Orange River, and commenced their labors among the wild Namaquas. Here the celebrated Robert Moffatt began his honorable and eventful career, and was favored to rejoice over the notorious Hottentot chief Africaner. Mr. Moffatt afterwards established a prosperous mission at Kurnman, among the Bechuanas, many of whom he saw gathered into the fold of Christ, and into whose language he translated the Holy Scriptures. After a long, laborious, and honorable missionary career, extending over half a century, Mr. Moffatt finally returned to England in 1870, a remarkable instance of God's preserving goodness and of entire devotion to the mission cause. To the north of Bechuanaland, in the region of the Zambeze, Dr. Livingstone performed his wonderful missionary travels, and there also the ill-fated mission of the London Society to the Makololo was attempted.

“British India was the next field of labor on which the London; Missionary Society entered. In 1804 the Reverend Messrs. Ringeltaube, Cran, and Des Granges were sent out with the view of establishing a mission on the coast of Coromandel. On their arrival, Messrs. Cran and Des Granges proceeded to Vizagapatam, which lies about 500 miles south-west of Calcutta. and which was then unoccupied by any other society's missionaries. There they met with a cordial reception, and soon succeeded in establishing schools, and in translating portions of the Scriptures into the Telinga language. 1808 the mission was greatly strengthened by the conversion of a celebrated Brahmin, named Ananderayer, an interesting account of which was given in the *Evangelical Magazine*. In 1809 Mr. Cran died, and his colleague, Mr. Des Granges, only survived him about twelve months. Thus was the station left desolate for a time; but other zealous missionaries were sent out, and the cause again prospered. The good work was afterwards extended to Madras, Belgaum, Bellary, Bangalore, Mysore, Salem, Combaconum, Coimatoor, Travancore, Chinsarah, Berhampore, Benares, Surat, and other parts of India. At all these places schools were established,

congregations gathered, the Gospel faithfully preached, and many souls won for Christ through the agency of this excellent institution.

“At an early period of its history, the London Missionary Society was led to turn its attention to the West Indies. In 1807 a Dutch planter in British Guiana made an earnest appeal to the directors for a missionary, accompanied by a liberal offer of pecuniary assistance. This led to the appointment of the Reverend John Wray as the first agent of the society in Demerara. As the work extended, additional missionaries were sent out, and stations were ultimately established in George Town, Berbice, and various parts of the colony, much to the advantage of the poor negroes, who made rapid progress in religious knowledge. The mission was progressing delightfully, when it received a severe check by the general rising of the slaves. But after the emancipation in 1834, the London Missionary Society realized the benefit of the change in common with other kindred institutions, and their numerous stations in Demerara, Berbice, and Jamaica have been favored with a pleasing measure of prosperity under the more favorable circumstances of entire and unrestricted freedom.

“To the London Missionary Society must be awarded the honor of organizing the first Protestant mission from England to China. In the year 1807 the Reverend Robert Morrison was sent out, chiefly for the purpose of securing if possible, a good translation of the Scriptures into the difficult language of the Chinese empire. In this he succeeded beyond the expectations of the most sanguine friends of the enterprise. He proved admirably adapted for the peculiar and untried sphere upon which he entered. After laboring at his translation for some years, Dr. Morrison was joined by other missionaries, and the work of preaching and teaching was commenced in good earnest. The progress of the mission was slow at first, and it was not till the year 1814 that the first convert was baptized. Afterwards, however, a considerable number of Chinese were brought to a saving knowledge of the truth, and gathered into the fold of Christ, through the united labors of the missionaries of this society.

“But the most interesting mission of the London Society was the one which was undertaken to the island of Madagascar in 1818 by the appointment of the Reverend Messrs. Jones and Bevan as the first missionaries. Returning for their families, whom they had left at the Mauritius until they should learn the state of the country, these excellent

brethren proceeded to Tamatave in the course of the following year, and commenced their work. Within seven weeks of their arrival five of this little band sickened and died, and Mr. Jones was left alone. He nobly resolved to persevere in his solitary work as he best could, and having returned from the Mauritius, whither he was obliged to retire for a season for the recovery of his health, he was joined by other missionaries from England, and their united labors proved very successful. During the first fifteen years of this mission the entire Bible was translated into the Malagasy language, and printed at the mission press in the capital, and the missionaries frequently preached to a congregation of 1000 persons with the most blessed results. Then came a dark and gloomy night of persecution, during the bloody reign of a cruel pagan queen. The missionaries were driven from the island, hundreds of the converted natives suffered martyrdom rather than deny Christ, and the once promising mission was laid desolate. This state of things had continued for more than a quarter of a century, when, in the order of divine providence, by the death of the queen in 1867, the way was opened once more for the preaching of the Gospel in Madagascar. The mission was now recommenced, and it was found that the native *Christians* had generally proved faithful, numerous accessions also having been made to their number. Several memorial churches were built to commemorate the death of the martyrs, and the work was extended to various parts of the island, with the prospect of still greater good in time to come.

“The report of the London Missionary Society for 1888 stated: ‘In China there are connected with the society 39 missionaries; in India, 97; in Madagascar, 32; in South Africa, 25; in the West Indies, and in the South Sea district, 141; The total income of the society amounted to £124,860 ls. 9d., the expenditure to £128,254 5d.’ Three magazines are published by the society — the *Chronicle*, the *Juvenile Monthly*, and *Quarterly News of Woman’s Work*. Up to 1888 the society had sent out 887 missionaries.

“*British Society for the Propagation of the Gospel among the Jews*. — This institution was established in London in the year 1842, and draws its chief support from the various Dissenting communities in England. Its object is identical with the Episcopal Society for Propagating Christianity among the Jews; but, being organized on a more catholic and general basis, it affords an appropriate sphere of evangelical labor in this department of missionary work of Nonconformists of every name. This society does not aim so much to baptize and found churches as to preach the Gospel and circulate the Scriptures and religious tracts among the seed of Abraham in

various countries. Its first sphere of operations was among the Jews in the cities and seaport towns of Great Britain. It afterwards extended its labors to the Continent, and opened stations at Frankfort, Paris, Lyons, Wirtemberg, and Breslan, and also at Gibraltar and Tunis, the place last named having been found an excellent centre from which to work in Northern Africa, as well as a position of great influence from its being in the direct highway to the Holy Land. This society has also its mission college for the Jews, in which it trains many of its own agents. The twenty-four missionaries employed by this institution are all converted Jews, with the exception of two or three more than one half of whom were trained at the mission college. Nor are the religious interests of the rising generation neglected. From the beginning attention has been paid to Sabbath and week-day schools for Jewish children; and a few years ago an orphan asylum was established, in which a considerable number of destitute Hebrew boys and girls are fed, clothed, and instructed; and when they grow up they are put to useful trades and occupations, that they may earn their own livelihood.

“Congregational Home Missions. — The report presented to the last anniversary of this association stated that the society consists of 475 home mission pastors, who occupy central positions composed of four, five, or six villages, where, with the help of 121 voluntary lay preachers, the Gospel is preached in 786 mission chapels and rooms, the attendance in which had exceeded 102,000 persons. There is in connection with this organization a department of lay and colporteur evangelists, 100 of whom are now at work, who had visited 80,000 families during the year, distributed 250,000 tracts, sold 3000 copies of the Bible, and 120,000 periodicals. One thousand members had been added to the churches by means of this agency during the year.

“Baptist Missionary Society. — Like most other great and good things, the Baptist Missionary Society had a small and humble beginning. Its early history is inseparably connected with that of William Carey, who may be fairly regarded as its father and founder, as well as its first missionary to the heathen world. Although of humble parentage and low condition in life, Mr. Carey was a man of great mental energy and unwearied perseverance. While plying his lowly avocations, first as a shoemaker and afterwards as a humble pastor and village schoolmaster, he conceived the grand idea of attempting to propagate the Gospel among heathen nations; and, to make himself better acquainted with the wants of the world, and to prepare

himself for future action, he constructed maps of various countries, read numerous books, and studied two or three different languages. At length, in 1784, the Nottingham: Baptist Association, to which he belonged, resolved upon holding monthly concerts for prayer. Mr. Carey's one topic at these meetings was the degraded state of heathen lands; but few entirely sympathized with him in his views. Seven years later, when he had removed to Leicester, he introduced his favorite theme, and pressed it upon the attention of his ministerial brethren when assembled together. He respectfully submitted for their consideration. 'Whether it was not practicable, and their bounden duty, to attempt somewhat towards spreading the Gospel in the heathen world.' At the next meeting of the association, in the month of May, 1792, Mr. Carey preached his ever-memorable sermon from ^{254D}Isaiah 54:2, 3, and dwelt with great power on his two leading divisions — 'Expect great things from God, and attempt great things for God.' The impression produced by this discourse was so deep and general that the association resolved upon instituting a mission to the heathen at their next meeting in autumn. On October 2 the society was formed, and although the collection on the occasion only amounted to £13 2s. 6d., ample funds speedily flowed in from various quarters.

"After the formation of the Baptist Missionary Society, the next great question was in reference to the specific field in which operations should commence. Mr. Carey had thought long and anxiously about the South Sea Islands, and held himself in readiness to proceed thither if he could be promised support even for one year. Just at that time he met with a Mr. Thomas, from India, who was busily engaged in collecting funds for the establishment of a Christian mission in Bengal. In consequence of the representations made by this well-meaning but somewhat eccentric stranger, it was arranged that Mr. Carey should accompany him to the East, and that they should unite their efforts to establish a Baptist mission among the Bindlds. After encountering numerous and complicated difficulties, financial, domestic, and political, they at length embarked — for India — in the *Princess Maria*, a Danish East Indiaman, on June 13 1793. They landed in safety at Balasore on November 10; but finding the way closed by the restrictions of the East India Company against their openly pursuing their sacred vocation as Christian missionaries, and being uncertain as to what amount of support, if any, they would receive for themselves and their families from England, they went up the country, and took situations which were offered to them in connection with

establishments for the cultivation and manufacture of indigo. At the same time, they studied the language of the natives, held religious meetings with the people, and labored in every way to bring them to a saving knowledge of the truth. Mr. Carey, moreover, from the beginning gave great attention to the translation of the Scriptures into the Bengalee and other languages of the East, and the extent to which he succeeded was perfectly marvellous. As the prospects of success improved, additional missionaries were sent out from England: the head-quarters of the mission were removed to the Danish settlement of Serampore; printing-presses were set up, and the work of translating and preaching the Gospel was carried on in a manner which has scarcely ever been equaled in any other part of the mission field. Mr. Carey became one of the most learned men in India, and for several years held the high office of professor of languages in the Calcutta College, in addition to his missionary duties. After a long and honorable career, during which he saw the Baptist mission in India greatly extended, and the whole or parts of the sacred Scriptures translated into about forty different languages of the East, Dr. Carey died in peace at Serampore, at the advanced age of seventy-three, on Monday, June 9, 1834, leaving a noble example of disinterested zeal and entire devotedness to the service of Christ among the heathen.

“The attention of the Baptist Missionary Society was directed at an early period to the West Indies, and in 1814 the first station was commenced at Falmouth, in Jamaica. The first regular missionary appointed to this interesting sphere of labor was the Reverend John Rowe, but the ground had been partially prepared by Mr. Moses Baker, a man of color from America. The favorable reports sent home by the first missionary to Jamaica induced the society to send out two more laborers in the course of the following year. The number of agents was increased still further afterwards, till, in the course of fifteen years, fourteen pastors were employed, and the Church members numbered upwards of 10,000. Prosperous stations were established not only at Falmouth, but also in Kingston, Montego Bay, and in most of the other chief towns on the island. All went on well till the year 1831, when there occurred one of those insurrections of the Negro slaves which have repeatedly been so disastrous in their results to the missionary enterprise. As usual, the planters strove to involve the missionaries in the consequences of their own folly. In their fury the colonists destroyed nearly all the chapels of the Baptist Missionary Society throughout the island, with a view to secure the

expulsion of their agents; but in this they were disappointed. The value of the property thus wantonly destroyed was estimated at 20,000. The local government gave no redress; but the Imperial Parliament made handsome grants to compensate for the loss, and the British public came forward most liberally to help to restore the waste places of Zion. When the storm had passed over, the work again revived and prospered, not only in Jamaica, but also in the Bahama Islands, Trinidad, Honduras, St. Domingo, and other parts of the West Indies.

“In the year 1848 the Baptist Missionary Society extended its labors to Western Africa, and stations were established in the island of Fernando Po, and also on the banks of the Cammaroons, in the Bight of Benin. The Reverend A. Saker was the first missionary to this part of the coast, and he was spared to labor for many years, and to see the fruit of his labor, while many others fell a sacrifice to the climate soon after their arrival. At length the Baptist missionaries were expelled from Fernando Po by the Spanish government on their taking possession of the island on the termination of their agreement with the English. On the mainland, however, where unrestricted religious liberty was allowed by the native chiefs, the good work took deep root, and a goodly number of hopeful converts were gathered into the fold of Christ. When China was thrown open to European missionaries, the Baptist Missionary Society responded to the call for Gospel preachers, and sent out two or three agents, who succeeded in making a good beginning, notwithstanding numerous difficulties which had to be encountered. Nor has this institution been unmindful of the claims of Europe. It has recently appointed missionaries to Norway and Italy; and in Rome itself its agents are taking their share in the glorious work of shedding the light of divine truth on the darkness of popish error and superstition.

“According to the last annual report, the number of European missionaries employed in various parts of the world by the Baptist Missionary Society (not including the Jamaica Baptist Union) is 118, in addition to 306 native pastors and preachers, who have been raised up in distant lands as the fruit of missionary labor. These occupy 446 stations, and minister in 320 chapels of various kinds, and they have under their pastoral care 7822 European and 12,776 native Church members. The number of scholars attending the mission schools is 3777. In connection with the Jamaica Baptist Union there are 59 pastors, 144 churches, 32,342 Church members.

General Baptist Missionary Society. The General Baptists, so called from their general or Arminian views of redemption, formed a missionary society in 1816. The origin of this association is, under God, traceable mainly to the able advocacy of the Reverend J.G. Pike. Regarding the field as wide enough for all the agents that could be sent into it, this society also first turned its attention to India. In the month of May 1821, two missionaries, the Reverend Messrs. Bampton and Peggs, sailed for Cuttack, the principal town in Orissa, the seat of the notorious idol Juggernaut. The first of these devoted servants of Christ soon finished his course; but other agents followed at intervals, and opened new stations in adjoining districts. They were driven, however, by the force of external circumstances, to make frequent changes in their locations and plans of action. Their chief work consisted in combating the prejudices and practices of idolatry, and their stations were generally found in the neighborhood of the head-quarters of the venerated idols. The missionaries succeeded in establishing schools for both sexes, and an asylum for orphan or destitute children. Many a precious life they instrumentally preserved, which had been devoted to the blood-stained altar. As elsewhere, the great enemy to Christianity in Orissa was caste, change of creed being attended by enormous sacrifices—not only separation from kindred, but the loss of the wonted means of support. Despite all obstacles, and they were many and serious, the Gospel was ultimately embraced by considerable numbers, although the missionaries had to wait six years for their first convert. To counteract in some measure the evils which followed upon the loss of caste, the missionaries set themselves to the formation of villages, where the converts might be mightily helpful to each other. A carefully executed translation of the Bible into the Orissa language, and the preparation of a dictionary and grammar, were the work of Mr. Sutton, one of the society's missionaries, who exerted himself nobly in this department of Christian labor. In 1845 this society established a mission at Ningpo, in China, which, although feeble in its commencement, encourages the hope of its friends and patrons as to a fair measure of success in time to come.

Wesleyan Methodist Missionary Society. — The name of Dr. Coke must ever be associated with the early history of Methodist missions. He was raised up and called by the providence of God to this department of Christian labor just at the time when his services were specially required. Mr. Wesley was fully engaged in guiding that great religious movement which took place in the United Kingdom in the latter part of the 18th

century, when the foreign work was commenced, and could ill afford to have his attention called off to distant fields of labor. It was at this critical period that Dr. Coke appeared on the stage of action. Wearied with the restrictions and petty annoyances which he met with in the discharge of his duties as a parish clergyman, and with a heart fired with true missionary zeal, after his remarkable conversion to God, he joined the Methodist connection, and at Mr. Wesley's request took the general superintendency of the home and foreign missions — an office which he filled with credit to himself and advantage to the cause during the remainder of his long, active, and useful life. In the prosecution of his arduous duties, Dr. Coke crossed the Atlantic eighteen times, established a number of new missions, and went about from door to door himself to collect the means for their support in the most praiseworthy manner, long before the Missionary Society was regularly organized.

“Methodism had only been planted in the United States of America a few years when, in 1780, the work was extended to Canada; in 1783, to Nova Scotia; in 1791, to New Brunswick, and about the same time to Prince Edward's Island and Newfoundland. A few years afterwards Wesleyan missions were established in the Hudson's Bay Territory and British Columbia; while at the same time the Methodist Episcopal Church was spreading itself over every state in the Union, and planting mission stations in California and Oregon, and in other distant parts of the great continent. Dr. Coke was on his voyage to Nova Scotia with three missionaries—Messrs. Wairrener, Hammett, and Clarke — when the vessel in which they sailed was driven by a storm to the West Indies. Observing, as they believed, the hand of God in this event, the missionaries at once began to labor in those interesting islands, where their services were much required; and their numbers being soon increased, on the return of the zealous doctor to Europe, the foundation of a great and glorious work was laid, which continued to grow and expand from year to year, with great advantage to all classes of people. Dr. Coke had crossed the Atlantic eighteen times in superintending and carrying on the missions in America and the West Indies, and was advanced in years when, in 1813, he conceived the grand idea of Methodist missions to India. Bent upon his noble purpose, he pushed onwards through every difficulty, and on the last day of the year he sailed for the far-distant East, accompanied by six devoted young missionaries appointed to this service by the Wesleyan Conference. On the morning of May 3, 1814, Dr. Coke was found dead in his cabin, having, it

is supposed, expired in the night in a fit of apoplexy. The Reverend Messrs. Harvard, Clough, Squance, Ault, Erskine, and Lynch keenly felt the sudden removal of their leader and head; but, having committed his remains to their watery grave in the Indian Ocean, they proceeded to India in the true missionary spirit, and by the blessing of God succeeded in laying the foundation of the present prosperous Wesleyan mission in Ceylon and continental India.

“The burden of superintending and collecting for the support of the early Methodist missions devolved almost entirely on the indefatigable Dr. Coke, although a nominal missionary committee occasionally sat in London to transact business in his absence. But when the Conference sanctioned his departure for India, it was deemed necessary to, make new arrangements for carrying on the work, to which he could no longer attend as formerly. It is believed that the idea of forming a Methodist Missionary Society originated with the late Reverend George Morley. It was not till 1817 that the connectional society was formally inaugurated, with a code of ‘Laws and Regulations,’ having the express sanction and authority of Conference; but 1813 and the Leeds meeting are regarded as the true commencement of the society. At this time Wesleyan foreign missions had been successfully carried on for forty-four years, and upwards of one hundred missionaries were usefully employed in foreign fields of labor. Thus it will be seen that Methodist missions do not owe their origin to the Missionary Society, but that, on the other hand, the Missionary Society owes its origin to the missions.

“When the Wesleyan Missionary Society had been fully organized, and auxiliaries and branches established in various parts of the United Kingdom, the early foreign missions of the connection were not only maintained in their wonted efficiency and good working order, but they were extended to other countries from year to year as openings presented themselves, and men and means were found available for the work. In 1811 a mission was commenced in Western Africa, and the work was extended to Southern Africa in 1814, to Australia in 1815, to Tasmania in 1821, to New Zealand in 1822, to the Friendly Islands in 1826, to China in 1845, and to Italy in 1860. In all these countries congregations have been gathered, churches organized, schools established, and places of worship erected on a scale more or less extensive, according to circumstances, and the Wesleyan Missionary Society has endeavored to take its full share in the work of evangelizing the inhabitants of those and other distant regions of the globe.

“According to the report for the year 1871, the Wesleyan Missionary Society has now, in connection with the various fields of labor occupied by its agents in Europe, Africa, Asia, America, and Australia, 1029 ordained missionary ministers and assistants, including supernumeraries; 779 central or principal stations, called circuits; 4366 chapels and other preaching-places; 95,924 full and accredited Church members, and 144,733 scholars receiving instruction in the mission schools. The total amount of income from all sources for the year was £149,767 5s. lid. Of this sum, £39,698 Is. 6d. was contributed of affiliated conferences and foreign districts.

“Ladies’ Committee for Ameliorating the Condition of Heathen Women.

— In the year 1858 the degraded condition of heathen women was brought to the notice of a few eminent Christian ladies in London connected with the Wesleyan Missionary Society, who at once formed themselves into a committee to devise the means of promoting their welfare. The first measure decided upon was to send out female teachers to assist missionaries’ wives in the schools already formed, and up to the present time 27 teachers have been sent abroad: to the West Indies, 3; continental India, 10; Ceylon, 3; South Africa, 7; China, 3; and Italy, 1. The committee also supports nine Bible women in Mysore, Bangalore, Canton, and Jaffna. Important assistance has also been rendered by grants of pecuniary aid or materials to 13 schools in continental India, 17 in Ceylon, 3 in China, 17 in South Africa, 1 in Italy, 1 in Honduras, and 5 in the Hudson’s Bay Territory. In this good work about £1000 has been ‘collected and spent annually, and Christian counsel and encouragement have often been communicated to female teachers and missionaries’ wives abroad of more value than any material aid.

“Wesleyan Home Missions. — Methodism was professedly missionary in its character from the beginning, and it has ever sought to spread scriptural holiness throughout the land. But of late years the Wesleyan Conference has organized a systematic plan of home missionary work to supply and maintain earnest ministers for the benefit of the neglected population of our large cities and rural districts, as well as to afford aid to the poor, dependent circuits of the United Kingdom. Seventy-six missionary ministers are now employed in home mission work in England, Scotland, and Wales, besides eight as chaplains to minister to soldiers and sailors in the British army and royal navy. About £30,000 are annually contributed and expended in carrying on this good work, with gratifying results, and much more good might be done if funds were available for the purpose.

Since the commencement of the work under its present organization, to the Conference of 1870, there had been an increase in the home mission circuits of 14,686 persons. In connection with that increase, and springing from it, the higher work of spiritual conversion to God was everywhere manifested. Last year more than 800 excellent people, constrained by the love of Christ, aided the home missionary ministers in the work in which they were engaged.

“Primitive Methodist Missionary Society. — Its missions may be divided into Home, Colonial, and Foreign, all of which are prosecuted with vigor. Besides supplying many neglected districts in England, Wales, Scotland, and Ireland with plain, faithful preachers of the Gospel, it has sent forth foreign missionaries to British North America, Australia, Western and Southern Africa, and some other distant lands. The success which has already attended the efforts of the society is very encouraging, and it bids fair to take its full share of labor in seeking to evangelize the heathen at home ‘and abroad. The number of missionaries employed in England is 92; in Wales, 8; in Ireland, 7; in Scotland, 7; in circuits, 9; in Victoria, 7; in New South Wales, 15; in Queensland, 4; in Tasmania, 4; in New Zealand, 4; in Canada, 51; in Western Africa, 2; in Southern Africa, 1; total, 211. The total number of stations is 143, and of members, 13,898.

“Minor British Missionary Societies. — In addition to the leading missionary societies of the United Kingdom which carry on the work of propagating the Gospel in heathen countries on a large scale in various parts of the globe, there are several minor institutions which have been made very useful, notwithstanding the comparatively limited sphere of their influence. These associations have generally been organized for special objects or single missions, and have been conducted with varied results, according to circumstances. Of these the following may be mentioned:

“Welsh Calvinistic Methodist Foreign Missionary Society. — The first foreign mission of the Welsh Calvinistic Methodists was to the north-east district of Bengal, among the Kassias, one of the hill-tribes of natives. This work was undertaken soon after the formation of the society (1840), and about ten years subsequently, in 1850, another station was commenced at Sythet. The missionaries did not confine their labors to preaching and teaching; they also turned their attention to those literary studies which are so necessary to success in all evangelical efforts in India. Messrs. Jones and Lewis succeeded in translating the four Gospels and the Acts of the

Apostles into the Kassia language; nor did they labor without success in their direct efforts to turn the heathen from dumb idols to serve the true and living. God. The Calvinistic Methodists have also established a mission in Brittany, the language of that part of the European continent being similar, it is said, to the Welsh. They have also a mission to the Jews, which has been prosecuted with as much success as could be expected considering the peculiar difficulties of the enterprise.

“Evangelical Continental Society. — The object of this institution is to disseminate the saving truths of the Gospel among the various nations of the European continent. Its principal fields of labor are France, Belgium, Spain, Italy, and Bohemia. About £4000 per annum is raised and expended in carrying on this work, and the results have so far been encouraging.

“The Foreign Aid Society. — This association exists, not for the purpose of supporting and maintaining foreign missions, but to aid such as have been established and are carried on by other societies, and especially for the maintenance of Christian schools for the training of the rising generation. Its principal spheres of labor have hitherto been on the continent of Europe. In France the work formerly aided by this society was interrupted during the prevalence of the late war, but in Italy the work of evangelization was vigorously prosecuted. At Naples no fewer than 500 children are receiving instruction in schools to which this society has regularly contributed assistance. In Madrid the church under the care of Senor Carraso has been substantially assisted, and 350 persons have been admitted to Church membership.

“Vernacular Education Society for India. — This society was instituted in 1858 as a memorial of the mutiny, and has for its’ object the providing of Christian vernacular education and literature for India. It has 118 schools, with 5122 scholars, who are instructed in 113 different languages, at a cost of about £8000 per annum, and bids fair to be a powerful and useful auxiliary to the various missionary societies which are laboring for the spread of the Gospel throughout the Indian empire.

“III. American Missionary Societies. — *American Board of Foreign Missions.* — This useful institution was organized September 10, 1810, under circumstances which clearly show the superintending providence of God in the interests of missionary work. A few years before a theological seminary had been established at Andover, Massachusetts, for the support of which a Mr. Norris, of Salem had presented a donation of \$10,000, to

be devoted to the education of missionaries. At the same time a gracious influence descended upon several of the students, turning their hearts especially to the subject of Christian missions. One of these, Samuel Mills, called to mind with feelings of deep emotion the words of his beloved mother with reference to him: 'I have consecrated this child to the service of God as a missionary.' This young man shortly afterwards engaged with Gordon Hall and James Richmond in conversation and prayer upon the subject of missions in the retirement of a lonely glen, and was delighted to find that their hearts also were drawn to the same subject. These three were soon joined by Messrs. Judson, Newell, Nott, and Hall, the whole of whom offered themselves for mission work, and the American Board of Foreign Missions was forthwith established.

“As it was proposed to found the institution on a broad and unsectarian basis, after the plan of the London Missionary Society, Mr. Judson was despatched to England to inquire into the working of that institution. The board was at first appointed by the General Association of Massachusetts, which is Congregational; but since the first election there has been no preference given to any Christian sect. In 1831, of 62 corporate members, 31 were Presbyterians, 24 Congregationalists, 6 Reformed Dutch, and 1 Associate Reformed. Of the 79 ordained missionaries of that period, 39 were Presbyterians, 2 Reformed Dutch, and the others Congregationalists. The missions are not under the control of ecclesiastical sects, but are governed as communities, where the majority of the votes of the missionaries is decisive. Nor are they regarded as permanent, but as established to plant churches, and to train them to self-support, with a view to a still wider diffusion of the Gospel. Hence, at an early period, seminaries were opened for the training of native teachers and preachers, and also for the education of girls who might engage actively in foreign service, or prove suitable partners to missionaries. From the very commencement this society was liberally supported, and proved very successful.

“The first field of labor occupied by the agents of the American Board of Foreign Missions was India. The Reverend Messrs. Judson, Nott, Newell, Hall, and Rice arrived in Calcutta in June 1812, and were followed by other laborers in a few months afterwards. Numerous difficulties met them on the very threshold of the enterprise. The country was involved in war; no missionary operations were allowed by government; Messrs. Judson and Rice joined the Baptists, and Mr. Newell proceeded to Mauritius, where

his wife and child found an early grave. At length, however, after many discouragements and delays, the way opened for the commencement of missionary labor in India, and a station was formed by Messrs. Hall and Nott in Bombay in 1814. Afterwards the work was extended to Ahmednimgur, Satara, Kolapur, Madura, Arcot, Madras, and other places, with a measure of success which more than compensated for the early trials and bereavements which were endured. In 1817 a mission was commenced by this society among the Cherokee Indians, in the state of Georgia, by the appointment of the Reverend Mr. Kingsbury, who was joined a few months afterwards by Messrs. Hall and Williams. The first station was called Brainerd, and the second Eliot, in honor of the celebrated missionaries of former times. To these several other stations were ultimately added, and a good work was carried on for many years among the Cherokees, Choctaws, Osages, Chicasaws, Creeks, Ottawas, Ojibwas, Dakotas, Abenakis, Pawnees, and other tribes of North American Indians. In 1820 the good work was commenced in Syria. The first missionaries were the Reverend Messrs. Parsons and Fisk, who arrived in Smyrna on January 15. They were followed by other zealous laborers, who, amid many difficulties, succeeded in their literary and evangelical labors among the Armenians, Nestraians, and others, as well as could be expected. In 1828 the missionaries extended their labors to Greece, and shortly afterwards missions were commenced in China and India. In 1833 the Reverend J.L. Wilson was appointed to Cape-Palmas, in Western Africa, and in the following year the Reverend Messrs. Grout, Champion, and Adams were sent out to labor among the Zulus, on the south-eastern coast of the great African continent, 'but perhaps the most remarkable and successful of the society's missions was that which was established in the Sandwich Islands in 1819. The Reverend Messrs. Bingham and Thurston were the first who were sent out to the Pacific, but they were accompanied by a farmer, a physician, a mechanic, a catechist, and a printer, with their wives, the band in all amounting to seventeen souls, including John Honoree, Thomas Hoper, and William Temoe, native youths who had been educated in America. On their arrival they found that the native idols had already been destroyed and abolished by public authority, and the people were thus in a measure prepared to receive the Gospel, untrammelled by those attachments to long-cherished: systems which in other instances have proved such a serious barrier to the dissemination of divine truth. From that day, to this the mission to the Sandwich Islands has continued to advance in all its departments. The Scriptures have been translated into the

native language of the people, schools have been established for the training of the rising generation, and thousands of converted natives have been united in Church fellowship, so that the whole population of those beautiful islands are now at least nominally Christian.

“American Baptist Missionary Society. — This, society was established as early as 1814, but it did not receive its present name till 1846. It was first called the Baptist Triennial Convention for Missionary Purposes, and was commenced in Philadelphia, but afterwards transferred to Boston. It belongs to and is almost exclusively supported by the Calvinistic Baptists of the Northern States. There were some interesting circumstances connected with the early history of this institution which deserve a passing notice. The Reverends A. Judson and L. Rice, of the American Board of Foreign Missions, underwent a change of views with regard to the subjects and mode of baptism when on their voyage to India, and having resolved to join the Baptist denomination, they were immersed by the Reverend Mr. Ward at Serampore, so in after their arrival in Calcutta. This circumstance was the means of stirring, to the missionary spirit among the Baptists in America, and of the formation of a society from the support of the new converts in their foreign labors, and for the propagation of the Gospel in heathen lands. The loss thus sustained by one society was gain to another, and resulted in a large increase of missionary agency and in a wide extension of the means of religious instruction. This society, which originated in the manner described, ultimately extended its labors from Rangoon, where they were commenced, through the Burman empire, to Siam, China, and Assam, to the Teloogeois in India; to Western Africa, to Greece, Germany, and France, and to various tribes of Indians on the American continent. Both in the character, extent, and results of its labors, this institution has proved itself worthy of the high commendation and liberal support with which it has been favored, and-it-bids fair to maintain its honorable position among the leading American missionary societies of the present day.

“Methodist Episcopal Missionary Society. — The Methodist Episcopal Church in America was itself the offspring of the-missionary zeal of English Methodism, the first Wesleyan missionaries ever sent abroad having been appointed to New York and Philadelphia in 1769. Within half a century from this period the work had spread over the whole continent, reaching even to California and Oregon, and in 1819 the missionary society was provisionally organized in New York, and was formally adopted as an

authorized institution of the Church by the General Conference the following year. It has for its object the spread of the Gospel at home and abroad, among all ranks and classes of men. The bishop in charge of the foreign missions appoints the agents to their respective spheres of labor, and places a superintendent over each station. The pecuniary interests of the society are managed by a board, which is constituted in the usual way, and which meets at stated periods for the transaction of business. Its first field of labor, after arrangements had been made to supply the spiritual wants of German and other European immigrants, was among the North American Indians. In 1832 the Reverend Melville B. Cox was appointed as the first Methodist missionary to Liberia, in Western Africa. Before he had been six months in the country, however, he had been cut down by malignant fever, and the people were left as sheep having no shepherd. Other zealous laborers followed, and a good work has ever since been carried on in the small republic of Liberia by this society, chiefly through the agency of colored missionaries, who are found by experience to be best adapted to the climate. The work in Western Africa has since been organized into a separate Conference, over which a bishop has been ordained of African descent, and himself the fruit of missionary labor. In 1847 a mission was commenced in China, and soon afterwards in India, to the great advantage of vast numbers of the dark, beunghted heathens of the densely-populated regions. Nor has the continent of Europe been neglected by the Missionary Society of the Methodist Episcopal Church of America. By a remarkable providence, some of the German immigrants converted in America were made the means of conveying the blessings of the Gospel back to their native land, where a blessed work was commenced through their instrumentality, which soon extended from Germany to Sweden, Norway, Scandinavia, and other countries in the North of Europe. By their genuine missionary spirit the Methodists of America prove themselves worthy of their noble and honored ancestry.

“Protestant Episcopal Board of Missions. — The Missionary Society of the Protestant Episcopal Church of the United States of America was organized by the General Convention of 1820, with the seat of operations in Philadelphia. In 1835 an entire change was made in the constitution of the society, when the title given above was adopted by general consent. The first scene of labor entered upon by the missionaries of this institution. was Greece, the Reverends J.J. Robertson and J.W. Hill, and Mr. Bingham, a printer, being sent out towards the close of 1830. They first settled at

Tenos, but subsequently removed to Athens, where they were very successful in their educational labors. Their principal object was not to proselytize, but to revive and reform the Greek Church, and their labors were not without fruit. Stations were also formed in Syria and Crete, but afterwards abandoned. In 1836 the board extended their labors to Western Africa, by the commencement of a station at Cape Palmas, among a dense population speaking the Grebo language. The first missionaries were the Reverend Messrs. Painei, Minor, and Savage, the last of whom was a medical man, and his skilful services were highly valuable in a country noted for its insalubrious climate. Considerable success was realized in this part of the mission field, several converted natives being gathered into Church fellowship, Christian schools established, and a small newspaper published in English and Grebo, called the *Cavalla Messenger*. In 1834 missionaries were sent to Bavaria and China by this society, and about ten years afterwards Dr. Boone was consecrated missionary bishop, and went out with a large staff of laborers to Shanlghbai. Nor were the heathen nearer home neglected by this institution. Mission stations were commenced among various tribes of North American Indians; and, notwithstanding numerous difficulties which had to be encountered, arising from the wandering habits of the people and other causes, 310 native children were soon reported as being under Christian instruction. In 1837 bishop Kemper consecrated a new church at Dutch Creek, and appointed Solomon Davis, a converted native, as pastor over it, whose ministry was made a blessing to many of his fellow-countrymen.

“American Society for Ameliorating the Condition of the Jews. — The primary object of this society, which was organized in 1820, was the temporal relief of persecuted converts. It was not until 1849 that anything like missionary effort was put forth for the benefit of the lost sheep of the house of Israel. It was found in 1851 that there was a Jewish population stately residing within the United States amounting to 120,000, in addition to which there were hundreds and thousands constantly moving from place to place. In this wide field of labor the society at an early period employed ten missionaries and seven colporteurs, who visited forty towns, in which they endeavored to sow the good seed of the kingdom, with some visible proofs of spiritual success.

“Freewill Baptist Foreign Missionary Society. — The founders of this institution conceived the idea, after the plan of the eccentric Gossner, of tending forth missionaries to the heathen without any guaranteed support,

expressing great aversion to what they called the hireling system. Their principles were lacking in true missionary power; but at length the Rev. Amos Sutton, of the English Baptist Mission in Orissa, succeeded in awakening a few earnest spirits out of their deep slumber — first of all by a letter, and secondly by a personal address while on a visit to the States for the benefit of his health in 1833. The result was that the Reverends Eli Noyes and Jeremiah Phillips left for Orissa in September, 1835, accompanied by Mr. Sutton, with whom they passed the first six months of their foreign residence. The society has only occupied this one mission; and, although their agents have suffered much from the climate, their labors have not been without success, especially in dispensing medicine and establishing Christian schools. Some time ago there were 17 missionaries employed, with 16 native preachers, 11 churches, and 654 members.

“Board of Foreign Missions of the Presbyterian Church in the United States of America. — The Presbyterians of the United States were engaged in missionary work at a very early period. The Scottish Society for Promoting Christian Knowledge secured a board of correspondence in 1741, and appointed a minister to the Indians on Long Island, and in the following year sent the distinguished David Brainerd to the Indians in Albany. John Brainerd succeeded his brother David in 1747, and they were both partly sustained by the American Presbyterians. In 1765 the Presbytery of New York made a collection in all the churches for the mission to the Indians. In 1796 the ‘New York Missionary Society’ was instituted. This was followed in 1797 by the organization’ of the ‘Northern Missionary Society;’ and in 1831 these were merged in the Board of Missions of the Presbyterian Church, which established and conducted several interesting stations among the American Indians, in addition to those which had been previously commenced. In 1832 this society sent out a mission to Liberia, in Western Africa, and the work was afterwards extended to the island of Corisco and other places on the coast, where it has been carried on with a varied measure of success amid many difficulties incident to the climate and a deeply debased heathen population. In 1833 the Reverend Messrs. Reed: and Lowrie were sent out to India, and succeeded in establishing a mission station in the city of Lodiana, on the River Sutlez, one of the tributaries of the Indus — a place far distant *from* any other scene of missionary labor. The first band of missionaries suffered much from the inroads of sickness and death, but were soon aided or followed by a reinforcement of laborers, who succeeded in forming a native

Church in 1825, the first two members of which became eminently useful as preachers of the Gospel to their fellow-countrymen. In 1838 the American Presbyterians commenced a mission at Singapore; and after the Chinese war three stations were formed at Canton, Amoy, and Ningpo, to which a fourth was afterwards added at Shanghai. The society suffered a severe blow in the death of the Reverend W.M. Lowrie, who was murdered by a party of pirates. The board has also sent missionaries to labor among the Chinese in California, and in every department of the work considerable success has been realized. Corea was entered in 1884:

“Evangelical Lutheran Church Mission. — The Evangelical Lutheran Church of Nova Scotia is a religious community which numbers only four or five thousand members, chiefly of German extraction, and yet it has shown a most praiseworthy zeal in the cause of missions. This Church entered upon its foreign missionary labors in 1837, and a few years afterwards it reported 5 ordained and 2 unordained native preachers as engaged in the goodwork in India, with 86 Church members and 355 scholars under their care.

“Seventh-day Baptist Missionary Society. — This institution was organized in 1842, and has been engaged ever since chiefly in Western Africa and China, where three or four agents have been usefully employed. The Chinese mission was begun in 1847 in Shanghai by the Rev. Messrs. Carpenter and Worden, who secured a house within the walls, fitted up a portion of it as a chapel, and commenced public worship in it soon afterwards. A few converts have been gathered into the fold of Christ as the result of their evangelistic labors.

“American Indian Mission Association. — This society was founded also in 1842, and is connected with the Baptist churches in the south-west, having its executive in Louisville. The agents of this society, numbering about thirty, have labored among different tribes of American Indians with a considerable measure of success, notwithstanding the difficulties which they have had to encounter. They report upwards of 1000 converted natives as united in Church fellowship on their respective stations.

“Free Baptist Missionary Society. — This small but useful institution was organized in 1843 at Utica, in the State of New York, on the broad Christian ground of having no connection with slavery. For several years-it has had a successful mission in Haiti, with 1 missionary, 3 female assistants, 1 native pastor, and 4 native teachers.

Associate Reformed Presbyterian Church. — This organization dates from 1844, and has sent forth three missionaries to India, two to Turkey, and three to the Pacific; but we have been unable to gather any very definite information with reference to the history or the results of their labors.

Southern Baptist Convention's Missions. — The Foreign Missionary Society of the Southern Baptists was formally instituted in 1845, missionaries having been sent out to China the year before. Important stations were formed at Macao, Hong Kong, and Shanghai, which were very prosperous. In 1848 a gloom was cast over the mission by the loss of Dr. and Mrs. James, who were drowned by the upsetting of a boat when on their way to Shanghai; but the places of the dear departed were soon supplied by other laborers, and the good work continued to advance. The next field of labor occupied by this society was Western Africa. Soon after a station had been established in Liberia the work was extended to the Yarriba country, where several colored missionaries were usefully employed, who, from their being of African descent, could better endure the climate. According to the last returns, this society had 40 missionaries, 26 native assistants, 1225 Church members, and 633 scholars in the mission schools.

American Missionary Association. — This society was formed at Albany, N.Y., in the year 1846, by those friends of missions who declared themselves aggrieved by the countenance given by some other philanthropic institutions to slavery, polygamy, and kindred forms of evil. Their avowed object was to secure a broad, catholic basis for the cooperation of Christians, but to exclude from their organization all persons living in or conniving at the flagrant forms of iniquity alluded to. The formation of this society was no sooner made known than it was joined by other smaller institutions, as the 'West India Mission,' the 'Western Evangelical Missionary Association,' and the 'Union Missionary Society,' who transferred their influence and their agencies to it, and thus gave to the new organization laborers in the West Indies, among the North American Indians, and in Western Africa. 'The labors of the society were subsequently extended to Siam, the Sandwich Islands, California, and Egypt. In 1867 it supported over 200 missionaries at home and abroad. Since that time the pressing needs of the freedmen of the Southern States have absorbed almost all the means at the disposal of the board, which they withdrew from other work to do this duty which lay nearest to them. This

association have their schools and churches scattered through the former slave and border states. The whole number of missionaries and teachers commissioned during the last ten years amount to 3470; and schools have been established in 343 localities, the pupils under instruction numbering 23,324, who, as a rule, make rapid progress in learning. The interest and zeal of the colored people ill urging their children's education increases every year, and every year they also become more able to assist in the work. In a short time both schools and churches are expected to become self-supporting.

“American and Foreign Christian Union. — This institution was organized in New York in 1849. It was, in fact, the union of three other small societies — the ‘Foreign Evangelical Society,’ the ‘American Protestant Society,’ and the ‘Philo-Italian Society’ — which was afterwards called the Christian Alliance. The principal fields of labor cultivated by these associations, both before and after their union, were the papal countries of France, Belgium, Sweden, Canada, Hayti, and South America. In 1854, the fifth year of the new organization, it numbered 140 missionaries of all grades, one half of whom were ordained, and belonged to seven different nations, and a proportionate number of converted natives united in Church fellowship, and scholars in the mission schools.

“French Canadian Missionary Society. — This society was organized in 1839. Its object is to evangelize the French Canadian Roman Catholics, of whom there are nearly a million in the province of Quebec. It is conducted by a committee in Montreal, and employs a threefold agency education, evangelization, and colportage. Above 240 scholars are supported in whole or in part by the mission; eight small French Protestant churches have been organized, and about 1300 copies or portions of the Scriptures are annually circulated, in addition to other religious works which have been translated for the purpose.

“Board of Foreign Missions of the Presbyterian Church of Nova Scotia. — The board was organized in 1844 in consequence of an overture on foreign missions by the Presbytery of Prince Edward's Island. The principal promoter of the enterprise, the Reverend John Geddie, was the first missionary who proceeded to Polynesia, accompanied by Mr. Isaac Archibald as catechist. On reaching their destination, they were kindly received by the agents of the London Missionary Society, and proceeded to establish a station at Anetteum, one of the New Hebrides group, where

they arrived in July 1848. The entire population of the island soon renounced their pagan practices, and became professing Christians. An anxious desire for religious instruction was manifested, and a goodly number of the natives were brought under gracious religious influences.

“Minor Associations. — There are several minor missionary associations, both in Europe and America, concerning which our limited space prevents a separate description.”

In order to make the above list complete, it would be necessary to add the numerous Bible societies, *SEE BIBLE SOCIETIES*, and also Tract and Book publication societies, which are in constant and intimate cooperation with the regular missionary societies, together with a constantly increasing number of smaller organizations contemplating missionary results. Some of the above will be included in the subjoined tabular exhibit on pages 368 and 369.

Notwithstanding the numerous points of interest shown in our tabular exhibit, it is utterly impossible to reduce to statistics anything like a full showing of the work accomplished and in progress by modern missions. Indeed, as human language cannot fully set forth the horrors of heathenism, so no form of description can adequately portray the actual and possible results of missionary efforts earnestly and perseveringly put forth in harmony with the divine plan for evangelizing the world.

VI. *General Views suggested by the Present Period of Missionary History as compared with Preceding Periods.* —

1. *The field of missionary operations is now more comprehensive than ever before, and more nearly illustrative of the Gospel design of evangelizing the whole world.* In the apostolic period the Roman empire comprised the then known world. Up to the end of the mediæval period, the world formerly known to the Romans was chiefly enlarged by the addition of the northern countries of Europe. Now, every continent and island of the globe is not only known by discovery, but accessible to Christian influence. In fact, all the important and many of the unimportant nations of the earth have been actually made the subjects of missionary instruction, in accordance with the fullest literal meaning of the Savior’s precepts, “Go ye into all the world and preach the Gospel to every creature;” “Go teach all nations.”

2. *The Church of modern times has returned to the apostolic idea of Christian missions.* Hence missionary operations now throughout the world are peaceful, No more crusades, no more inquisitions and *autos dafé* are employed for the pretended advancement of Christianity, but rather preaching and teaching generally of the pure Word of God as a means of persuading men to become followers of Christ.

3. *The number of workers for this object is greater than ever before, and is rapidly increasing by the enlistment of native converts in almost every land.*

4. *The appliances and advantages of Christian civilization, such as the press and general education, are everywhere brought to the aid of missionary effort.*

5. *The sympathies of the Christian Church at large are extensively, though as yet for from fully, enlisted in the grand enterprise of Christianizing the human race.*

In this enterprise unity of idea is to a large extent neutralizing diversity of action, and making even the rivalries of different Christian organizations conducive to a common advantage.

6. *The progress and results, especially of Protestant missions within the current century, not only justify all the efforts of the past, but give most hopeful signs of promise for the future.* These results comprise not only the conversion and salvation of individuals of every race and condition of humanity, but the actual Christianization of whole nations, and the initial steps by which whole races of men may be expected at no distant period to receive the Gospel. Of necessity, a large share of the work of modern evangelical missions has thus far been preparatory; such as the acquisition of languages, the translation and printing of the Scriptures, and the education of native ministers in heathen lands. If, therefore, what has been done shall by the blessing of the Head of the Church be made to act as leaven, according to our Saviour's promise, we may in due time expect the whole mass of human population to be leavened with the influence of Christian truth.

“The social and moral advantages which the missionary enterprise has conferred on the heathen are before the world. What vast tracts has it rescued from barbarism, and with what creations of benevolence has it

clothed them! How many thousands whom ignorance and selfishness had branded as the leavings and refuse of the species, if not actually akin to the beasts that perish, are at this moment rising under its fostering care, ascribing their enfranchisement, under God, to its benign interposition; taking encouragement from its smiles to assume the port and bearing of men; and by their acts and aspirations retrieving the character and the dignity of the slandered human form! When did literature accomplish so much for nations destitute of a written language? or education pierce and light up so large and dense a mass of human ignorance? When did humanity save so many lives, or cause so many sanguinary ‘wars to cease?’ How many a sorrow has it soothed; how many an injury arrested; how many an asylum has it reared amid scenes of wretchedness and oppression for the orphan, the outcast, and the sufferer! When did liberty ever rejoice in a greater triumph than that which missionary instrumentality has been the means of achieving? or civilization find so many sons of the wilderness learning her arts, and agriculture, and commerce? or law receive so much voluntary homage from those who but yesterday were strangers to the name? By erecting a standard of morality, how vast the amount of crime which it has been the means of preventing! By asserting the claims of degraded woman, how powerful an instrument of social regeneration is it preparing for the future! And by doing all this by the principle and power of all moral order and excellence — the Gospel of Christ — how large a portion of the world’s chaos has it restored to light, and harmony, and peace!

“But great as are the benefits enumerated, most of which can in a sense be seen and measured and handled, we venture to affirm that those which are at present comparatively impalpable and undeveloped are greater still. The unseen is far greater than that which appears. The missionary has been planting the earth with principles, and these are of as much greater value than the visible benefits which they have already produced as the tree is more valuable than its first year’s fruit. The tradesman may take stock and calculate his pecuniary affairs to a fraction; the astronomer may count the stars, and the chemist weigh the invisible element of air; but he who in the strength of God conveys a great truth to a distant region, or puts into motion a divine principle, has performed a work of which futurity alone can disclose the results. At no one former period could either of our missionary societies have attempted to ‘number Israel’ — to reduce to figures either the geographical extent or the practical results of its

influence, without having soon received, in the cheering events which followed, a distinct but gracious rebuke. How erroneous the calculation which should have set down the first fifteen years of fruitless missionary labor in Greenland, or the sixteen in Tahiti, or the twenty in New Zealand, as years of entire failure! when, in truth, the glorious scene which then ensued was simply that which God was pleased to make the result of all that had preceded the explosion, by the divine hand, of a train which had been lengthening and enlarging during every moment of all those years. Therefore were the whole field of missions to be suddenly vacated, and all its moral machinery at once withdrawn, we confidently believe that the amount of temporal good arising from what has been done will be much greater twenty years hence than it is at present” (Harris’s *Great Commission*, pages 185, 186).

But happily there is no prospect that the field of missionary effort will soon be vacated. The thirty years that have elapsed since the above paragraph was written have proved to be the most productive of missionary results of any similar period since the days of the apostles. During their lapse the “moral machinery” of the Protestant Church in particular has become vastly augmented in volume and in power, and has been set to working with great efficiency in many important localities which were then wholly inaccessible. The records of even that period fill numerous Volumes, and yet the half has not been written.

VII. *Missionary Aspect of the World, with the Literature appropriate to each Region.* — So vast is the field of modern missions, so numerous are the workers, and so various are the departments of effort, that it is difficult, though very important, to form an adequate idea of the enterprise as a *whole*. In order to do so even approximately, an inquirer has to glean from many sources, and to combine into one view all the various lines and successive phases of action which focalize towards the contemplated result. The proper mode of studying this subject may be indicated by a comprehensive grouping of the different sections and countries of *the world* in reference to missionary occupation and progress, coupled with such references to the literature of missions as will enable a student to prosecute thorough inquiry into the history, condition, and prospects of each particular field.

It may here be remarked that the literature of modern missions is already very extensive. It embraces two distinct classes of publications, of which

the first may be denominated auxiliary, the second descriptive. To the first belong versions of the Scriptures, and all tracts and books designed for circulation in mission fields, whether educational, apologetic, or devotional. To the second belong accounts of countries, peoples, and systems of false religion, also missionary explorations, experiences, biography, and history. Publications of the latter class are specially interesting and valuable to Christian workers in all lands. As there is a common brotherhood in humanity, which is greatly strengthened by the ties of Christian relationship, so the experiences of foreign mission life become not only interesting but instructive to the agents and supporters of Christian work in Christian lands. The converse of this proposition is equally true, and thus it is that home missions and regular Church work in Christian countries practically blend together with missionary work in foreign and pagan countries, forming one great system of effort for the evangelization of the world.

In proceeding to a brief panoramic survey of the principal divisions of the earth in reference to missions, it seems proper to begin with the earlier scenes of Christian occupation and labor, and pass around to the American continent and islands, thus completing the circuit of the habitable globe.

Picture for Missions 1

1. *The Continent of Europe* presents at this time the interesting spectacle of active missionary labor prosecuted not only by British but also by American Protestants in most of those old countries where a ceremonious or a nominal Christianity has long held sway. In Northern Europe, especially in Germany, Denmark, Sweden, and Norway, the missionaries are in many cases natives of those countries, who as emigrants to the United States of America became experimental Christians, and who have returned to preach the doctrines of vital godliness to their fatherlands., Protestant missions are also established in France, Switzerland, Austria, Portugal, Spain, and Italy. In all these countries the Scriptures and Christian tracts are circulated more freely and more numerously than ever before.

With some correspondence to the activity of Protestants in the Roman Catholic countries of Europe, the Church of Rome has become very zealous for the reconversion of England to mediaeval Christianity. The Jesuits expelled from Germany and the monks disfranchised in Italy are sent there in great numbers. These measures have a tendency to stimulate

greater activity among British Christians in home missions, and thus, so long as peaceful measures are employed on both sides, it is to be hoped that mutually good results will follow. Thought will be stimulated, liberality increased, watchfulness will be awakened, and Christ will be preached, even though of contention. As the movements now referred to are for the greater part quite recent, the latest information respecting them must be sought in the current reports and correspondence of the societies engaged in them, inclusive of the Bible and Tract societies. In this field comparatively little has been required in the matter of Bible translations, but much attention has been given to the revision of versions to make them as perfect as possible for popular circulation. See Rule, *Mission to Gibraltar and Spain*; Arthur, *Italy in Transition*; Scott, *Telstrom and Lapland*; *Reports of Missionary Societies*; Toase, *Wesleyan Mission in France*; Mrs. Peddie, *Dawn of the Second Reformation in Spain*; Ellis, *Denmark and her Missions*; *Henderson's Life and Labors*.

SEE BAPTISTS; SEE METHODISTS; SEE PRESBYTERIANS; SEE PROTESTANT EPISCOPALIANS; SEE WESLEYANS.

2. Greece, Turkey, Asia Minor, and Western Asia. The modern populations of the northern shores of the Mediterranean are greatly mingled. The Moslem races predominate, but nominal Christians are found in every country and under all the governments. They constitute more than a third part of the inhabitants of Constantinople, and are found in every province of the Turkish empire, while in Persia they are supposed to number twelve millions. Hence a wise plan for the conversion of the Mohammedans of those lands involved the primary necessity of evangelical missions to the nominal Christians of the East. To this task, as a republication of the Gospel in Bible lands, the American Board of Foreign Missions has addressed itself energetically and perseveringly. It has in so doing established missions in Greece, in Palestine, in Syria, among the Jews, Mohammedans, and Bulgarians of Turkey. the Armenians, the Nestorians, and the Druses. A very interesting history of these missions and their adjuncts has recently been published by Dr. Anderson, from which it appears that, notwithstanding many difficulties, great and encouraging results have been attained, not only in the direct experience of the Christian life, but in the awakening of a general spirit of inquiry, the improvement of education, increased toleration, and the diffusion of the Word of God throughout the various regions that have been occupied and permeated by the influence of the missions. The printing of the board has been on a very

extensive scale, including the issue of the Scriptures and other publications in the following languages, viz. Italian, modern Greek, Graeco-Turkish, ancient Armenian, modern Armenian, Armeno-Turkish, Osmani-Turkish, Bulgarian, Hebrew, Hebrew-Spanish, modern Syriac, and Arabic. The printing of the whole Bible in Arabic, at the expense of the American Bible Society, was completed in 1865. The great work of its translation and conduct through the press was accomplished by the zeal and energy of sixteen years' labor on the part of two learned missionaries of the American Board, Drs. Smith and Van Dyck. This one publication offers the Word of God to the Arabic reading world comprising a population (though largely uneducated of 120,000,000 of people. See Anderson, *Oriental Missions*; Smith and Dwight, *Missionary Researches in Arpzenia*; Hartley, *Researches in Greece and the Levant*; Perkins, *Eighteen Years in Persia*; Grant, *Nestorians Wortabet, Syria and the Syrians*; Dwight, *Christianity in Turkey*; Churchill, *Residence in Mount Lebanon*, Ewald, *Mission in Jerusalem* Thomson, *The Land and the Book*; Wilson, *Greek Mission*; Yeates, *Gospel in Syria*; Wilson, *Lands of the Bible*.

3. Missions among the Jews. — For more than eighteen centuries the Jews have been a cosmopolitan people. The very first missions of the apostles were to the Jews “scattered abroad.” In subsequent ages the once chosen but now dispersed race was in many countries made the object of cruel and wasting persecution. Still as a peculiar people the Jews have continued “among all nations” to maintain their own beliefs and customs, and especially an inveterate prejudice against Christianity. *SEE JEWS*; *SEE JUDAISM*. As such they could not be reached by missionary efforts of the usual type. Hence at an early period of the missionary movement of the current century it was deemed important to organize special missions to the Jews in the various countries where they resided in the greatest numbers. Indeed, some beginnings of this character were made in Holland and Germany during the preceding century, and not without good results. August Hermann Francke took a lively interest in this subject. One of the ablest workers raised up under him was professor Callenberg, who in 1728 founded an *institute* for the education of Christian theologians in Hebrew antiquities and the Rabbinic theology. February 15, 1809, the London Society for promoting Christianity among the Jews was organized. In 1820 the American Society for ameliorating the condition of the Jews was begun. In 1849 it was greatly enlarged in its scope. In 1842 the British Society for the propagation of the Gospel among the Jews was organized

by the Dissenting churches. In 1839 the Church of Scotland commenced missionary efforts in behalf of the Jews. In 1845 the Scottish Society for the conversion: of Israel was organized. Besides these principal organizations, there have been various local societies for the same object both in Great Britain and on the continent of Europe, and also various missionary societies, e.g. the American Board, the Presbyterian Board, and that of the Reformed Presbyterian Church, have maintained special missions to Jewish populations. The aggregate result of these efforts is impossible of indication by figures, and yet it is no small thing to be able to say that many thousands of copies of the Scriptures of both the Old and New Testaments have been circulated among the 5,000,000 of Jews accessible to Christian effort. The versions used have been Hebrew; Hebrew-Spanish, German, French, Portuguese, and those of other European languages. The number of missionary stations established is over 130, missionaries employed over 350, mostly converted Jews, and an aggregate of probably 70,000 confessed converts. Many of these converts have given the best proofs of their sincerity and faithfulness by the endurance of bitter persecution from their kindred; and many who have not identified themselves with the Christian Church are believed to have accepted the vital truths of Christianity, and to have received to their hearts Jesus as the true Messiah. An intelligent writer says, "If all things be taken into consideration, we have no doubt that the results of these labors (missions to the Jews) exceed *in proportions* rather than fall short of those of other valued missionary societies."

Missions to Jews have been prosecuted in the following countries: Great Britain, Holland, Poland, Germany, France, Italy, North Africa, Smyrna, Hungary Moldavia, Wallachia, Turkey, Egypt, Palestine, Persia, Abyssinia, and the United States of America. While it must be admitted that the results of these efforts have not been as great as might have been hoped, yet they must not be undervalued in their past influence nor in their promise for the future. Great changes are now taking place among the Jews, especially those inhabiting the more enlightened countries, and although certain forms of rationalism seem to be most popular with many who have relinquished the faith of their ancestors, yet when the insufficiency of these shall have been proved they may be found to have served as stepping-stones to evangelical truth. Should this be the case, the beginnings of missionary effort in behalf of Israel in so many lands may ere long prove to be of inestimable value in hastening the grand consummation

of the world's conversion. See Steger, *Die Evangelische Judenmission, in ihrer Wichtigkeit u. ihren gesegneten Fortgange* (1847); Hausmeister, *Die Judenmission* (Heidelb. 1852), an address read at the Paris meeting of the *Evangelical Alliance*; id., *Die evangel. Mission unter Israel* (1861); Harens, *Ueber Judenmission* (Altona, 1862); Kalkar, *Israel u. die Kirche* (Hamburg, 1869); Halsted, *Our Missions* (Lond. 1866); Anderson, *Oriental Missions; Reports of societies.*

4. Egypt. — A form of Christianity has long existed among the Copts of Egypt. But they, together with the followers of Mohammed, are sunk in a state of deplorable ignorance and moral depravity. The United Brethren were the first to form a mission in Egypt, but, meeting with little or no success, it was relinquished in 1783. The missionary societies now operating are the American Association, United Presbyterian Church, Kaiserswerth Deaconesses' Institute, and Jerusalem Union, at Berlin. The Bible versions in use are the Coptic and Ethiopic. The mission of the United Presbyterian Church of America has been particularly successful. They have stations both in Cairo and Alexandria, together with a number of minor stations. A Church has been organized with a large and increasing membership. The customs that doom women to a life of seclusion and degradation have been gradually invaded. The Sabbath is more and more sacredly revered, and the vicious and idle habits so common among the people are somewhat abandoned. See Boaz, *Egypt*; Lansing, *Egypt's Princes*; Thompson, *Egypt, Past and Present*; Miss Whately, *The Huts of Egypt*.

5. Northern Africa, with the exception of Egypt, seems abandoned to Moslem predominance. Owing to its vast deserts of sand, it is in fact but thinly inhabited — indeed only traversed occasionally by tribes of wandering and savage Arabs. The French occupation of portions of Algeria, including the locality of the churches of Tertullian, Cyprian, and Augustine, has done little toward restoring the Christianity taught by those fathers, and for the present the prospect of a re-evangelization of Northern Africa is in no sense hopeful. See Davies, *Voice front North Africa; Carthage and her Remains.*

6. Western Africa. — This title includes Senegambia, the British colony of Sierra Leone, the American settlement of Liberia, and the country of Guinea. In the latter are included the kingdoms of Ashantee and Dahomey. A large proportion of the people are pagans; among the remainder a very

corrupt form of Mohammedanism exists. The earliest efforts made by the Protestant Church to Christianize them were made by the Moravian Brethren in 1736. The missionary societies now in the field are the Church, Wesleyan, Baptist, North German, Society of Bremen, Evangelical Mission at Basle, Free United Methodists, United Presbyterian Church, American Southern Baptist, American Episcopal Board, American Methodist Episcopal, and American Presbyterian. Some of the Bible versions in use are the Berber, Mandingo, Grebo, Yarriba, Hausa, Ibo, and Dualla. In all, twenty-five dialects have been mastered. There are now many thousands of hopeful converts to Christianity; also above 200 schools, with more than 20,000 scholars under instruction. A very important result has been achieved in the success of native agency. See Wilson, *Western Africa*; East, *Western Africa*; Mrs. Scott, *Day-dawn in Africa*; Schon and Crowther, *Expedition up the Niger*; Beecham, *Ashantee and the Gold Coast*; Randolph, *The People of Africa*; Tucker, *Abeokuta*; Walker, *Sierra Leone*; Bowen, *Central Africa*; Cruikshank, *Eighteen Years on the Gold Coast*; Fox, *Western Coast of Africa*; *Liberia and its Resources*; *Life of Daniel West*; *Memoirs of M.B. Cox*; Waddell, *Twenty-nine Years in the West Indies and Central Africa*; Freeman, *Ashantee*.

7. Southern Africa. — The section of Africa now under consideration comprises the six provinces of Cape Colony, British Kaffraria, Kaffraria Proper, the sovereignty beyond the Orange River, Natal, and Amazula, The ideas of the people about God were very confused and indefinite, and, there appeared to be no particular form of worship among them. The first mission to the tribes of Southern Africa was established by the Moravian Church in 1737. The missionary societies now in the field are the American Board of Commissioners, Propagation, London, Wesleyan, Free Church of Scotland, United Presbyterian, and Evangelical Moravian Brotherhood, with six Coictiieital societies. The Bible versions in use are the Benlga, Namacqua, Becluana, Sesuto, Zulu, Pedi, and Kaffir. There are nearly a quarter of a million of communicants. Numerous schools have been opened, with a large average attendance of scholars. As a Hottentot has expressed it, the missionaries have given them a religion where formerly they had none: taught them morality, whereas before they had no idea of morality; they were given up to profligacy and drunkenness, now industry and sobriety prevail among them. See Moffat, *Missionary Labors in South Africa*; Livingstone, *Missionary Travels*; Philips, *Researches*; Campbell, *Travels in South Africa*; Holden, *Kaffr Races*; Shaw, *Memorials of South*

Africa; Broadbent, *Martyrs of Namcaqualand*; Taylor, *Adventures in South Africa*.

8. *Abyssinia* was formerly divided into three independent states; now, however, there is but one. The Christianity of the Abyssinians is so impure as to be little better than heathenism. Thus far it has proved a discouraging field for missionary effort. The Bible versions in use are the Amharic and Ethiopic. See Salt, *History of Abyssinia*; Hotten, *Abyssinia and its People* (Lond. 1868); Gobat, *Three Years' Residence in Abyssinia*; Flad, *Abyssinia*; Isenberg and Stern, *Missionary Journals*; Stern, *The Captive Missionary*; Krapf, *Eighteen Years in Eastern Africa*. **SEE ABYSSINIAN CHURCH.**

9. *Madagascar* is one of the largest islands in the world, with a population of five millions. The native religion is idolatrous, but no public worship is offered to the idols. The London Missionary Society introduced the Gospel into Madagascar in the year 1818. The work of that society has been very successful, having largely secured the Christianization of the island. The other missionary societies are the Church and Propagation. The Bible version in use is the Malagasy. The native Church passed through a terrible persecution in 1849. Two thousand persons suffered death rather than renounce Christ. So plentiful has been the ingathering since that Madagascar is now in an important sense counted a Christian country. See Ellis, *History of Madagascar*; id., *Martyr Church of Madagascar*; Freeman, *Persecutions in Madagascar*; Reports of the London Missionary Society.

10. *Mauritius*. — This island has a population of 300,000, three quarters of whom represent the races of India. The missionary societies in this field are the London, Propagation, and Church. An extensive and promising work is carried on among the Tamils and Bengali-Hindustani-speaking coolies, and also by the London Society among the refugees and other emigrants from Madagascar. See Bond, *Brief Memorials of the Rev. J. Sarjant*; Backhouse, *Visit to Mauritius*; Le Brun, *Letters*.

11. *Ceylon* is an island situated off the south-west coast of Hindustan. The inhabitants are divided into four classes: the Singhalese, who are Buddhists; the Tamils, who profess Hinduism; the Moormen, and the Whedahs. A form of Christianity was introduced into Ceylon by the Jesuits as early as 1505. Protestant missions were commenced by the Dutch in 1656, by the London Missionary Society in 1804, by the Baptists in 1812,

and by the American Board in the same year. The Wesleyans of England commenced their important mission in the same island in 1813. Glorious triumphs have been wrought in this field during the last halfcentury, and a steady advance now characterizes the work. The Wesleyan mission has been very successful. It reports 1535 members. The missionary societies are the Baptist, Church, Propagation, and American Board. The Bible versions in use are the Pali, Singhalese, and Indo-Portuguese. See Tennent, *Christianity in Ceyloon*; Hardy, *Buddhism in Ceylon*; Echard, *Residence in Ceylon*; Harvard, *Mission in Ceylon*; Selkirk, *Recollections of Ceylon*; Hardy, *Jubilee Memorials of the Wesleyan Mission in South Ceylon*.

12. *India* has been divided by the British into the three presidencies of Bengal, Bombay, and Madras; these again are subdivided into districts. Its entire extent is about 1,357,000 square miles, with a population of 250,000,000. The religions may be divided into four classes: Hinduism, Buddhism, Mohammedanism, and that taught by Zoroaster. Under their individual and united influence the condition of the people was deplorable. Children were thrown into the River Ganges as offerings to imaginary deities; widows were burned with the dead bodies of their husbands, and numbers destroyed themselves by throwing their bodies under the wheels of the cars of their bloodthirsty idols. The pioneers of Protestant missions in this country were two Danes, who arrived in 1706. There are now twenty-seven missionary societies laboring in the field. The following are a few: Church, Propagation, London, Baptist, Wesleyan, Church of Scotland, American Presbyterian, American Baptist, and American Methodist Episcopal. A few of the Bible versions in use are the Bengali, Hindui, Urdu Telinga, Tamil, Mahratti, and Punjabi. The number of native Christians at the close of 1871 was 224,161. Within the preceding ten years an increase of 85,430 took place. The system of caste, which has proved a great barrier to the triumph of the Gospel, is becoming lax, and showing signs of its coming dissolution. Widows are often remarried. Females for the first time are under education. There is a better appreciation of justice, morality, and religion than ever there was. The native Church promises to become gradually self-supporting. The number of towns and villages scattered over the country inhabited by Protestant Christians is 4657. Statistical facts, however, can in no way convey an adequate idea of the work which has been done in any part of India. The Gospel has been working like leaven, and the effect is very great even in places where there are but few avowed conversions. Even Keshub Chunder

Sen, the leader of the new Theistic school, has been constrained to use the following language: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is aroused, enlightened, and reformed under the influence of Christian education." Sir Bartle Frere, who was thirty years in India in various official positions, says: "I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes — moral, social, and religious — which, for extent and rapidity of effect, are far more extraordinary than anything which you or your fathers have witnessed in modern Europe. It has come to be the general feeling in India that Hinduism is at an end — that the death-knell has been rung of that collection of old superstitions which has been held together so long." Similar testimony has been borne by Lord Lawrence in his famous letter to the London *Times*; also by Lord Napier, Sir William Muir, Colonel Sir Herbert Edwards, and others in the civil and military service in India. The general opinion, not only of the missionaries, but of thoughtful and intelligent laymen, is that India is much in the condition of Rome just previous to the baptism of the emperor Constantine. Idolatry now in India, as then in Rome, is falling into disgrace — men are becoming wiser. Truth in its clearness and power is gradually entering their minds and changing their habits and lives. An intelligent Hindu said to a missionary on one occasion: "The story which you tell of him who lived, and pitied, and came, and taught, and suffered, and died, and rose again — that story, sir, will overthrow our temples, destroy our ritual, abolish our shastras, and extinguish our gods." The preaching of Christ crucified, and the proclaiming of him who is the way, the truth, and the life, is already accomplishing in some measure what this Hindu said it would, and we may hope, with the divine blessing, to see in the near future a great turning of the people unto the Lord, and the utter destruction of all idols. See Thornton, *India, its State and Prospects*; Duff, *India and Indian Missions*; Kay, *History of Christianity in India*; Butler, *Land of the Veda*; Hough, *Christianity in India*; Hoole, *Madras and Mysore*; Clarkson, *India and the Gospel*; Massie, *Continental India*; Tinling, *Early Roman Catholic Missions in India*; Weitbrecht, *Missions in Bengal*; Wylie, *Bengal*; Storrow, *India and Christian Missions*; Stirling, *Orissa*; Arthur, *Mission to*

Mysore; Long, *Bengal Missions*; Mullen, *Missions in South. India*; *Memoirs of Carey, Marshnan, Ward, and Schwartz*; Reverend E.J. Robinson, *The Daughters of India*; Marv E. Leslie, *The Zenana Mission*; J.F. Garey, *India*.

13. *Indo-China* comprises the kingdoms between India and China. The whole district may be divided into four parts: the British territories, Burmah, Siam, and Cochin China, including Cambodia and Tonquin. Buddhism is the leading religion. The missionary societies are the American Baptist, American Presbyterian, American Missionary Association, and Gossner's Evangelical. The Bible versions in use are the Burmese, Bghai-Karen, Sgau-Karen, Pwo-Karen, and Siamese. The Baptists have achieved great success in these regions. Heathen' customs are loosened, prejudices are dissolved. The king of Burmah sends his son to the mission school. The late king of Siam sought his most congenial associates among European Christians. Evangelization is going on with great vigor among the Karens of Burmah. Though poor, they support their own pastors. See Mrs. Wylie, *Gospel in Burmah*; Mrs. Judson, *American Baptist Mission to the Burman Empire*; *Life of Judson*; Malcom, *Travels*; Gutzlaff, *Notices of Siam, Corea, and Loo Choo*; Gammell, *Baptist Missions*.

14. *The Indian Archipelago*. — This vast extent of islands forms a bridge as it were to Australia, and from thence northward to China. The outer crescent begins with the Nicobar and Andaman Islands, followed by Sumatra and Java, and then by the Lesser Sunda Islands. Northward of these are the Moluccas, which are followed by the Philippines, and lastly by Formosa. The superficial area is estimated at 170,000 square miles. The population is 20,000,000. The most ancient inhabitants were the Papoos; they were supplanted by the Malays; these in turn are threatened with the same fate by the Chinese coolies. The religions are numerous: Hindus, Buddhists, and Mohammedans form the larger proportion of the populations. The missionary societies are the Netherland Society of Rotterdam (1797), Java Society of Amsterdam, Separatist Reformed Church, Utrecht, Netherland Society of Rotterdam (1859), Netherland Reformed, Church of England, and Rhenish. The Bible versions in use are the Malay, Javanese, Dajak, and Sundanese. Considerable good has been accomplished among the Saribas tribes and the Land Dyaks of Borneo. Both their moral and social state testify to the civilizing power of Christianity. See Wigger, *Hist. of Missions*; *Memoirs of Munson and Lyman*; *Hist. of the Missions of the American Board*.

15. China. — This is an extensive country of Eastern Asia. Its superficial area is equal to about one third that of Europe, and its population is estimated at 434,000,000. The empire is divided into eighteen provinces. The religions of China are chiefly Buddhism and Confucianism. The first Protestant mission in China was that of the London Missionary Society, founded by Dr. Morrison in the year 1807. The missionary societies now in the field are twenty-two in all, a few of which are the following: London, American Board of Commissioners, American Baptist, American Methodist Episcopal, American Episcopal, American Presbyterian, Baptist, Wesleyan, and Presbyterian. The Bible versions in use are the Chinese, Mandarin, Ningpo, Canton, Hakka and other local dialects of China. For several years there was little or no visible fruit of the missionary's labor, but at length the tide of success set in, and a large ingathering of converts took place. All the open ports are occupied by mission stations, and some places that are not open by treaty stipulations are occupied on sufferance. There are now one hundred ordained missionaries, and one hundred and eighty native catechists and teachers. The result of their united labors is encouraging as to the past and full of promise for the future. A review of the results which have been accomplished in India (see above), and of the spiritual revolution which is in progress there, is in a high degree encouraging to those who are laboring for the conversion of the still more populous empire of China. Missions in China have been established only about half the period that they have in India, and there have been only about half as many laborers. When they shall have been continued for as long a time, and with as many missionaries, the prospect is that there will be an equal or greater number of converts, and the prospect for the utter overthrow of the religious systems of China will be equally bright. The obstacles to the conversion of the Chinese people are many and great, but they are not more numerous or formidable than those which are now successfully encountered in India. If the Chinese are a more materialistic people than the Hindus, and their leading men more sceptically inclined, there is, on the other hand, an absence of the immense obstacle of caste; nor is there any set of men in China that are looked up to with such awe and reverence, and wield such immense power, as the Brahmins of India. Moreover, there is not the same diversity of races in the Chinese empire, and the number of languages is but about half the number of those in India. There is, too, this advantage in China, that, whatever the mother-tongue may be, all who have received a good education can read books understandingly, which are in the general written (unspoken) language. The

Chinese also are becoming a ubiquitous people, and if the multitudes who come to our own and other Christian lands, vie have good reason to believe that not a few will return to China prepared in heart and mind to aid in spreading the Gospel of Christ. The number of Chinese converts at the present time is 35,000, which is about the number there were in India thirty years ago, and the stage of progress of the missions in other respects is about the same as it was in the latter country at that period; but the outlook in China now is much more encouraging than it was in India then, and all those who are seeking the spiritual conquest of the most ancient and most populous nation of the world have abundant encouragement to press forward in their efforts. See Medhurst, *China*; Huc, *Christianity in China, Tartary, and Thibet*; Morrison's *Life*; Abeel, *Residence in China*; Kidd, *China*; Williams, *Middle Kingdom*; Doolittle, *China*; Williamson, *Journeys in North China, Manchuria, and Mongolia*; Lockhart, *Medical Missionary in China*; Milne, *Life in China*; Matheson, *Presbyterian Mission in China*; Deann, *China Mission*; Wiley, *Fuh-Chau and its Missions*.

16. Japan. — This empire consists of three large islands and several smaller ones, which have a superficial area of 90,000 square miles, and a population of 40,000,000. The Japanese are divided into two religious sects, called Sinto and Budso, or Buddhists. The missionary societies are the American Episcopal, American Presbyterian, American Reformed (Dutch) Church, and American Methodist Episcopal Church. The Bible version in use is the Japanese. This peculiar country, which, following the expulsion of the Jesuits in the 17th century, could not be brought under missionary influence from being closed to foreigners, has now become so freely open, and brought into such favorable relations with Christian nations, as to encourage the hope that as a nation it will be entirely Christianized at no distant period. See Smith, *Visit to Japan*; Caddell, *Missions in Japan*; recent *Reports* of missionaries; Mori, *Education in Japan*.

17. Australia is the largest island in the world, being nearly the size of the whole of Europe. The aborigines, a race more degraded than either the Hottentot or Bushmen of South Africa, are fast diminishing in numbers. The missionary societies are the Colonial Presbyterian, Gossner's Evangelical, Evangelical Moravian Brotherhood, and Wesleyan Propagation. The migratory habits of the native tribes have stood in the way of any great success of missionary labors. Some, however, have been

reached by localizing them on mission reserves. The colonization and occupation of Australia by Great Britain has introduced Christian civilization and English institutions throughout its vast extent, and made it the subject of evangelical labor in modes peculiar to all Protestant Christian countries. See Young, *Southern World*; Jobson, *Australia*; Strachan, *Life of Samuel Leigh*; *Memoirs of Rev. B. Carvosso, D.J. Draper, and Nathaniel Turner*; Angus, *Savage Life in Australia*.

18. *New Zealand* comprises a group of islands in the Pacific Ocean, the principal of which, three in number, are distinguished as the Northern, Middle, and Southern Islands. The natives were savage cannibals, without any fixed idea of worship, but believers in a great spirit called Atua and an evil spirit called Wiro. The first missions to this people were commenced in 1814 by the Church and Wesleyan missionary societies. The missionary societies now in the field are the Propagation, Church, North German, and Wesleyan. The Bible versions in use are the Maori and New Caledonian. The natives are now chiefly professed Christians. The Christian-Sabbath and Christian ordinances are observed all over the islands, and this triumph of Christianity, in rescuing such a nation from the depths of heathenism and even from the practice of the bloodiest cannibalism, is indeed glorious. See Yates, *New Zealand*; Thompson, *Story of New Zealand*; Miss Tucker, *The Southern Cross and Southern Crown*; Brown, *New Zealand and its Aborigines*; *Memoirs of J.H. Bumby*.

19. *Tonga and Fiji*. — Although embraced in the generic title of Polynesia, and even in the minor term South Sea Islands, yet the insular groups known as Tonga and Fiji deserve special notice as having exhibited some peculiar features of savage life, and, correspondingly wonderful triumphs of Christian labor. Then population of the Tonga, frequently called the Friendly Islands, is estimated at 50,000; that of Fiji, 127,000, scattered over-not less than eighty different islands. Cannibalism is a characteristic practice of the heathen of Polynesia. In Fiji it was an institution of the people interwoven in the elements of society, forming one of their pursuits, and regarded by the mass as a refinement. But even this revolting crime has yielded before the mild influence of Christianity, and is for the most part abolished. Perhaps it may be still secretly practiced by a few in some of the islands. The triumphs of the Gospel in these remote parts of the earth have been in every sense wonderful. Cruel practices and degrading superstitions have given way before Christian teaching. “Thousands have been converted, have borne trial and persecution, well maintained good conduct,

and died happy. Marriage is sacred; the Sabbath regarded; family worship regularly conducted; schools established generally; slavery abolished or mitigated; the foundation of law and government laid; many spiritual churches formed, and a native ministry raised up for every branch of the Church's work." The missionary societies are the London, Wesleyan, and a few smaller organizations. The Bible versions are the Fijian and Rotuman. See Williams and Calvert, *Fiji and the Fijiais*; Miss Farmer, *Tonga and the Friendly Isles*; West, *Ten Years in South Central Polynesia*; Martin, *Tonga Islands*; Lawry, *Visits to the Friendly Islands*; Seemann, *Mission to the Fiji Islands*; Turner, *Nineteen Years in Polynesia*; Waterhouse, *King and People of Fiji*; *Memoirs of Mrs. Cargill*.

20. *The South Sea Islands.* — The above term is popularly applied to the islands of the Pacific south of the equator, including the Marquesas, the Austral, the Society, the Georgian, the Harvey, the New Hebrides, and the Solomon Islands, as well as the groups above noticed. A mission was begun in that distant and degraded region as early as 1797, but the difficulties were so great that it came near being abandoned. But in 1812 the night of heathenism seemed to be suddenly illuminated by the Sun of Righteousness. It has since been followed by a glorious awakening. Up to that time a native Christian in Polynesia was unknown. Two generations later it was difficult to find a professed idolator in all Eastern or Central Polynesia where Christian missions had been established. "The hideous rites of their forefathers have ceased to be practiced. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars appear to be at an end. The people are gathered together in peaceful village communities, and live under recognized codes of law. On the Sabbath a large proportion of them attend the worship of God. In some instances more than half the adults are members of Christian churches. They educate their children, they sustain their native ministers, and send their noblest sons as missionaries to heathen lands farther west." In fact, those islands are no longer to be regarded as heathen. See Ellis, *Polynesian Researches*; Williams, *Missionary Enterprises in the South Sea Islands*; *Martyr of Erromanga*; *Life of John Williams*; Gill, *Gems from the Coral Islands*; Lundie, *Mission in Samoa*; Pritchard, *Missionary's Reward*; Murray, *Missions in Western Polynesia*; *History of the London Missionary Society*.

21. *Sandwich Islands.* — The Sandwich or Hawaiian Islands constitute the most important Polynesian group north of the equator. They have been the locality of one of the most important missions of the American Board. That

mission was commenced in 1820. Its history for forty years following is one of struggle, trial, perseverance, and encouraging success. The report of the mission in 1857 said, "When we contrast the present with the not very remote past, we are filled with admiration and gratitude in view of the wonders God has wrought for this people. Everywhere and in all things we see the marks of progress. Instead of troops of idle, naked, noisy savages gazing upon us, we are now surrounded by well-clad, quiet, intelligent multitudes, who feel the dignity of men. Instead of squalid poverty, we see competence, abundance, and sometimes luxury. Instead of brutal howlings and dark orgies, I've heard "the songs of Zion and the supplications of saints." The year 1860 was distinguished for revivals of religion over a large part of the islands. As a result, nearly 1500 were received into the churches during that year, and 800 the year following. So great had been the success of this mission that the American Board, as early as 1848, incepted measures for creating an independent and self-supporting Church in the islands. Carefully and slowly following the leadings of Providence, the native churches were by degrees educated up to this idea, which was happily consummated in 1863, and has since been put in practice with excellent results. Thus, following about fifty years of missionary labor, not counting the good intermediately accomplished, the world witnesses the grand result of a nation converted from barbarism, and a native Christian community supporting its own pastors and maintaining foreign missions in islands and regions beyond. See Stewart, *Missions to the Sandwich Islands*; Dibble, *Sandwich Islands Mission*; Bingham, *Twenty-one Years in the Sandwich Islands*; Jarves, *History of the Hawaiian Islands*; Anderson, *History of the Mission of the American Board to the Sandwich Islands*.

22. North America. — The aboriginal races of the North American continent have, to a greater or less extent, been the subjects of missionary labor almost from the period of the first settlements by Europeans. Eliot's mission to the Indians of Massachusetts was begun in 1646. The French Catholic mission to the natives of Canada dates back to 1613. Spanish missions were commenced in Florida in 1566, in New Mexico in 1597, and in California in 1697. The vast extent of the continent, the lack of national affiliation among the numerous native tribes, the imperfection and multiplicity of languages, together with the extreme unsusceptibility of American Indians to the influences and habits of civilized life, have rendered this class of missions peculiarly difficult. Nevertheless they have been prosecuted by Christians of various denominations with a zeal and

perseverance that have not been without encouraging results, both as to individuals and communities. A full history of these missions has never been written, yet many volumes have been filled with sketches embodying material for such a history. In no part of the world have there been greater personal sacrifices or more diligent toil to Christianize savages with results less proportioned to the efforts made. Without enumerating or discussing causes, the fact must be recognised that throughout the whole continent the aboriginal races are dying out to an extent that leaves little present prospect of any considerable remnants being perpetuated in the form of permanent Christian communities. Still missions are maintained in the Indian territories and reservations; and the government of the United States is effectively cooperating with them to accomplish all that may be done for the Christian civilization of the Indians and Indian tribes that remain. The Canadian government also maintains a similar attitude towards the Indian missions within its boundaries. See Tracy, Eliot, and Mayhew, *Gospel among the Indians*; *Lives of Eliot and Brainerd*; Mather, *History of New England*; Gookin, *Christian Indians of New England*; Shea, *Catholic Missions*; Kip, *Early Jesuit Missionaries*; Winslow, *Progress of the Gospel in New England*; Hallet, *Indians of North America*; Heckewelder, *Missions among the Delawares and Mohicans*; Latrobe, *Moravian Missions in North America*; Loskiel, *Moravian Missions in North America*; Hawkins, *Episcopal Missions in North American Colonies*; M'Coy, *Baptist Indian Missions*; Finley, *Wyandot Mission*; Hines, *Indian Missions in Oregon*; Pitezel, *Mission Life on Lake Superior*; Jones, *Ojibway Indians*; West, *Mission to the Indians of the British Provinces*; Marsden, *Mission to Nova Scotia*; Churchill, *Missionary Life in Nova Scotia*; Ryerson, *Hudson's Bay Mission*; Tucker, *Rainbow in the North*; De Schweinitz, *Life of Zeisberger*.

23. *The United States and Canada.* — In no part of the world is there more enlightened and persevering activity in missionary effort than in these great Christian countries. To them the tide of emigration has been flowing from Europe for a hundred years, and of late it has set in from Asia. Hence, in addition to the providential call upon American Christians for efforts to evangelize the Indians of their forests, there has been even a louder call upon them to teach the Gospel to the foreign populations in their midst, including the African slaves and their descendants. In recognition of this call, missions have been prosecuted with great effect among the German and Scandinavian populations, the fruits of which are already seen in the

American missions to Europe. Missions have also been prosecuted to some extent among the French in America and their descendants, but with less success. But, as the tendency is strong towards the mingling of all nationalities in a homogeneous American population, the greatest results have been secured in the normal spreading of the various churches on the ever-enlarging frontier, and in the accumulating masses of our ever-growing cities. In this work of home evangelization, Sunday-schools, *SEE SUNDAY-SCHOOLS*, have served as a most efficient auxiliary. In addition to the various general and local home missionary societies, there have been missions to seamen in the ocean ports and along the inland waters of the nation, and also especially, since the extinction of slavery, to the freedmen of the South. Recently efficient missions have been established among the Chinese in California.

24. Mexico and Central America. — These countries were favorite fields of the Spanish Roman Catholic missionaries, and by them were pronounced Christianized at a comparatively early period in the settlement of America. The intermediate history of those countries, however, illustrates in a striking manner the defectiveness of that form of Christianization which contents itself with ceremonious conversion, and the exclusion of the Word of God from the people. Within a recent period, and more particularly since the extinction of the empire of Maximilian, there has been a reaction in favor of religious liberty, in consequence of which Protestant missions have been established in the city of Mexico, and in several of the more important provinces. The Scriptures in the Spanish language are now freely circulated throughout Mexico, and to some extent in the republics of Central America. The greatest obstacles to their influence on the public mind are found in the prevailing ignorance and superstition of the people. It may be hoped, however, that these will gradually pass away. See Robertson, *History of America*; Prescott, *Conquest of Mexico*; *History of the British and Foreign and American Bible Societies*; Bishop Haven, *Letters from Mexico*; recent *Reports* of the American Christian Union, the Presbyterian Board, the American Board, and the Missionary Society of the Methodist Episcopal Church; Crowe, *Gospel in Central America, Honduras, and Guatemala*; Griffin, *Mexico of Today*.

25. South America. — With the exception of Brazil, which was settled by the Portuguese, the several countries of South America were populated by colonies from Spain. The entire continent was long ago Christianized after the Roman Catholic type. It was in Paraguay, the centre of the continent,

that the Jesuits planted and developed the most remarkable mission known to their history, and yet by Roman Catholic power they were summarily expelled both from Paraguay and Brazil. The aboriginal races of South America have to some extent become mingled with the European and African races that have come to be occupants of their territory, but to a large extent they have declined in numbers, giving omen of ultimate extinction. The tribes that have been pronounced Christianized resemble in superstition and their low grade of intelligence the native races of Mexico, and their religious aspirations are equally hopeless. Most of the South American governments maintain a limited toleration, under which Protestant missions have been established in Guiana, Guatemala, Brazil, Montevideo, Buenos Ayres, Peru, and Chili. Most of these missions have met with encouraging success, which, although as yet on a limited scale, may prove the beginning of great results hereafter, especially in elevating the standard of Christianity hitherto prevailing in those vast regions. Patagonia is still wholly abandoned to a sparse population of cruel savages. An unsuccessful mission to them was attempted in 1848 by captain Allen Gardiner, of the English navy, and several associates. Nevertheless efforts for the evangelization of the Patagonians are still kept up by English Christians. See Robertson, *History of America*; Prescott, *Conquest of Peru*; Southey, *History of Brazil*; Kohl, *Travels in Peru*; Muratori, *Missions in Paraguay*; Bernan, *Missionary Labors in British Guiana*; Brett, *Indian Missions in Guiana*; Kidder, *Sketches of Brazil*; Reports of the Presbyterian Board and of the Methodist Episcopal Missionary Society; Marsh, *Memoir of Captain Gardiner*; Hamilton, *Life of R. Williams*.

26. West Indies. — The West India Islands are divided into three principal groups: 1, the Bahamas; 2, the Greater Antilles; 3, the Lesser Antilles. The population is estimated at about 3,400,000. Of these, about two thirds are negroes, one fifth white men, and the remainder mixed races. Through cruel oppression on the part of the early European emigrants to these islands, the native races, with a few exceptions, have long been extinct. To supply their place as laborers, African slaves were imported. The religion of the negroes was a mixture of idolatry, superstition, and fanaticism. Obeism and myalism, species of witchcraft, were commonly practiced. The first missionary efforts among the negroes were made by the Moravian Brethren in 1732. Since then the following missionary societies have entered the field: the Wesleyan, American Free Baptist, Propagation, Baptists American Missionary, London, Church, and United Presbyterian.

Since the abolition of slavery in 1838 the negroes have given increasing heed to the precepts and practices of Christianity, and thus secured a higher degree of moral improvement and social elevation. The most prosperous society, the Wesleyan, numbers 44,446 Church members. See Coke, *History of the West Indies*; Duncan, *Wesleyan Mission to Jamaica*; Phillippo, *Jamaica, Past and Present*; Samuel, *Missions in Jamaica and Honduras*; Horsford, *Voice from the West Indies*; Candler, *Hayti*; Knibb, *Memoirs*; *Memoirs of Jenkins, Bradnack, and Mrs. Wilson*; Trollope, *West Indies*.

27. Greenland and Labrador. — The arrival of Hans Egede on the shores of Greenland in 1721 marked an epoch in the history of modern missions, and the whole subsequent history of Moravian missionary effort among the inhabitants of Greenland and the coasts of Labrador is full of intense though sometimes of melancholy interest. In several instances both the missionaries and the people for whom they labored were decimated alike by disease and famine. But, notwithstanding all discouragements, the missionaries toiled on. By them it was effectually demonstrated that the one agency adapted to elevating degraded savages was the preaching of Christ and him crucified. By this appointed agency, first one and subsequently many of the Greenlanders were awakened and converted, after which civilization and education followed. From the original nucleus of Christian effort at Disco, Christianity has been effectively disseminated by missionary settlements in other parts of the island. Five such settlements are now occupied, and nearly two thousand souls are under the direct care of the missionaries. About one fifth of the population of West Greenland receive Christian instruction at the mission settlements, and there are scarcely any unbaptized Greenlanders on the whole west coast up to the seventy-second degree of north latitude. On the east coast the inhabitants are still heathen; but they are very few in number, and practically inaccessible to foreigners. The peninsula of Labrador is sparsely inhabited by Esquimaux, a race of natives similar in language and customs to the Greenlanders. To that land, therefore, the Moravians extended their efforts successfully in 1771, since which time they have been extending Christian influence by means of mission stations, of which there are now four Nain, Okak, Hopedale, and Hebron. At these stations thirty-five missionary agents are employed, and about twelve hundred natives are under Christian instruction. The Gospel has triumphed in frozen Labrador as well as in Greenland. See Crantz, *History of Greenland*; Egede, *Greenland Mission*;

Holmes, *United Brethren*; Histories of Moravian missions in Greenland and Iceland.

VIII. *Missionary Geography.* — From the above survey it may be seen that in an important sense the world is already occupied as the field of active missionary enterprise. A few brief statements of results accomplished by it during the current century may serve as a just indication of still greater results that may now be safely anticipated in time to come from its increasing and maturing agencies.

The mission to Tahiti in 1793-4 was the first attempt in modern times to carry the Gospel to an isolated and uncivilized people. It was commenced at a period when the greater heathen nations of the world were wholly inaccessible. In the islands of the southern seas, as upon a trial-ground, all the great problems of humanity have since been wrought out. The densest ignorance has been enlightened, the fiercest cannibalism has been confronted, the lowest conditions of humanity have been elevated, and the most abominable idolatries overthrown and substituted by a pure worship. The various languages and dialects of the islands of the Pacific have been committed to writing. Dictionaries, grammars, translations of the Scriptures, and many other books, have been printed and introduced to the daily use of the populations, a large proportion of whom have been taught by schools to read and write in their own languages. The civil condition of the various communities has also been improved by modifications of their laws and customs adapted to the new and improved state of public feeling and knowledge.

Picture for Missions 2

It is hardly possible for the processes of elevating nations from pagan barbarism to Christian civilization to be better stated than in the language of John Williams, the renowned missionary martyr of Erromanga. "I am convinced," wrote he, forty years ago, "that the first step towards the production of a nation's temporal and social elevation is to plant among them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion they have no desire for the arts and usages of civilized life, but that invariably creates it." "While the natives are under the influence of their superstitions, they evince an inanity and torpor from which no stimulus has proved powerful enough to

arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact that the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind." At the present time the mission field of the South Sea Islands presents every variety of communities, from those of the coral islets, just emerging from barbarism and learning their first lessons of Christianity, to those that have been longest taught and most thoroughly tried by intercourse with the outer world, which has sometimes been as destructive as their original paganism. It has been thought by some that the first experiments of modern missions to the heathen were providentially directed to the small islands of Polynesia, among an impressible people, rather than to the great and ancient nations of India and China; that comparatively the easiest work was given to the churches at first, in the process of which they might solve the great problems of missionary measures and economies preparatory to the greater work awaiting them in larger and in some respects more difficult fields.

Picture for Missions 3

The marvellous rise and progress of civilization in Australia during the last half-century is largely due to missionary effort. Three generations ago there was not a civilized man on the Australian continent, nor in the adjacent islands of Tasmania and New Zealand. Now there are two millions of English-speaking Protestants, in the enjoyment of a good government, a free press, and all the immunities of liberty, education art, and commerce. The influence which the Australian colonies will eventually exert upon Polynesia and the Asiatic nations, from Japan to India, as well as upon the Indian Archipelago and New Guinea, cannot fail to be great. There is, moreover, every reason to hope that it may be both good and Christian. In no communities does there exist a greater desire for the spread of education and the circulation of sound literature. In Sydney, Melbourne, and Adelaide there are excellent public libraries. Whatever disadvantages were fastened upon those regions by the original plan and effort of England to populate them with transported criminals, have now been largely if not wholly counteracted. Indeed, it is asserted by English writers that there is on the whole a larger proportion of well-informed, educated people in the Australian colonies than among the same number of people in Great Britain, while the religious feeling is fully equal. The proportion of the

aboriginal population is now not only small, but, notwithstanding all influences, growing relatively less, so that the missionary activity of Australian Christians may be expected to seek fields in the surrounding countries in the midst of which they are placed.

Picture for Missions 4

As the voyage of Columbus, by which America was discovered, and many of the expeditions by which the New World was opened up to settlement, were in a certain sense missionary in their character, so from that day down to the present, missionary effort has been making geographical explorations, and increasing both the extent and thoroughness of geographical knowledge. Of this the expeditions and journeys of Livingstone in Africa are a striking proof and illustration. Moreover, the influence which missions have exerted, and are now more than ever promising to exert over vast portions of the earth, renders the subject of *missionary occupation* in various countries one of peculiar interest. For a full illustration of this subject nothing less than a missionary map of the world is requisite; nevertheless, very suggestive indications are practicable on a condensed scale, like those herewith presented to the reader. Without any attempt to show the island world of the southern hemisphere, to which reference has been made above, a miniature outline of India is first introduced, followed by similar outlines of other important fields, to which, for lack of space, we cannot further allude.

Picture for Missions 5

It would be difficult, even with the largest map, to impress the mind adequately with the extent and importance of India. That ancient country embraces a territory twenty-three times as large as England, and, leaving out Russia and Scandinavia, equal in extent to all Europe. It contains twenty-one races and thirty-five nations, while its inhabitants speak fifty-one different languages and dialects. Its population, according to the census of 1872, is 237,552,958, of which number 191,300,000 are directly governed by-British rulers, and 46,250,000 by native governments dependent upon the British.

Notwithstanding some praiseworthy efforts to introduce the Gospel into India during the 18th century, all such efforts were opposed, and to a great extent neutralized, by the East India Company, which then practically ruled the country in the name of Great Britain. It was not till 1815 that toleration

was obtained for missions in India from the British Parliament. Since that period diligent efforts have been made, both by English and American Christians, to antagonize idolatry, and introduce Christian truth and worship by all appropriate means. Yet the government connection with idolatrous worship was not fully withdrawn till 1849.

A most interesting exhibit of the work and influence of missions in India may be found in a Parliamentary Blue-book ordered to be printed by the House of Commons, April 2, 1873. From it the following facts are abridged and copied:

“The Protestant missions of India, Burmah, and Ceylon are maintained by 35 missionary societies, in addition to local agencies. They employ the services of 606 foreign missionaries. They occupy 522 principal stations and 2500 subordinate stations. A great impulse was given to these societies by the changes in public policy inaugurated by the charter of 1833, and since that period the number of missionaries and the outlay on their missions have continued steadily to increase.”

Cooperation of Missionary Societies. — “This large body of European and American missionaries bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. From the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they cooperate heartily together. Localities are divided among them by friendly arrangements; and, with few exceptions, it is a fixed rule among them that they will not interfere with each other’s converts and each other’s spheres of duty. The large body of missionaries resident in each of the presidency towns form conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws.”

Various Forms of Labors. — “The labors of the foreign missionaries in India assume many forms. Apart from their special duties as public-preachers and pastors, they constitute a valuable body of educators. They contribute greatly to the cultivation of the native languages and literature,

and all who are resident in rural districts are appealed to for medical help for the sick.”

Knowledge of the Native Languages. — “No body of men pays greater attention to the study of the native languages. The missionaries, as a body, know the natives of India well. They have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by native gentlemen.”

Mission Presses and Publications. — “The mission presses in India are 25 in number. During the ten years between 1862 and 1872 they issued 3410 new works in thirty languages. They circulated 1,315,503 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts.”

Schools and Training Colleges. — “The missionary schools in India are chiefly of two kinds, purely vernacular and Anglo-vernacular. In addition to the work of these schools, several missions maintain training colleges for their native ministers and clergy, and training institutions for teachers of both sexes. An important addition to the efforts made on behalf of female education is seen in the Zenana schools and classes, which are maintained and instructed in the houses of Hindu gentlemen. The great progress made in the missionary schools and the area they occupy will be seen from the following fact. They now contain 60,000 scholars more than they did twenty years ago. In 1872 the scholars numbered 142,952.”

Christian Communities. — “A very large number of the Christian communities scattered over India are small, and they contain severally fewer than a hundred communicants and three hundred converts of all ages. At the same time some of these small congregations consist of educated men, have considerable resources, and are able to provide for themselves. From them have sprung a large number of the native clergy and ministers in different churches, who are now taking a prominent place in the instruction and management of an indigenus Christian Church. Taking them together, the rural and aboriginal populations of India which have received a large share of the attention of the missionary societies now contain among them a *quarter of a million* native Christian converts.”

General Influence of Missions. — “The missionaries in India hold the opinion that the winning of these converts, whether in the city or in the open country, is but a small portion of the beneficial results which have sprung from their labors. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. Insensibly a higher standard of moral conduct is becoming familiar to the people; the ancient systems are no longer defended as they once were, many doubts are felt about the rules of caste, and the great festivals are not attended by the great crowds of former years. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India and experienced officers of the government, and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the government of India cannot but acknowledge the great obligation under which it is laid by the: benevolent exertions made by these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.”

The following is the testimony of Sir Bartle Frere., governor of Bombay:

“I speak simply as to matters of experience and observation, and not of opinion — just as a Roman prefect might have reported to Trajan or the Antonines — and I assure you that, whatever you may be told to the contrary, the teaching, of *Christianity, among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, unmoral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe.*”

To the above may be fitly added the following similar authoritative testimonies:

“I believe, notwithstanding all that the English people have done to benefit India, *the missionaries have done more than all other agencies combined.*

“Lord LAWRENCE, viceroy and governor-general.”

“In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and *those who hold such opinions know but little of the reality.* Sir DONALD M’LEOD,

“Lieutenant-governor of the Punjab.”

In the light of such competent and unequivocal testimony it would seem impossible for any reasonable mind to doubt the grandeur or the beneficence of the results accomplished by Christian missions during the current century, or to question their still greater promise in time to come. The above notices of missionary work in India may serve as a sample of similar testimony which might be adduced from various other countries. In nearly all cases the most that has been done is to be regarded as in a large measure preparatory to greater efforts and successes hereafter.

The great empire of China affords another remarkable example. That most populous country of all the earth had for ages maintained a rigid system of non-intercourse with the people of foreign nations, whom it indiscriminately stigmatized as outside barbarians. Until within a little more than thirty years all Christian efforts in behalf of China had to be made outside of the empire, or stealthily if within its borders. On the opening of the “Five Ports” to commerce in 1842 missions also entered, and, notwithstanding multiplied obstacles, have since made wonderful progress. Already there are 34,000 unative Christians in China. The principal great cities of the empire have become recognised centres of missionary effort, from Canton on the south to the old Tartar capital, Peking, on the north. What is perhaps most interesting of all is the demonstrated fact that, notwithstanding the peculiarities of the Chinese character, the power of the Gospel has proved itself adequate to its complete transformation and renewal after the New-Testament model. Many ministers of the Gospel have already been raised up. The native churches are also developing both the capacity and the disposition for self-support. Thus all the elements of a successful and progressive establishment of Christianity throughout the empire of China seem now to be happily at work.

In Japan a few recent years have witnessed extraordinary changes in favor of Christianity. Not less than 527 Protestant missionaries, of whom half are American, are now energetically but peacefully at work within the empire, from whose borders, owing to passions and prejudices, excited by the Jesuit missionaries of the 16th century, Christianity had long been excluded by the most barbarous decrees. Native churches have already been formed, and converted Japanese are becoming apostles to their countrymen, while a system of education, indirectly under Christian influence, promises to elevate the general intelligence and character of the nation at an early day. The old edicts against Christians, if not formally repealed, are practically set aside and a favorable sentiment towards Christianity has become very general in various grades of society.

In South Africa a mission was commenced by the Moravians as early as 1737; but it was withdrawn in 1744, and not effectively resumed till 1792. In 1798 the London Missionary Society entered the field, in 1812 the Wesleyan, and since various others. Although Hottentots and Kaffirs are not promising subjects for missionary influence, yet the Gospel, through missionary agency, has not been wanting in glorious triumphs among them, as well as other native tribes of South Africa, while it has made substantial progress among the Dutch and English colonists who now permanently occupy that portion of the African continent.

In 1815 the Church of England Missionary Society first turned its attention to the countries on the eastern border of the Levant. In 1819 the American Board commenced its work in the same regions. The missions in Greece, Turkey, and Persia have been mainly addressed to the nominal Christians of those lands. As a result, thousands have been converted, and a large number of evangelical congregations have been established both in European and Asiatic Turkey. Most interesting and promising also have been the results of the educational efforts made in connection with the Protestant missions in the Orient.

IX. *General Missionary Literature.* — Notwithstanding the numerous references in this article to books relating to the several fields of missionary effort through out the world, the subject of missions as a whole would be but imperfectly delineated without allusion to its general literature, which embraces several classes of valuable works not heretofore named, and which can now be but briefly indicated.

1. *General Histories of Missions*, by Wiggers, Steger, Klumpp, Blumhardt, Brown, Callenburg, Clarkson, Huie, Choules and Smith, Pearson (*Propagation of the Gospel*).

2. *Cyclopaedias, Gazetteers*, etc. — Newcombe, Aikman, Hassel (*Pole to Pole*), Moister (*Missionary World*), Edwards (*Gazetteer*), Hoole (*Yearbook*), Grundeman (*Missions Atlas*, Gotha, 1867-71); Bliss, *Miss. Yearbook*, 1890.

3. *Histories of Missionary Societies*. — *Annales de la Propagation de la Foi; Lettres Edifiantes*; Anderson, *Hist. of the Colonial Church*; Alder, *Wesleyan Missions*; Moister, *Wesleyan Missions*; Bost, *Moravians*; Cox, *Baptist Missionary Society*; Gammell, *Baptist Missionary Society*; *Jubilee of the Church Missionary Society*; Ellis, *London Missionary Society*; Kennett, *Accounts of the Society for the Propagation of the Gospel*; *Jubilee of the Religious Tract Society*; *Jubilee of the British and Foreign Bible Society*; *American Bible Society*; Tracy, *Hist. of the American Board*; Strickland, *American Methodist Missions*; Green, *Presbyterian Missions*; Lowrie, *Presbyterian Missions*; Reid, *Missions of the M.E. Ch.*

4. *Missionary Biographies*. — Morison, *Lives of the Fathers*; Pierson, *American Missionary Memorial*; Tarbox, *Missionary Patriots*; Yonge, *Pioneers and Founders*; Eddy, *Daughters of the Cross*; Lives of Schwartz, Carey, Marshman, Coke, Morrison, Phillips, Shaw, Judson, Hall, and many others.

5. *Discussions of Missionary Principles*. — Harris, *Great Commission*; Duff, *Missions the Chief End of the Church*; Hamilton, *End and Aimn of Missions*; Campbell, *Philosophy of Missions*; Kingsmill, *Missions and Missionaries*; Muller, *On Missions*, a lecture delivered at Westminster Abbey, December 3, 1873, with an introductory sermon by dean Stanley; Beecham, *Christianity the Means of Civilization*; Maitland, *Prize Essay*; Stowell, *Missionary Church*; Stowe, *Missionary Enterprises*; Wayland, *Moral Dignity of Missions*; *Liverpool Conferences on Missions*; Richard Watson, *Sermons*; Macfarlane, *The World's Jubilee*; Seelye, *Chr. Missions*; the addresses on *Missions* delivered at the New York meeting of the Evangelical Alliance; and many others. The following periodicals contain valuable articles on the subject of missions: *English Rev.* 7:42 sq.; 18:354 sq.; *Western Rev.* January 1855; July 1856; *Christian Rev.* 1:325 sq.; 2:449 sq.; 6:285; 10:566 sq.; volume 14 November; *Amer. Bibl. Repository*, 3d series, 4:453; 6:161 sq.; January 1867, page 58; *Bibl.*

Repos. and Princet. Rev. Oct. 1870, p. 613; *New-Englander*, 8:489; 9:207
Princet. Rev. 5:449; 10:535; 15:349; 1858, page 436; 17:61; 36, 324; July
 1867; *Christian Examiner*, 1:182; 3:265, 449; 29, 51; 44, 416; *Biblioth.*
Sacra, Oct. 1867; *Brit. and For. Evangel. Rev.* April, 1871; *Evangel. Qu.*
Rev. October 1870, page 373; *Meth. Qu. Rev.* 7:269; 8:165 sq.; *Baptist*
Qu. October 1873, art. 7; April 1874, art. 6; *Theol. Medium*, July 1873,
 art. 2; October art. 2; *Catholic World*, 1870, page 114. See also Malcom,
Theol. Index, s.v.

6. Missionary Periodicals. — Their number is legion. Every country interested in missionary enterprises is publishing one or more. Germany, England, and America have them by the score. Among the most valuable are the *Missionary Chronicle* (Lond.), the *Missionary Magazine* (Lond.), and the *Missionary Herald* (Boston); *Missionary Review of the World* (N.Y.); also *Mission Life* (Lond. 1866 sq.), a magazine consisting chiefly of readings on foreign lands with reference to the scenes and circumstances of mission life; the Basle *Evang. Missions-Magazin* (established in 1816); Burkhardt, *Missions bibliothek. A General Missionary Periodical*, a monthly, is just starting at Gutersloh, Germany. Its editors are Christlieb, Grundemann, and Warneck. It is to be published in English, and its contributors are to be of the world at large.

The above outline will serve at least as an indication of the great extent and value of a species of Christian literature which is obviously destined to increase in volume and in interest from year to year and from age to age. Whoever, by means of the authentic information now accessible, will acquire a full and just comprehension of the grand enterprise of missions, as it stands embodied in the active movements and growing successes of Christian missionaries and churches, can hardly fail to recognise with wonder and gratitude the rapid and substantial progress that is now made towards the fulfilment of the Saviour's great command, "Go teach all nations." (D.P.K.).

Misson, Francois Maximilien

an eminent French lawyer, distinguished himself by his pleadings before the Parliament of Paris in behalf of the Protestants during the persecution of the Huguenots in the 17th century. He retired to England on the revocation of the Edict of Nantes, and afterwards travelled as tutor to an English nobleman. He published. *A Voyage to Italy* (3 volumes): — *A Tour in England*: — and *Le Theatre sacre des Cevennes*, in which the author

betrayed his credulity and fanaticism by espousing the cause of the French prophets. He died in London in 1701.

Missy, Cesar De

a writer of French parentage, was born June 2, 1703, at Berlin, and studied theology at Frankfort-on-the-Oder; but for his persistent refusal to sign the official formula of creed he was excluded from the ministry in Prussia. He went to Holland, where he allied with his duties of a minister the pursuits of a literary critic and poet. In 1731 he was appointed minister at the church of Savoy, London; in 1762, at St. James's Chapel. He died at London, August 10, 1775. His judgment was very good, his taste refined, and his love of study passionate. He numbered among his friends several distinguished men of learning, as Beausobre, Formey, Jordan. His rich library, together with his manuscripts, went to the library of the duke of Sussex. He left a work in verse, *Paraboles ou fables et autres narrations d'un citoyen de la republique Chretienne du dix-huitieme siecle* (Londres, 1769, 1770, 1776, 8vo): — *Sermons sur divers textes* (ibid. 1780, 3 volumes, 8vo). Missy was also one of the editors of the *Bibliothèque Britannique*, of the *Journal Britannique*, and of the *Magasin Francais*, of London. Other poetical productions and critical articles of his were published in the *Mercure de France* and in English newspapers.

Mist

(~~da~~^{ed}, ^{<0016>}Genesis 2:6) signifies a rising vapor, a fog, or cloud, which again distils upon the ground (^{<8827>}Job 36:27). The Chaldee paraphrase renders it **ann**[], *the cloud*.

Mistletoe

Picture for Mistletoe

(Anglo-Sax. *misteltan*, Ger. *mistel*; the *tan* of the Anglo-Saxon name means a tine or prong, a shoot of a tree; *mistel* is of uncertain etymology, but probably the same, in meaning at least, as the Latin *viscus*), a genus (*Viscum*) of small parasitical shrubs of the natural order *Loranthacae*. This order is exogenous, and contains more than four hundred known species, mostly tropical and parasites. The leaves are entire, almost nerveless, thick and fleshy, and without stipules. The flowers of many species are showy. The calyx arises from a tube or rim, which sometimes

assumes the appearance of a calyx, and is so regarded by many botanists; what others deem the colored calyx being viewed by them as a corolla of four or eight petals or segments. Within this are the stamens, as numerous as its divisions, and opposite to them. The ovary is one-celled, with a solitary ovule; the fruit one-seeded, generally succulent. The stems are dichotomous (i.e., divide by forking); the leaves are opposite, of a yellowish-green color, obovate-lanceolate, obtuse. The flowers are inconspicuous, and grow in small heads at the ends and in the divisions of the branches, the male and the female flowers on separate plants. The berries are about the size of currants, white, translucent, and full of a very viscid juice, which serves to attach the seeds to branches, where they take root when they germinate, the radicle always turning towards the branch, whether on its upper or under side. The mistletoe derives its nourishment from the living tissue of the tree on which it grows, and from which it seems to spring as if it were one of its branches.

Superstitious Use. — The mistletoe was intimately connected with many of the superstitions of the different branches of the Aryan race. In the Northern mythology, Baldur is said to have been slain with a mistletoe. Among the Celts the mistletoe which grew on the oak was in peculiar esteem for magical virtues. Traces of the ancient regard for the mistletoe still remain in some old English and German customs, as kissing under the mistletoe at Christmas. The British Druids are said to have had an extraordinary veneration for it, and that mainly because its berries as well as its leaves grow in clusters of three united to one stock, and, as is well known, they had a special veneration for the number three (comp. Vallancey, *Grammar of the Irish Language*). Stukeley (*Medallic History of Carausius*, 2:163 sq.), speaking of the Druids' festival, the Jul (q.v.), and the use of the mistletoe, relates as follows: "This was the most respectable festival of our Druids, called Yule-tide, when mistletoe, which they called *all-heal* (because used to cure disease), was carried in their hands, and laid on their altars, as an emblem of the salutiferous advent of Messiah... The custom is still preserved in the north, and was lately at York. On the eve of Christmas-day they carry mistletoe to the high altar of the cathedral, and proclaim a public and universal liberty, pardon, and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of heaven." See Brand, *Popul. Antiquities of Great Britain*, 1:521-4.

Mitakshara

is the name of several Sanscrit commentatorial works of the Hindus. One of these is a commentary on the text-book of the Vedanta philosophy; another, a commentary on the Mimansa work of Kumarila; a third, a commentary on the Brihadhranyaka, etc. *SEE VEDA*. The most renowned work, however, bearing this title is a detailed commentary by Vijnaneswara (also called Vijnananatha) on the lawbook of Yajnavalkya (q.v.); and its authority and influence are so great that “it is received in all the schools of Hindi law from Benares to the southern extremity of the peninsula of India as the chief groundwork of the doctrines which they follow, and as an authority from which they rarely dissent” (comp. *Two Treatises on the Hindu Law of Inheritance*, translated by H.T. Colebrooke, Calcutta, 1810). Most of the other renowned law-books of recent date, such as the Smriti-Chandrika, which prevails in the south of India, the Chintamani, Vramitrodaya, and Mayukha, which are authoritative severally in Mithila, Benares, and with the Mahrattas, generally defer to the decisions of the Mitakshara; the Dayabhaga of Jimutavahana alone, which is adopted by the Bengal school, differs on almost every disputed point from the Mithkshara; and does not acknowledge its authority.

The Mitakshara, following the arrangement of its text-work, the code of Yajnavalkya, treats in its first part of duties in general; in its second, of private and administrative law; in its third, of purification, penance, devotion, and so forth; but, since it frequently quotes other legislators, expounding their texts, and contrasting them with those of Yajnavalkya, it is not merely a commentary, but supplies the place of a regular digest. The text of the Mitakshara has been edited several times in India. An excellent translation of its chapter *On Inheritance* was published by Colebrooke in the work above referred to; and its explanation of Yajnavalkya is also followed by the same celebrated scholar in his *Digest of Hindu Law* (Calcutta and London, 1801, 3 volumes).

Mitchell, Alfred

a Congregational minister, was born May 22, 1790, at Wethersfield, Conn. He graduated at Yale College in 1809; was ordained pastor in Norwich October 1814; and died December 19, 1831. He published five occasional sermons. — Sprague, *Annals*, 2:601.

Mitchell, Donald

a Scotch missionary to India, flourished in the first half of our century. Of his early history nothing is known to us. He was the first missionary sent out by the Scottish Missionary Society. He settled at Bombay, where he labored with zeal, and saw his efforts crowned with much success. His plan was to convert the people by influencing the young, and, to secure their confidence, he established schools for their mental training. He succeeded in starting, in connection with his mission, eight schools, which were attended by some three thousand pupils. More fully to fit himself for the important work in which he was engaged, Mr. Mitchell mastered the difficult Morathi language. He preached to the people, not only in the immediate neighborhood of the station which he occupied, but also for many miles along the coast and in the interior, with very encouraging results for several years, till called to rest from his labors. See *The Missionary World* (N.Y. 1873, 12mo), page 493.

Mitchell, Elisha, D.D.

an American scientist in early years, and later a popular preacher, was born at Washington, Connecticut, August 19, 1793, and was educated at Yale College (class of 1813). From 1816-18 he taught in his alma mater. In 1817 he was elected professor of mathematics in the North Carolina University, whither he removed at once. In 1825 he was transferred to the chair of chemistry, and in this position he greatly distinguished himself. In 1831 he turned towards the ministry, was ordained by the Presbytery of Orange, and became noted as an able preacher and a good Biblical scholar. He died at Black Mountain, N.C., June 27, 1857. Dr. Mitchell contributed frequently to the *Journal of Science*.

Mitchell, John

a Congregational minister, editor, and author, was born at Chester, Connecticut, December 27, 1794; was educated at Yale College (class of 1821) and at Andover Theological Seminary; edited the *Christian Spectator* from 1824 to 1829; was then licensed to preach; in 1830 became pastor of the First Congregational Church in Fair Haven, Connecticut; and of the Edwards Church, Northampton, Massachusetts, in 1836. In 1842 he went abroad for his health, and after his return spent most of his remaining years at Stamford, Conn., engaged, as far as his strength allowed, in literary work. He died in April 1870. Mr. Mitchell published *Principles and*

Practice of the Congregational Churches of New England (Northampton, Mass., 1838, 16mo): — *Notes from Over Sea* (New York, 1844, 2 volumes, 8vo): — *Letters to a Disbeliever in Revivals* (32mo); and occasional sermons and contributions to periodicals and newspapers. See Sprague, *Annals of the American Pulpit* (see Index); Drake, *Dict. of Amer. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Mitchell, John Thomas

a minister of the Methodist Episcopal Church, was born near the village of Salem, Roanoke County, Virginia, August 20, 1810, and enjoyed the advantages of a good common-school education. In 1817 the family moved to Illinois, and settled near Belleville, St. Clair County. At a conference campmeeting he was converted, and shortly after united with the Church, but afterwards became careless and indifferent. In 1830 he commenced teaching school. About the same time he was appointed assistant superintendent of the Sabbath-school, and becoming deeply impressed with a clear sense of duty, he entered the ministry, April 13, 1831, at Hillsborough. In 1832 he set out for Indianapolis, Indiana; in 1837 preached at Jacksonville Station, and in 1838-39 at Springfield. In 1840 he was transferred to Rock River Conference, and by the General Conference of 1844 was elected assistant book-agent of the Western Book Concern. He died May 30, 1851. Mr. Mitchell possessed great and growing powers, combining in a very marked manner social, intellectual, and moral qualities. He was well read in theology, and had an excellent knowledge of philosophy, mathematics, and the classic languages. See *Annual Minutes of the N.E. Church*, 1863, page 144.

Mitchell, Jonathan

a Presbyterian divine of note, was born in England in 1624. He came to this country in 1635. Jonathan was afforded all the advantages of education within reach. After due preparation, he was entered at Harvard College, and graduated in 1647. He was ordained at Cambridge, August 21, 1650, and settled as minister in that place. Soon after this president Dunstar embraced the principles of the Baptists. This was a peculiar trial to Mitchell; but, though he felt it to be his duty to combat the principles of his former tutor, he did it with such meekness of wisdom as not to lose his friendship. Mitchell's controversy resulted in the removal of president Dunstar from the college. In 1662 he was a member of the synod which

met in Boston to discuss and settle a question concerning Church-membership and Church discipline, and the report was chiefly written by him. The determination of the question relating to the baptism of the children of those who did not approach the Lord's table, and the support thus given to what is called the half-way covenant, was more owing to him than to any other man. *SEE HALF-WAY COVENANT*. Time has shown that the views which this good man labored so hard to establish on this point cannot be sustained without ruining the purity of the churches. Jonathan Mitchell was eminent for piety, wisdom, humility, and love. He possessed a retentive memory, and was a fervent and energetic preacher. He died July 9, 1668. He published several letters and sermons, for which consult Justin Winsor's *Catalogue of the Prince Library* (Boston, 1870, royal 8vo). One *Life*, by C. Mather; *Magnalia*, 3:158-185; *Hist. Soc.* 7:23 27, 47-52. (J.H.W.)

Mitchell, Orin

a minister of the Methodist Episcopal Church, was born in Granville, Licking County, Ohio, January 18, 1809; was converted in 1829; licensed to preach in 1833; received on trial in the Ohio Annual Conference in 1834, and appointed to Danville Circuit. He travelled on Plymouth, Grand River, and Lapier circuits, in Michigan. In Ohio he received appointments to the station of Maumee and Perrysburgh; to the circuits of Portland, Mexico, Bucyrus, Norwich. Frederick, Clarksfield, Amity, Jeromeville, and Fairfield. In 1854 he took a superannuated relation, and died in August, 1869. Orin Mitchell excelled as a pastor, and his labors resulted in much good for the Christian cause.

Mitchell, Samuel C.

a Presbyterian minister, was born in Overton County, East Tennessee, April 20, 1806. He received a careful Christian training, early united with the Cumberland Presbyterian Church, and was soon after elected ruling elder. He subsequently left Tennessee and settled in Indiana, and, becoming deeply impressed with a call to the ministry, in 1841 he placed himself under the care of the Wabash Presbytery, and immediately commenced preparation for the ministry. He was licensed to preach in 1843, and ordained at Limestone, Indiana, in 1846. He died August 6, 1862. Mr. Mitchell was a plain, earnest, and impressive preacher. See Wilson, *Presb Hist. Almanac*, 1863, page 415.

Mitchell, Thomas W.

a minister of the Methodist Episcopal Church, South, who labored as a missionary among the North American Indians, was born in Indiana April 15, 1816. His father removed to East Tennessee when Thomas was but two years old. Here he was educated. He professed religion in his eleventh year; joined the Methodist Episcopal Church; removed to Missouri, with his parents, in 1835; was licensed to preach in 1837; admitted into the Missouri Conference the same year, and filled the following appointments: New Madrid Circuit in 1837, and Weberville Circuit in 1838. In 1840 he was located; removed to the Cherokee Nation in 1845, and taught a public school until 1846, when he was readmitted into the Indian Mission Conference. From that time to 1851 he filled different appointments, and was then appointed to preside over the Creek District. In 1855 he was appointed superintendent of Fort Coffee and New Hope seminaries, and continued until 1858. Then he was transferred to the St. Louis Conference, where he labored until 1862. During the war-storm he retreated to Texas, and, after the opening of brighter days, in 1866 he entered the Trinity Conference, where he labored until 1869, when he took a superannuated relation. In 1871 he obtained a transfer and removed to the Indian Mission Conference, and was appointed presiding elder of the Creek District. He died in the midst of his work, March 17, 1872, in Ocmulgee, Creek Nation. See *Minutes of Conferences*, 1872, page 745.

Mitchell, William B.

a minister of the Methodist-Episcopal Church, was born in 1815. He was converted in 1843, and, though engaged in a lucrative business, turned aside to the ministry, to which he felt called of God. In 1845 he was licensed to preach; in 1846 was stationed at the Delaware Mission, Delaware County, N.Y., under his presiding elder; in 1847 joined the New York Conference, and was successively appointed to Windham, Lexington, Jefferson, Prattsville, and Kortright circuits, and subsequently to Coxsackie and Hyde Park stations. He died October 27, 1858. "His life was useful and consistent; his zeal for the interests of the Church untiring; his anxiety for the salvation of souls earnest and abiding." See Smith, *Sacred Memories* (N.Y. 1870), page 99 sq.

Mitchell, William H., D.D.

an American divine and educator of the Presbyterian communion, was born September 7, 1812, at Monaghan, Ireland. His early training he received in his native town, and even then distinguished himself by superior abilities and unwearied application. In his early manhood he was a practitioner in law. In his twenty-seventh year, a little more than a year after his marriage, he came to this country, and settled at Montgomery, Alabama. For a number of years after this he was engaged as teacher. In 1843 he was licensed to preach by the presbytery of East Alabama, and shortly after he was installed pastor of the Presbyterian Church at Wetumpka, Alabama. Possessing abilities of a high order, and being in all respects exemplary and pious, faithful, untiring, and devoted to his ministerial and pastoral duties, he enjoyed the confidence and esteem of all who knew him. In August, 1850, Mitchell removed to Florence, Alabama, and became the pastor of the church in that place. He remained in this pulpit till June 1871, when the onerous and accumulating duties and cares of the Synodical Female College of that place, of which he had become president, in connection with his pastoral responsibilities, rendered it necessary that he should devote himself more entirely to the care and interests of the college. He died October 3, 1872, after having held the presidency of the synodical college for over sixteen years. Personally, Dr. Mitchell was a finelooking man, rather low of stature, pleasing in his address, and courteous and dignified in his deportment; sometimes grave and serious, and at other times humorous and entertaining. When among his most intimate acquaintances and friends, he was free and unreserved, and abounded in anecdote and wit. In ecclesiastical bodies he was usually a calm and quiet listener, speaking but seldom, and modest and diffident in advancing his opinions, but always wise, prudent, and conservative, yet decided and firm in his convictions. His sermons were written with care, and preached almost always from his manuscript; but his delivery was fluent and easy, and his oratory, without very much action, was earnest, solemn, tender, and impressive. See *Memphis Presbyterian*, November 9, 1872. (J.H.W.)

Mitchell, William Luther

a Presbyterian minister. was born in Maury County, Tennessee, July 11, 1828; was converted at the age of twelve; graduated in 1854, with honor, at Jefferson College, Pennsylvania, and in 1857 at Princeton Theological Seminary; was licensed in 1857 by the presbytery of Lafayette, Missouri; in

1857 and 1858 supplied the First Presbyterian Church, Burlington, Iowa; and in 1859 was ordained and installed pastor of the church at Hillsborough, Illinois, where he died, February 23, 1864. Mr. Mitchell was a minister of more than ordinary ability and attainments. As a Christian, his life was religion exemplified; as a preacher, he was earnest and instructive, and often eloquent and impressive. His sermons were doctrinal, and at the same time intensely practical. See Wilson, *Presb. Hist. Almanac*, 1864, page 102.

Mitchell, William W.

a minister of the Methodist Episcopal Church, was born in Virginia February 16, 1815. He was educated with a view to the legal profession, and was afforded the best advantages within reach. While a student at Yale he was converted, and he became convinced that his place was in the pulpit. After much opposition at home, he joined the Illinois Conference in 1834, and was appointed to Lebanon Circuit, where he continued about six months, and was then removed to Vandalia Station. He afterwards filled many important appointments on circuits, stations, and districts, all in Illinois, except one year in Kentucky. William W. Mitchell was a good rather than a great preacher. His last appointment was to Edwardsville Station. During his second year in this station he became severely afflicted, so as to disqualify him for pulpit labors. He consequently resigned his charge and removed to Richview, Illinois, where, after severe suffering for almost a year, he died, March 7, 1869. See *Minutes of Conferences*, 1869, page 204.

Mite

Picture for Mite

is the rendering in the Auth. Vers. (^{<2125>}Luke 12:59; 21:2; ^{<4122>}Mark 12:42) of the Greek term **λεπτόν** (*thin*, like a scale), a minute coin (Alciph. 1:9; Pollux, *On.* 9:92), of bronze or copper (see Smith's *Dict. of Class. Antiq.* s.v. AEs), two of which made a quadrans (^{<4122>}Mark 12:42), and which was, therefore, the eighth part of the Roman *as*, i.e., equal originally to a little over one mill, *but* in the time of Christ about half a mill. At Athens it was reckoned as one seventh of the **χαλκοῦς** (Suidas, s.v.). From Mark's explanation, "two mites, which make a farthing" (**λεπτὰ δύο, ὃ ἐστὶ κοδράντης**, ver. 42), it may perhaps be inferred that the **κοδράντης** or "farthing" was the commoner coin, for it can scarcely be supposed to be

there spoken of as a money of account, though this might be the case in another passage (⁴⁰¹³⁵Matthew 5:26). *SEE FARTHING.*

Cavedoni (*Bibl. Num.* 1:76) has supposed that Mark meant to say “*one lepton* was of the value of *one quadrans*,” for had he intended to express that two of the small pieces of money were equal to a *quadrans*, then he must have written ἄ ἔστι instead of ὅ ἔστι κοδράντης; and the Vulg. has also translated *quod est*, but not *quae sunt*. This argument, however, is too minute to be of much force. Another argument adduced is that the words of our Lord in the parallel passages of Matthew (5:26) and Luke (⁴¹²⁵Luke 12:59) prove that the *quadrans* is the same as the *lepton*. In the former passage the words are ἔσχατον κοδράντην, and in the latter ἔσχατον λεπτόν. This argument, again, hardly merits an observation, for we might as well assume that because we say such a thing is not worth a *penny*, or not worth a *farthing*, therefore the *penny* and the *farthing* are the same coin. A third argument, deemed by Cavedoni to be conclusive, assumes that the *quadrans* only weighed 30 grains, and that if the *quadrans* equalled *two lepta*, there would be coins existing at the time of our Savior of the weight of 15.44 grains. This argument is sufficiently answered by the fact that there are coins of the ethnarch Archelaus and of the emperor Augustus struck by the procurators weighing so low as 18 to 15 grains, and by comparing them with others of the same period a result can be obtained proving the existence in Judaea of three denominations of coinage — the *semis*, the *quadrans*, and the *lepton*. There is no doubt that the *lepton* was rarely struck at the time of the evangelists. yet it must have been a common coin from the time of Alexander II to the accession of Antigontis (B.C. 69-B.C. 40), and its circulation must have continued long in use. The extreme vicissitudes of the period may only have allowed these small copper coins to be struck. They were formerly attributed to Alexander Jannseus, but are now given to Alexander II. They average in weight from 20 to 15 grains. *SEE MONEY.*

It may be as well to notice that Schleusner (*Lex. N.T.* s.v. κοδράντης), after Fischer, considers the *quadrans* of the N.T., of which the *epton* was the half, not to have equalled the Roman *quadrans*, but to have been the fourth of the Jewish *as*. The Jewish *as* is made to correspond with the half of the half-ounce Roman *as*, and *as*, according to Jewish writers, the hfqrp or hfwrp was the eighth part of the *assar*, or Jewish *as* (Buxtorf, *Lex. Talm.* s.v. *rysa*), and as the evangelists have understood this word

ἡφῶρπ to be the *lepton*, it follows that the *quadrans* equalled δύο λεπτά. This theory, however, is quite out of the question, and a comparison of the coins of Judaea with those struck at Rome clearly proves that the *quadrans* in Judaea was the same as the *quadrans* in Rome. Moreover, as the Romans ordered that *only Roman coins, weights, and measures* should be used in all the provinces of the Roman empire (Dion. Cass. 52:20), it is certain that there can have been no *Jewish as or Jewish quadrans*, and that all the coins issued by the Jewish princes, and under the procurators, were struck upon a *Roman standard* (F.W. Madden, *Hist. of Jewish Coinage and of Money in O.T. and N.T.* pages 296-302),

Mitelli, Giuseppi-Maria

a noted Italian painter, was born at Bologna in 1634. He received instruction from his father, who was an eminent fresco painter of Bologna, and afterwards entered the school of Flaminio Torre. He painted a number of works for the churches of Bologna, among which may be mentioned *St. Reniero healing the sick*, in S. Maria della Vita, a *Pieta*, in the Nunziato, and *Christ taken in the Garden*, at the Cappuccini. He was more distinguished as an engraver, and etched a number of plates of the most celebrated masters, as well as many of his own designs — among the latter the set of twenty-six plates illustrating the *Twenty-four Hours of Human Felicity*. Bartsch has credited him with one hundred and sixty-two prints, but Nagler increases the list. He died in 1718. See Lanzi's *History of Painters*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 3:138; Spooner, *Biog. History of the Fine Arts* (N.Y. 1865, 2 volumes, 8vo), 2:569.

Mith'cah

(Heb. *Mithkah'*, מִיתְכָּה, *sweetness*, prob. of the water found there; Sept. Μαθεκκά), the twentieth station of the Israelites in the desert, between Tarah and Hashmonah (^{<1833>}Numbers 33:28, 29); perhaps at the intersection of Waly el-Ghamr with Wady el-Jerafeh. **SEE EXODE.**

Mith'nite

(Heb. *Mithni'*, מִיתְנִי, patronymic or gentile apparently from מִתְנִי, *Me'then*, *firmness*; Sept. Μαθανί v.r. Βαίθανί, *Vulg. Mathanites*, as if from מִתְנִי *Mat'tan*), an epithet of Joshaphat, one of David's body-guard (^{<1313>}1 Chronicles 11:43); either from his ancestor or native place, of neither of

which, however, is there any other mention, or further means of determination.

Mithra or Mithras

Picture for Mithra

(Greek **Μίθρας**; Sanscrit *Mitra* or *Mithras*), the highest of the twenty-eight second-class divinities of the ancient Persian Pantheon, is generally regarded as the chief of the *Izeds* (Zend. *Yazata*), the ruler of the universe. He is spoken of as the god of the sun; but he is more properly the god of day, and, in a higher and more extended sense, the god of light, presiding over the movements and influence of the principal heavenly bodies, including the five planets of the sun and moon. The primary signification of the word *Mitra* is *a friend*, and Mithra would therefore convey the representation of light as the friend of mankind, and as the mediator (**μεσίτης**) between heaven and earth. Protector and supporter of man in this life, he watches over his soul in the next, defending it against the impure spirits, and transferring it to the realms of eternal bliss. He is all-seeing and allhearing, and, armed with a club-his weapon against Ahriman and the evil *Devs* — he unceasingly “runs his course” between heaven and earth. In this character of mediator, as well as in some other respects, he would seem to approach the character of *Agni*.

From Persia the cultus of Mithra and the mysteries were imported into Asia Minor, Syria, Palestine, etc., and it is not unlikely that in some parts human sacrifices were connected with this worship. In the days of the emperors the worship of Mithra found its way into Rome, and thence into the different parts of the Roman empire, and the mysteries of. Mithra (*Hierocoracica*, *Coracica Sacra*), which fell in the spring equinox, became famous seven among the many Roman festivals. The ceremonies observed in the initiation to these ministries — symbolical of the struggle between Ahriman and Ormuzd (the Good and the Evil) — were of the most extraordinary and, to a certain degree, even dangerous character. Baptism and the partaking of a mystical liquid, consisting of flour and water, to be drunk with the utterance of sacred formulas, were among the inaugurative acts. The seven degrees — according to the number of the planets — were, 1, Soldiers; 2, Lions (in the case of men) or Hyenas (in that of women); 3, Ravens; 4, Degree of *Perses*; 5, of *Orominios*; 6, of *Helios*; 7, of Fathers — the highest who were also called Eagles and Hawks. At first of a merry

character — thus the king of Persia was allowed to get drunk only on the Feast of the Mysteries — the solemnities gradually assumed a severe and rigorous aspect. Through Rome, where this worship, after many vain endeavors, was finally suppressed in A.D. 378, it may be presumed that it found its way into the west and north of Europe; and many tokens of its former existence in Germany are still to be found, for instance, such as the Mithra monuments at Heidenheim, near Frankfort-on-the-Main, and at other places.

Among the Persians Mithra is pictured as a young man, clothed with a tunic and a Persian cloak, and having on his head a Persian bonnet or tiara. He kneels upon a prostrate bull, and while holding it with the left hand by the nostrils, with the right he plunges into the shoulder a short sword or dagger. The bull is at the same time vigorously attacked by a dog, a serpent, and a scorpion. The ancient monuments represent him as a beautiful youth, dressed in Phrygian garb, kneeling upon an ox, into whose neck he plunges a knife; several minor, varying, allegorical emblems of the sun and his course surrounding the group. At times he is also represented as a lion, or the head of a lion. The most important of his many festivals was his birthday, celebrated on the 25th of December, the day subsequently fixed — against all evidence — as the birthday of Christ. In the early days of the Church it was not an uncommon occurrence to find an apologist of the inspired teacher laying undue stress on some points of resemblance between Mithraism and Christianity, and thus the triumphant march of the latter was much retarded. In modern times Christian writers have been again induced to look favorably upon the assertion that some of our ecclesiastical usages (e.g. the institution of the Christmas festival) originated in the cultus of Mithraism. Some writers, who 'refuse to accept the Christian religion as of supernatural origin, have even gone so far as to institute a close comparison with the founder of Christianity; and Dupuis and others, going even beyond this, have not hesitated to pronounce the Gospel simply *a branch of Mithraism*. The ablest reply to these theories we have from Creuzer and Hardwick.

Among the chief authorities on this subject are Sainte-Croix, *Recherches historiques et critiques sur les mysteres du paganisme*, edited by Sylvestre de Sacy (Paris, 1817); Burnouf, *Sur le Yaena*, page 351 sq.; Lajard, *Recherches sur le culte public et les mysteres de Mithra* (Paris, 1847-8); O. Müller, *Denkmaler d. alten Kunst*; Creuzer, *Mythologie u. Symbolik* (2d ed.), 1:238, 261, 341, 714 sq.; id. *Das Mithreum* (Heidelb. 1838);

Schwenk, *Mythologie der Perser* (Frankf. 1850); Seel, *Die Mithrasgeheimnisse* (Aarau, 1823); Hammer, *Mithriaka* (Vienna, 1834); Dupuis, *Origine de tous les cultes*, 1:37; Hardwick, *Christ and other Masters*, 2:431-438. **SEE PARSEES; SEE ZENDAVESTA.**

Mith'redath

(Heb. *Mithredath'*, מִיְתְרֵדָתַיִם from the Pers. *given by Mithras*, see Gesenius, *Thesaur. Heb.* page 832, and comp. the Gr. form of the name **Μιθριδάτης**, Lat. *Mithridates*; Sept. **Μιθριδάτης** and **Μιθραδάτης**), the name of two Persian officers after the exile.

1. The “treasurer” (רֶבֶץ) of king Cyrus, commissioned by him to restore the sacred vessels of the Temple to Sheshbazzar, the Jewish chief (^{<15008>}Ezra 1:8). B.C. 536.
2. One of the governors of Samaria, who wrote to king Artaxxerxes, or Smerdis, charging the Jews with rebellious designs in rebuilding Jerusalem (^{<15047>}Ezra 4:7). B.C. 522.

Mithrida'tes

(**Μιθριδάτης** or **Μιθραδάτης**), the Grecized form (a. 1 Esdr. 2:11; b. 1 Esdr. 2:16) of the Heb. name MITHREDATH **SEE MITHREDATH** (q.v.)

Mitre

Picture for Mitre

is the rendering in the Auth. Vers. of the Hebrew word תְּרִיחִינָה (*mitsne'pheth*, something *rolled* around the head), spoken especially of the *turban* or head-dress of the high-priest (^{<10204>}Exodus 28:4, 37, 39; 29:6; 39:28,31; ^{<10000>}Leviticus 8:9; 16:4; for its form, see Josephus, *Ant.* 3:7, 3; Braun, *De Vestitu sacerdotum Heb.* page 624 sq.; Toppffer, *De tiaris summi et minorum sacerdotum*, Vitemb. 1722; Funcke, *De tiara pontif. Ebr.* Gies. 1728), once of a royal crown (“diadem,” ^{<10105>}Ezekiel 21:26); also **אַיִנָּה** (*tsaniph'*, from the same root), spoken of a *tiara* or head-band, e.g. of men (^{<10204>}Job 29:14, “diadem”), of women (^{<10203>}Isaiah 3:23, “hood”), of the highpriest (^{<10005>}Zechariah 3:5), and once of the king (^{<10203>}Isaiah 62:3, “diadem,” where the text has **אַיִנָּה**; or **אַיִנָּה**). **SEE BONNET; SEE CROWN; SEE PRIEST.**

MITRE is the name given also to the head-dress worn in solemn Church services by the pope, the bishops, abbots, and certain other prelates of the Church of Rome. The name, as probably the ornament itself, is borrowed from the Orientals, although, in its present form, it is not in use in the Greek Church, or in any other of the churches of the various Eastern rites. The Western mitre is a tall, tongue-shaped cap, terminating in a twofold point, which is supposed to symbolize the "cloven tongues," in the form of which the Holy Ghost was imparted to the apostles, and is furnished with two flaps, which fall behind over the shoulders.

Opinion is much divided as to the date at which the mitre first came into use. Eusebius, Gregory of Nazianzum, Epiphanius, and others speak of an ornamented head-dress worn in the church; but there is no very early monument or pictorial representation which exhibits any head-covering at all resembling the modern mitre. A statue of St. Peter, said to have been erected in the seventh century, bears this mark of distinction in the shape of a round, high, and pyramidal mitre, such as those which the popes have since worn, and offers, perhaps, one of the earliest instances of its usage in churches. The most ancient mitres were very low: and simple, being not more than from three to six inches in elevation, and they thus continued till the end of the thirteenth century. Since the 9th century the mitre is found to have been in use quite extensively. From the time of Leo IX until Innocent IV the mitre was worn by cardinals, and instances are recorded in which the popes granted permission to certain bishops to wear the mitre; as, for example, Leo IV to Anschar, bishop of Hamburg, in the ninth century. In the fourteenth century, when the mitre had come into general use, they gradually increased in height to a foot or more, and became more superbly enriched; their outlines also presented a degree of convexity by which they were distinguished from the older mitres..

The mitre, as an ornament, seems to have descended in the earliest times from bishop to bishop. Among the Cottonian MSS. is an order, dated July 1, 4 Henry VI, for the delivery to archbishop Chicheley of the mitre which had been worn by his predecessor. It was in some cases a very costly ornament. Archbishop Pechham's new mitre, in 1288, cost £173 4s. 1d. The material used in the manufacture of the mitre is very various, often consisting of the most costly stuffs, studded with gold and precious stones. The color and material differ according to the festival or the service in which the mitre is used, and there is a special prayer in the consecration service of bishops, used in investing the new bishop with his mitre.. The

mitre of the pope is of peculiar form, and is generally called by the name of *tiara* (q.v.). There are four different mitres which are now used by the pope. These are more or less richly adorned, according to the nature of the festivals on which they are to be worn. The two horns of the mitre are generally taken to be an allusion to the cloven tongues of fire which rested on each of the apostles on the day of Pentecost.

At first the mitre was by special favor conferred on certain bishops; gradually it became the common right of every bishop to wear the mitre, and later its use was also permitted by special privilege to certain abbots, to provosts of some distinguished cathedral chapters, and to a few other dignitaries. (Compare Walcott, *Archæology*, p. 383 sq.; Binterim, *Denkwürdigkeiten der Kirche*, 1, part. 2, page 348).

In some of the Lutheran churches (as in Sweden) the mitre is worn; but in the Church of England, since the Reformation, the mitre is no longer a part of the episcopal costume; it is simply placed over the shield of an archbishop or bishop instead of a crest. The mitre of a bishop has its lower rim surrounded with a fillet of gold; but the archbishops of Canterbury and York are in the practice of encircling theirs with a ducal coronet, a usage of late date and doubtful propriety. The bishop of Durham surrounds his mitre with an earl's coronet, in consequence of being titular count palatine of Durham and earl of Sedburgh. Before the custom was introduced of bishops impaling the insignia of their sees with their family arms, they sometimes differenced their paternal coat by the addition of a mitre.

Mittarelli, Nicolas-Jacques

(also known as JEANBENOIT) an Italian theologian and bibliographer, and a learned historian, was born at Venice September 2, 1707. At an early age he entered the order of the Camaldulcs, and prosecuted his theological studies at Florence and at Rome, where he secured the friendship of the cardinal Rezzonico, subsequently Clement XIV. Appointed to the professorship of philosophy, and afterwards to that of theology, in the convent of Saint-Michel, at Murano, near Venice, Mittarelli banished from his teaching the scholastic method, and all the idle questions to which it gives rise. Nine years later he was sent to Treviso as confessor to the monastery of Saint-Parisio; here he was occupied in arranging the archives of that house, acquired a taste for ecclesiastical antiquities, and gave himself to researches in this direction. His nomination in 1747 to the office of chancellor of his order gave him the opportunity of visiting the libraries

and archives of a great number of convents. He then conceived the idea of writing a history of his congregation. The renown, which this well-executed enterprise gained for him caused his election in 1760 as abbot of the convent of Saint-Michel at Murano, and in 1765 as general of his order. In 1770 he resumed the government of the monastery of Saint-Michel, which he kept until his death. He died August 14, 1777. Endowed with a prodigious memory and a nice critical sense, Mittarelli acquired a thorough knowledge of Italian ecclesiastical history. To all the virtues he united an exemplary modesty, which many times caused him to refuse the honors offered him. From his pen we have *Memnoie della vida di S. Parisio, monaco Camaldolesee del monastero de SS.-Cristina e Parisio di Treviso* (Venice, 1748, 8vo): — *Memorie del monastero delta S.-Trinita di Faenza* (Faenza, 1749, 8vo): — *Annales Camaldulenses, quibus plura inseruntur tum ceteras Italico-monasticas res, tum historiam ecclesiasticam remque diplomaticam illustrantia* (Venice, 1755-1773, 9 volumes, fol.); this important work, drawn up after the model of the *Annales ordinis. S.-Benedicti* of Mabillon, extends to the year 1764: — *Ad Scriptores rerum Italicarum Cl. Muratorii accessiones historiae Faventinae* (Venice, 1771, fol.): *De Litteratura Faventinorum* (Venice, 1775, fol.): *Bibliotheca codicum manuscriptorum monasterii S. Michaelis de Muriano Venetiarum, cum appendiae librorum impressorum saeculi xv* (Venice, 1769, fol.). See Fabroni, *Vitae Italorum*; Tipaldo, *Biographia degli Italiani illustri*, 10:140; Jagemann, *Magazin der italienischen Literatur*, volume 4; Hirsching, *Histor.-liter. Handbuch*.

Mityle'ne

Picture for Mitylene

(Μιτυλήνη, ⁴⁰¹⁴Acts 20:14; written also *Mytile'ne*, Μυτιλήνη, which is the older and more accurate form [see Tzchucke, *ad Mel.* II, 2:484; of uncertain etymology), the capital of the isle of Lesbos (Ptolemy, 4:2, 29), in the AEgean Sea, about seven and a half miles from the opposite point on the coast of Asia Minor. It was a well-built town, with two harbors, but unwholesomely situated (Vitruvius, *De Architect.* 1:6). It was the native place of Pittacus, Theophanes, Theophrastus, Sappho, Alcaeus, and Diophanes, and was liberally supplied with literary advantages (Strabo, 13:617; Senec. *Helv.* 9; Pliny, 5:37; comp. Veil. Paten. 2:18). The town was celebrated for the beauty of its buildings (“Mitylene pulchra,” Horace, *Epist.* I, 11:17; see Cicero, *Rull.* 2:16). It had the privileges of a free city

(Pliny, *N.H.* 5:39). The apostle Paul touched at Mitylene overnight between Assos and Chios, during his third apostolical journey, on the way from Corinth to Judaea (~~404~~ Acts 20:14). It may be gathered from the circumstances of this voyage that the wind was blowing from the N.W. , and it is worth while to notice that in the harbor or in the roadstead of Mitylene the ship would be sheltered from that wind. Moreover, it appears that Paul was there at the time of dark moon, and this was a sufficient reason for passing the night there before going through the intricate passages to the southward (see Conybeare and Howson's *Life of St. Paul*, 2:210). It does not appear that any Christian Church was established at this place in the apostolic age. No mention is made of it in ecclesiastical history until a late period; and in the 2d century heathenism was so rife in Mitylene that a man was annually sacrificed to Dionysus. In the 5th, 6th, 7th, and 8th centuries, however, we find bishops of Mitylene present at several councils (Magdeburg, *Hist. Eccles. Cent.* 2:195; 5:6; 6:6; 7:4, 253, 254; 8:6). Mitylene still exists, under the designation of *Metelin*, and has given its name, in the form of *Miftilni*, to the whole island; but it is now a place of no importance (Tournefort, *Trav.* 2:115; Olivier, *Voyage*, 2:93; Sonnini, *Travels in Greece*, page 366). The town contains about 700 Greek houses, and 400 Turkish; its streets are narrow and filthy (Turner, *Tours the Levant*, 3:299). See, generally, Pauly's *Realencyklop.* 5:372 sq.; Anthon's *Class. Dict.* s.v.; Smith's *Dict. of Class. Geography*, s.v.; M'Culloch's *Gazetteer*, s.v.

Mixed Marriages,

i.e., marriages between Jews and Gentiles, were strictly prohibited by the Mosaic law. The New Testament, if it be thought to contain no positive prohibition of the intermarriage of Christians and heathens, yet, to say the least, strongly represents such a proceeding as inconsistent with a Christian profession (~~403~~ 1 Corinthians 7:39; ~~404~~ 2 Corinthians 6:14). The early fathers denounced the practice as dangerous and even criminal (Tertullian, *Ad Uxor.* lib. 2:c. 2-9; *De Coron. Mil.* c. 13; Cyprian, *Ad Quirin*, lib. 3:c. 62; Ambrosius, *De Abrahamo*, lib. 1:c. 9; *Ep.* lib. 9, ep. 70; *De Fide et Oper.* c. 19; Jerome, *In Jovin.* lib. 1:c. 10); and it was afterwards positively prohibited by the decrees of councils and the laws of the empire (*Conc. Chalced.* c. 14; *Arelat.* 1.c. 11; *Illiberit.* 15,16,17; *Aurelian*, 2, c. 18; *Cod. Justin.* lib.i, tit. 9, 1, 6; *Cod. Theodos.* lib. 3, tit. 7,1, 2; lib. 9, tit. 7, 1, 5; lib. 16, tit. 8, 1, 6). These prohibitions extended to the marriage of Christians with Jews, Pagans, Mohammedans, and certain heretics, namely

those whose baptism was not admitted as valid by the Church. The first interdiction of marriage with heretics on record is one which was made about the middle of the fourth century (*Cone. Laodic.* c. 10, 31; see also *Conc. Agath.* c. 67; *Chalced.* c. 14). It does not appear that such marriages, although prohibited, were declared null and void whenever they had actually taken place; and we read of some illustrious examples of the breach of the rule, as in the case of Monica, the mother of Augustine (Augustine, *Confess.* lib. 9, c. 9), and Clotildis, the queen of Clovis (Gregorius Turon. *Hist. Fraanc.* lib. 2, c. 28), who became instrumental in the conversion of their respective husbands to Christianity. See Riddle, *Christ. Antiquities*, pages 745-749. **SEE DIVORCE; SEE MARRIAGE.**

Mixed Multitude

(*br*[æ'æb; Sept. ἐπίμικτος, Vulg. *promiscuum*), the designation of a certain class who went with the Israelites as they journeyed from Rameses to Succoth, the first stage of the exodus from Egypt (^{<1238>}Exodus 12:38). In the Targum the phrase is vaguely rendered "many foreigners," and Jarchi explains it as "a medley of outlandish people." Aben-Ezra goes further, and says it signifies "the Egyptians who were mixed with them, and they are the 'mixed multitude' (אַלְשַׁפְּטָא) ^{<1104>}Numbers 11:4) who were gathered to them." Jarchi, on the latter passage, also identifies the "mixed multitude" of Numbers and Exodus. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives, and the son of such a marriage between an Israelitish woman and an Egyptian is especially mentioned as being stoned for blasphemy (^{<1241>}Leviticus 24:11), the same law holding good for the resident or naturalized foreigner as for the native Israelite (^{<1185>}Joshua 8:35). This hybrid race is evidently alluded to by Jarchi and Aben-Ezra, and is most probably that to which reference is made in Exodus. Knobel understands by the "mixed multitude" the remains of the Hyksos who left Egypt with the Hebrews. Dr. Kalisch (*Comm. on* ^{<1238>}*Exodus* 12:38) interprets it of the native Egyptians who were involved in the same oppression with the Hebrews by the new dynasty, which invaded and subdued Lower Egypt; and Kurtz (*Hist. of Old Cov.* 2:312, Eng. tr.), while he supposes the "mixed multitude" to have been Egyptians of the lower classes, attributes their emigration to their having "endured the same oppression as the Israelites from the proud spirit of caste which prevailed in Egypt," in consequence of which they attached themselves to the Hebrews, "and served henceforth as hewers of wood and drawers of

water.” That the “mixed multitude” is a general term including all those who were not of pure Israelitish blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denotes’ the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The same happened on the return from Babylon, and in ^{<1437B>}Nehemiah 13:3 a slight clew is given by which the meaning of the “mixed multitude” may be more definitely ascertained. Upon reading in the law “that the Ammonite and the Moabite should not come into the congregation of God forever,” it is said “they separated from Israel all the *mixed multitude*.” The remainder of the chapter relates the expulsion of Tobiah the Ammonite from the Temple, of the merchants and men of Tyre from the city, and of the foreign wives of Ashdod, of Ammon, and of Moab, with whom the Jews had intermarried. All of these were included in the “mixed multitude,” and Nehemiah adds, “Thus cleansed I them from *all foreigners*.” The Targ. Jon. on ^{<1410B>}Numbers 11:4 explains the “mixed multitude” as proselytes, and this view is apparently adopted by Ewald, but there does not seem to be any foundation for it. **SEE MINGLED PEOPLE.**

Mi'zar

(Heb. *Mi tsar'*, מִצָּר ^{<1410A>}smallness, i.e., a *little* of anything, as in ^{<1410B>}Genesis 19:20, etc.; Sept. μικρός, Vulg. *modicus*, Auth. Vers. margin “little”), apparently the name of a summit on the eastern ridge of Lebanon or some contiguous chain, not far from which David lay after escaping from the rebellion of Absalom (^{<1410C>}Psalms 42:7). Others (with the versions above) understand it merely as an appellation, “the *small* mountain;” but this is a more harsh construction, and mention is made in the context of the trans-Jordanic region of Hermon, not very far from which was Mahanaim, whither David retired (see Tholuck’s *Comment.* ad oc.; who nevertheless renders “the little hill”). If any particular spot is intended, it must doubtless be sought in some eminence of the southern part of this general range, perhaps in the present *Jebel Ajlun*, which may have properly been so styled (i. q. “the little”) in contrast with the greater elevation of Lebanon, Hermon, and Gilead.

Miz' pah

(Heb. *Mitspah'*, **הַרְחִיבָה** ^{<0304>} Genesis 36:49; ^{<0108>} Joshua 11:3; ^{<0707>} Judges 10:17; 11:11,34; 20:1, 5,8; ^{<0006>} 1 Samuel 7:6, 11, 12,16; 10:17; ^{<1152>} 1 Kings 15:22; ^{<1253>} 2 Kings 25:23, 25; ^{<4406>} 2 Chronicles 16:6; ^{<4007>} Nehemiah 3:7, 15, 19; ^{<2406>} Jeremiah 40:6-15; 41:1, 3, 6; 10,14,16; ^{<2801>} Hosea 5:1; always [except in ^{<2801>} Hosea 5:1] with the art. **הַרְחִיבָה**; Sept. **Μασσηφά**, Vulg. *Maspha*; but in ^{<0344>} Genesis 31:49, Sept. **ὄρασις**, Vulg. omits; ^{<0006>} 1 Samuel 7:5-13; Vulg. *Maspath*; ^{<1152>} 1 Kings 15:22, Sept. **σκοπιά**; ^{<4406>} 2 Chronicles 16:6, **Μασφά**; ^{<4009>} Nehemiah 3:19, **Μασφέ** v.r. **Μασφαί**; ^{<2801>} Hosea 5:1, **σκοπιά**, *speculatio*), or Miz'peh (Heb. *MitsSehb'*, **הַרְחִיבָה** ^{<0108>} Joshua 11:8; ^{<0712>} Judges 11:29; ^{<0006>} 1 Samuel 6:5, 6, 7; 22:3; with the art. ^{<0153>} Joshua 15:38; 18:26; ^{<4004>} 2 Chronicles 20:24; Sept. **Μασσηφά**, but **σκοπιά** in ^{<0712>} Judges 11:29; **Μασσηφάθ** in ^{<0218>} 1 Samuel 22:3; Vulg. *Maspha*, but *Masphe* in ^{<0108>} Joshua 11:8; *Mesphe* in Joshua 18:-26), the name of several places (the Auth. Vers. “Mizpah” in ^{<0344>} Genesis 31:49; ^{<1152>} 1 Kings 15:22; ^{<1253>} 2 Kings 25:23, 25; ^{<4406>} 2 Chronicles 16:6; ^{<4007>} Nehemiah 3:7, 15, 19; Jeremiah 40, 41; ^{<2801>} Hosea 5:1; elsewhere “Mizpeh”), signifying properly a beacon *or watch-tower* (as in ^{<2308>} Isaiah 21:8); hence also a *lofty place*, whence one can see far and wide over the country, whether furnished with a castle or not (as in ^{<4004>} 2 Chronicles 20:24). (*Mizpeh becomes Mizpah “in pause.”*)

1. A place in Gilead, so named (in addition to its other names, GALEED and JEGAR-SAHADUTHA, both signifying the “heap of witness”) in commemoration of the compact formed by Jacob with Laban, who overtook him at this spot on his return to Palestine (^{<0344>} Genesis 31:49, where the word **הַרְחִיבָה** has apparently fallen out of the text by reason of its similarity to the name itself, so that we should read “and he called the obelisk Mizpah” [see Gesenius, *Theo.* page 1179]. It would seem that the whole of verse 49 is the language of Jacob, for it contains a play upon the Heb. [**אַרְבַּע** *arba'itseph*] basis of the name Mizpeh, and also appeals to Jehovah; whereas Laban spoke Aramsean, and his language is resumed with verse 50). This cannot be the Mizpeh of Gilead (see below), for it lay north of Mahanaim, on Jacob's route, which was southward towards the Jabbok (32, 2, 22). We are therefore to look for it in some of the eminences of that vicinity. It probably never became an inhabited locality.

2. Another place east of Jordan, called MIZPAH OF GILEAD (Auth. Vers. “Mizpeh”), where Jephthah assumed his victorious command of the assembled Israelites (^{<0707>}Judges 10:17; 11:11), and where he resided (^{<0713>}Judges 11:34), is probably the same with the RABIATH-MIZPEH of Gad (^{<0633>}Joshua 13:26), and may be identified with RAMATH-GILEAD *SEE RAMATH-GILEAD* (q.v.). Eusebius names it as a Levitical city in the tribe of Gad (*Onomast.* s.v. **Μασφά**).

3. Another place in Gilead, apparently a district inhabited by a branch of the Hivites, at the foot of Mount Hermon (^{<0618>}Joshua 11:3), and so named from a valley east of Misrephoth-main and opposite Zidon (^{<0618>}Joshua 11:8); possibly the tract immediately west of Jebel Heish (see Keil, *Comment.* ad loc.). The idolatries practiced in this vicinity are alluded to in ^{<0811>}Hosea 5:1 (see Schwarz, *Palest.* page 60). Pressel (in Herzog’s *Real-Encyklop.* s.v.), ingeniously conjecturing that *Mizpah* (the fem. Heb. form of the name) is properly the country in general, and Mizpeh (the masc.) an individual place or town, understands in this case the *land* to be the entire plain of Paneas or Csesarea Philippi, now called the Ard el Huleh, and the *valley* to be that of the eastern source of the Jordan from Jebel Heish. Not much different is the view of Knobel and others in their commentaries, thinking of the country from Hasbeiya southward, and westward from Tell el-Kady, the ancient Dan. They refer in confirmation of their views to Robinson’s account (*Researches*, 3:373) of a Druse village, built on a hill which rises 200 feet above the level of the plain, and commands a noble view of the great basin of the Hilleh; it bears the name of *Mutulleh* or *Metelleh*, an Arabic word of the same meaning as Mizpah, and employed to render it in ^{<0134>}Genesis 31:49 by Saadias. Comp. Seetzen, *Reisen durch Syrien* (Berl. 1857-59), 1:393 sq.; Ritter, *Die Sinai-Halbinsel, Palästina u. Syrien* (Berl. 1850-51), volume 2, part 1, page 1121 sq.

4. A city of Benjamin (^{<0685>}Joshua 18:26), where the people were wont to convene on national emergencies (^{<0701>}Judges 20:1, 3; 21:1, 5, 8; ^{<0905>}1 Samuel 7:5-16; 10:17 sq.). It was afterwards fortified by Asa, to protect the borders against the kingdom of Israel (^{<1152>}1 Kings 15:22; ^{<1406>}2 Chronicles 16:6). In later times it became the residence of the governor under the Chaldeans (^{<1223>}2 Kings 25:23, 25; ^{<2416>}Jeremiah 40:6 sq.; 41:1), and was inhabited after the captivity (^{<1637>}Nehemiah 3:7, 15, 19). In the Jewish traditions it was for some time the residence of the ark (see Jerome, *Qu. Hebr.* on ^{<0902>}1 Samuel 7:2; Reland. *Antiq.* 1:6); but this is possibly an inference from the expression “before Jehovah” in ^{<0701>}Judges 20:1.

Josephus frequently mentions it (**Μασφάτη**, *Ant.* 6:2, 1; **Μασφαθά**, 6:4, 4; 10:9, 2, 4, 5), once identifying it with Ramah (**Μασφά**, 8,13,4). From the account in ^{<0005>}1 Samuel 7:5-16, it appears to have been near Gibeah, and it could not have been far from Ramah, since king Asa fortified it with materials taken from that place; and that it was situated on an elevated spot is clear from its name. On these grounds Dr. Robinson (*Researches*, 2:144) inclines to regard the modern village of *Neby Samwil* (“the prophet Samuel”) as the probable site of Mizpah, especially as in 1 Macc. 3:46 it is described as “over against Jerusalem,” implying that it was visible from that city. This place is now a poor village, seated upon the summit of a ridge, about 600 feet above the plain of Gibeon, being the most conspicuous object in all the vicinity. It contains a mosque, now in a state’ of decay, which, on the ground of the apparently erroneous identification with Ramah, is regarded by Jews, Christians, and Moslems as the tomb of Samuel (see Schwarz, *Palest.* page 127). The mosque was once a Latin church, built in the form of a cross, upon older foundations, and probably of the time of the Crusaders. There are many traces of former dwellings. The modern hamlet clusters at the eastern side of the mosque. The houses, about twelve in number, are either ancient or composed of ancient materials. Their walls are in places formed of the living rock hewn into shape, and some of the little courts are excavated to the depth of several feet.. There is thus an air of departed greatness and high antiquity about the place, which, added to its commanding situation, gives it an inexpressible charm (Porter, *Hand-book*, page 216; comp. Tobler, *Zwei Biicher Topgraphie von Jerusalem- u. seine Unmgebungen* [Berl. 1853,1854], 2:874 sq.). Mr. Williams (in Smith’s *Dict. of Greek and Roman Geog.* s.v.) doubts this location, urging that ^{<3405>}Jeremiah 41:5, 6 appears to require a position more directly on the great route from Jerusalem to Samaria; but Neby Samwil is exactly on the route by which Johanan overtook the murderer of Gedaliah (^{<3412>}Jeremiah 41:12; comp. ^{<0023>}2 Samuel 2:13). He suggests the modern village *Shaphat*, lying upon the ridge anciently called Scopus, as more likely to have been Mizpah; and Stanley (*Sinai and Palestine*, page 222) argues for a similar identity on the ground of the common signification of these latter (i.q. *look-out*). This last place, however, is described by Josephus (*Ant.* 11:8, 5) in very: different terms from Mizpah (*ut sup.*), and Jerusalem is not visible from Shaphat (for which Dr. Bonar likewise contends, *Land of Promise*, Append. 8). **SEE RAMAH.**

5. A town in the plains of Judahb (^{<0658>}Joshua 15:38). Eusebius and Jerome identify it with a place which in their time bore the name of *Alaspha* (*Onomast.* s.v. **Μασφά**), on the borders of Eleutheropolis, northward, on the road to Jerusalem; perhaps the present *Tell es-Safieh* (Schwarz, *Palest.* page 103), the *Alba Specula* of the Crusaders (Robinson, *Researches*, 2:362-367), which was probably the GATH **SEE GATH** (q.v.) of later Biblical times.

6. A town of Moab to which David took his parents, lest they might be involved in Saul's persecution of himself (^{<0921>}1 Samuel 22:3). His placing them there under the protection of the Moabitish king implies that it was the chief city, or royal-residence of the Moabites; and under that view we may, perhaps identify it as an appellative (i.q. *the acropolis* or stronghold of Moab) with KIR-MOAB **SEE KIR-MOAB** (q.v.) or *Kerak*.

Miz'par

(Heb. *Mispar'*, **רַמְסֵיַם** *number, as often'*; Sept. **Μασφάρ**), one of the leading Israelites who accompanied Zerubbabel on the return from Babylon (^{<1500>}Ezra 1:2), in the parallel passage (^{<1607>}Nehemiah 7:7) called by the equivalent name MISPERETH. B.C. 536.

Mizpeh.

SEE MIZPAH; SEE RAMATH-MIZPEH.

Miz'raim

(Heb. *Mitsra'yim*, **מִצְרַיִם** of Heb. origin, meaning *two mounds* or fortresses, **SEE MAZOR**, but the word *is*, perhaps, of foreign [Egyptian or even Arabic] derivation; Sept. **Μεσραΐν**; but usually in all the versions, "Egypt" or "Egyptians"), the name by which the Hebrews generally designated Egypt, apparently' from its having been peopled by Mizraim, the second son of Ham (^{<0106>}Genesis 10:6,13). B.C. post 2513. **SEE ABEL-MIZRAIM**. The name is in the dual form, *double Egypt*, and seems to have originally among the Hebrews at least, denoted *lower and upper Egypt* by zeugma, as we now say *the two Sicilies*, for Sicily and Naples (^{<0451>}Genesis 45:20; 46:34; 47:6, 13). This origin appears to have been afterwards left out of view, and the dual form is sometimes so employed as not to include Pathros or Upper Egypt (^{<2311>}Isaiah 11:11; ^{<2445>}Jeremiah 44:15). Some writers ineptly refer the dual form of Mizraim to the two parts of Egypt as

divided by the Nile. Lower Egypt appears to have been designated by the name Mazor (^{<12194>}2 Kings 19:24; ^{<23725>}Isaiah 37:25). The ancient Hebrew name Mizraim is still preserved in the abbreviated form *Aluzr*, the existing Arabic name of Egypt. *SEE EGYPT*.

Miz'zah

(Heb. *Mizzah'*, *hZmæd* *despair*; Sept. Μοζέ, in Chronicles Μοχέ), the last named of the four sons of Reuel, the son of Esau by Bashemath (^{<0363>}Genesis 36:13; ^{<13137>}1 Chronicles 1:37), and a petty chieftain of the Edomites (^{<0367>}Genesis 36:17). B.C. considerably post 1927. The settlements of his descendants are believed by Mr. Forster (*Hist. Geog. of Arab.* 2:55) to be indicated in the μεσανίτης κόλπος, or *Phrat-Misan*, at the head of the Persian Gulf.

Mna'son

(Μνάσων, perh. *reminding*), a Christian with whom Paul lodged during his last visit at Jerusalem (^{<4216>}Acts 21:16). A.D. 55. He seems to have been a native of Cyprus, but an inhabitant of Jerusalem, like Barnabas (comp. ^{<4119>}Acts 11:19, 20). He was well known to the Christians at Casarea, and may have been a friend of Barnabas (^{<4036>}Acts 4:36), but appears not to have been before this acquainted with Paul. Some think that he was converted by Paul and Barnabas while at Cyprus (^{<4139>}Acts 13:9); but the designation "an old disciple" (ἀρχαῖος μαθητής) has more generally induced the conclusion that he was converted by Jesus himself, and was perhaps one of the seventy (see Kuinbl, *Comment.* ad loc.).

Mo'ib

(Heb. *Modb'*, *baww*, *water* [i.e., seed] *of her father*, with allusion to his incestuous origin [see below]; Sept. Μωάβ), the son of Lot and his eldest daughter, and founder of the Moabitish people (^{<0193>}Genesis 19:30-38). B.C. 2063. Moab is also used for the country or territory of the Moabites (^{<2484>}Jeremiah 48:4); and also for the people of Moab (^{<0275>}Numbers 22:3-14; ^{<0083>}Judges 3:30; ^{<1082>}2 Samuel 8:2; ^{<1201>}2 Kings 1:1; ^{<2481>}Jeremiah 48:11, 13). The "Plains of Moal," near Jericho, was the last station of the Hebrews in their journey to Canaan (^{<0213>}Numbers 21:33; 22:1; 33:48). The proper territory of the Moabites, more fully called the *field of Moab* (^{<0001>}Ruth 1:1, 2, 6; 2:6; 4:3), lay on the east of the Dead Sea and the Jordan, strictly on the south of the torrent Arnon (^{<0213>}Numbers 21:13, 26; ^{<07118>}Judges 11:18);

but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, usually called the *plains* (deserts) of Moab (^{<0201>}Numbers 22:1; 24:3; 31:12; 33:49, 50; 35:1; ^{<6341>}Deuteronomy 34:1); or elsewhere simply the *land of Moab* (^{<6006>}Deuteronomy 1:5; 28:69; 32:49; 34:5); which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites (see Isaiah 15, 16; Jeremiah 48). It is now called the district of *Kerak*, from the city of that name, anciently Kir-Moab. *SEE MOABITE; SEE PAHATH-MOAB.*

As to the etymology of the name, various explanations have been proposed.

- (1.) The Sept. inserts the words λέγουσα ἐκ τοῦ πατρός μου, saying ‘from my father,’ as if **ba** **m** This is followed by the old interpreters; as Josephus (*Ant.* 1:11, 5), Jerome’s *Quaest. Hebr. in Genesim*, the gloss of the Pseudo-Jon. Targum; and in modern times by De Wette (*Bibel*), Tuch (*Genesis* page 370), and J.D. Michaelis (*B. fiur Ungelehrten*).
- (2.) By Hiller (*Ozom.* page 414) and Simon (*Onom.* page 479) it is derived from **ba**; **ab** **w** ‘ingressus, i.e., coitus, patris.’
- (3.) Rosenmuller (see Schumann, *Genesis*, page 302) ‘proposes to treat **w** as equivalent for **μ** **y** **a** **i** water, in accordance with the figure employed by Balaam in ^{<0207>}Numbers 24:7 (as above adopted). This is countenanced by Jerome — ‘aqua paterna’ (*Comm. in Mic.* 6:8) — and has the great authority of Gesenius in its favor (*Thesp.* 775 a); also of First (*Handwb.* page 70) and Bunsen (*Bibelweork*).
- (4.) A derivation, probably more correct etymologically than either of the above, is that suggested by Maurer from the root **ba** **y**; ‘to desire’ — ‘the desirable land’ — with reference to the extreme fertility of the region occupied by Moab (see also Furst, *Hwb.* page 707 b). No hint, however, has yet been discovered in the Bible records of such an origin of the name.”

Moab, Plains Of

(**ba** **w** **t** **w** **r** **i**; *Arboth’ Moab’, Deserts of Moab*), a plain east of the Jordan, opposite Jericho (^{<0201>}Numbers 22:1; 26:13; ^{<6132>}Joshua 13:32), where the Israelites under Moses pitched their encampment on their way into ‘Canaan’ (^{<0612>}Numbers 31:12; 33:48 sq.; ^{<6006>}Deuteronomy 1:1, 5), in the vicinity of Nebo (^{<6341>}Deuteronomy 34:1,8). It is the level spot in the

great depression of the Ghar into which Wady Hesban opens, between Wadys Kefrein and Jerifeh, a part of it being called the Valley of Shettim (q.v.). It then belonged to the Amorites (^{<0272>}Numbers 21:22 sq.), but earlier to the Moabites; whence it had its name. In the division of the country it fell to the Gadites and Reubenites (^{<0233>}Numbers 32:33 sq.; ^{<0332>}Joshua 13:32). *SEE AMOABITE.*

Mo'abite

(Heb. *Moibi'*, *ybaaw*, a Gentile from *Moab*, ^{<0234>}Deuteronomy 23:24; ^{<0331>}Nehemiah 13:1; femr. *tybaaw*, ^{<0226>}2 Chronicles 24:26; or *hybaaw*, ^{<0022>}Ruth 1:22, etc.; plur. *twaaw*, ^{<0004>}Ruth 1:4; ^{<0101>}1 Kings 11:1, a *Moabites*, or "woman of Moab;" once rendered "Moabitish," ^{<0016>}Ruth 2:6), the designation of a tribe descended from Moab the son of Lot, and consequently related to the Hebrews (^{<0137>}Genesis 19:37). In the following account of them we treat the subject at large.

I. Locality and 'Early History. — Zoar was the cradle of the race of Lot. Although the exact position of this town has not been determined, there is no doubt that it was situated on the south-eastern border of the Dead Sea. From this centre the brother-tribes spread themselves. Ammon (q.v.), whose disposition seems throughout to have been more roving and unsettled, went to the northeast and took possession of the pastures and waste tracts which lay outside the district of the mountains; that which in earlier times seems to have been known as Ham, and inhabited by the Zuzim or Zamzummim (^{<0145>}Genesis 14:5; ^{<0121>}Deuteronomy 2:20). The Moabites, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northwards as far as the foot of the mountains of Gilead, appear at that early date to have borne a name, which in its Hebrew form is presented to us as Shaveh-Kiriathaimn, and to have been inhabited by a branch of the great race of the Rephaim. Like the Horim before the descendants of Esau, the Avim before the Philistines, or the indigenous races of the New World before the settlers from the West, this ancient people, the Emim, gradually became extinct before the Moabites, who thus obtained possession of the whole of the rich elevated tract referred to a district forty or fifty miles in length by ten or twelve in width, the celebrated Belka and Kerak of the modern Arabs, the most fertile on that side of Jordan, no less eminently fitted for pastoral pursuits

than the maritime plains of Philistia and Sharon, on the west of Palestine, are for agriculture. With the highlands they occupied also the lowlands at their feet, the plain which intervenes between the slopes of the mountains and the one perennial stream of Palestine, and through which they were enabled to gain access at pleasure to the fords of the river, and thus to the country 'beyond it.' Of 'the valuable district of the highlands they were not allowed to retain entire possession. The warlike Amorites — either forced from their original seats on the west, or perhaps lured over by the increasing prosperity of the young nation — crossed the Jordan and overran the richer portion of the territory on the north, driving Moab back to his original position behind the natural bulwark of the Arnon. The plain of the Jordan valley, the hot and humid atmosphere of which had perhaps no attraction for the Amoritish mountaineers, appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amoritish king under whose command Heshbon had been taken, was still reigning there the ballads commemorating the event were still fresh in the popular mouth (^{<0217>}Numbers 21:27-30).

Of these events, which extended over a period, according to the received Bible chronology, of not less than 500 years, from the destruction of Sodom to the arrival of Israel on the borders of the Promised Land, we obtain the above outline only from the fragments of ancient documents, which are found embedded in the records of Numbers and Deuteronomy (^{<0215>}Numbers 21:26-30; ^{<0210>}Deuteronomy 2:10, 11).

The position into which the Moabites were driven by the incursion of the Amorites was a very circumscribed one, in extent not so much as half that which they, had lost. But on the other hand its position was much more secure, and it was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbors. It occupied the southern half of the high table-lands which rise above the eastern side of the Dead Sea. On every side it was strongly fortified by nature. On the north was the tremendous chasm of the Arnon. On the west it was limited by the precipices, or more accurately the cliffs, which descend almost perpendicularly to the shore of the lake, and are intersected only by one or two steep and narrow passes. Lastly, on the south and east it was protected by a halfcircle of hills, which open only to allow the passage of a branch of the Arnon and another of the torrents which descend to the Dead Sea.

It will be seen from the foregoing description that the territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name, by which it is almost invariably designated.

(1) The enclosed “corner” or canton south of the Arnon was the “field of Moab” (^{<R00>}Ruth 1:1, 2, 6, etc.).

(2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the “land of Moab” (^{<R00>}Deuteronomy 1:5; 32:49, etc.).

(3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself — the Arabah — was the Arboth-Moab, the dry regions in the A.V. very incorrectly rendered the “plains of Moab” (^{<R00>}Numbers 22:1 etc.).

II. *Connection with the Israelites.* — Outside of the hills, which enclosed the “field of Moab,” or Moab proper. on the south-east, and which are at present called the Jebel Uru-Karaiyeh and Jebel el-Tarfuyeh, lay the vast pasture-grounds of the waste, uncultivated country, or “Midbar,” which is described as “facing Moab” on the east (^{<R00>}Numbers 21:11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain. For while in ^{<R00>}Deuteronomy 2:28, 29 the attitude of the Moabites is mentioned as friendly, this seems to be contradicted by the statement of ^{<R00>}Deuteronomy 23:4; while in ^{<R00>}Judges 11:17, again, Israel is said to have sent from Kadesh asking permission to pass through Moab — a permission which, like Edom, Moab refused. At any rate, the attitude perpetuated by the provisions of ^{<R00>}Deuteronomy 23:3 — a provision maintained in full force by the latest of the Old-Testament reformers (^{<R00>}Nehemiah 13:2, 23) — is one of hostility. See Noldeke, *Die Amalekiten*, etc. (Gitt. 1864), page 3. 1. But whatever the communication may have been, the result was that Israel did not traverse Moab, but, turning to the right, passed outside the mountains through the “wilderness,” by the east side of the territory above described (^{<R00>}Deuteronomy 2:8; ^{<R00>}Judges 11:18), and finally took up a position in the country north of the Arnon, from which Moab had so lately been ejected. Here the headquarters of the nation remained for a considerable

time while the conquest of Bashan was taking effect. It was during this period that the visit of Balaam took place. The whole of the country east of the Jordan, with the exception of the one little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the Arboth-Moab, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their settlements (^{<02124>}Numbers 21:24; ^{<07125>}Judges 11:26). It was a situation full of alarm for a nation which had already suffered so severely. In his extremity the Moabitish king, Balak — whose father Zippor was doubtless the chieftain who had lost his life in the encounter with Sihon (^{<02125>}Numbers 21:26) appealed to the Midianites for aid (^{<02126>}Numbers 22:2-4). With a metaphor highly appropriate both to his mouth and to the ear of the pastoral tribe he was addressing, he exclaims that “this people will lick up all round about us as the ox licketh up the grass of the field.” What relation existed between Moab and Midian we do not know, but there are various indications that it was a closer one than would arise merely from their common descent from Terah. The tradition of the Jews (*Targum Pseudo-Jonathan* on ^{<02124>}Numbers 22:45) is that up to this time the two had been one nation, with kings taken alternately from each, and that Balak was a Midianite. This, however, is in contradiction to the statements of Genesis as to the origin of each people. The whole story of Balaam’s visit and of the subsequent events, both in the original narrative of Numbers and in the remarkable statement of Jephthah — whose words as addressed to Ammonites must be accepted as literally accurate bears out the inference already drawn from the earlier history as to the pacific character of Moab.

The account of the whole of these transactions in the book of Numbers, familiar as we are with its phrases, perhaps hardly conveys an adequate idea of the extremity in which Balak found himself in his unexpected encounter with the new nation and their mighty Divinity. We may realize it better (and certainly with gratitude for the opportunity) if we consider what that last dreadful agony was in which a successor of Balak was placed, when, all hope of escape for himself and his people being cut off, the unhappy Mesha immolated his own son on the wall of Kir-haraseth; and then remember that Balak in his distress actually proposed the same awful sacrifice — “his first-born for his transgression, the fruit of his body for the sin of his soul” (^{<30127>}Micah 6:7) — a sacrifice from which he was

restrained only by the wise, the almost Christian (^{<0913>}Matthew 9:13; 12:7) counsels of Balaam. This catastrophe will be noticed in its proper place.

The connection of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Balaam. The women of Moab are indeed said (^{<0251>}Numbers 25:1) to have commenced the idolatrous fornication which proved so destructive to Israel, but it is plain that their share in it was insignificant compared with that of Midian. It was a Midianitish woman whose shameless act brought down the plague on the camp, the Midianitish women were especially devoted to destruction by Moses (^{<0256>}Numbers 25:16-18; 31:16), and it was upon Midian that the vengeance was taken. Except in the passage already mentioned, Moab is not once named in the whole transaction. The latest date at which the two names appear in conjunction is found in the notice of the defeat of Midian “in the field of Moab” by the Edomitish king Hadad ben-Bedad, which occurred five generations before the establishment of the monarchy of Israel (^{<0135>}Genesis 36:35; ^{<1346>}1 Chronicles 1:46). By the Jewish interpreters — e.g. Solomon Jarchi in his commentary on the passage — this is treated as implying, not alliance, but war between Moab and Midian (comp. ^{<1302>}1 Chronicles 4:22).

It is remarkable that Moses should have taken his view of the Promised Land from a Moabitish sanctuary, and been buried in the land of Moab. It is singular, too, that his resting-place is marked in the Hebrew records only by its proximity to the sanctuary of that deity to whom in his lifetime he had been such an enemy. He lies in a ravine in the land of Moab, facing BethPeor, i.e., the abode of Baal-Peor (^{<0546>}Deuteronomy 34:6).

2. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites, and also, for this time only, the wild Amalekites from the south (^{<0912>}Judges 3:12-30). The Moabitish king, Eglon, actually ruled and received tribute in Jericho for eighteen years, but at the end of that time he was killed by the Benjamitish hero Ehud, and the return of the Moabites being intercepted at the fords, a large number were slaughtered, and a stop put to such incursions on their part for the future. A trace of this invasion is visible in the name of Chephar-ha Ammonai, the “hamlet of the Ammonites,” one of the Benjamitish towns; and another is possibly

preserved even. to the present day in the name of Mukhmas, the modern representative of Michmash, which is by some scholars believed to have received its name from Chemosh, the Moabitish deity. The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Samuel 11, and among his other conquests Moab is especially mentioned (^{<0944>}1 Samuel 14:47). There is not, however, as we should expect, any record of it during Ishbosheth's residence at Mahanaim, on the east of Jordan. But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. Jewish tradition (*Targum Jonathan* on ^{<0800>}Ruth 1:4) ascribes the death of Mahlon and Chilion to punishment for having broken the commandment of ^{<0233>}Deuteronomy 23:3, but no trace of any feeling of the kind is visible in the book of Ruth itself—which not only seems to imply a considerable intercourse between the two nations, but also a complete ignorance or disregard of the precept in question, which was broken in the most flagrant manner when Ruth became the wife of Boaz. By his descent from Ruth, David may be said to have had Moabitish blood in his veins. The relationship was sufficient, especially when combined with the blood-feud between Moab and Benjamin, already alluded to, to warrant his visiting the land of his ancestress, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (^{<0233>}1 Samuel 23:3, 4). But here all friendly relation stops forever. The next time the name is mentioned is in the account of David's war, at least twenty years after the last-mentioned event (^{<1082>}2 Samuel 8:2; ^{<1382>}1 Chronicles 18:2). The abrupt manner in which this war is introduced into the history is no less remarkable than the brief and passing terms in which its horrors are recorded. The account occupies but a few words in either Samuel or Chronicles, and yet it must have been for the time little short of a virtual extirpation of the nation. Two thirds of the people were put to death, while the remainder became bondmen, and were subjected to a regular tribute. An incident of this war is probably recorded in ^{<1233>}2 Samuel 23:20, and ^{<1312>}1 Chronicles 11:22. The spoils taken from the Moabitish cities and sanctuaries went to swell the treasure acquired from the enemies of Jehovah, which David was amassing for the future Temple (^{<1081>}2 Samuel 8:11, 12; ^{<1381>}1 Chronicles 18:11). It was the first time that the prophecy of Balaam had been fulfilled — “Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of Ar,” that is of Moab. So signal a vengeance can only have

been occasioned by some act of perfidy or insult, like that which brought down a similar treatment on the Ammonites (2 Samuel 10). But as to any such act the narrative is absolutely silent. It has been conjectured that the king of Moab betrayed the trust which David reposed in him, and either himself killed Jesse and his wife, or surrendered them to Saul.’ But this, though not improbable, is nothing more than conjecture.

It must have been a considerable time before Moab recovered from so severe a blow. Of this we have evidence in the fact of its not being mentioned in the account of the campaign in which the Ammonites were subdued, when it is not probable they would have refrained from assisting their relatives had they been in a condition to do so. Throughout the reign of Solomon they no doubt shared in the universal peace which surrounded Israel; and the only mention of the name occurs in the statement that there were Moabites among the foreign women in the royal harem, and, as a natural consequence, that the Moabitish worship was tolerated, or perhaps encouraged (¹¹⁰⁰1 Kings 11:1, 7, 33). The high place for Chemosh, “the abomination of Moab,” was consecrated “on the mount facing Jerusalem,” where it remained till its “defilement” by Josiah (¹²³³2 Kings 23:13), nearly four centuries afterwards.

3. At the disruption of the kingdom, Moab seems to have fallen to the northern realm, probably for the same reason that has been already remarked in the case of Eglon and Ehud—that the fords of Jordan lay within the territory of Benjamin, who for some time after the separation clung to its ancient ally, the house of Ephraim. But, be this as it may, at the death of Ahab, eighty years later, we find Moab paying him the enormous tribute, apparently annual, of 100,000 rams, and the same number of wethers with their fleeces; an amount which testifies at once to the severity of the terms imposed by Israel, and to the remarkable vigor of character and wealth of natural resources which could enable a little country to raise year by year this enormous impost, and, at the same time support its own people in prosperity and affluence. This affluence is shown by the treasures which they left on the field of Berachoth (¹⁴¹⁵2 Chronicles 20:25), no less than by the general condition of the country, indicated in the narrative of Joram’s invasion; and in the passages of Isaiah and Jeremiah which are cited further on in this article. It is not surprising that the Moabites should have seized the moment of Ahab’s death to throw off so burdensome a yoke but it is surprising that, notwithstanding such a drain on their resources, they were ready to incur the risk and expense of a war with a state in every respect

far their superior. Their first step, after asserting their independence, was to attack the kingdom of Judah in company with their kindred the Ammonites, and, as seems probable, the Mehunim, a roving semi-Edomitish people from the mountains in the south-east of Palestine (2 Chronicles 20). The army was a huge, heterogeneous horde of ill-assorted elements. The route chosen for the invasion was round the southern end of the Dead Sea, thence along the beach; and by the pass of En-ge-di to the level of the upper country. But the expedition contained within itself the elements of its own destruction. Before they reached the enemy dissensions arose between the heathen strangers and the children of Lot; distrust followed, and finally panic; and when the army of Jehoshaphat came in sight of them they found that they had nothing to do but to watch the extermination of one half the huge host by the other half, and to seize the prodigious booty which was left on the field. Disastrous as was this proceeding, that which followed was even still more so. As a natural consequence of the late events, Israel, Judah, and Edom united in an attack on Moab. For reasons which are not stated, but one of which we may reasonably conjecture was to avoid the passage of the savage Edomites through Judah, the three confederate armies approached, not, as usual, by the north, but round the southern end of the Dead Sea, through the parched valleys of Upper Edom. As the host came near, the king of Moab, doubtless the same Mesha who threw off the yoke of Ahab, assembled the whole of his people, from the youngest who were of age to bear the sword-girdle (¹⁹⁰¹2 Kings 3:21), on the boundary of his territory, probably on the outer slopes of the line of hills which encircles the lower portion of Moab, overlooking the waste which extended below them towards the east (comp. ¹⁹⁰²Numbers 21:11 — “towards the sun-rising”). There they remained all night on the watch. With the approach of morning the sun rose suddenly above the horizon of the rolling plain, and as his level beams burst through the night-mists they revealed no masses of the enemy, but shone with a blood-red glare on a multitude of pools in the bed of the wady at their feet. They did not know that these pools had been sunk during the night by the order of a mighty prophet who was with the host of Israel, and that they had been filled by the sudden flow of water rushing from the distant highlands of Edom. To them the conclusion was inevitable: the army had, like their own on the late occasion, fallen out in the night; these red pools were the blood of the slain; those who were not killed had fled, and nothing stood between them and the pillage of the camp. The cry of “Moab to the spoil!” was raised. Down the slopes they rushed in headlong

disorder. But not, as they expected, to empty tents; they found an enemy ready prepared to reap the result of his ingenious stratagem. Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a nation. The Moabites fled back in confusion, followed and cut down at every step by their enemies. Far inwards did the pursuit reach, among the cities and farms and orchards of that rich district; nor when the slaughter was over was the horrid work of destruction done. The towns' both fortified and unfortified, were demolished, and the stones strewed over the carefully-tilled fields. The fountains of water, the life of an Eastern land, were choked, and all timber of any size or goodness felled. Nowhere else do we hear of such sweeping desolation; the very besom of destruction passed over the land. At last the struggle collected itself at Kir-haraseth, apparently a newly-constructed fortress, which, if the modern Kerak — and there is every probability that they are identical — may well have resisted all the efforts of the allied kings in its native impregnability. Here Mesha took refuge with his family and with the remnants of his army. The heights around, by which the town is entirely commanded, were covered with slingers, who armed partly with the ancient weapon of David and of the Benjamites, partly perhaps with the newly-invented machines shortly to be famous in Jerusalem (~~4465~~ 2 Chronicles 26:15) — discharged their volleys of stones on the town. At length the annoyance could be borne no longer. Then Mesha, collecting round him a forlorn hope of 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe, the king of Edom. But the enemy were too strong for him, and he was driven back. And then came a fitting crown to a tragedy already so terrible. An awful spectacle amazed and horrified the besiegers. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burned his child as a propitiatory sacrifice to the cruel gods of his country. It was the same dreadful act to which, as we have seen, Balak had been so nearly tempted in his extremity. But the danger, though perhaps not really greater than his, was more imminent; and Mesha had no one like Balaam at hand to counsel patience and submission to a mightier Power than Chemosh or Baal-Peor. *SEE MESHA.*

Hitherto, though able and ready to fight when necessary, the Moabites do not appear to have been a fighting people; perhaps, as suggested elsewhere, the Ammonites were the warriors of the nation of Lot. But this

disaster seems to have altered their disposition, at any rate for a time. Shortly after these events we hear of “bands” — that is, pillaging, marauding parties — of the Moabites making their incursions into Israel in the spring, as if to spoil the early corn before it was fit to cut (^{<1213>}2 Kings 13:20). With Edom there must have been many a contest. One of these marked by savage vengeance — recalling in some degree the tragedy of Kir-haraseth — is alluded to by Amos (^{<301>}Amos 2:1), where a king of Edom seems to have been killed and burned by Moab. This may have been one of the incidents of the battle of Kir-haraseth itself, occurring perhaps after the Edomites had parted from Israel, and were overtaken on their road home by the furious king’ of Moab (Gesenius, *Jesaia*, 1:504); or, according to the Jewish tradition (Jerome, on ^{<301>}Amos 2:1), it was a vengeance still more savage because more protracted, and lasting even beyond the death of the king, whose remains were torn from his tomb, and thus consumed.

In the “Burden of Moab” pronounced by Isaiah (chapters 15, 16) we possess a document full of interesting details as to the condition of the nation at the time of the death of Ahaz, king of Judah, B.C. 726. More than a century and a half had elapsed since the great calamity to which we have just referred. In that interval Moab has regained all, and more than all, of his former prosperity, and has besides extended himself over the district which he originally occupied in the youth of the nation, and which was left vacant when the removal of Reuben to Assyria, which had been begun by Pul in B.C. 770, was completed by Tiglath-pileser about the year 740 (^{<1165>}1 Chronicles 5:25, 26). This passage of Isaiah cannot be considered apart from that of Jeremiah, ch. 48. The latter was pronounced more than a century later, about the year B.C. 600, ten or twelve years before the invasion of Nebuchadnezzar, by which Jerusalem was destroyed. In ‘many-respects it is identical with that of Isaiah, and both are believed by the best modern scholars, on account of the archaisms and other peculiarities of language which they contain, to be adopted from a common source—the work of some much more ancient prophet. Isaiah ends his denunciation by a prediction — in his own words — that within three years Moab should be greatly reduced. This was probably with a view to Shalmaneser, who destroyed Samaria, and no doubt over ran the other side of the Jordan in B.C. 725, and again in 723 (^{<1278>}2 Kings 17:3; 18:9). The only event of which we have a record to which it would seem possible that the passage, as originally uttered by the older prophet, applied, is the above invasion of

Pul, who, in commencing the deportation of Reuben, very probably at the same time molested Moab. The difficulty of so many of the towns of Reuben being mentioned as at that early day already in the possession of Moab may perhaps be explained by remembering that the idolatry of the neighboring nations — and therefore of Moab — had been adopted by the trans-Jordanic tribes for some time previously to the final deportation by Tigiath-pileser (see ^{<1785>}1 Chronicles 5:25), and that many of the sanctuaries were probably, even at the date of the original delivery of the denunciation, in the hands of the priests of Chemosh and Milcom. If, as Ewald (*Geseh.* 3:588) with much probability infers, the Moabites, no less than the Ammonites, were under the protection of the powerful Uzziah (^{<1408>}2 Chronicles 26:8), then the obscure expressions of the ancient seer as given in ^{<2310>}Isaiah 16:1-5, referring to a tribute of lambs (comp. ^{<1210>}2 Kings 3:4) sent from the wild pasture-grounds south of Moab to Zion, and to protection and relief from oppression afforded by the throne of David to the fugitives and outcasts of Moab, acquire an intelligible sense. On the other hand, the calamities which Jeremiah describes may, have been inflicted in any one of the numerous visitations from the Assyrian army, under which these unhappy countries suffered at the period of his prophecy in rapid succession.

But the uncertainty of the exact dates referred to in these several denunciations does not in the least affect the interest or the value of the allusions they contain to the condition of Moab. They bear the evident stamp of portraiture by artists who knew their subject thoroughly. The nation appears in them as high-spirited, wealthy, populous, and even to a certain extent civilized, enjoying a wide reputation and popularity. With a metaphor which well expresses at once the pastoral wealth of the country and its commanding, almost regal position, but which cannot be conveyed in a translation, Moab is depicted as the strong sceptre (^{<2310>}Isaiah 16:6; ^{<2480>}Jeremiah 48:29), the beautiful staff, whose fracture will be bewailed by all about him, and by all who know him. In his cities we discern a “great multitude” of people living in “glory,” and in the enjoyment of great “treasure,” crowding the public squares, the housetops, and the ascents and descents of the numerous high places and sanctuaries where the “priests and princes” of Chemosh or Baal-Peor minister to the anxious devotees. Outside the town lie the “plentiful fields,” luxuriant as the renowned Carmel-the vineyards, and gardens of “summer fruits” — the harvest is in course of reaping, and the “hay is stored in its abundance,” the vineyards

and the presses are crowded with peasants, gathering and treading the grapes, the land resounds with the clamor of the vintagers. These characteristics contrast very favorably with any traits recorded of Ammon, Edom, Midian, Amalek, the Philistines, or the Canaanitish tribes. And since the descriptions we are considering are adopted by certainly two, and probably three prophets — Jeremiah, Isaiah, and the older seer extending over a period of nearly 200 years, we may safely conclude that they are not merely temporary circumstances, but were the enduring characteristics of the people. In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization.

It is very interesting to remark the feeling which actuates the prophets in these denunciations of a people who, though the enemies of Jehovah, were the blood relations of Israel. Half the allusions of Isaiah and Jeremiah in the passages referred to must forever remain obscure. We shall never know who the “lords of the heathen” were who, in that terrible night, laid waste and brought to silence the prosperous Ar-Moab and Kir-Moab; nor the occasion of that flight over the Arnon, when the Moabitish women were huddled together at the ford, like a flock of young birds, pressing to cross to the safe side of the stream — when the dwellers in Aroer stood by the side of the high-road which passed their town, and eagerly questioning the fugitives as they hurried up, “What is done?” — received but one answer from all alike — “All is lost! Moab is confounded and broken down!” Many expressions also, such as the “weeping of Jazer,” the “heifer of three years old,” the “shadow of Heshbon,” the “lions,” must remain obscure. But nothing can obscure or render obsolete the tone of tenderness and affection which makes itself felt in a hundred expressions throughout these precious documents. Ardently as the prophesying for the destruction of the enemy of his country and of Jehovah, and earnestly as he curses the man “that doeth the work of Jehovah deceitfully, that keepeth back his sword from blood,” yet he is constrained to bemoan and lament such dreadful calamities to a people so near him both in blood and locality. His heart mourns — it sounds like pipes — for the men of Kir-heres; his heart cries out, it sounds like a harp for Moab. Isaiah recurs to the subject in another passage of extraordinary force, and of fiercer character than before, viz. 25:10-12. Here the extermination, the utter annihilation of Moab is contemplated by the prophet with triumph, as one of the first results of the re-establishment of Jehovah on Mount Zion: “In this mountain shall the

hand of Jehovah rest, and Moab shall be trodden down under him, even as straw—the straw of his own threshing-floors at Madmenaah is trodden down for the dunghill. And he shall spread forth his hands in the midst of them namely, of the Moabites — as one that swimmeth spreads forth his hands to swim, buffet following buffet, right and left, with terrible rapidity, as the strong swimmer urges his way forward; and he shall bring down their pride together with the spoils of their hands. “And the fortress of Misgab—thy walls shall he bring down, lay low, and bring to the ground, to the dust.” If, according to the custom of interpreters, this and the preceding chapter (24) are understood as referring to the destruction of Babylon, then this sudden burst of indignation towards Moab is extremely puzzling. But, if the passage is examined with that view, it will perhaps be found to contain some expressions which suggest the possibility of Moab having been at least within the ken of the prophet, even though not in the foreground of his vision, during a great part of the passage. The Hebrew words rendered “city” in 25:2 two entirely distinct terms are positively, with a slight variation, the names of the two chief Moabitish strongholds, the same which are mentioned in 15:1, and one of which is in the Pentateuch a synonym for the entire nation of Moab. In this light verse 2 may be read as follows: “For thou, hast made of Ar a heap; of Kir the defenced a ruin; a palace of strangers no longer is Ar, it shall never be rebuilt.” The same words are found in verses 10 and 12 of the preceding chapter, in company with *chutsoth* (A.Vers. “streets”), which we know from ^{<0239>}Numbers 22:39 to have been the name of a Moabite town. **SEE KIRJATH-HUZOTH.** A distinct echo of them is again heard in ^{<0238>}Numbers 25:3, 4; and, finally, in ^{<0239>}Numbers 26:1, 5 there seems to be yet another reference to the same two towns, acquiring new force from the denunciation which closes the preceding chapter: “Moab shall be brought down, the fortress and the walls of Misgab shall be laid low; but in the land of Judah this song shall be sung, ‘Our Ar, our city, is strong... Trust in the Lord Jehovah, who bringeth down those that dwell on high: the lofty Kir, he layeth it low,’” etc. It is perhaps an additional corroboration of this view to notice that the remarkable expressions in 24:17, “Fear, and the pit, and the snare,” etc., actually occur in Jeremiah (^{<2488>}Jeremiah 48:43), in his denunciation of Moab, embedded in the old prophecies out of which, like ^{<2305>}Isaiah 15:16 this passage is compiled, and the rest of which had certainly, as originally uttered, a direct and even exclusive reference to Moab.

Between the time of Isaiah's denunciation and the destruction of Jerusalem we have hardly a reference to Moab. Zephaniah, writing in the reign of Josiah, reproaches them (^{<3118>}Zephaniah 2:8-10) for their taunts against the people of Jehovah, but no acts of hostility are recorded either on the one side or the other. From one passage in Jeremiah (^{<3279>}Jeremiah 25:9-11), delivered in the fourth year of Jehoiakim, just before the first appearance of Nebuchadnezzar, it is apparent that it was the belief of the prophet that the nations surrounding Israel — and Moab among the rest — were on the eve of devastation by the Chaldeans, and of a captivity for seventy years (see verse 11), from which, however, they should eventually be restored to their own country (verse 12, and ^{<3487>}Jeremiah 48:47). From another record of the events of the same period, or of one just subsequent (^{<1212>}2 Kings 24:2), it would appear, however, that Moab made terms with the Chaldeans, and for a time acted in concert with them in harassing and plundering the kingdom of Jehoiakim.

Four or five years later, in the first year of Zedekiah (^{<3271>}Jeremiah 27:1), these hostilities must have ceased, for there was then a regular intercourse between Moab and the court at Jerusalem (verse 3), possibly, as Bunsen suggests (*Bibelwerk, Propheten*, page 536), negotiating a combined resistance to the common enemy. The brunt of the storm must have fallen on Judah and Jerusalem. The neighboring nations, including Moab, when the danger actually arrived, probably adopted the advice of Jeremiah (^{<3271>}Jeremiah 27:11), and thus escaped, though not without much damage, yet without being carried away as the Jews were. That these nations did not suffer to the same extent as Judah is evident from the fact that many of the Jews took refuge there when their own land was laid waste (^{<3411>}Jeremiah 40:11). Jeremiah expressly testifies that those who submitted themselves to the king of Babylon, though they would have to bear a severe yoke — so severe that their very wild animals would be enslaved yet: by such submission should purchase the privilege of remaining in their own country. The removal from home, so dreadful to the Semitic mind, was to be the fate only of those who resisted (^{<3271>}Jeremiah 27:10, 11; 28:14). This is also supported by the allusion of Ezekiel, a few years later, to the cities of Moab, cities formerly belonging to the Israelites, which, at the time when the prophet is speaking, were still flourishing, "the glory of the country," destined to become at a future day a prey to the Bene-kedem, the "men of the East"—the Bedouins of the great desert of the Euphrates (^{<3278>}Ezekiel 25:8-11).

III. Later History. — After the return from the captivity, it was a Moabite, Sanballat of Horonaim, who took the chief part in annoying and endeavoring to hinder the operations of the rebuilders of Jerusalem (^{<4129>}Nehemiah 2:19; 4:1; 6:1; etc.). He confined himself, however, to the same weapons of ridicule and scurrility which we have already noticed Zephaniah resenting. From Sanballat's words (^{<4129>}Nehemiah 2:19) we should infer that he and his country were subject to "the king," that is the king of Babylon. During the interval since the return of the first caravan from Babylon the illegal practice of marriages between the Jews and the other people around, Moab among the rest, had become frequent. So far had this gone that the son of the high-priest was married to an Ammonitish woman. Even among the families of Israel who returned from the captivity was one bearing the name of PAHATH-MOAB (^{<4516>}Ezra 2:6; 8:4; ^{<4121>}Nehemiah 3:11; etc.), a name which must certainly denote a Moabitish connection, though to the nature of the connection no clue seems to have been yet discovered. By Ezra and Nehemiah the practice of foreign marriages was strongly repressed, and we never hear of it again becoming prevalent.

In the book of Judith, the date of which is laid shortly after the return from the captivity (4:3), Moabites and Ammonites are represented as dwelling in their ancient seats, and as obeying the call of the Assyrian general. Their "princes" (ἄρχοντες) and "governors" (ἡγούμενοι) are mentioned (5:2; 7:8). The Maccabees, much as they ravaged the country of the Ammonites, do not appear to have molested Moab proper, nor is the name either of Moab or of any of the towns south of the Arnon mentioned throughout those books. Josephus not only speaks of the district in which Heshbon was situated as "Moabitis" (*Ant.* 13:15, 4; also *War*, 4:8, 2), but expressly says that even at the time he wrote they were a "very great nation" (*Ant.* 1:11, 5). (See 5 Macc. 29:19.) Noldeke, in his recent work, *Ueber die Amalekiter und einige andere nachbar Silker der Israeliten* (Gottingen, 1864), page 3, insists that the final extinction of Ammonites and Moabites dates from the appearance of the Yemen tribes Salib and Gassan in the eastern districts of the Jordan. This would bring them down to about A.D. 200.

In the time of Eusebius (*Onomast.* Μοάβ), i.e., cir. A.D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath-both of which were called Moab. It also lingered for some time in the name of the ancient Kir-Moab, which, as Charakmoba, is mentioned by

Ptolemy (Reland, *Palest.* page 463), and as late as the Council of Jerusalem, A.D. 536, formed the see of a bishop under the same title (*ibid.* page 533). Since that time the modern name Kerak has superseded the older one, and no trace of Moab has been found either in records or in the country itself.

IV. Geography and Characteristics. — Like the other countries east of Jordan, Moab has until recently been very little visited by Europeans, and beyond its general characteristics hardly anything is known of it. Of the character of the face of the country travellers only give slight reports, and among these there is considerable variation even when the same district is referred to. Thus between Kerak and Rabba, Irby (page 141 *a*) found “a fine country,” of great natural fertility, with “reapers at work and the corn luxuriant in all directions;” and the same district is described by Burckhardt as “very fertile, and large tracts cultivated” (*Syr.* July 15); while De Saulcy, on the other hand, pronounces that “from Shihan (six miles north of Rabba) to the Wady Kerak the country is perfectly bare, not a tree or a bush to be seen” (*Voyage*, 1:353); which, again, is contradicted by Seetzen, who not only found the soil very good, but encumbered with wormwood and other shrubs (Seetzen, 1:410). These discrepancies are no doubt partly due to difference in the time of year and other temporary causes, but they are not essentially contradictory; for while the whole region has been denuded of all habitations and larger forms of vegetation, it is still a rich pasture-ground for the Bedouins who roam in every direction over it, and who likewise till its extensive fields of wheat and barley. In one thing all writers agree—the extraordinary number of ruins which are scattered over the country, and which, whatever the present condition of the soil, are a sure token of its wealth in former ages (Seetzen, 1:412). Some of the most remarkable of these have recently been described by Tristram. The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities; and in this and the absence of conspicuous vegetation has a certain resemblance to the downs of the southern counties of England.

Of the *language* of the Moabites we know nothing, or next to nothing. In the few communications recorded as taking place between them and the Israelites no interpreter is mentioned (see Ruth; ~~1~~ 1 Samuel 22:3, 4; etc.). From the origin of the nation and other considerations we may perhaps conjecture that their language was more a dialect of Hebrew than a different tongue. This, indeed, would follow from the connection of Lot,

their founder, with Abraham. It is likewise confirmed by the remarkable inscription recently discovered. *SEE MESHHA*. The narrative of Numbers 22-24 must be founded on a Moabitish chronicle, though in its present condition doubtless much altered from what it originally was before it came into the hands of the author of the book of Numbers. No attempt seems yet to have been made to execute the difficult but interesting task of examining the record with the view of restoring it to its pristine form. The following are the names of Moabitish persons preserved in the Bible—probably Hebraized in their adoption into the Bible records; of such a transition we seem to have a trace in Shomer and Shimrith (see below): Zippor, Balak, Eglon, Ruth, Orpah (**hPrI**), Mesha (**[vjm]**), Ithmah (^{<43146>}1 Chronicles 11:46), Shomer (^{<4222>}2 Kings 12:21), or Shimrith (^{<4406>}2 Chronicles 24:26), Sanballat. Add to these—Emim, the name by which they called the Rephaim who originally inhabited their country, and whom the Ammonites called Zamzummim or Zuzim; Chemosh, or Chemish (^{<2487>}Jeremiah 48:7), the deity of the nation. Of names of places the following may be mentioned: Moab, with its compounds, Sedd-Moab; the fields of Moab (A.V. “the country of Moab”); Arboth Moab, the deserts (A.V. “the plains”) of Moab, that is, the part of the Arabah occupied by the Moabites; ham Mishor, the high undulating country of Moab proper (A.V. “the plain”); Ar, or Ar-Moab (**yI**) — this Gesenius conjectures to be a Moabitish form of the word which in Hebrew appears as Ir (**ry[æ]** city); Arnon the river (**ynra**); Bamoth Baal, Beer Elim, Beth-diblathaim, Dibon or Dimon, Eglaim, or perhaps Eglath Shelishiyba (^{<2355>}Isaiah 15:5), Horonaim, Kiriathaim, Kirjath: huzoth (^{<4633>}Numbers 33:39; comp. ^{<2311>}Isaiah 24:11), Kirharaseth, -hareth, -heres; Kir-Moab, Luhith, Medeba, Nimrim, or Nimrah, Nobah, or Nophah (^{<4233>}Numbers 21:30), hap-Pisgah, hap-Peor, Shaveh-Kariathaim (?), Zophim, Zoar. It should be noticed how large a proportion of these names end in *im*.

For the *religion* of the Moabites, *SEE CHEMOSH*; *SEE MOLECHI*; *SEE PEOR*.

Of their *habits* and customs we have hardly a trace. The gesture employed by Balak when he found that Balaam’s interference was fruitless — “he smote his hands together” — is not mentioned again in the Bible, but it may not on that account have been peculiar to the Moabites. Their mode of mourning, viz., cutting off the hair at the back of the head and cropping the beard (^{<2487>}Jeremiah 48:37), is one which they followed in common with the

other non-Israelitish nations, and which was forbidden to the Israelites (^{<18205>}Leviticus 21:5), who indeed seem to have been accustomed rather to leave their hair and beard disordered and untrimmed when in grief (see ^{<10924>}2 Samuel 19:24; 14:2).

V. Literature. — As above remarked, through fear of the predatory and mischievous Arabs that people it, few of the numerous travellers in Palestine have ventured to explore it (see Busching's *Asia*, pages 507, 508). Seetzen, who, in February and March, 1806, not without danger of losing his life, undertook a tour from Damascus down to the south of the Jordan and the Dead Sea, and thence to Jerusalem, was the first to shed a new and altogether unexpected light upon the topography of this region. He found a multitude of places, or at least of ruins of places, still bearing the old names, and thus has set bounds to the perfectly arbitrary designations of them on the old charts (see U.I. Seetzen's *Reisen*, etc., von Prof. Kruse, etc., 1:405-26; 2:320-77; also the editor's notes thereon in volume 4). From June to September 1812, Burckhardt made the same tour from Damascus beyond the Jordan down to Kerak; whence he advanced over Wady Mousa, or the ancient Petra (which he was the first European traveller to visit), to the bay of Aila, and thence went to Cairo (*Travels in the Holy Land and Syria*, Lond. 1822; see also the notes of Gesenius to the German translation EWeimar, 1824], 2:1061-64). A party of English gentlemen — captains Irby and Mangles, Mr. Bankes and Mr. Legh — passed through the land of Moab in returning from Petra in 1818 (*Travels in Egypt*, etc. [1822, 8vo; 1847, 12mo], chapter 8; see also Legh's Supplement to Dr. Macmichael's *Journey from Moscow to Constantinople* [1819]). The northern parts of the country were visited by Mr. Buckingham, and more lately by Mr. George Robinson and by lord Lindsay (see also the plates to Laborde's new work, *Voyage en Orient*). Kerak, the capital of the country, was penetrated by the party in command of Lieut. Lynch (*Expedition to the Dead Sea* [1849]); and the region was partially examined by M. De Saulcy, January 1851 (*Voyage autour de la Mer Morte*, Paris, 1853; also translated into English, Lond. and N. York, 1853). Tristram, however, was the first who really explored it accurately (*Land of Moab*, Lond. and N. York, 1873), and the American engineers of the Palestine Exploration Society have triangulated the northern portion of it. Several parties of tourists have also traversed it in various directions lately. See generally Gesenius, *Comment. on Isa. 15:16 Introduct.* translated by V.S. Tyler, with *Notes* by Moses Stuart, in *Biblical Repos.* for 1836,

7:107-124; Keith, *Evidence from Prophecy*, pages 153-165; and *Land of Israel*, pages 279-295; Kitto, *Pictorial Bible*, Notes to ^{<R1B>}Deuteronomy 2:2; Isaiah 16, 17; Jeremiah 43; H. Scharban, *Parerga philol. theol.* (Lubeck, 1723 sq.), part 3 and 4; G. Kohltreiff, *Gesch. d. Philist. u. Moab*, (atzeb. 1738). See also the *Quarterly Rev.* October 1873, art. 6; *Brit. and For. Ev. Rev.* January 1874. page 195; *Meth. Qu. Rev.* January 1874, page 174; *Luth. Ev. Rev.* January 1874, page 140. For a singular endeavor to identify the Moabites with the Druses, see Sir G.H. Rose's pamphlet, *The Afghans the Ten Tribes*, etc. (Lond. 1852); especially the statement therein of Mr. Wood, late British consul at Damascus (pages 154-157).

Mo'abitess

(Heb. *Moabiyah'*, *hYbæ/m*, fem. of *Moabite*; Sept. *Μοαβίτις*), a Moabitish woman (^{<R12>}Ruth 1:22; 2:2, 21; 4:5, 19; ^{<R15>}2 Chronicles 24:26). *SEE MOABITE.*

Moadi'ah

(^{<R17>}Nehemiah 13:17). *SEE MAADIAH.*

Mobley, William H.

a minister of the Methodist Episcopal Church, South, was born in Kentucky in 1830; removed to Missouri in 1852; was licensed to preach in 1854, and shortly after joined the St. Louis Conference; continued to travel and preach regularly till 1861, when the troubles of war compelled his removal to Arkansas, where he remained till 1865. He then returned to Kentucky, his native state, and died in Hickman Gdunty, July 27, 1865. Mr. Mobley was a good man and an efficient preacher. See *Minautes of the M.E. Church, South*, 1866. s.v.

Mocetto, Girolamo

a painter and engraver of the Venetian school, and sometimes called *Hieronymus Mocetus*, was a native of Verona, according to Lanzi, or of Brescia, according to Vasari, and was probably an early disciple of Bellini. Lanzi mentions an altar-piece in the church of S. Nazario-e-Celso bearing his name, and dated 1493. Mocetto was chiefly known, however, as an engraver, and his works in this line are extremely scarce and valuable. Among others may be mentioned engravings of the *Resurrection*; the *Sacrifice*, with many figures; the *Virgin and Child*, with St. John the

Baptist and another saint, which is now in the British Museum; the *Virgin and Child seated on a Throne*, and a wood-cut of the *Entry of Christ into Jerusalem*. He died about 1500. See Spooner, *Biog. Hist. of the Fine Arts* (N.Y. 1865, 2 volumes, 8vo), 2:590; Lanzi, *Hist. of Painting*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 2:107; *Revue des Beaux Arts*, June 15, 1859.

Mocha Of Tiberias, Or Palestine

a noted rabbi, who flourished shortly after the middle of the 8th century, is said to have been one of the world's greatest savans. Unfortunately but little is known of his personal history. He established, or at least amplified, the interlineary system of vocalization, called the *Tiberian, or Palestinian*, which has for centuries been generally adopted both by Jew and Gentile in pointed editions of the O.-T. Scriptures, to the exclusion of the superlineary system, called the *Babylonian, or Assyrian*, which was invented or extended by Acha of Trak (in the first half of the 6th century). Like his predecessor R. Acha, the author of the opposite system, R. Mocha also compiled a large and small Masorah, in which are discussed the writing of words with or without the vowel letters (רסׁׂ׃ ׁ ׂ ׃ ׄ ׅ ׆ ׇ ׈ ׉ ׊ ׋ ׌ ׍ ׎ ׏ א ב ג ד ה ו ז ח ט י ך כ ם מ ן נ ס ע ף ץ נ ס ע ף ץ נ ס ע ף ץ), the affixing of certain accents (ׁׂ׃ׅׄ׆ׇ׈׉׊׋׌׍׎׏אבגדהוזחטיךכלםמןנסעףפץצקרשת׫׬׭׮ׯװױײ׳״׵׶׷׸׹׺׻׼׽׾׿װױײ׳״׵׶׷׸׹׺׻׼׽׾׿װױײ׳״׵׶׷׸׹׺׻׼׽׾׿), accented syllables, *Dagesh* and *Raphe*, rare forms; archaic words, homonymes, etc., as is evident from an ancient MS. of the Pentateuch by Firkowitsch. where the following Masoretic gloss frequently occurs: "Rabbi Mocha writes this with and that without the vowel letters." These Masoretic glosses he wrote in Aramaic, and in the Tiberian dialect — the language of the Palestinian Jews — in order to make his labors both accessible and intelligible to all his people. Not unfrequently, however, these Masoretic glosses are intermixed with notes written in Hebrew. See Pinsker, *Likuti Kadmonijot* (Vienna, 1860), page 62, Appendix; Gratz, *Gesch. d. Juden*, 5:552; First, *Gesch. des Karaertthums*, 1:15 sq., 134 sq.

Moch'mur, The Brook

(ὁ χειμάρρος Μοχμούρ; Alex. omits Μοχ.; Vulg. omits), a torrent, i.e., a wady. the word "brook" conveys an entirely false impression — mentioned only in Judith 7:18; and there as specifying the position of Ekrebel — "Near unto Chusi, and upon the brook Mochmur." Ekrebel has been identified, with great probability, by Mr. Van de Velde in Akrah, a ruined site in the mountains of Central Palestine, equidistant from Nablus

and Seilunl, south-east of the former and north-east of the latter; and the torrent Mochmur may be either the *Wady Makfuriyeh*, on the northern slopes of which Akrabeh stands, or the *Wady Ahmar*, which is the continuation of the former eastwards. The reading of the Syriac (*Nachol de-Peor*) possibly points to the existence of a sanctuary of Baal Peor. in this neighborhood, but is more probably a corruption of the original name, which was apparently ܪܘܡܝܝܢ (Simon, *Onomasticon N.T.* page 111).

Modalism

is a term applied to the heretical views regarding the Trinity first espoused by Sabellius, a presbyter of Ptolemais, who flourished about the middle of the 3d century. Adopting the notions of the earlier *Monarchians*, he maintained, in opposition to the doctrine propounded by Origen and his school, that the appellations of Father, Son, and Holy Ghost were only so many different manifestations and names of one and the same divine being. He thus converted the objective and real distinction of persons (a trinity of essence) into a merely subjective and modalistic view (the trinity of manifestation). *SEE MONARCHIANS; SEE SABELLIANISM.* Compare also the articles *SEE HYPOSTASIS* and *SEE TRINITY.*

Modality

(from Lat. *modus*), a philosophical term applied by Kant, who, in treating of our judgments, reduced them to the four heads of quantity, quality, relation, and *modality*. In reference to modality, he teaches, they are either problematic, or assertory, or apodictical. Hence the category of *modality* includes possibility and impossibility, existence and non-existence, necessity or contingency. But existence and non-existence should have no place; the contingent and the necessary: are not different from being. Kant was not, however, the first to use the term modality. Aristotle may not have used it himself in the four *modal* propositions which he defined and opposed (*Περὶ ἔμφηναίς*, c. 12-14), but it is to be found among his commentators and the scholastic philosophers. See Krauth's Fleming, *Vocabulary of Philos.* (N.Y., Sheldon & Co.) pages 320, 321; *Dict. des Sciences Philosoph.* s.v.

Modena

formerly a sovereign duchy of Upper Italy, and now a part of the united kingdom, is situated between Parma, Lombardy, Venice, the Papal States,

Tuscany, and the Adriatic Ocean. and covers an area of about 966 square miles, with 273,231 inhabitants in 1885).

The ancient history of Modena affords evidence that it enjoyed at an early period a considerable degree of prosperity; the splendor, wealth, and arts of its capital. of like name, being mentioned by Cicero, Pliny, and Strabo. In modern times Modena has shared, more or less, the various vicissitudes. which befell Italy, and participated in the great internecine feuds of the country. In 960 a member of the great, house of Este was proclaimed marquis of Modena, and in 1452 the then reigning marquis was created duke by the emperor Frederick III. In 1797 Modena formed part of the Cisalpine Republic, but was restored in 1814 by .the congress of Vienna to the reigning family. The duchy had at that time an area of 2310 square miles, and a population of 586,000. In 1848 the duke of Modena was temporarily deprived of his rights; and in 1859 the. population definitively expelled their unpopular ruler, who carried off all the property and valuables within his reach, including the silver handles of the palace doors. In the beginning of March, 1860, a plebiscitum declared in favor of annexation to the kingdom of Sardinia, which is now included in Italy as a united kingdom.

In ecclesiastical history, Modena figures quite prominently during the Reformatory movement of the 16th century. The learned Sicilian, Paola Ricci, labored there successfully in 1540, and the Roman bishop of the diocese, cardinal Morone, at one time gave the country up as Lutheran. The duchess herself, Renata de Ferrraa, a sister of Francis I of France, greatly distinguished herself as a promoter of the new doctrines. But the Inquisition came, and from its introduction dates the wane of Protestantism in Modena. *SEE INQUISITION; SEE ITALY.*

Modena, Barnaba da

an esteemed Italian painter of the school of Modena, who flourished in the 14th century, was among the first artists who obtained any reputation in Piedmont. Two pictures exist in the Conventuals of Pisa by this master, one in the church and the other in the convent; both portray the *Virgin*. In the second the coronation is represented, and the Virgin is seen surrounded by St. Francis and other saints of his order. Della Valle speaks in high terms of a third picture of the *Virgin*, remaining in the possession of the Conventuals of Alba, which he says is in a grander style than any contemporary works; and he states that it bears the date 1357. Morrone

extols the beauty of his heads and the delicacy of his coloring, and prefers him to Giotto. Hardly anything is known of his personal history. See Lanzi, *Hist. of Painting*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 2:345; 3:292; Spooner, *Biog. Hist. of the Fine Arts* (N.Y. 1865, 2 volumes, 8vo), 2:370.

Modena, Leon da

SEE LEON.

Modena, Niccoletto da

an old Italian painter and engraver, flourished at Modena about the beginning of the 16th century. He is principally known as one of the first engravers of Italy. His plates are well designed, but are rudely executed. The principal productions are, *The Adoration of the Shepherds*; *St. Sebastian*, with Niccoletto on a tablet; *St. Jerome*; *St. George*; a full-length figure of *Christ*; *St. Sebastian*, with his arms tied over his head to a column, and his body pierced with six arrows. Another *St. Sebastian*, larger than the preceding, and pierced with three arrows. *David with the head of Goliath*; *St. Anthony*; *The vestal Lucca carrying water in a sieve to prove her virginity*; *St. Catharine*, and a *Saint* bearing a large bag on his back. The date of his death is unknown. See Jameson and Eastlake, *Hist. of our Lord* (Lond. 1864, 2 volumes, 8vo), 2:57; Lanzi, *Hist. of Painting*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 1:107; 2:346; Spooner, *Biog. Hist. of the Fine Arts* (N. Y. 1865, 2 volumes, 8vo), 2:571.

Modena, Pellegrino da

an Italian painter, the most eminent of the Modena school, was born about the middle of the 15th century. He is often called *Pelleffrino Munasi*, and sometimes *Aretusi*, but is commonly known by the title prefixed to this notice. According to Lanzi, he first studied with his father, who was also an artist of considerable repute, and in 1509 painted an *altar-piece* for the church of St. Giovanni at Modena, which gained him no little reputation. At this time the fame of Raphael reached Modena, and Pellegrino at once journeyed to Rome, and placed himself under the instruction of that sublime master, who, perceiving the remarkable talent of his pupil, employed him as assistant in the famous works in the Vatican. At first Pellegrino painted in the open galleries, but afterwards executed from the designs of Raphael the *History of Jacob* and the *History of Solomon* in the

Vatican, which Lanzi says were painted entirely after the manner of his master, and in a style almost incomparable. After the death of Raphael he continued to paint at Rome from his own designs, and executed some admirable works for the different churches, particularly a work in fresco in the church of St. Giacomo, entitled the *History of St. James*. After its completion he returned to Modena. Here he painted his most celebrated picture of the *Nativity of our Lord*, in the church of St. Paolo, which is characterized by Lanzi as “breathing in every part the graces of him of Urbino.” Pellegrino met with a tragic death at the hands of some Modenese, who turned their fury against him because his son had slain an antagonist in a quarrel, in 1523. See Lanzi, *Hist. of Painting*, transl. by Roscoe (Lond. 1847, 3 volumes, 8vo), 1:397; 2:350; Spooner, *Biog. Hist. of the Fine Arts* (N.Y. 1865, 2 volumes, 8vo), 2:570.

Moderate

To *moderate a call*, in the Church of Scotland, is, under the presidency of one of the clergy, to publicly announce and give in an invitation to a minister or licentiate to take the charge of a parish; which announcement or invitation, thus given in’ the hearing of the assembled parishioners, is regarded as the first legal step towards a settlement.

Moderates

is a name applied to those theologians of the Church of Scotland who favor patronage (prohibited by the Parliament of 1692, and in the Books of Discipline) and a *moderate* orthodoxy, i.e., a mitigation of the strictness of the old confessions. The first Moderates flourished in the middle of the last century, under the Robertsonian administration (1752-82). As early as 1720, however, the Moderate party had its influence in the Church, as is apparent from the five propositions which were condemned in a council held at that time to suppress Antinomianism, *see MARROW CONTROVERSY*; and the session of 1734 was no doubt provoked by the ascendancy of the Neonomians, afterwards leaders in the party of the *Moderates*. In many respects the Moderates are the “Latitudinarians” of the Church of Scotland. Many of them adopted the ethical principles of Francis Hutcheson (q.v.). The leading pulpit orator among the Moderates—Dr. Hugh Blair—deficient in evangelical thought and feeling, actually defended Hume against the Assembly; and well he might, for had not his party declared (in 1720) that *holiness is not necessary to salvation*? There

were, however, many Moderates of an evangelical spirit, and these prepared the way for the *Free-church movement*. *SEE SCOTLAND, CHURCH OF*. (J.H.W.)

Moderation imports a proper government of passion and pleasure, preventing extremes of any kind. The presence of moderation is manifest in the exhibition of a calm and temperate frame of mind. "Moderation," says Blair, "ought to take place in our wishes, pursuits, expectations, pleasures, and passions."

(1.) We should be moderate in our *wishes*. The active mind of man is seldom or never satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring wish after something beyond what is enjoyed at present. Assuredly there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But when these wishes are not tempered by reason they are in danger of precipitating us into extravagance and folly. If we suffer our fancy to create to itself worlds of ideal happiness; if we feed our imagination with plans of opulence and splendor far beyond our rank; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation or distinction, as the sole stations of felicity, the assured consequence will be that we shall become unhappy in our present state, unfit for acting the part and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and foment many hurtful passions. Here, then, let moderation begin its reign, by bringing within reasonable bounds the wishes that we form. As soon as they become extravagant, let us check them by proper reflections on the fallacious nature of those objects which the world hangs out to allure desire.

(2.) We should be moderate in our *pursuits*. When the active pursuits in which we engage rise beyond moderation, they fill the world with great disorders often with flagrant crimes. Yet all ambition is not to be condemned, nor ought high purposes on every occasion to be checked. Some men are formed by nature for rising into conspicuous stations of life. In following the impulse of their minds, and properly exerting the talents with which God has blessed them, there is room for ambition to act in a laudable sphere, and to become the instrument of much public good. But

this may safely be pronounced, that the bulk of men are ready to overrate their own abilities, and to imagine themselves equal to higher things than they were ever designed for by nature. We should therefore be sober in fixing our aims and planning our destined pursuits. We should beware of being led aside from the plain path of sound and moderate conduct by those false lights which self-flattery is always ready to hang out. By aiming at a mark too high we may fall short of what it was in our power to have reached. Instead of attaining to eminence, we may not only expose ourselves to derision, but bring upon our heads, manifold disasters.

(3.) We should be moderate in our *expectations*. When our state is flourishing, and the course of events proceeds according to our wish, we ought not to suffer our minds to be vainly lifted up. We ought not to flatter ourselves with high prospects of the increasing favors of the world and the continuing applause of men. By want of moderation in our hopes we not only increase dejection when disappointment comes, but we accelerate disappointment; we bring forward with greater speed disagreeable changes in our state. For the natural consequence of presumptuous expectation is rashness in conduct. He who indulges in confident Security of course neglects due precautions against the dangers that threaten him; and his fall will be foreseen and predicted. He not only exposes himself unguarded to dangers, but he multiplies them against himself. By presumption and vanity he either provokes enmity or incurs contempt. A temperate spirit and moderate expectations are the best safeguard of the mind in this uncertain and. changing state. They enable us to pass through the world with most comfort. When we rise in the world they contribute to our elevation, and if we fall they render our fall the lighter.

(4.) We should be moderate in our *pleasures*. It is an invariable law of our present condition that every pleasure which is pursued to excess converts itself into poison. What was intended for the cordial and refreshment of human life, through want of moderation, we turn to its bane. No sooner do we pass the line which temperance has drawn than pernicious effects succeed. Could the monuments of death be laid open to our view, they would read a lecture in favor of moderation much more powerful than any that the most eloquent preacher can give. We should behold the graves peopled with the victims of intemperance; we should behold those chambers of darkness hung round on every side with the trophies of luxury. drunkenness, and sensuality. So numerous should we find those martyrs of

iniquity that it may safely be asserted where war or pestilence has slain its thousands intemperate pleasure has slain its ten thousands.

(5.) We should be moderate in all our *passions*. This exercise of moderation is the more requisite because every passion in human nature has of itself a tendency to run into excess. All passion implies a violent emotion of mind. Of course it is apt to derange the regular course of our ideas, and to produce confusion within. Of some passions, such as anger and resentment, the excess is so obviously dangerous as loudly to call for moderation. He who gives himself up to the impetuosity of such passions without restraint is universally condemned. Of the insidious growth of passion, therefore, we have great reason to beware. Let us be persuaded that moments of passion are always moments of delusion; that nothing truly is what it then seems to be; that all the opinions which we then form are erroneous; and that all the judgments which we then pass are extravagant. Let moderation accustom us to wait till the fumes of passion are spent till the mist which it has raised begins to be dissipated. On no occasion let us imagine that strength of mind is shown by violence of passion. It is the strength of one who is in the delirium of a fever, or under the disease of madness. True strength of mind is shown in governing and resisting passion, and acting on the most trying occasions according to the dictates of conscience and right reason. See Blair, *Sermons*, volume 2, sermon 42.

Moderator

is the name of an ecclesiastical officer in the Presbyterian churches. His duty is to preside over a meeting or an assembly of ministers, to regulate their proceedings in session, and to declare the vote (see *Presbyt. Confession*, page 366 sq.). *To moderate in a call* is to preside over the election of a minister. When the attempt was made to introduce episcopacy into Scotland, one plan was to have *perpetual moderators* for presbyteries—a bishop or his vicar to be chosen to the office.

Moderatus Of Gades

(*loderatus Gaditanus*), a distinguished exponent of the neo-Pythagorean school of philosophy, surnamed after his native place, flourished during the reign of the emperor Nero (A.D. 54-68). He collected all the MSS. extant on the philosophical views of Pythagoras, and embodied them in his works: Lib. 11: *De placitis sectce Pythagorice*; Lib. 5, *Scholarum*

Pythagoricarum, which are unfortunately no longer extant. (Simply a fragment of his is preserved by Stobaeus, *Eclog.* page 3.) According to Porphyry (*Vita Pythag.* § 32 et 53), Moderatus sought to justify the incorporation into Pythagoreanism of Platonic and not theological doctrines, through the hypothesis that the ancient Pythagoreans themselves intentionally expressed the highest truths in signs, and for that purpose made use of numbers. The number *one* was the symbol of unity and equality, and of the cause of the harmony and duration of all things, while *two* was the symbol of difference and inequality, of division and change, etc. **SEE NEO-PYTHAGOREANISM.** Moderatus is reputed to have been a man of considerable eloquence, and not only to have been popular in his day, but to have found an imitator, to some extent, in Iamblichus (q.v.). See Schoell, *Histoire de la littérature Græque*, 6:54; Ueberweg, *Hist. Philos.* 1:232 sq. (J.H.W.)

Modern Question.

is a term used by some to designate a controversy on the doctrine of *salvation*. The question raised is, "Whether it be the duty of all to whom the Gospel is preached to repent and believe in Christ?" It is called the *Modern* question because it is supposed never to have been agitated before the early part of the last century. The following is an abstract of Dr. Ryland's history of the controversy, which he considers as having originated in Northamptonshire, England, in the Baptist churches in which Mr. Davis, of Rothwell, preached; though it does not appear that the latter took an active part in it. Mr. Maurice, his successor, even strenuously opposed the negative side of the question, which had been maintained by some of Mr. Davis's admirers, particularly by Mr. Lewis Weyman, of Kimbolton, to whom Mr. Maurice wrote a reply, which, Mr. Maurice dying before it was completed, was published by the celebrated Mr. Bradbury. This was between 1737 and 1739. Mr. Gutteridge, of Oundle, also took the affirmative side; and in 1743 Mr. Brine the negative; as did also the learned Dr. Gill, though he did not write expressly on the subject. The question thus started agitated the Baptists down to the time of Andrew Fuller, who very ably supported the positive side, viz., that "faith is the duty of all men, although, through the depravity of human nature, men *will not* believe till regenerated by the Holy Spirit." On the other side it was contended that "faith was not a duty, but a grace," the exercise of which was not required till it was bestowed. Mr. Fuller, holding that it is both, published *The Gospel worthy of all Acceptation, or the Duty of all Men to*

believe in Jesus Christ. “The leading design of this performance (say Mr. Morris) is to prove that men are under indispensable obligations to believe ‘whatever God says, and to do whatever he commands; and a Saviour being revealed in the Gospel, the *law* in effect requires those to whom he is made known to believe in him, seeing it insist upon obedience to the whole will of God; that the inability of man to comply with the divine requirements is wholly of a *moral* nature, and consists in the prevalence of an evil disposition, which, being *voluntary*, is in the highest degree criminal.” On this subject Mr. Fuller was attacked by Mr. Button, a supralapsarian, on the one hand, and by Mr. Daniel Taylor, an Arminian on the other; to whom he replied by *A Defence* of his former tract, and this ended the controversy. The late Mr. Robinson shrewdly remarks that those ministers who will not use *applications*, lest they should rob the Holy Spirit of the honor of *applying* the Word, should, for the same reason, not use *explications*, lest they should deprive him of the honor of *illustrating* it. See Ryland, *Life of Fuller*, pages 6-11; Morris, *Life of Fuller*, chapter 2; Wilson, *Dissenting Churches*, 2:572; Ivimey, *English Baptists*, 3:262. **SEE SALVATION.**