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Morea - Motzer, Daniel

by James Strong & John McClintock

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Morea

SEE GREECE, KINGDOM OF.

Moreau, Gabriel Francois

a French prelate, was born at Paris September 24, 1721. Descended from a lawyer's family, he became council scribe in the Parliament of Paris, and was in 1737 provided with a sinecure canonship in the metropolitan church, but rapidly rose to distinction, and in 1759 was made bishop of Vence. In 1763 he was transferred to the see of Macon. After the concordat of 1801 he obtained the bishopric of Autun, where he died, September 8, 1802. The first consul (Napoleon Bonaparte) esteemed him highly, and demanded from the pope the cardinal's hat for him. His literary remains, however, are scanty, consisting mainly of a few funeral sermons on distinguished individuals, viz. *Oraison funebre de Ferdinand VI et Marie de Portugal, roi et reine d'Espagne* (1760), and *Oraison funebre de M. le Duc de Bourgogne* (1761). See Hoefer, *Nouv. Biog. Generale*, 36:479.

Moreau, Jean

a French theologian, was born at Laval near the opening of the 16th century. He was educated at Paris, and when about thirty years of age was appointed professor of theology at the University of Paris. He next became canon at the cathedral of Meaux. He died about 1584. His work, — *Nomenclatura sen Legenda aurea pontificum Cenomanensium, ab anno Verbi incarnati 902 usque ad annum 1572*, is still preserved in MS.

Moreau, Mace

a French martyr to Protestant Christianity, was born in the first half of the 16th century, and flourished at Troyes, in Champagne. He was reared in the Roman Catholic faith, but about 1547 accepted the Reformed faith, and went to Geneva to study theology. In 1550 he returned to France, going about the country distributing tracts that might turn men's attention from this world's affairs to spiritual things. While at Troyes he was entrapped by Romanists, and after a short imprisonment brought to trial before the Inquisition, and condemned to death at the stake unless he should recant. This he refused to do; and he continued steadfast even at the stake, " until

he was smothered by the flames, and his voice on earth forever hushed." See Hurst, *Martyrs to the Tract Cause* (N.Y. 1872, 18mo), page 111.

Mo'reh

(Heb. *Moreh'*, *hr/m*, an *archer*, as in ^{<0810>}1 Samuel 31:3, etc., or *teaching*, as in ^{<0304>}Isaiah 9:14), an old title that appears in the designation of two localities of central Palestine.

1. Apparently a Canaanite (perhaps a chief, like Mamre), B.C. 2088, owning or inhabiting the region south of Shechem, from whom the grove (*∕I aeoak* [also in the plur.], Auth. Vers. "plain") of Moreh derived its name as early as the time of Abraham, who made this his first tarrying-place in the land (^{<0126>}Genesis 12:6, where the Sept. has ἡ δ ρ ὐ ζ ἡ ὕ ψ ληλή, *Vulg. convallis illustris*), a designation that continued till the exode (^{<0130>}Deuteronomy 11:30, Sept. ἡ δ ρ ὐ ζ ἡ ὕ ψ ηλή, *Vulg. vallis tendens et intrans procul*) — "the first of that long succession of sacred and venerable trees which dignified the chief places of Palestine, and formed not the least interesting link in the chain which so indissolubly united the land to the history of the nation. See OAK. Here Jehovah 'appeared' to Abraham, who here built the first of the series of altars (it may be roughly said that Abraham built altars, Isaac dug wells, Jacob erected stones) which marked the various spots of his residence in the Promised Land, and dedicated it 'to Jehovah, who appeared *harimæ* again, as if a play upon the name of the place) unto him' (^{<0127>}Genesis 12:7). It was at the 'place of Shechem' (verse 6), close to (*I xæp* the mountains of Ebal and Gerizim (^{<0130>}Deuteronomy 11:30), where the Samar. Cod. adds 'over against Shechem.' *Ecclus.* 1:26 perhaps contains a play on the name Moreh that foolish people (ὁ λαὸς ὁ μωρός) who dwell in Sicheim.' If the pun existed in the Hebrew text, it may have been between Sicheim and Sichor (drunken). A trace of this ancient name, curiously reappearing after many centuries, is probably to be found in *Morthia*, which is given on some ancient coins as one of the titles of Neapolis, i.e., Shechem, and by Pliny and Josephus as *Mamortha* or *Mabortha* (Reland, *Diss.* 3:§ 8). The latter states (*War*, 4:8, 1) that 'it was the name by which the place was called by the country people' (ἐπιχώριοι), who thus kept alive the ancient appellation, just as the peasants of Hebron did that of Kirjath-arba down to the date of Sir John Mande-ille's visit." From the notices given, the grove of Moreh appears to have been a forest occupying the ridge afterwards

known as the mountains of Ephraim. (The treatise of Chr. J. Grabener, *De Allon Moreh*, Lips. 1737, is valueless.)

2. An eminence (hill of Moreh, *hrāmhit [bāci]* i.e., *teacher's hill*; Sept. *βουνὸς τοῦ Ἀμορέ* v.r. *Γαβαωθαμοράι*, *Vulg. collis excelsus*) in the valley of Jezreel, on the north side of the well of Harod, near which the Midianitish host was encamped when attacked by Gideon (^(~~xxxv~~)Judges 7:1); probably identical with that known as *Little Hermon*, the modern *Jebel ed-Duhy* (see Bertheau, *Comment. ad loc.*), or, rather, one of the lower southern spurs of this mountain (where ruins are still extant), since it is itself too lofty (1839 feet, Van de Velde, *Memoir*, page 178) for a military encampment. It is a bare gray ridge parallel to Mount Gilboa on the north, and between them lay the battle-field. No doubt — although the fact is not mentioned — the enemy kept near the foot of Mount Moreh, for the sake of some spring or springs which issued from its base, as the AinCharod did from that on which Gideon was planted. **SEE HAROD**. The hostile camp probably extended from the village of Shunem on the west down to the strong city of Bethshan on the east, for we are told that "the Midianites and the Amalekites, and all the children of the east, lay along the valley like grasshoppers for multitude" (verse 12). The mountain is the site not only of Shunem, but also of Endor and Nain (see Porter, *Handbook*, page 357 sq.). Whether this place has any connection with the preceding is doubtful; and it is still more unlikely that either is related to Moriah, as thought by Stanley (*Sin. and Pal.* pages 141, 232). Van de Velde locates the battle too far south (*Syr. and Pal.* 2:341). **SEE GIDEON**.

Morehead, Robert, D.D.

an English divine of some note, flourished in the first half of this century. But little is known of his personal history. He was for some time rector of St. Paul's in Edinburgh, and there attained to distinction as a pulpit orator. Subsequently he became rector of Easington, Yorkshire, and died in 1840. He was one of the early and most valued contributors to the *Edinburgh Review*. His works are *Tour to the Holy Land* (18mo): — *Discourses on Religious Belief* (Edinb. 1809, 8vo; 4th ed. 1811-16, 2 volumes, 8vo); commended by lord Jeffrey in the *Edinburgh Review*, 14:82-95: — *Sermons* (1816, 8vo): — *Dialogues on Natural and Revealed Religion* (1830, 12mo); praised by Lowndes's *Brit. Lib.* Page 941, the *Edinb. Rev.*, and the British contemporary press generally, in most unqualified terms: —

Explanation of St. Paul's Epistles (1843, fcp. 8vo): — *Philosophical Dialogues* (1845, 8vo).

Morel, Claude

a French theologian and preacher of note, flourished in the 17th century. He was a doctor of the Sorbonne and court preacher, but is best known as a passionate adversary of the Jansenists. He published against them *La conduite de Saint Augustin contre les Pelagiens* (1658), and *L'Oracle de la Velrite, ou l'Eglise de Dieu contre toutes sortes d'heresies* (1666). The Jansenists failed not to answer him, as four pieces still attest, viz. a Latin epistle in prose, two pieces in Latin verse inveighing against him, and a French sonnet. In 1659 the council of state instituted proceedings against these Jansenistic opponents and sentenced them.

Morel, Guillaume

a learned French printer, noted for the valuable editions he published of the writings of distinguished ecclesiastical writers, was born at Le Tilleul, near Mortain, in 1505. He was the successor of Turnebius (1550) in the office of director of the royal printing-office, and died in 1561. Besides his editions of Greek and Latin authors (Aristotle, Strabo, Dio Chrysostomus, Cicero, etc.), he published a French translation of the treatise on the use of images approved by the seventh Nicene Council, and of John Damascenus's *Treatise on Images*.

Morel, Jean

a French martyr to the cause of Protestant Christianity in its earliest days in France, was born in 1538 near Lisieux, of a poor and obscure family in Normandy. He sought the capital, and though without means contrived to pursue and finish a scholarly education, during this period earning his living partly by instruction, partly by work in a printing-office. Thereafter, it is not known from what motive, he made a journey to Geneva, and returned full of enthusiasm for the new religious doctrines. He then entered the service of the (Calvinistic) minister, Antoine de Chandieu, both as domestic and secretary. While in this position the police came to seize the books written in favor of the new religion, and he, along with his master, was arrested. Chandieu, at the reclamation of the king of Navarre, was soon set at liberty; but Morel was placed in one of the most dismal dungeons of the Chatelet, and thence transported to Fort l'Eveque, where he had to

undergo numerous interrogatories. He resisted the entreaties of his judges and the urgent requests of his relatives, who tried to make him abjure his creed, and February 16, 1559, was declared a heretic, expelled from the Church, and surrendered to the secular power. Four days later he was found dead in the Conciergerie — rumor reported poisoned. Like the condemned dying in prison, his body was buried the day following; but by order of the procureur *general* it was disinterred, brought back to the Conciergerie, carried in a rubbish-cart to the area before the church of Notre Dame, and publicly burned, February 27, 1559.

Morel, Robert

a French Benedictine monk, was born in 1653 at La Chaise Dieu, in Auvergne. He took holy orders at the abbey of Saint Faron de Meaux in 1671; was sent to the abbey of Saint Germain des Pres to finish his studies, and in 1680 became its librarian. He was afterwards appointed superior (prior) of a convent at Meulan, and at Saint Crespin de Soissons, and secretary to the visiting officer of France. Deafness, with which he became afflicted, obliged him to resign these offices, and he retired in 1699 to Saint Denis, near Paris, where he divided the rest of his life between pious religious exercises and the editing of several ascetic works. He died August 19, 1731, in the odor of sanctity. He was a man of a clear, well-balanced, fertile mind; his words breathed charity and righteousness; but great modesty, joined to simplicity, served to conceal his talents. His publications are: *Effusions de coeur, ou entretiens spirituels et affectifs d'une ame avec Dieu sur chaque verset des Psaumes et des Cantiques de l'Eglise* (Paris, 1716): — *Meditations sur la regle de Saint-Benoit* (Paris, 1717): — *Entretiens spirituels sur les Evangiles* (Paris, 1720): — *Entretiens spirituels pour servir de preparation a la mort* (Paris, 1721): — *Imitation de Jesus-Christ, a translation, with additional pieces* (Paris, 1723): — *Meditations Chretiennes sur les Evangiles* (Paris, 1726): — *Du bonheur d'un simple Religieux et d'une simple Religieuse, qui aiment leur etat leurs devoirs* (Paris, 1728): — *De l'esperance Chretienne* (Paris, 1728): — *Effusion de ceur sur le Cantique des Cantiques* (Paris, 1730).

Morell, Samuel

an Irish Presbyterian minister, flourished in the second half of the 18th century. He was born about 1744, and was educated at Dublin. He was a young man of rare promise, and was very much liked as a minister. He

began preaching when not more than twenty-five years old at Tullylish, in the Synod of Ulster, but during the civil disturbances of 1772 he was persecuted for the part he took in behalf of law and order, and in a riot which occurred on the 6th of March of that year he was shot down in the streets, and died from the effects of the wound. See Reid and Killen, *Hist. Presbyt. Ch. in Ireland*, 3:370.

Morell, Thomas, D.D.

an eminent English critic and lexicographer, was born at Eton in 1703. He studied first at Eton, then at Cambridge, where he became a fellow of King's College. He was noted, however, not as a theologian, but as a classical scholar. He published valuable editions of Ainsworth's Latin Dictionary and Hedericus's Greek Lexicon, and was the author of *Annotations on Locke's Essay on the Human Understanding* (1794). He edited the plays of Euripides and Eschylus, translated the *Epistles* of Seneca, assisted Hogarth in writing his *Analysis of Beauty*, and selected the passages of Scripture for Handel's oratorios. Several of his best sermons were also published; among these, one on the death of queen Caroline (1739, 8vo). He died in 1784.

Morellet, Andre

a celebrated French abbot, noted for his literary labors, was born at Lyons in 1727, and educated in the Sorbonne, at Paris. He became a friend of Voltaire, Rousseau, Diderot, and D'Alembert, to whose *Encyclopedie* he also contributed. He translated into French Beccaria's treatise *On Crimes and Penalties* (1766), and wrote several treatises on political economy, and many others, among which is *Melanges de la Litterature et de la Philosophie du dix-huitieme siecle* (Paris, 1818, 4 volumes, 8vo). In 1785 he was admitted to the French Academy, and concealed its archives at the risk of his life during the reign of terror. He died in 1819. See Lemontey, *Eloge de Morellet*. prefixed to Morellet's *Memnoires* (1821, 2 volumes); *Nouv. Biog. Generale*, s.v.; "Morellet and his Contemporaries," in the *North Amer. Rev.* October 1822, by A.H. Everett.

Morelli, Cosimo

an Italian architect of considerable note among those of the last century, deserves a place here because his life-labors were very largely devoted to ecclesiastical architecture. He was born at Imola in 1732, and was the son

of Domenico Morelli (also an architect), and studied under Domenico Trifogli, who executed several works of merit at Imola. It was Cosimo's good fortune to obtain powerful patronage at the very outset of his professional career — first, that of Giovan-Carlo Bandi, bishop of Imola, for whom he made designs for rebuilding the cathedral of that city, and through him that of his nephew Giovanni Antonio Braschi, who was elevated to the papal throne in 1775, with the name of Pius VI. The new pontiff, who entertained a personal regard for Morelli obtained for him the appointment of city architect at Cesena (the pope's native town), and various other commissions. He died, after a severe paralytic attack, in February, 1812. The principal structures executed by him in the line in which we are interested are the cathedral of Imola, the metropolitan church at Fermo, the duomo at Macerata, and the conventual church at Fossombrone, St. Petronio at Castel Bolognese, a church at Barbiano, that of the nuns of St. Chiara at Imola, and St. Maria in regola in the same city, and another church at Lugo; also some alterations in the metropolitan church at Ravenna. See Tipaldo, *Biogr. degli Italiani illustri; Engl. Cyclop.* s.v.; Spooner, *Biog. Dict. of the Fine Arts*, 2:588.

Morelli, Giacomo, Abbe

an Italian ecclesiastic, noted for his antiquarian labors, and one of the most distinguished librarians of modern times, was born at Venice, April 14, 1745. He was the son of poor parents, who were unable to give him a liberal education. It was against their will that he resolved to enter the Church, although in all other respects he always showed the greatest deference to their wishes. He afterwards supplied the deficiencies of his education by private study, and the knowledge which he thus acquired was more substantial and extensive than that of any of his Italian contemporaries, though it was not till late in life that he became acquainted with the Greek and French languages. His love of independence induced him to refuse several very advantageous offers that were made to him both by the Church and by wealthy collectors of books at Venice, and he continued to live as a simple abbe. He formed, however, an intimate friendship with the patrician Farsetti, of whose rich collection of MSS. he published a catalogue, under the title of *Bibliotheca Manuscripta del bali T.G. Farsetti* (Venice, 1771-80, 2 volumes, 12mo). While this work was in course of publication, he also wrote *Dissertazione Storica intorno alla Publica Libreria di S. Marco* (Venice, 1774), in which he discussed and solved a great many questions connected with the history of literature. He

then prepared a similar work on the history of the library of the academy at Padua, whither he had accompanied his friend Farsetti; but the materials which he collected for that purpose were unfortunately left in the hands of Colle, the historiographer of that institution, through whose carelessness they were lost. In 1776 he published a catalogue of the MSS. of ancient writers which were in the library of the Narni family 7 and somewhat later a catalogue of the MSS. of Italian works contained in the same library. These works alone would have sufficed to secure to Morelli an honorable place among the eminent bibliographers of modern times; but he acquired a still greater reputation as librarian of the library of St. Mark — an office which he received in 1778, and which he held until his death, which occurred May 5, 1819. In 1795 he discovered a considerable fragment of the 55th book of Dion Cassius, which he published at Bassano, together with new various readings of other books of the same historian. The work which exhibits his extensive knowledge and his critical acumen in the strongest light is his *Bibliotheca Manuscripta Graeca et Latina*, of which, however, only one volume was published at Bassano (1802), although he had collected materials for several more volumes. His last production was *Epistole septens variae eruditionis* (Padua, 1819). After his death there appeared *Operette ora insieme con Opuscoli di Antichi Scrittori* (Venice, 1820, 3 volumes, 8vo). See Zandrini, *Elogio di Morelli* (Mil. 1821); reproduced in the *Galleria de Letterati ed artisti illustri della provincii Veneziane nel Secolo XVIII* (Venice, 1822-24); Bettio, *Orazione recitata nelle solenne Esequie nella Chiesa Patriarcale di Venezia* (Venice, 1819).

Morelstshiki

(i.e., *self-immolators*), also called the "*Voluntary Martyrs*," a Russian sect of fanatics, whose wild and savage practices are more like those of ancient Scandinavians than of professing Christians of the 19th century. It is difficult to know what are the dogmas of these voluntary martyrs, because they have no printed books, and they do not confide to foreigners the mysteries of their sect. Regarding the Old and New Testament as having been corrupted, it is said that they give themselves the right to change it. They recognize God the Father, manifested to men under the double form of Jesus Christ and the Holy Ghost. They reject the true death and resurrection of Jesus, maintaining that the body placed in the sepulchre by Joseph of Arimathea was not the Lord's body, but that of an obscure soldier. They think that Christ will soon return, and make his triumphant entrance into Moscow, and that thither his disciples will hasten from every

part of the earth. They do not observe the Sabbath. Their only religious holiday is Easter. They then celebrate the Lord's Supper with bread which has been buried in the tomb of some saint, supposing that it thus receives a kind of mysterious consecration. Their meetings are held on Saturday night. The following are a few lines of one of their hymns: "Be firm, mariners! Triumph over the tempest! Fear neither fire nor whirlwind. Christ is with us. He will collect the faithful in his vessel. His masts will not break; his sails will never be rent; and he will hold the helm firmly, and land us in a safe haven. The Holy Spirit is with us; the Holy Spirit is in us." Their custom is to meet together on a certain day in the year in some retired place, and, having dug a pit, to fill it with wood, straw, and other combustibles, while they are singing weird hymns, like that of which we have given an extract, relating to the ceremony. Fire is then applied to the piled fuel, and numbers leap into the midst of it, stimulated by the triumphant hymns of those around, to purchase a supposed martyrdom by their suicidal act. Others, without sacrificing life, cruelly mutilate their bodies, like the fanatics of India, who throw themselves beneath the triumphal car of their idol. These sectarians are to be found chiefly in the north of Russia, especially Siberia, but they are also represented on the banks of the Volga. There are a few at Moscow, St. Petersburg, Riga, Odessa, etc. They try to make proselytes in the army, but the imperial police pursue their missionaries, and when they are discovered punish them most cruelly. The Russian government has endeavored to suppress them by means of very severe measures, but has thus far failed in doing so. See Marsden, *Hist. of Christian Churches and Sects*, 2:231, 232.

Morely (or Morelly) (Lat. Morelius), Jean Baptiste

a French Protestant divine, noted for his attempts to introduce into the Church a democratic organization such as it had in apostolic times, was born at Paris about 1510. But little is known of his early personal history. He suddenly became noted by his criticism of the fourth book of Calvin's *Institution Chretienne*, in an essay on ecclesiastical discipline, in which he tried to prove that the laity ought to have power to decide on all important questions of doctrine, morals, election of pastors, etc., privileges assigned by the Geneva Reformer to a Consistory, and fortified his theory by declarations of Scripture and the usages of the primitive Church. He submitted the same in manuscript to Calvin; but Calvin returned it with the excuse that he had not time to peruse so long a treatise on a subject already settled by the Word of God. Morely then had it printed under the title,

Traite de lae discipline etpolice Chrltienne (Lyons, 1561). The moderation, the force of argument, the clearness of exposition displayed in it found little countenance with the Calvinistic churches, and when in 1562 he presented it to the National Synod held at Orleans it was rejected. This condemnation appeared rather strange to a large number of the Reformed; among others, Soubise expressed himself strongly against this proceeding to Theodore de Beza, who, however, succeeded in quieting him. Morely retired to Tours, where he found a violent adversary in the pastor of Saint-Germain, and thence to Geneva (November 1562). Here he was ere long summoned before the Consistory, and asked to retract. This he refused to do, but proposed to submit the matter to the judgment of Farel, De Viret, and Calvin. The latter would not accept the part of arbiter, saying he would not place himself above the synod, which had condemned his book. Even Morely's request to give him permission to defend himself in writing was not granted; on the contrary, the Consistory treated him as an obstinate heretic, and (August 31, 1563) excommunicated him; his book, referred to the council, was condemned to be burned (September 17), and all bookstores were forbidden to expose it for sale, all citizens and inhabitants of Geneva warned not to purchase it for reading, and all who possessed copies of it were ordered to bring them, and those who knew where there were any, to denounce them within twenty-four hours at the risk of severe punishment in case of non-compliance. Morely left Geneva, but the passion of the Calvinistic clergy ceased not to manifest itself against him. When in 1566 he acted as tutor to the son of Jeanne d'Albret, the Consistory did not rest satisfied until he was dismissed from that family. The National Synods of Paris (1565) and Nimes (1572) also condemned his *Traite de la Discipline*, as well as his *Reponse*, which he published against *An Apology of the Calvinistic Doctrine*, variously attributed to Chandieu and Viret. On the other hand, a goodly number of persons of rank, several churches of Languedoc, those of Sens, Meaux, and others, approved and shared his opinions concerning church organization, and demanded with him that the laity should have a vote in the election of elders, pastors, etc. Ramus, too, became interested, and insisted upon that right. The author of all this agitation in 1572 dropped out of sight. He is supposed to have died towards the end of the 16th century in London, England. His plan of congregational lay representation in ecclesiastic government is now realized essentially in most Protestant churches, after three hundred years of controversy. Besides the two principal works mentioned, two other publications are ascribed to him, viz. *Verborum Latinorum cum Gracis*

Anglicisque conjunctorum locupletissimi Commentarii (1583), and *De Ecclesia ab antichristo per ejus excidium liberanda* (Lond. 1589); the latter was dedicated to queen Elizabeth, and translated into German. See Bayle, *Hist. Dict.* s.v.; Haag, *La France Protestante*, s.v.; Niceron, *Memoires*, volume 36; Hoefler, *Nouv. Biog. Generale*, 36:546, 547.

Moreri, Louis

a French ecclesiastic noted for his literary labors, was born at Bargemont, in Provence, in 1643. He first studied the classics in the Jesuitical college at Aix, and finally theology at Lyons, and was there ordained for the priesthood. When only eighteen years of age he made himself noted as the author of an allegorical composition, and later by a collection of his poems. He applied himself diligently to the study of the Italian and Spanish languages, and translated Rodriguez's book on *Christian Perfection*, which he published under the title *Pratique de la perfection Chretienne et religieuse, traduite de l'Espagnol* (Lyons, 1677, 3 volumes, 8vo). Moreri preached for five years at Lyons with great success, and while there formed his plan for his *Historical Dictionary*. He so applied himself to this stupendous work, of which the first edition appeared at Lyons in 1674, that his health was impaired and his strength exhausted. In 1680 appeared the first volume of the second edition. He died in the same year, July 10. But though Moreri had lived only so few years, he had yet accomplished the work of a common lifetime, and secured a name among posterity for centuries. His *Historical Dictionary* contains whatever is curious and noteworthy in sacred and profane history; hence everybody was amazed to see so prodigious a work from so young a man. He was at once, after the publication of the book in 1674, surrounded by the learned of his country, taken from his charge, and made welcome into the family of the bishop of Apt, in Provence, whom he attended the year following to Paris; he was there soon introduced to the prelates, who held their assembly in St. Germain en Laye, and the learned men in the metropolis. His friends also recommended him to M. de Pomponne, secretary of state, who invited him to his house in 1678; and he might have expected great advantages from the patronage of that minister had not his intense application cut short his life. Indeed, he may be said to have sacrificed both his fortune and his life for the public when he undertook so laborious a work. Besides the writings above alluded to, he put the *Lives of the Saints* into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and in 1671 he published at Lyons the following book, *Relations*

nouvelles du Levant, ou traites de la religion, du gouvernement, et des coutumes des Perses, des Armeniens, et des Gaunes, composés par le P.G.D.C.C. (that is, P. Gabriel du Chinon, capuchin), et donnés au public par le sieur L.M.P.D.E.T. (that is, Louis Moreri, pretre, Docteur en Theologie). The *Historical Dictionary* has passed through many editions, and has from one vol. fol. been extended constantly until in its 19th edition (Paris, 1759) it made 10 volumes, fol. Both the well-informed Bayle and the scholarly Du Pin have enlarged and enriched the work as its editors. See *Genesis Biog. Dict.* s.v.; Nicdron, *Memoires*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; Pericaud, *Moreri a Lyon* (Lyons, 1837, 8vo). (J.H.W.)

Mores, Edward Rowe

an English Roman Catholic noted for his antiquarian labors, was born of Protestant parents January 13, 1730, at Tunstall, in Kent, where his father was rector for nearly thirty years. He was educated at Merchant Taylor's school and at Queen's College, Oxford. Even while yet a student at the university he was noted for his attainments, and assisted in antiquarian labors. Being intended for orders by his father, he took the degrees of B.A. May 12, 1750, and M.A. January 15, 1753, before which time he had formed considerable collections relative to the antiquities, etc., of Oxford, and particularly to those of his own college, whose archives he arranged, and made large extracts from, with a view to its history. He also gathered some collections for a history of Godstow Nunnery and of Iffley church. His MSS. relative to his own college, with his collections about All Souls' College, are still unpublished, but are treasured in the Bodleian Library. In 1752 he printed in half a 4to sheet some corrections made by Junius in his own copy of his edition of *Ccedmon's Saxon Paraphrase of Genesis, and other parts of the Old Testament* (Amstelod. 1655), and then went to the Continent, where he seems to have fallen in with Roman Catholics, and to have secretly joined their communion. He is even reported to have taken orders, but there is no clear record of this. He was favored by the Sorbonne with the degree of D.D., indicating that he must have made strong friends among the French Romanists. On his return to England he entered into deacon's orders in the Establishment, but never held any preferments, as he was universally disliked for his peculiar religious opinions. Thus he avowed a preference for the Latin language in religious worship, and composed a creed in it, with a kind of mass, of which he printed a few copies in his own house, under the disguised title of *Ordinale Quotidianum* (1685), *Ordo Trigintalis* (1685). That Mores, however, had

forsaken his Roman Catholic notions, at least in part, in later life, is apparent from his conduct in the case of his daughter, who, while under the tuition of French Romanists, was surrounded by influences of such a character as might secure her conversion. He no sooner gained knowledge of it than he had her removed, besides severely remonstrating against the breach of good faith of the friends he had trusted. He died in 1778, leaving many works and collections of great value to the antiquarian. A curious work which he left in MS. in Latin, entitled *De AElfrico Archiepiscopo Dorovernensi Commentarius Auctore Edwardo Rowe Mores, A.M., Soc. Antiq. Lond. Soc.*, seems to have been intended for publication. It contains ten chapters; and the first seven relate to archbishop AElfric; cap. 8 is entitled "De AElfrico Bata;" cap. 9, "De AElfrico Abbate Meildunensi;" cap. 10, "De aliis AElfricis." An appendix is subjoined, containing transcripts of Saxon charters and extracts from historians concerning archbishop l'Elfric. It is now preserved in the Lambeth Library. See *Genesis Biog. Dict.* s.v.; and the *Memoirs* prefixed to his history of Tunstall. (J.H.W.)

Mor'esheth-gath

(*Heb. More'sheth-Gath*, תַּרְמִתְגַּי possession of Gath; Sept.

κληρονομία Γέθ, Vulg. *haereditas Geth*), a town of Palestine (perhaps so named from its vicinity to Gath), where the prophet Micah appears to have been born or to have resided (^{3300b}Micah 1:14), who was hence called a MORASTHITE (^{3300b}Micah 1:1; ^{3468b}Jeremiah 26:18). It is named by that prophet (^{3300b}Micah 1:13-15) in company with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. His words, "Therefore shalt thou give presents to Moresheth-gath," are explained by Ewald (*Propheten*, page 330) as referring to Jerusalem, and as containing an allusion to the signification of the name Moresheth, which, though not so literal as the play on those of Achzib and Mareshah, is yet tolerably obvious: "Therefore shalt thou, O Jerusalem, give compensation to Moreshethgath, itself only the possession of another city." Hitzig (*Comment. ad loc.*) lately insists upon the old Jewish interpretation of the name as an appellative for some dependency of the Philistines (but see Maurer, *Comment. ad loc.*). Jerome (*Onomast.* s.v. Morasthi) places it a short distance east of Eleutheropolis, and remarks (*Comment. in Mic. prol.*) that it was still a moderately sized village ("haud grandis viculus"), containing a church over the tomb of Micah (*Ep. ad Eustach.* page 677).

From these intimations Dr. Robinson (*Researches*, 2:423) concludes that it must have been near Mareshah, perhaps at the site of the church of *Santa Haanneh*, twenty minutes S.S.E. of Beit-Jibrin, close by which are the ruined foundations of a village possibly ancient. Thomson inclines to identify it with Mareshah (*Land and Book*, 2:360); but the sacred writer clearly distinguishes them (Micah 1:15). *SEE GATH; SEE MICAH.*

Moretto Da Brescia

a distinguished Italian artist of Titian's school, and sometimes called *Bonvicino*, was born, according to Lanzi, in 1514, and was the first to introduce Titian's style to his native district. His picture of *St. Niccolo*, painted for the Madonna de Miracoli, is in Titian's best manner. He was mostly employed in his native province, distinguishing himself more by his delicacy than by his grandeur of handling. A fine specimen of this last qualification, however, may be seen in his terrific picture of *Elias* in the old cathedral. His picture of *St. Lucia*, in the church of St. Clemente, is not so much studied as that of *St. Catharine*, and even this yields to his painting of the great altar, representing *Our Lady* in the air, with the titular and other saints seen below. An altar-piece, consisting of various saints, at St. Andrea, in Bergamo, another at St. Giorgioj in Verona, with the *Fall of St. Paul*, at Milan, are all of the most finished composition. A work entitled the *Flagellation*, in the Museo Tosi at Brescia, is remarkably fine; also the *Murder of the Innocents*, in the church of St. Giovanni Evangelista at Brescia. The time of his death is unknown. See Lanzi, *History of Painting* (transl. by Roscoe), 2:180; Mrs. Jameson and Eastlake's *History of Our Lord*, 1:271; 2:98.

Morgan, Abel

a Baptist minister of some note, was born in Wales in 1637, emigrated to this country in 1711, and settled at Pemupek, Pa., where he preached until his death, December 16, 1722. He was a good man, well beloved by his people, and did efficient service for the Christian cause among the Welsh who were settled in Pennsylvania in his day. He compiled a folio Concordance to the Welsh Bible, which was printed at Philadelphia, and also translated *The Century Confession* into Welsh, with original additions. See Benedict, *Hist. Bapt.* 1:583; *Bapt. Quar.* July 1874, art. 5.

Morgan, Asbury

a minister of the Methodist Episcopal Church, was born in Mecklenburg County, Virginia, August 25, 1797; converted in 1812; entered the South Carolina Conference in 1818; was stationed in Charleston in 1828, and died there, September 25th of the same year, of the "stranger's fever." He was a good man, had been successful on former appointments, and promised usefulness to the Church. See *Minutes of Conferences*. 2:36.

Morgan, Caesar, D.D.

an English divine of some note, flourished in the second half of last century as canon of Ely. But little is known of his personal history. His works, however, show that he was a man of much erudition and a close student. He published several of his sermons (1780, 4to; 1781, 4to); also a work on *Philosophy and Revelation* (1789, 8vo); and another, *The Trinity of Plato and Philo-Judaeus*, etc. (1797, 8vo), universally commended as an able work from an orthodox standpoint. See Allibone's *Dict. of Brit. and Amer. Authors*, s.v.

Morgan, Erasmus B.

a minister of the Methodist Episcopal Church, was born at Wilmington, Vermont, in 1806. He was converted when about twenty-five years of age, and immediately began to preach. For two years he was employed by the presiding elder, and in 1833 joined the New Hampshire Conference. He was stationed successively at Athens, Putney, Claremont, Peterborough, Westmoreland, and Chesterfield, Keele, Landaff, East Haverhill, Lancaster, Canaan, and South Reading. In 1846 he was superannuated, and continued in that and the supernumerary relation for seven years, after which, in 1853, he was stationed at Chesterfield, Massachusetts, within the bounds of the New England Conference. Afterwards he was stationed at Palmer, Three Rivers, Brookfield, and Dudley. In 1857 he was superannuated, after which time he never resumed an effective relation. During 1871, while supplying the Church at North Blandford, his health failed, and he removed his residence to Williamsburghj Mass., where he died, June 10, 1872. "Morgan was a man of strong, clear mind... He was a decided man — uncompromising in hostility to the powers of darkness, and in his advocacy of every movement calculated to elevate humanity, and reveal more of the glory of Deity." See *Minutes of Conferences*, 1872, page 47.

Morgan, Gerard

a minister of the Methodist Episcopal Church, was born in Baltimore County, Maryland, June 8, 1784; was converted in 1801; entered the Baltimore Conference in 1806, and died March 17, 1846. He possessed a clear intellect, a penetrating judgment, and his life was equable, evangelical, and eminently useful. See *Minutes of Conferences*, 4:10.

Morgan, Gilbert, D.D.

a noted minister of the Southern Presbyterian Church, was born at Salem, N.Y., May 23, 1791, received his collegiate training at Union College, Schenectady, and pursued his theological studies at Princeton, N.J. At an early age he engaged in Central and Western New York in the foundation of churches and institutions of learning, one of his co-laborers being Dr. Archilaus G. Smith. In 1836 Dr. Morgan became president of the Western University of Pennsylvania at Pittsburgh, and at the invitation of the Legislature drew up a report, which finally was substantially introduced into the educational system of Pennsylvania. He afterwards became connected with the Hampden Sidney College in Virginia, later removed to North Carolina, and finally made South Carolina his permanent home, and there preached as a member of the Southern Presbyterian Church. Failing health and advanced age finally induced his return North. He died in New York City May 27, 1875. Dr. Morgan was highly esteemed by his brethren, and greatly beloved among those to whom he ministered in spiritual things. Few men in the Church South could claim the superior scholarship to which he had attained. He was an ornament to his own denomination and to the Christian Church. (J.H.W.)

Morgan, Hector Davies

an English divine, noted for his sociological studies, was born in 1768, and was educated at Cambridge University. After taking holy orders he at once rose to positions of prominence, and finally became canon of Trullong. In 1819 he had the honor to be selected Bampton lecturer, and his sermons preached that year were published (1819, 8vo). He also published several other theological treatises of minor value. But he is best known as the author of *Doctrine and Law of Marriage, Adultery, and Divorce* (Oxford, 1826, 2 volumes, 8vo). This valuable work exhibits a theological and practical view of the divine institution of marriage, the religious ratification of marriage, the impediments which preclude and vitiate the contract of

marriage, the reciprocal duties of husbands and wives, the sinful and criminal character of adultery, and the difficulties which embarrass the principle and practice of divorce, etc. See *Lond. Gent. Mag.* 1851, part 1, page 562; Allibone, *Dict. of Brit. and Amer. Authors*, volume 2, s.v.

Morgan, Homer Bartlett

a missionary of the Presbyterian Church, was born at Watertown, N.Y., May 31, 1827. He was educated at Hamilton College, N. Y., studied theology at Auburn Seminary, N.Y., was licensed by Cayuga Presbytery, and ordained by Watertown Presbytery in 1850. He entered upon the foreign missionary work under the American Board of Commissioners for Foreign Missions, and was by them, in 1851, sent to Salonica, in Greece, and afterwards transferred to Antioch, in Syria. He thus completed nearly fourteen years of missionary life, when it was decided by the committee and the Central Turkish Mission to which he belonged that he should return with his family to this country. When they were about ready for their journey his youngest son sickened and died. This event, with his responsibility at his post, and official cares as treasurer of the mission, devolved upon him an amount of labor which brought on typhoid fever, and after proceeding on his journey as far as Smyrna he died, Aug. 25, 1865. Mr. Morgan, writes the Reverend Dr. Hamlin, then president of Robert College, Constantinople, "was a noble missionary, a man of right judgment, of executive power, and of self-denying devotion to his work. He has finished it early, but done it well." See Wilson, *Presb. Hist. Almanac*, 1866, page 218.

Morgan, Joseph

a minister of the (Dutch) Reformed Church, was born of Welsh parentage in 1674, and ordained in 1697 in Connecticut. After settlements at East Chester, N.Y., from 1699 to 1704, and Greenwich, Connecticut, from 1704 to 1708, he became pastor at Freehold and Middletown, N.J., where he served both the Dutch and Presbyterian churches (1709-31). He gave to the former church about three fourths of his services, although he was a member of the Philadelphia Presbytery. A revival of religion followed his labors in 1721. His last settlement was at Hopewell and Maidenhead, N.J., where he preached from 1732 to 1737. Although his library was very small, he seems to have been a studious man and a voluminous author. He was a correspondent of Cotton Mather. One of his Latin letters to Mather, dated

in 1721, is still preserved at Worcester, Mass. In addition to several printed sermons, he published treatises on *Baptism*, *Original Sin*, *Sin its own Punishment*, *Election*, etc. His latter years were sadly overcast with trials and sorrow. In 1728 he was charged with having "practiced astrology, countenanced promiscuous dancing, and transgressed in drink." These charges were not proved. In 1736 he was suspended from the ministry for intemperance, but was restored in 1738. He died in 1740. See Webster, *Hist. Presb. Ch.*; Corwin, *Manual Ref. Ch.* s.v. (W.J.R.T.)

Morgan, Morgan

a prominent lay-worker of the early days of the Protestant Episcopal Church, was a native of Wales, but had come to this country while yet a youth, and settled in Pennsylvania. In 1726 he removed to the south of the Potomac, in Virginia, and there built in 1740 the first Episcopal church, now known as the Mill Creek Church, and situated in the parish of Winchester. He lived to an advanced age, pursuing to the last a course of ardent and active piety, which made him a light and a blessing to all within his influence. Under the direction also of the clergymen, whether present or absent, Morgan fulfilled the duties of lay-reader, which enabled him the more intimately to know the people's wants and cares. and to direct them along the path of duty. In the exercise of these duties he was succeeded by a son, who prosecuted them with the same affectionate, diligent, and humble spirit. See *Episc. Recorder*, volume 1, No. 5, quoted in Hawk's *Eccles. Hist.* pages 111-113.

Morgan, Nicholas J. B., D.D.

a minister of the Methodist Episcopal Church of some note, was born in Bath County, Virginia, November 23, 1811. He was the oldest son of the Rev. Gerald Morgan, also a preacher of the same body, who died in March, 1846, closing a forty years' ministerial service of honor and usefulness long to be remembered among those for whom he labored. Nicholas's early educational advantages were secured at the common school, and under private tutorship at Harrisonburg, whither his parents removed when he was ten years old. He was converted in 1825, and shortly after believed himself called to preach. He taught school a while to prepare for the work before entering upon it, and in 1829 was admitted into the Baltimore Conference, and appointed to the Fincastle Circuit. After this he successively served in this Conference as follows: in 1830,

Pendleton; 1831, Liberty; 1832, Jefferson; 1833-34, Winchester Circuit; 1835-36, Warrenton; 1837, London; 1838-39, East Baltimore Station; 1840-41, Harper's Ferry; 1842-45, Rockingham District; 1846-47, Foundry, Washington City; 1848-50, Baltimore District; 1851-54, North Baltimore District; 1855-56, Fayette Street Station; 1857, Winchester Station; 1858-59, Baltimore City Station; 1860-61, Georgetown; 1862-65, Baltimore District; 1866-69, Washington District; 1870-71, Baltimore City Station; and in 1872, First Charge, Annapolis. On the morning of his second Sabbath (March 24) in this charge he was taken with a chill while preaching. This resulted in pneumonia, and he died April 6, 1872, in Anne Arundel County, Maryland. From this list of appointments it is apparent that Dr. Morgan was deemed fitted to fill the best stations in the Conference, and nineteen years out of the forty-three in which he preached he had the honor to be presiding elder, and in length of service in this office was exceeded only by Peter Cartwright. The esteem in which he was held by his ministerial brethren is best judged when it is known that he was regularly chosen to represent them in the highest ecclesiastical council of the Church. He was elected to the General Conference in 1844, and to every succeeding one but the last, to which he declined an election. On account of ill-health, he did not attend the session of 1868. Dr. Morgan certainly lived in an eventful period of Methodism. He had some knowledge of the agitation that produced the Methodist Protestant Church, and was an actor in the scenes through which the Methodist Episcopal Church, South, came into being. Though his district in 1844 was in Virginia, and literally upon the border, he stood by the Methodist Episcopal Church, and the Church South met with but little success in its bounds during his term upon it. It is true that while in General Conference in 1844 he voted for the so-called plan of separation, a step which he afterwards regretted, yet to his fidelity may largely be attributed the adherence of nearly that whole section to the Methodist Episcopal Church. In the great trouble which came to his Conference from the action of the General Conference of 1860, incorporating a new chapter in the Discipline against slavery, he stood faithfully for the Northern Church, and led the minority of the Baltimore Conference in 1860-61 opposed to the efforts made to take the Conference from under the jurisdiction of the Church; though, notwithstanding his efforts, it resulted in the secession of a number of preachers and a large number of members from it to the Church South. But for the efforts of himself, his brother, Dr. L.F. Morgan, and a few others, very little of the old Baltimore Conference would have remained in

the Northern Church. Like a true man and patriot, Virginian though he was he stood by the government in the dark days of the Rebellion. He was antislavery in his convictions, Methodistic in doctrine, experience, and practice. All in all, Dr. Morgan's career was not that of a brilliant man, but rather that of a faithful and devoted man, endowed with more than ordinary capacity for work, and born to be a leader of his associates. " With strong intellectual endowments, there were blended in him those stanch moral qualities which made him the man he was. Mental power and moral force characterized him in the pulpit and on the Conference floor. As a preacher, he was a man of one work. To this he gave the study of life." See *Minutes of Annual Conferences*, 1873, page 2830; Dr. M'Cauley, in *New York Methodist*, May 18, 1872.

Morgan, Thomas (1)

a Scotch Presbyterian divine of the Unitarian cast, who flourished near and after the opening of this century as pastor of a congregation in London, is noted, in conjunction with some others of his persuasion, as the editor of a mutilated edition of Dr. Watts's psalms and hymns, which, from being Calvinistic, they perverted to Socinianism. He was also the coadjutor of Dr. Aikin in compiling the work entitled *General Biography* (1799-1814, 10 volumes, 4to), and was besides editor of the *New Annual Register* after the demise of Dr. Kippis. See *Dict. Liv. Auth. Gr. Britain and Ireland* (Lond. 1816, 8vo), s.v.

Morgan, Thomas (2)

a distinguished English deist, noted for his attempt to make moral excellence the only test of every system of religion, and for his rejection of a historic revelation of positive duties as inadmissible, flourished about the middle of last century. Of his life we know but very little, and the following meagre facts are taken from *Memoirs of the Life and Writings of Mr. William Whiston* (1749, page 318). "Morgan ministered for some time to an orthodox Presbyterian congregation, but in 1726 was deposed for Arianism by the presbytery. He then seems to have practiced medicine among the Quakers at Bristol, but finally devoted himself entirely to literary labors, and died at London January 14, 1743" (see Baumgarten, *Hall. Bibl.* 5:331 sq.; 6:181). Morgan published a number of works against the Holy Scriptures, the best known of which is *The Moral Philosopher, in a Dialogue between Philalethes, a Christian Deist, and Theophanes, a*

Christian Jew (Lond. 1737). This work was supplemented by a second volume, *Being a Further Vindication of Moral Truth and Reason*, in 1739, and by a third, *Superstition and Tyranny inconsistent with Theocracy*, in 1740. This work elicited many answers, for a list of which see Lowndes, *Brit. Libr.* page 1203; see also the references at the end of this article. Morgan acknowledges himself a firm believer in God as the almighty creator and ruler of the universe. He lays especial stress on God's continued presence, power, and agency. "God governs the natural and moral worlds by his constant, uninterrupted presence, power, and incessant action upon both, and not by any such essential, inherent powers or properties in the things themselves as might set aside the continued presence, power, and agency of God as unnecessary, or as having nothing to do in the government of either the natural or moral world" (*Moral Philosopher*, 1:186). Like his predecessors, Hobbes (q.v.), Blount (q.v.), and Toland (q.v.), Morgan refuses, however, to acknowledge any revelation of the divine will. He asserts the supremacy of reason, or, as bishop Van Mildert expresses it (*Boyle Lectures*), "Morgan allows the possibility and even the utility of revelation, but artfully destroys the effect of the admission by confounding revelation with man's natural reason."

In his examination of Judaism, Morgan rejects its claims wholly on grounds similar to those explained by Chubb, as incompatible with the moral character of God. According to his view, there exists an irreconcilable opposition between the Jehovah of the Jews and the God of the Christians, or, in other words, between the two religious systems — the Law and the Gospel. The O.T. and the N.T. he considered essentially antagonistic. The love and charity which are manifested in the Gospel of Christ he is unable to find in the O. T. He calls Moses "a more fabulous, romantic writer than Homer or Ovid" (*Moral Philosopher*, 1:251; 3:94 sq.). The moral law of the O.T., he argues, was but national, and has reference to this life only; "none of its (the law's) rewards or punishments relating to any future state, or extending themselves beyond this life" (*Moral Philosopher*, 1:27). The old dispensation was, according to his view, the reign of a "national tutelary God," but not of the almighty Jehovah who chose the Jews for his own people." Their God was an "idol, after the manner of the Egyptians." The Israelites, from the days of Moses, believed their national tutelary God to be Jehovah, or the supreme God, but no other nation upon earth ever believed it (*Moral Philosopher*, 1:315). In short, he looked upon the O.T. as a religious system not only differing from, but entirely opposed to

Christianity. Lechler (*Gesch. d. Englischen Deismus*, page 383) calls Morgan the modern Marcion; and in reality the system of Morgan bears a close resemblance to that of Marcion. In examining the New Testament, he, like his deistical predecessors, attacked the evidence of miracles and prophecy, and asserted the necessity of moral right and wrong as the ground of the interpretation of Scripture. Morgan wrote against religion, wishing to set up morality in its stead. Leland judges him thus (*Deistical Writers*, page 107): "By a prevarication and a disingenuousness which is not easily paralleled except among some of those that have appeared on the same side, under all his fair pretences and disguises he hath covered as determined a malice against the honor and authority of the Christian revelation as any of those that have written before him." Morgan's writings all created quite a sensation, and called forth numerous refutations. Among his opponents were Hallet, Leland, Chapman, Chandler, and bishop Warburton. The last named was provoked by Morgan to write his celebrated treatise, *On the Divine Legalism of Moses* (1737-38). See Walch, *Bibl. Theol.* 1:773 sq., 807-810; Mosheim, *Eccl. Hist.*; Leland, *Deistical Writers*; Von Milcert, *Boyle Lect.*; Schlosser, *Hist. of the 18th Cent.* (Davison's transl.) 1:47; Lechler. *Gesch. d. Englischen Deismus*, page 380 sq.; Farrar, *Crit. Hist. of Free Thought*, page 140 sq.

Morgan, William

a learned British prelate, was born at Gwibernant, in Carnarvonshire. Wales, in the second half of the 16th century, and was educated at St. John's College, Cambridge. We know but little of his progress in the Church, but we find that in 1595 he was elevated to the episcopate of Llandaff, and in 1601 was transferred to the see of St. Asaph. He died in 1604. Bishop Morgan is worthy of immortal honor as the author of the translation of the Scriptures into Welsh, published in 1588; also the translation of the Psalms in the same year. See Soames, *Elizabethan Rel. Hist.* page 611.

Morgan, William N.

a minister of the Methodist Episcopal Church, South, was born in Mecklenburg County, Virginia, June 1, 1806. His early educational advantages were limited. In 1836, being impressed with a call to preach, he joined the Memphis Conference of the then Methodist Episcopal Church, and in 1844 went over with the Separatists into the Church South. He was

actively engaged in the work for twenty years, preaching in Tennessee and Mississippi. For thirteen years he sustained a supernumerary relation, and finally died October 18, 1869, in Sommerville, Tennessee, where he had settled because of impaired health. He occupied an important position in the Conference. He was a good preacher, sound in doctrine, clear and practical in the exhibition of divine truth, and earnest and forcible in his appeals to the Church and to the world. Many gracious revivals were the result of his pastoral visitations of the people and the faithful preaching of the Word. See *Minutes of Conf. of M.E. Ch., South*, 1869, pages 344, 345.

Morganatic marriage

(Goth. *morgjan*, to curtail, limit), sometimes called *left-handed marriage*, a lower sort of matrimonial union, which, as a civil engagement, is completely binding, but fails to confer on the wife the title or fortune of her husband, and on the children the full status of legitimacy or right of succession. **SEE CONCUBINE**. The members of the German princely houses were for centuries in the practice of entering into marriages of this kind with their inferiors in rank. Out of this usage has gradually sprung a code of matrimonial law by which the union of princes with persons of lower rank in other than morganatic form involves serious consequences, especially towards the lady. In the 16th and 17th centuries a fashion began among German princes of taking a morganatic wife in addition to one who enjoyed the complete matrimonial status — landgrave Philip of Hesse setting the example, with a very qualified disapprobation on the part of the leading Reformers. In the present century morganatic marriages are on the decline among the German reigning houses. They are recognised not only among the princely families, but among the higher aristocracy of the empire; and in Prussia even the "Niedere Adel," or inferior gentry, may contract unions of this kind. There is, however, a strong public opinion against the practice, and as the people begin to enter into the control of state affairs, the practice is sure to be opposed by special legislation. No such alliance is now permitted to any one having another wife, and the State as well as the Church hold the parties as having entered the strictly matrimonial state. A sort of left-handed or "hand-fasted" marriage was recognised in early times in the Highlands of Scotland and in Ireland: the hand-fasted bride could be put away, and a fresh union formed, with the full status of matrimony. Unlike the case of German morganatic marriages, the issue were often accounted legitimate, even to the prejudice of the children of the more regular union that followed. The Royal Marriage Act,

12 Geo. 3, c. 11, reduces to a position somewhat like that of morganatic unions every marriage in the royal family of Great Britain not previously approved by the sovereign under the Great Seal, provided the prince entering into it is under twenty-five, and every such marriage of a prince above twenty-five which is disapproved by Parliament. In the United States no such marriages are lawful. *SEE MARRIAGE.*

Morghen, Raffaele Sanzio, Cavaiere

one of the most celebrated engravers of modern times, who devoted himself largely to sacred art, was born at Florence, Italy, June 19, 1758. His father, Filippo Morghen, was also an engraver, and instructed his son in the principles of the art with such success that at the age of twelve Raffaele could engrave a very tolerable plate. At twenty his father, believing his son's genius worthy a more cultivated master, sent him to the celebrated Volpato at Rome, whose daughter he afterwards married. In 1771 he engraved Raphael's allegorical figures of Poetry and Theology, from the Vatican. In 1792 the Neapolitan court, wishing him to reside in Naples, offered him a salary of 600 ducats; but he accepted in preference an invitation from the grand-duke of Tuscany to Florence, where he established himself in 1793, with a salary of 400 scudi and free apartments in the city, under the condition that he might found a public school for engraving, and the privilege of engraving what he deemed fit, also retaining all his prints as his individual property. His first work in Florence was the *Madonna della Seggiola*. In 1795 he commenced the celebrated *Madonna del Sacco*, after Andrea del Sarto, and Raphael's *Transfiguration*. The first picture is in Florence, but the *Transfiguration* he engraved from a drawing by Tofanelli; the latter was completed in 1812, and dedicated to Napoleon I, by whom Morghen was invited to Paris and honored with valuable presents. This print was originally sold at four guineas, or twenty scudi, but the price afterwards realized for some impressions was £20 and £30. The engraving is a work of immense labor and great skill, and though not altogether satisfactory in the way of aerial perspective, being in parts hard and metallic, is highly valued as a work of art. Morghen's masterpiece, upon which he was engaged three years, is a copy of Leonardo da Vinci's *Last Supper*, the early impressions of which (1800) are among the most precious engravings of the work. He died at Florence April 8, 1833, having engraved, according to a list published by his pupil, Palmerini, 73 portraits, 47 Biblical and religious pieces, 44 historical and mythological pieces, 24

views and landscapes, and 13 vignettes and crests. See *Engl. Cyclop.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Nagler, *Kiinstler Lex.* s.v.

Morgians

a Mohammedan sect, hold that faith without good works is sufficient to salvation. Gazali, a Mohammedan doctor, tells us that the Morgians expect that God will work everything in them, and affirm that sin does not hurt believers; works without faith signifying nothing. Shabi, another Mohammedan doctor, in his allusions to this sect, exhorts his disciples to be afraid of the threatenings of God, and not to behave like those who defer doing anything that is good, and hope to be saved notwithstanding. See Broughton, *Hist. of Religion*, 2:141; D'Herbelot, *Biblioth. Orientale*, s.v.

Morgues, Matthieu De, Sieur de St. Germain

a noted French Roman Catholic pulpit orator of the 16th century, was born at Vellai, in Languedoc, in 1582, of no inconsiderable family. He turned Jesuit at first, and had several pupils at Avignon, in the Jesuits' college there, but afterwards got disgusted with the Jesuits and quitted their order. He preached at Paris with great success, and in 1613 was made preacher to queen Margaret. He was nominated to the bishopric of Toulon by Louis XIII, but never could obtain his bulls from Rome. Some impute this to his talking too freely about the liberties of the Gallican Church; but others are of opinion that his grant was stopped by the secret artifices of Richelieu. Upon the imprisonment of Mary de Medici he retired from court to his father's house, where Richelieu took measures to seize him. The commission bore "that they should take St. Germain dead or alive; that they should seize him without making an inventory of the papers they should find, and that they should send the said papers to bishop Bueaucaire, while the prisoner should be conducted to Mande to be put into the bishop's hands." It is believed that Beaucaire, who had been a domestic of the cardinal, would have caused him to be quietly strangled, if secured. But fortunately Morgues was apprised of the design of his persecutors, and he retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the inconveniences his health could be exposed to. "What was the most insupportable circumstance," says he, "of this whole proceeding, was the uneasiness which the presence of the officers gave my father and mother, who were

much advanced in years; for by this time I, the youngest of eight children, was beginning to have gray hairs." It is very probable that the cardinal, who had the weakness to be infinitely sensible of satire, was afraid of St. Germain's pen, and aware of the severities it would inflict; for we see that in all the negotiations for recalling the queen-mother, he made it a condition "that St. Germain, who by his defamatory libels had forgotten nothing to ruin his reputation, should be delivered up to the king." Meanwhile the queen-mother, coming from Compiègne, and being desirous to publish an apology for herself. sent in quest of St. Germain, and ordered him to write an answer to a pamphlet entitled *La Defense du Roi et de ses Ministres*, whose author, it seems, had taken great freedom with that princess's honor. In 1631 he published an answer to the queen's satisfaction, but afterwards wrote several pieces against the creatures of Richelieu. This obliged him to quit the kingdom when Mary left France, and he did not dare to return until after the death of the cardinal. Morgues died in 1670. He left in MS. a complete history of Louis XIII, by him surnamed "the Just." See *Genesis Biog. Dict.* s.v.; Bayle, *Hist. Dict.* s.v.

Mori'ah

(Heb. *Moriyah'*, 𐤇𐤓𐤓, ^{<480>}2 Chronicles 3:1; and 𐤇𐤓𐤓 ^{<022>}Genesis 22:2; as to the etymology, Gesenius remarks [*Thesaur. Heb.* Page 819] that the sacred writers themselves derive it from 𐤇𐤓; *to see*, and understand it as for 𐤇𐤓𐤓𐤓; *chosen or shown by .ehovah*, but the form may be readily made as the part. fem. of 𐤇𐤓𐤓; *to be bitter*, i.e., *obstinate*, and thus signifying the *resisting*, i.q. castle; comp. Fuller, *Miscell.* 2:14; Sept. in Genesis ὄψηλός, Vulg. *visio*; in Chron. Ἀμορία v.r. Ἀμορία, Vulg. *Moria*), one of the hills of Jerusalem, on which the Temple was built by Solomon, on the spot that had been occupied by the threshing-floor of Oman the Jebusite (^{<480>}2 Chronicles 3:1). **SEE TEMPLE**. The name seldom occurs (not even in ^{<180>}1 Kings 6:1), being usually included in that of Zion, to the north-east of which it lay, and from which it was separated by the valley of Tyropceon (Josephus, *Ant.* 8:3, 9; *War.* 5:4, 1; see Robinson, *Researches*, 1:393, 413, 416). **SEE JERUSALEM**. The land of Moriah, whither Abraham went to offer up Isaac (^{<022>}Genesis 22:2), is generally supposed to denote the same place, and may at least be conceived as describing the surrounding district (comp. Josephus, τὸ Μώριον, *Ant.* 1:13, 1). The Jews themselves believe that the altar of burnt-offerings in the Temple stood upon the very site of the altar on which the patriarch

purposed to sacrifice his son (see Michaelis, *Suppl.* 5:1551; Janisch, in Hamelsveld, 2:39 sq.; Bleek, in the *Theol. Stud. u. Krit.* [1831], page 530 sq.; comp. Hengstenberg, *Pentat.* 2:195 sq.; Ewald, *Israel. Gesch.* 1:358; 3:35). The force of the tradition is impaired by the mythic addition that here also Abel offered his first sacrifice, and Noah his thank-offering (Munster, Fagius, and Grotius, ad loc.). The following disquisition treats of certain disputed points. *SEE ABRAHAM.*

Before considering the geographical and other difficulties in the way of this identification, it is desirable to investigate the derivation of the word *hYrwh*. Various etymologies supplied by Jews all proceed on the supposition of the identity of the Moriah of Genesis with that on which the Temple was built. The oldest, that of Onkelos and Gerundensis, was that it was derived from *rwh*, *myrrh*, as in Canticles 4:6, "I will go to the mountains of myrrh." Fuller (in *Ilsc. Sacra*, 2:15) maintains that the *rwh* of Canticles was an abbreviation of *hYrwhi*, and referred to the holy mount where the great king had just erected his Temple. Rabbi Solomon supposes it to be derived from *harwh*, *instruction*, because thence the word of the Lord went forth into all Israel. Kalisch (*Comment. on Genesis* ad 22:2) approaches this interpretation by saying that it springs in all probability from *HyAyrwh* "Jehovah is my instructor," from *hry*; the root of the great derivative *hrwh*. Jonathan derives it from *arwh*, fear or reverence, and imagines that the word was used anticipatory of the worship and fear of God there solemnized (Lightfoot, *Opera, Descriptio Templi*, 1:553). Fuller (*Misc. Sacra*, ii, 15) maintains that the word represents an abbreviation of *hYAharwh*, *conspicietur Jehovah*, because there eventually the Son of God would appear in human flesh. Knobel insists that it is a compound of, *hæh* (a dual form of *har*; *to see*) and *Hy*; and Hengstenberg (*Dissert. on Genesis of Pentateuch*, 2:159-163, Clark's transl.), Kurtz (*Old Covenant*, 1:272), Gesenius (*Thesaurus*, p. 819), Fiirst (*Lex.*), all agree as to the presence in the word of the elements of the name of Jehovah. Vatke, Vater, Van Bohlen, the early opponents of the genuineness of the Pentateuch, even based a portion of their antagonism on this proof of a later date. Bishop Colenso (*Pentateuch and Joshua*, part 2, chapter 9, 10) labors to demolish the etymology, but without much success. The existence of a proper name *Moriah* would be a proof of the existence of the name and worship of Jehovah before some of the modern documentists would find it at all satisfactory. Hengstenberg states that the

word **HYR~~æ~~hi** is a compound of **har~~h~~n**; the Hophal participle of **har**;, *to see*, and means *that which is shown, or the appearance of Jehovah*. Colenso objects to the sense of the interpretation, and maintains that there is no explanation of the disappearance of the characteristic radical **a**. Gesenius accounts for the form **HYR~~æ~~** by a combination of the Hophal participle of **har**; and the *jod-comnpa.ginis* common in derivatives from verbs of the form of **h8l** . Thus **hae~~h~~n**;, combined with **Hy**;, would suffer the following change, **HyAya~~æ~~n**; = **hYr~~æ~~** There is another proper name, derivable from the same root, which has lost its characteristic radical **a** viz. **tWr**;, from **tWar~~j~~** *beautiful to look upon* (Ruth). But whatever may be the precise nature of the contraction, the obvious interpretation of the writer is given in verse 8: **har~~j~~ab~~20~~why~~j~~** which is the name given by Abraham to the place where Jehovah *saw* his agony and provided a victim in place of his son. Here it was that the proverb was originated, "In the mountain Jehovah shall be seen." *Moriah* was the name permanently attaching itself to the place, just as **^yap~~h~~** had been the abbreviation of Eve's exclamation, **vya~~æ~~t~~æ~~æ~~æ~~** and it was used by the narrator 400 years afterwards to describe a district, a *land*, a mountain which had always gone by that name ever since the proverb had first been uttered, amid the very circumstances he was then proceeding to describe. It would be presumptuous to assert to what extent the knowledge and worship of Jehovah was diffused, on the ground of the mere presence of the name Jehovah ill this proper name; still, there is nothing to shake the conclusion. It is curious that the Sept. translates the **hYr~~æ~~hA/ra**, by εἰς τῆς γῆν ὕψηλὴν; and it also renders by some similar expression the various references to the *oak or plains* of MOREH, near Sichem (^{<0116>}Genesis 12:6); where the Hebrew text has **hr~~w~~h ^wb~~æ~~** the Sept. reads τὴν δρῶν τὴν ὕψηλὴν (see also ^{<0131>}Deuteronomy 11:30). The translation of Aquila in ^{<0122>}Genesis 22:2 is εἰς τὴν γῆν τὴν καταφανῆ; and Symmachus has εἰς τὴν γῆν τῆς ὀπτασίας, closely resembling the *in terram visionis* of the Vulgate.

Dr. Davidson (in *Introduction to the O.T.* volume 1) conjectures that *Moreh* was the original reading; but neither Kennicott, De Rossi, nor Dr. Davidson himself (in his *Printed Text of the O.T.*) give any diplomatic authority for such a reading. The translations of Aquila and Symmachus may have originated with some reading resembling that in the Samaritan text, **har~~w~~m**, and signifying "far seeing" or "conspicuous." But when

Josephus wrote (*Ant.* 1:13, 2), it is quite clear that the reading in ^{<121E>}Genesis 22:2 and ^{<41E>}2 Chronicles 3:1 must have been identical, as he speaks of the place of Abraham's sacrifice as τὸ ὄρος ἐφ' οὗ τὸ ἱερὸν Δαβίδης ὁ βασιλεὺς ὕστερον ἰδρύεται. In ^{<41E>}2 Chronicles 3:1 the Sept. does not attempt to translate the proper name ~~hYrwhi~~ but writes ἔν ὄρει τοῦ Ἀμωρία. It is true that there is no reference to the original manifestation of God on this site to the patriarch, and express mention is made of second and additional reasons for this hill being called Moriah (see ^{<3216>}1 Chronicles 21:16; 22:1; ^{<40E>}2 Samuel 24:1; ^{<41E>}2 Chronicles 3:1). This was in perfect harmony with the law of God that forbade the offering of burnt sacrifices in any place which the Lord had not consecrated by his visible manifestation (Hengstenberg, *Diss.* 2:32 sq.). The geographical conditions supplied by the narrative in Genesis are not inconsistent with the Samaritan tradition (see Robinson, *Biblical Researches*, 3:100) that *Gerizim* was the scene of the sacrifice, and that the mountains of Gerizim and Ebal, from their neighborhood to *Moresh*, a spot well known to Abraham, were the mountains in the land of Moriah (Colenso, part 2, chapter 10). They have led dean Stanley (*Syr. and Pal.* page 250 sq.; *Hist. of Jewish Church*, 1:48, 49) to decide on Gerizim as the scene of the event. His arguments are weighty, but not conclusive.

(1.) The distance from Beersheba to the plain of Sharon, from which Gerizim might be seen "afar off," corresponds with the two-days' journey of Abraham; while the third day, which would be occupied by the great event, would be sufficient for the journey to the summit and the return. The same thing, however, may be said with greater certainty of Jerusalem itself.

(2.) Stanley objects that there is no spot from which the "place" where the sacrifice was to be offered could be seen from "afar off;" that the hill of Moriah is not visible at all until the traveller *is close upon it*, at the southern edge of the valley of Hinnom, from whence he looks down upon it, as on a lower eminence. Now the narrative informs us that Abraham lifted up his eyes and saw the *place* of which the Lord had spoken to him. That "place" was the ~~hYrwhi~~/*ra*, as Gesenius translates it, the land about Moriah, just as *y[h;ra]* is the land about Ai. It is very possible to see from the ridge *Mar Elias* the heights about Jerusalem, if not the hill of Moriah itself; and we are expressly told that Abraham did not see the place until he was fairly within a walk Of the spot, and could leave the young

men and the ass while he and Isaac proceeded, personally laden with the materials for the sacrifice.

(3.) A formidable difficulty urged by others is that the fortress of Zion must at that time have been occupied by the king of the Jebusites, some forerunner of Adonizedek, or by Melchizedek himself, and therefore Abraham must have prepared to perform this awful sacrifice under the walls of the city. To obviate the great apparent improbability of this, it may be said that sometimes the outside of fenced cities — where a deep ravine runs between the wall and the suburb — is often one of the loneliest spots in the world. The name *Moriah* is unquestionably given by the chronicler to the Temple hill, but this passage is a solitary one. The more ordinary name, even for the entire city of Jerusalem and for the holy mountain, is *Mount Zion*, and various psalms and prophecies speak of the dwelling-place of Jehovah under this old and honored name. It cannot be true that any writer of the time of Solomon composed the narrative of Abraham's sacrifice to do honor to the Temple hill, as was suggested by De Wette; for, if that had been his intention, he would have called it *Zion*, and not *Moriah*. Great stress has been laid by bishop Colenso and by the writer in Smith's *Dictionary*, 2:423, on the absence of other reference besides that of the chronicler to the name of *Moriah* as the site of the Temple hill, and also on the impropriety of associating the name and career of Abraham so vitally with Jerusalem. In the same article, however, Jerusalem is spoken of as the city of Melchizedek. For the shape of *Moriah*, its relations with Bezetha and Acra, the bridge that connected it with Zion across the valley of the Tyropoeon, *SEE JERUSALEM*. Notwithstanding the various and variously motivated endeavors to disturb the old Hebrew tradition, it has not been proved necessary to deny the identification of the two sites; nor to denounce the old etymology; nor to cease perceiving the interesting link of connection supplied by it between the sacrifice of Isaac, the vision of God's judgment and mercy, the erection of the Temple, and the offering up of God's only-begotten Son. *SEE SOLOMON*.

Moriarty, Peter

an early and very useful minister of the Methodist Episcopal Church, was born in Baltimore County, Maryland, April 27, 1758, and educated a papist; was converted through Methodist influence about 1776; entered the itinerancy in Virginia in 1781, but subsequent to 1787 his labors were mostly at the North, in the bounds of what has since become the New York

Conference. He died at Hillsdale, N.Y., June 23, 1814. Mr. Moriarty was one of the oldest and most widely known ministers in the connection at the time of his death, a man who had labored long and ardently in the work of saving men. Although not eloquent, he was among the most useful men and successful preachers of his time, and an excellent presiding elder. Many souls were converted through his labors, and he died honored and beloved in all the churches. See *Minutes of Annual Conferences*, 1:240; Stevens, *Memorials of Methodism*, volume 2, chapter 10. (G.L.T.)

Morice de Beaubois, Dom Pierre Hyacinthe

a French scholar, was born October 25, 1693, at Quimperle, Basse Bretagne, of noble and wealthy parentage. He studied at the College of Rennes, and made his vows in 1713 at the abbey Saint Melaine, which belonged to the Order of the Benedictines of Saint Maur, where he was intrusted with several offices, and also with the instruction of novices. In 1731 he was called to Paris to elaborate the genealogy of the family Rohan, and lived there in the monastery of "Notre Dame of the White Robes." After the completion of this work, which procured for him a pension of 800 livres, he engaged, at the solicitation of the authorities of Bretagne, on a new history of that province, but death surprised him at Paris, October 14, 1750, before the entire publication of this work (afterwards revised and completed by Dom Taillandier). Morice edited Lobineau's *Memoires pour servir de preuves a l'Histoire ecclesiastique de Bretagne* (Paris, 1742-46, 3 volumes, fol.), and himself published *L'Histoire ecclesiastique et civile de Bretagne* (Paris, 1750-56, 2 volumes, fol.), which is considered superior to Lobineau's by the additions and explanations, as well as by its style and exactness of details, and very valuable to the French ecclesiastical student. A new edition of the two works in 20 volumes, 8vo (Guincamp, 1836-37) leaves much to wish for.

Morid

is the Arabic name which the Mohammedans give to those who aspire to a life of uncommon spirituality and devotion, and for this purpose they are put under the direction of another, whom they call *Morsbid*, that is "director." They have a famous book, entitled *A dab al-Monridin*, which treats of the qualifications those ought to have who put themselves under the direction of one of those spiritual guides. See Broughton, *Hist. of Religion*, 2:142.

Morier, James

noted as the author of a series of novels descriptive of Eastern life and manners, and also for his accurate observations of the East as recorded in his books of travel, was born in England in 1780. When still very young he made an extensive tour through the East, the main incidents of which he described in his *Travels through Persia, Armenia, Asia Minor, to Constantinople* (Lond. 1812). In 1810 he was appointed British envoy to the court of Persia, where he remained till 1816, and soon after his return he published *A Second Journey through Persia, etc.* (ibid. 1818). During his stay in the East Morier made great use of his opportunity of studying the character of the people; and the knowledge thus acquired was turned to excellent account in his *Adventures of Hajji Baba of Ispahan* (1824-28, 5 volumes) (a species of Gil Bias, like Hope's *Anastasius*), whose "adventures in England" he described in a second series (1834); *Zohrab the Hostage; Ayesha, or the Maid of Kara; Abel Alnutt; The Banished, etc.*; in all of which, but especially in the first three, the manners, customs, and modes of thought prevalent in the East are portrayed with a liveliness, skill, and truthfulness to nature attained by few. He died in 1848. See the references in Allibone's *Dict. of Brit. and Amer. Authors*, 2:1368, 1369.

Morigia, Jacobo Antonio de (1)

an Italian monastic, noted as the founder of a religious order, was born in November 1497, at Milan. Up to the age of twenty-five he indulged in all the pleasures of the world, but at that period experienced a change of heart, and enrolled himself directly in a brotherhood of penitents which existed in Milan under the name of "Brotherhood of Eternal Wisdom." Admitted into the Franciscan Order of the Minorites, he refused the rich abbey of San Victor, and performed ministerial functions of charity during the plague which in 1525 devastated Milan. A few years later he joined Antonio Maria Zacharia of Cremona and Barthelemi Ferrari of Milan, noblemen like himself, and the three together founded the *Congregation of the Regular Clericos of St. Paul*, so named after their first chapel, taking subsequently the appellation of *Barnabites*, from the church of San Barnabas. By a decree of February 18, 1533, Clement VII approved the institution, and Morigia, after he had become formally a priest, was appointed its first provost, April 15, 1536. These regulars, established for missions and other sacerdotal functions, lived in their beginning only upon alms, and were not allowed any fixed revenues; but all this has since

changed. Morigia undertook missions to Vicenza, Verona, and several other cities of Italy. He resigned his office in November, 1542, after he had governed wisely his congregation; but his colleagues re-elected him June 30, 1545, and on October 20 following he took possession of the church of San Barnabas. He died April 14, 1546. At present the Barnabites have a general in Rome and a house at Paris, and are spread through almost all Roman Catholic countries. *SEE BARNABITES.*

Morigia, Jacobo Antonio de (2)

an Italian prelate of note, was born at Milan February 23, 1632, entered the Order of the Barnabites when only seventeen years of age, taught philosophy at Macerata and at Milan, and preached with success in the principal churches of Italy. Cosmo III of Medici, grand-duke of Tuscany, chose him for theologian, and made him tutor of Ferdinand, his oldest son. The influence of this same prince procured for him in 1681 the bishopric of San Miniato, whence he was transferred, January 11, 1683. to the archbishopric of Florence. In the promotion of December 12, 1695, he was made cardinal "in petto" by pope Innocent XII, but this nomination was not published until the Consistory of 1698, simultaneously with the declaration that Morigia should have precedence of all the cardinals created in 1695, because he had been reserved for that very purpose. Archpriest of the Basilica Liberiana, it was he who at the jubilee of 1700 was charged to open the holy gate. Vacating his bishopric of Florence in 1699, he refused in the same year, after the death of Federigo Caccia, the appointment as archbishop of Milan, became a titular official of two abbeys, and finally in 1701 bishop of Pavia, where he died, October 18, 1708. Literary remains of his are *Orazione funebre nelle obsequie di Filippo Visconte, vescovo di Cantanzano* (1664, 4to): — *Pietosi tribuuti resi alla grand' anima di Filippo IV* (Milan, 1666, 4to): — *L'Aquila volante, orazione funebre, per la stessa occasione* (Milan, 1666, 4to): — *Lettere pastorali al popolo di Firenze* (fol.).

Morin, Etienne

a learned French Protestant, noted for his attainments in Orientalia, was born at Caen January 1, 1625. His father, who was a merchant, died when he was only three years of age, and his mother, though designing him for trade, suffered his vehement inclination to books, until she found him so, greatly drawn to study as to make any attempt for his conversion to trade

futile. He went through the classics and philosophy at Caen, and then removed to the Huguenot seminary at Sedan, to study theology under Peter du Moulin, who conceived a great friendship for him. Morin afterwards continued his theological studies under Andrew Rivet, and joined to them that of the Oriental tongues, in which he made a great proficiency under Golius. Returning to his country in 1649, Morin became a minister of two churches in the neighborhood of Caen. He was distinguished by uncommon tact and learning, and had several advantageous offers from abroad; but he did not care to stir from his own, country. In 1664 he was chosen minister of Caen, and his merits soon connected him in friendship with several learned men who were then in that city, such as Huetius, Segrais, Bochart, and others. The revocation of the Edict of Nantes in 1685 obliging him to quit Caen, he retired with his family into Holland. He went at first to Leyden, but soon after was called to Amsterdam to be professor of the Oriental tongues in the university there, to which employment was joined, two years after, that of minister in ordinary. He died May 5, 1700. Morin wrote considerably. His most important works are, *Dissertationes octo, in quibus multa sacrae et profanae antiquitatis monumenta explicantur* (Geneva, 1683, 8vo; a 2d ed., enlarged and corrected, Dort, 1700, 8vo): — *Oratio inauguralis de linguarum orientalium ad intelligentiam Sacrae Scripturae utilitate* (Ludg. Bat. 1686): — *Explanationes sacrae et philologicae in aliquot V. et N. Testamenti loca* (ibid. 1698, 8vo): — *Exercitationes de lingua primaeva ejusque appendicibus* (Ultraj. 1694, 4to): — *Dissertatio de paradiso terrestri* (printed in Bochart's works, the 3d ed. of which was published at Utrecht in 1692, with Bochart's life by Morin prefixed): — *Epistolae duae, seu responsiones ad Ant. Van Dale de Pentateucho Samaritano* (printed with Van Dale's *De origine et progressu idolatriae*, Amst. 1696, 4to): — *Lettre sur l'origine de la langue Hebraique*, with an answer of Huetius; printed in volume 1 of *Dissertations sur diverses matieres de Religion et de Philologie* recueillis par Tilladet (Paris, 1712, 12mo). In this work he argues boldly that Adam was inspired with a knowledge of the Hebrew tongue by the Almighty. See Nicéron, *Memoires*, volume 12; Haag, *La France Protestante*; Hoefler, *Nouv. Biog. Generale*, s.v.; *Genesis Biog. Dict.* s.v. (J.H.W.)

Morin, Fredric

a French philosopher, was born at Lyons June 18, 1823. After preliminary studies he entered the Normal School in 1844; received a fellowship in

philosophy in 1848, and lectured on this branch successively at the lyceums of Macon and Nancy, and at the Lycee Bonaparte. When, after the coup d'etat of 1852, he had refused the oath to the usurper, Louis Napoleon, he was considered as having resigned his professorship. He devoted himself henceforth to private instruction, and published works on religious philosophy, seeking to harmonize democratic principles with Christian beliefs. We have of him, *Saint Francois d'Assises et les Franciscains* (1853, 12mo): — *De la Genese et des Principes metaphysiques de la societe moderne* (1856, 8vo): — *Dictionnaire de Philosophie et de Theologie scolastique* (1857-58, 3 volumes, large 8vo). Besides, he has furnished articles to the journal *L'Avenir*, to the *Correspondant* (first period), to the *Revue de Paris*, to the *Revue de l'Instruction publique*, and to the *Biographie Generak*. He died in 1874.

Morin, Jean

a most learned French writer on theological subjects, and a convert to the Romanists, was born at Blois in 1591. His parents were members of the Reformed faith, but at Leyden, where he was studying philosophy and theology, the violent discussions between Calvinists and Arminians estranged him for a time from all religious connection, and he finally, falling under the influence of Romanists, accepted their creed, at Paris, under cardinal Perrone. Some time after his conversion to Romanism he entered into the Congregation of the Oratory, then but recently established, and began to make himself known by his learning and his works. In 1626 he published *De Patriarcharum et Primatum Origine* (Paris, 4to), dedicating the work to pope Urban VIII. In 1628 he undertook an edition of the *Septuagint Bible*, with the version made by Nobilius, supplying it with a preface, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome by order of Sixtus V in 1587, which he followed, and maintained that we ought to prefer this version to the present Hebrew text, because that has been, he says, corrupted by the Jews. Having gone from the Protestant to the Romish fold, Morin very naturally, like all apostates, became a most enthusiastic adherent of Romanism, and therefore now engaged upon a systematic defence of those versions which the Church had approved by weakening the texts which passed for original (Simon, *Einleitung*, page 522). Before this work was ready to appear, he published in 1629 *Histoire de la deliverance de l'Eglise Chretienne par l'Empereur Constantin, et de la grandeur et souverainete temporelle donnee l'Eglise Romaine par les rois*

de France (Paris, fol.); but this book was not well received at Rome, and Morin was forced to promise that he would retrench and correct it. Soon after he published *Exercitationes ecclesiasticae in utrumque Samaritanorum Pentateuchum* (Paris, 1631, 4to), for the sake of establishing which, he, as we have already seen above, also now stoutly attacked the integrity of the Hebrew text. As there was then preparing an edition of the Polyglot at Paris, Morin took upon himself the care of the Samaritan Pentateuch. His endeavors to exalt this, together with the Greek and Latin versions of the Bible, at the expense of the Hebrew, made him very obnoxious to many savans, especially Hebraists; and he was attacked by Hottinger and Buxtorf in particular. Simon and Kennicott, however, countenance Morin's position. The opposition which Morin encountered only enhanced his merit at the court of Rome, insomuch that cardinal Barberini invited him thither by order of the pope, who received him very graciously, and intended to employ him in the communications that were then passing between the Eastern and Western churches looking towards reunion. He was greatly caressed at Rome. and intimate with Holstenius, Allatius, and all the learned there. After having remained nine years at Rome, he was recalled by order of cardinal Richelieu to France, where he spent the remainder of his life in learned labors, and died at Paris in 1659. Morin's works are very numerous, and some of them much valued by Protestants as well as Romanists on account of the Oriental learning contained in them. The writer of a sketch of his life and labors in Kitto's *Cyclopaedia* pronounces Morin "the restorer of the ancient Samaritan language," but takes exception, like most Hebraists, to "his anti-Masoretic zeal as not according to knowledge, as later investigations in the same field have abundantly proved." The most important works not yet mentioned are, *Exercitationes Biblicae de Hebraici Graecique textus sinceritate* (Paris, 1633, 4to, and greatly enlarged and improved in 1699, fol.: prefaced with a life of the author by father Constantine, of the Oratory). But also in positive theology Morin exerted himself as an author. Thus he wrote *Commentarius historicus de disciplina in administratione sacramenti penitentiae xiii primis saeculis in Ecclesia occidentali et huc usque in orientali observata* (Paris, 1651, fol.; Anvers, 1682, fol.; Bruxelles, 1687, fol.), a work on which he is said to have spent thirty years of hard mental labor, but which, nevertheless, failed to gain much admiration. He attacks in it both the Port Royalists and the Jesuits: — *Commentarius historico-dogmaticus de sacris Ecclesiae ordinationibus secundum antiquos recentiones Latinos, Graecos, Syros, et Babylonicos, in quo demonstratur*

orientalia ordinationes conciliis generalibus et summis pontificibus ab initio schismatis in hunc usque diem fuisse probatae (Paris, 1655, fol.), which is generally praised, and pronounced among his best efforts: *Opera posthuma de catechumenorum expiatione, de sacramento confirmationis, de contritione et attritione* (Paris, 1703, 4to): — *Antiquitates Ecclesiae Orientalis* (Lond. 1682, 12mo), treating of ecclesiastical antiquities as gleaned from his correspondence with the savans of Europe. Several of his works remain unedited and unpublished. Among these we notice *De Sacrament of Matrimonii*, and *De Basilicis Christianorum et de Paschale et de vetustissimis Christianorum paschalibus ritibus*. See Niceron, *Memoires*, 9:30-48; Du Pin, *Bibl. des Auteurs Ecclesiastiques*; Schrockh, *Kirchengesch. seit der Reformation*, 4:123 sq.; Marsh, *Lect. Divinity*; Wolf, *Bibliotheca Hebraica*, part 4, page 7; part 2, pages 25 and 270. Simon's biography is a mere satire, and unworthy of credit. (J.H.W.)

Morin, Pierre

a French scholar, was born at Paris in December, 1531. He was a man of great attainments in languages, belles-lettres, and ecclesiastic antiquity. From France passing into Italy, he stopped at Venice, where Paulus Manucius secured him for his printing establishment. He lectured as professor of Greek and cosmography at Vicenza and Ferrara. By recommendation of San Carlo Borromeo he went to Rome in 1575, and there popes Gregory XIII and Sixtus V employed him on the editions of the Septuagint (1587), the Vulgate (1590, fol.), the Bible translated from the Septuagint into Latin (Rome, 1591, 3 volumes, fol.), the Decretals till Gregory VII (Rome, 1591, 3 volumes, fol.), and on the collection of the general councils (Rome, 1608, 4 volumes). He died before the completion of this his last work, some time in 1608. He bears the reputation of a pious, modest, and learned man. Besides the works enumerated, we possess of him, *Traite du bon Usage des Sciences*, published with some others of his writings by Quetif in 1675; a Latin translation from St. Basil's discourses on the forty martyrs, and of a dozen selected sermons of St. Chrysostom.

Morin, Simon

a celebrated French religious visionary and fanatic of the 17th century, was born at Richemont, near Aumale. He was a very illiterate person, yet notwithstanding the want of all educational facilities he entered the field of authorship, and gave the world his extreme views on religion and

philosophy. He meddled much in spiritual matters, and fell into great errors. His first book, which he caused to be privately printed in 1647, under the title of *Pensees de Morin dediees au roy*, is a medley of conceit and ignorance, and contains the most remarkable errors, which were afterwards condemned in the Quietists; but Morin carries them to a greater length than any one else had done, for he affirms that "the most enormous sins do not remove a sinner from the state of grace, but serve, on the contrary, to humble the pride of man." He says "that in all sects and nations God has a number of the elect, true members of the Church; that there would soon be a general reformation, all nations being just about to be converted to the true faith; and that this great reformation was to be effected by the second coming of Jesus Christ, and Morin incorporated with him." About the middle of the 17th century Morin was civilly prosecuted and for a time incarcerated, but he was finally set at liberty as a visionary, and suffered to continue so till 1661, when Des Marets de St. Sorlin, who, though a fanatic and visionary himself, with intent to injure, entered, under pretence of accepting all the views of Morin, into his whole scheme, only to have him taken up. Marets, in his treachery and dissimulation, went so far as to acknowledge Morin as "the Son of Man risen again," and thereby so pleased Morin that he conferred upon him as a particular grace the office of being his harbinger, calling him "a real John the Baptist revived." Then Des Marets impeached him and became his accuser, and Morin, after due trial, was condemned to be burned alive at Paris, March 14, 1663. He was burned, together with his book entitled *Pensees de Morin*, as also all his own papers and those of the trial. His ashes were thrown into the air, as a punishment for his having assumed the title of the "Son of God." His accomplices were obliged to assist at his execution, and then to serve in the galleys for life, after having been whipped and branded by the hangman. Morin in his last hours gave out that he would rise again the third day, which made many of the mob gather together at the place where he was burned. It is said that when De Lamoignon asked him whether it was written in any part of the Scriptures that the great prophet or new Messiah should pass through fire, he cited this text by way of answer, " Igne me examinasti, et non est inventa in me iniquitas" (Thou hast tried me in the fire, and no wickedness has been found in me). See Niebron, *Memoires*, volume 27; Bayle, *Hist. Dict.* s.v.; *General Biog. Dict.* s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (J.H.W.)

Morison, John, D.D.

a Scottish Presbyterian divine of some distinction, was born at Millseat, Aberdeenshire, July 8, 1791. But little is known of his personal history. He was for many years pastor of the Independent Chapel at Brompton, and in 1816 removed to London as pastor of Tower Chapel. In 1824 he was appointed editor of the *Evangelical Magazine*, and held this position for thirty-two years. He died July 13, 1859. He wrote an *Exposition of the Psalms* (1819, 8vo), of which Horne speaks favorably, though it is far from being an independent and thorough work. His other works, which are mainly in the department of *Practical Religion*, are too numerous to be mentioned here. But noteworthy among his different publications are an *Exposition of Part of the Epistle to the Colossians* (1829, 8vo): — *Lectures on the Reciprocal Obligations of Life* (1822, 12mo), of a practical and useful character: — *Protestant Reformation in all Countries* (1843, and often): — *Protestantism in Great Britain*: — *The Fathers and Founders of the Lond. Miss. Soc.* (1844, 8vo, and often): — *Christianity in its Power* (1847, fcp. 8vo), a work which received the unqualified commendation of the English press and the Church. Said one: "The friends of vital Christianity may regard it as an appropriate sequel to the well known work James's *Anxious Inquirer*." See *Metropolitan Pulpit*, 1839, 2:152-161; Allibone, *Dict. Brit. and Amer. Auth.* 2:1369; Steele, *Burning and Shining Lights* (1864), chapter 6; Kitto, *Journal Sacred Lit.* 1852, October (J.H.W.)

Morisonianism

a term which has been much used in Scotland since about the year 1841, and to some extent in the north of England, to designate a system of religious doctrine strongly opposed to the Calvinism of the Scottish Presbyterian churches, and exhibiting in the highest degree many distinctive features of Arminianism. It derives its name from a minister named JAMES MORISON, suspended from his office by one of the Scottish Presbyterian churches in 1841, and now a professor of theology in the academy of the *Evangelical Union* (q.v.). The doctrinal views stated by him prior to 1841 were far from having that complete development which they soon after received from himself and his followers. The point to which prominence was first given was the universal extent of the atonement that Christ died for the sins of all men equally; with which was naturally connected the opinion that saving faith consists simply in a man's belief that Christ died

for him, inasmuch as he died for the sins of the whole world; this further leading to the opinion that a believer must know the reality of his own faith in Christ; and to the opinion that every man possesses a sufficient ability to believe the Gospel, without any aid of grace but what is vouchsafed to all who hear it, and in the very fact of its being preached or presented to them; and so verging on the tenets which have long received the designation *Pelagian*. The opposition to the standards of the Scottish Presbyterian churches is very complete regarding the fall of man, the work of the Holy Spirit, election, and kindred subjects; while on the subject of justification the doctrine of imputation stated in the standards is repudiated, and the atonement is represented as a satisfaction of "public justice," not securing the salvation of any man, but rendering the salvation of all men possible.

The following summary of the Morisonian views is taken from the tract of the Reverend F. Ferguson on the denomination (London and Glasgow, 1852), page 10: "That God the Father regarded mankind — sinners with an eye of compassion, and wished 'all men to be saved;' that God the Son became 'a propitiation for the sins of the whole world;' that God the Spirit has been 'poured out upon all flesh,' and 'strives' with all the irregenerate, and 'dwells' in all believers; that all those who, 'led by the Spirit,' 'yield themselves unto God,' are his chosen people, 'elect according to foreknowledge;' and that those who remain finally unsaved, and are thus the non-elect and reprobate, have themselves to blame for their infatuated 'resistance' of the Holy Ghost; that for the conversion of any soul all the glory is to be given to God, who 'quickens' the dead, while over every soul that perishes Jehovah complainingly cries, 'Why will ye die?' that although all men in their natural state are depraved and love sin, yet they possess the power to obey the command to believe the Gospel — a power bestowed by God, and not destroyed by the fall; that every sinner who believes the good news of salvation is conscious of the act, and, 'being justified by faith, has peace with God through Jesus Christ our Lord;' that Christ is 'made' to every believer 'wisdom, righteousness, and sanctification and redemption;' and that before the finally impenitent and 'the faithful unto death' there lies, respectively, either a miserable or glorious immortality." The same paper adds that "a printing and publishing establishment was commenced by private parties connected with the movement in 1846, in Glasgow, and from it there are issued a weekly newspaper entitled *The Christian News*, which was commenced in 1846, and a small monthly magazine called *The Day-Star*, which was started the year preceding, and has a large

circulation, besides other periodicals, and an immense number of tracts and minor treatises, exhibiting in various forms the distinctive tenets of the denomination."

Moritz, Johann Christian

a Jewish missionary of the Christian Church among his people, was born at Bernstein, in Pomerania, January 1, 1786. He received a careful instruction according to the fashion of that time. The study at home of history, geography, poetry, and philosophy, more especially the works of Mendelssohn, greatly strengthened his mind. When sixteen years of age Moritz went to Berlin, where he was taken care of by his uncle. Here he met with free-thinking Jews, who, although they could not draw him into the fatal meshes of infidelity, yet exercised for a time a baneful influence upon his conversation and conduct. When Prussia suffered much humiliation in the wars of the first Napoleon, Moritz determined to go to England until the dawning of better days. With a letter of introduction to the chief rabbi of England of that time, Dr. Herschell, he reached London in July, 1807, and was kindly received by that divine. Moritz obtained a scanty living by teaching French and German, until the summer of 1808, when he made the acquaintance of Dr. Steinkopff, whose ministry he regularly attended and by whom he was publicly baptized on the 31st of December, 1809, according to the forms of the Lutheran Church. He then laid aside his original Jewish name, *Moses Treitel*, and received the above Christian name, by which he has always since been known. In 1811 he went to Gottenburg, where he married, and where he stayed until 1817, when in a wonderful manner the way was opened for him to labor among his brethren in Russia. At St. Petersburg he met the Reverend Lewis Way, and formed a friendship which lasted for life. He labored in Russia under the sanction of the emperor Alexander, until by an official mandate he was compelled to abandon the labors of the last eight years. In May 1820, Mr. Moritz was accepted by the London Society for Propagating Christianity among the Jews, which sent him to labor at Hamburg. He next labored at Copenhagen, Neuwied, Frankfort, and Stockholm, returning to Hamburg in 1834. He then removed to Dantzic, until, in 1843, his residence was finally fixed at Gottenburg, and Norway and Sweden assigned him for his field of labor. On January 1, 1868, he retired from active service, after forty-two years' faithful labor for his Master in the society's ranks, and died on February 17, at Gottenburg, rich in peace and joyful in hope. See *Jewish Intelligencer*, 1868. (B.P.)

Morl, Gustav Philipp

a German theologian, was born at Nuremberg December 26, 1673, and was educated first in the schools of his native place and then at the university in Altdorf, where he studied philosophy and philology from 1690 to 1692, when he was removed to Jena to study theology and the ancient languages. He travelled through Holland, and visited its most important universities. After his return home he was appointed assistant of the philosophic faculty at Halle, and in 1698 became professor and ecclesiastical inspector at Altdorf. He resigned this position in 1703, and was appointed dean of St. Sebald's church at Nuremberg. In 1706 he was appointed minister of the St. Aegidien church, and inspector of the gymnasium; in 1714 minister at St. Lawrence, in connection with which he had the supervision of the ecclesiastical seminary. In 1724 he was appointed minister of the church of St. Sebald, superintendent of the consistory of Nuremberg, city librarian, and professor of divinity of the Aegidische gymnasium. He died May 7, 1750. Besides several dissertations in journals, he published *Diss. de distinctione essentiali agnoscenda et attributis* (Jenae, 1694, 4to): — *Diss. continens theses miscellaneas* (Halae, 1694, 4to): — *Diss. continens vindicationem regularem methodi Cartesianae* (ibid. 1694, 4to): — *Diss. i et ii de mense humana* (ibid. 1696, 1697, 4to): — *Repetitio doctrinae orthodoxae de fundamento fidei, occasione disputationis Halensis de questione: An haeresis sit crimen?* (ibid. 1696, 4to): — *Defensio repetitionis hujus adversus Chr. Thomasium* (ibid. 1697, 4to): — *Disquisitio defide, occasione epistolae ad Chr. Thomasium scriptae* (ibid. 1698, 4to): — *Diss. de modo dirigendi omnes actiones nostras ad gloriam Dei* (Altdorf, 1701, 4to): — *Vindiciae doctrinae Lutheranae de gratia proedestinationis* (Norimb. 1702, 8vo): — *Die Lehre von der Busse, in 122 Predigten, nach den Lehrsätzen und Texten entworfen* (Nurnberg, 1711, 4to): — *Ordnung der Knige in Juda und Israel, in einer Tabelle* (ibid. 1740, fol.): — *Sterbeschule; eine Sammlung von Predigentwurfen* (ibid. 1743, 1744, 2 volumes, fol.).

Morl, Johann Sigmund

a German theologian, son of the preceding, was born at Nuremberg March 3, 1710, and was educated in his native place until ready for the university at Altdorf, where he studied theology after 1727. In 1735 he was appointed dean of a church at Nuremberg. He preached until 1759, when he was appointed minister and inspector of the "Egidianum." In 1765 he

was elected in this gymnasium to the professorship of Greek. Towards the close of 1770 he was called to the position of minister of St. Lawrence's church. In 1773 he accepted the position of first minister at St. Sebald's church, the superintendency of the consistory of Nuremberg, the office of city librarian, and also a professorship of positive divinity and moral philosophy. He died February 22, 1791. Besides several contributions to the *Hachische Allgeneine Welthistorie* and the *Antideistische Bibel* (Erlangen, 1768), to which he contributed a new computation of time from the exodus of the Jews to the time of Solomon, he published *Scholia philologica et critica ad selecta S. Codicis loca* (Norimb. 1737, 8vo; improved ed. by Wilder, *ibid.* 1793, 8vo): — *Schediasma philologico-geographicum, in quo Jo. Harduini disquisitio de situ Paradisi terrestris examinatur* (*ibid.* 1750, fol.): — *Oratio de meritis Norimbergensium in Geographiam* (*ibid.* 1750, 8vo).

Morlaks or Morlachians

(Slav. *Primortzi*, i.e., "adjoining the sea"), the name of a rude people of uncertain origin, inhabiting the mountainous coast-land of Dalmatia, the Croatian military frontier, and the maritime districts of Austro-MHungary. They speak a south Slavic dialect, and are mostly Roman Catholics. They are skilful mariners. The strait which separates the islands of Veglia, Arbe, and Pago from the same coast is generally called from them the Strait of Morlacca.

Morley, George, D.D.

a learned English prelate, noted for his able polemics against Romanism and his faithful adherence to king Charles II in the face of all opposition, was born in London in 1597. He lost his parents when very young, and also his patrimony. However, at fourteen he was elected a king's scholar at Westminster School, and became a student of Christ Church, Oxford, in 1615, where he took the first degree in arts in 1618, and the second in 1621. Then he entered holy orders, and in 1628 became chaplain to Robert, earl of Caernarvon, and his lady, with whom he lived till 1640, without having or seeking any preferment in the Church. After that he was presented to the rectory of Hartfield, in Sussex, which he exchanged for the rectory of Mildenhall, in Wiltshire; but before this exchange, Charles I, to whom he had been appointed chaplain in ordinary, had given him a canonry of Christ Church, Oxford, in 1641. This is said to be the only

preferment he ever desired. In 1642 he was admitted to the degree of D.D. About that time also he preached before the House of Commons, then largely made up of Nonconformists, but so little to their liking that he was not commanded to print his sermon, as all the other preachers had been. Nevertheless he was nominated one of the assembly of divines at Westminster because of his strong leaning to Calvinism, but he never appeared among them; on the contrary, he always remained with the king, and did him what service he could. Dr. Morley also used his influence at Oxford University to incline its professors to opposition against the Visitation Bill which had been enacted by the anti-royalists in Parliament; and as the Cromwellian party gained the ascendancy he was marked out for punishment. In 1648, the Presbyterians having in the mean time gained the control of state affairs, Dr. Morley was deprived of all his preferments, and imprisoned for some little time. The length of his imprisonment is not exactly known, but in 1649 we find him preparing to quit England to join his royal master in Holland. Dr. Morley met the king at the Hague, and was for some time a constant companion of Charles II. In 1650, when the king set out on his expedition to Scotland, Dr. Morley went first to the Hague and then to Antwerp, where he resided, together with his friend, Dr. John Earle, in the house of Sir Charles Cotterell, and a year later in the house of Sir Edward Hyde. While thus retired from home and public life, he yet remained a most faithful adherent of the royal and episcopal cause, and even held Church services daily, "catechized once a week, and administered the communion once a month to all the English who would attend" (Hook). About 1654 he became chaplain to the queen of Bohemia at the Hague, but about 1656 he removed to Breda with the family of Sir Edward Hyde, and there continued the same practice as at Antwerp.

During the protectorate of Richard Cromwell, while the royalists were preparing for the Restoration, Charles employed Dr. Morley as a messenger to the Presbyterians. He quickly gained their confidence, because he was known to be a strong Calvinist. He was, moreover, a fit person to instil the Presbyterians with a desire for moderation, for he had been a prominent party in the treaty agreed to by Charles I in the Isle of Wight, which favored the Presbyterians in many respects. *SEE PRESBYTERIANS*. It is true Baxter did not very much like Dr. Morley, because, as he complains, Morley "talked of moderation in the general, but would come to no particular terms" (*Autobiography*, page 218). Yet Morley himself must have been persuaded of the successful issue of his

mission if we judge him by his letter of May 4, 1660, in which he writes: "I have reason to hope that they (i.e., the Presbyterians) will be persuaded to admit of and submit to episcopal government, and to the practice of the liturgy in public, so they may be permitted, before and after their sermons, and-upon occasional emergencies, to use such arbitrary forms as they themselves shall think fit, without mixing of anything prejudicial to the government of the Church and State as they shall be settled" (Clarendon, *State Papers*, 6:738, 743). Upon the royalists, particularly, Dr. Morley had a good influence. They, as soon as they saw the approach of victory, manifested a too forward zeal, and made uncomfortable threatenings of revenge upon the republican party. Dr. Morley checked these evil tendencies, and thus softened down all opposition on both sides. Dr. Morley also, though incorrectly, represented the king's religious views, and refuted the statement that Charles II was a convert to popery. Of course Dr. Morley was duped by the king, and could never have served Charles had he known that man to have been a hypocrite. Morley was a diplomatist, seeking to gain the ascendancy of the episcopal party in the English realm, but he was also an honest Christian, and would not have suffered himself to be the tool of an apostate. Indeed his position later in life against papists makes this plainer still. (See below.)

Upon the restoration of Charles II, Dr. Morley was rewarded for his faithfulness to his royal master by elevation to the bishopric, besides being restored to his canonry, and appointed dean of Christ Church. He was consecrated bishop of Worcester in 1660. In 1661 bishop Morley played a prominent part in the *Savoy Conference* (q.v.), commissioned to bring about such changes in the liturgy as might enable the Presbyterians and Episcopalians to unite once more. Though the archbishop of York was present, Morley appeared as the chief speaker of the bishops, and was for the Episcopalians what Baxter was for the Covenanters. Stoughton puts Morley next to Sheldon, yet acknowledges that the latter acted chiefly as adviser, "taking little share in the viva-voce discussions," while Morley appeared constantly as leader in the debates (1:163). In 1662 bishop Morley was made incumbent of the deanery of the royal chapel, and shortly after was transferred from the see of Worcester to that of Winchester. In 1673, when the royalists made a desperate attempt to introduce severe measures against the Nonconformists, bishop Morley figured prominently in the effort, and thus brought reproach upon himself for intolerance and stubbornness. He especially favored the modification of the "Test Act" in

such a manner that it became necessary for every English subject to be faithful to "the Protestant religion as established by law in the Church of England." Yet Morley's position at this time may be satisfactorily explained. "His main policy was to protect the Establishment, on the basis of the Act of Uniformity, against papists on the one hand and dissenters on the other. He shared in the alarm which conversions to Rome and the encroachments of that Church inspired throughout England at the time; and partly from that cause he was induced to support the bill,... thinking by the new oath, which established the Church, to prevent an invasion by the enemy... Strength was wasted by internecine warfare' at a moment when Episcopalians and Presbyterians stood before a common foe. It was the story of the Crusaders repeated. Why not gather the forces of the Church and of the sects, and concentrate them upon the great enemy of the country's liberty and peace? Such impressions, under the circumstances, were not unnatural in the mind of a man like Morley" (Stoughton, 1:439, 440). In his old age Morley is reputed to have become more tolerant again, for it is related that he stopped proceedings against an ejected minister, and invited him to dinner, endeavoring to soften down the terms of conformity; but, better still, it is said that in Morley's last days he drank to an intermeddling country mayor in a cup of Canary, advising him to let dissenters live in quiet, "in many of whom, he was satisfied, there was the fear of God" — and he thought they were "not likely to be gained by rigor or severity." The bishop died in 1684. Burnet says that he "was in many respects a very eminent man, very zealous against popery, and also very zealous against dissent; considerably learned, with great vivacity of thought; soon provoked, and with little mastery over his temper" (1:590). His zeal against the doctrines of popery is apparent in his writings, and not less so his zeal against dissent; in connection with his opposition to both, he avows the doctrine of passive obedience, declaring in terms the most unequivocal "the best and safest way for prince, state, and people is to profess, protect, cherish, and allow of that religion, and that only, which allows of no rising up against or resisting sovereign power — no, not in its own defence, nor upon any other account whatsoever" (Morley's *Treatises*, sermon before the king, page 38). Indeed, he maintains, again and again, the principle of intolerance in the government of the Church, and the principle of despotism in the government of the State; holding the king to be sole sovereign, while Parliament is only a concurring power in making laws, and the bishops the only legitimate ecclesiastical rulers. Bishop Morley was a very generous man, and freely expended his income for the

good of his benefices. He was a benefactor to Oxford University by granting Christ Church £100 per annum, and by establishing several prizes at Pembroke and other colleges. He spent much money in repairing the buildings in the see of Winchester, bequeathed a considerable sum to St. Paul's, London, and left £1000 to purchase lands for the support of small vicarages. The bishop also bore a high reputation for theological learning before the civil wars, as well as after the establishment of the episcopacy, and was acknowledged as well versed in the logic of the schools, and as a formidable controversialist. He wrote *A Sermon at the Coronation of Charles II*, April 23, 1661. In the dedication to the king, by whose command it was published, he says that he was now past his great climacteric, and this was the first time that ever he appeared in print: — *Vindication of himself from Mr. Baxter's Calumny*, etc. (1662): — *Epistola apologetica et parcenetica ad theologum quendam Belgam scripta* (1663, 4to; written at Breda, June, 1659; reprinted in 1683, under this title, *Epistola, etc., in quae agitur de seren. regis Car. II erga reformatan religionem affectu*). In this letter he attempts to clear Charles II from the imputation of popery, and urges the Dutch to lend their utmost assistance towards his restoration; but he was mistaken in his master's religion, and perhaps lived long enough to know it: — *The Sum of a Conference with Darcey, a Jesuit, at Brussels* (1649): — *An Argument drawn from the Evidence and Certainty of Sense against the Doctrine of Transubstantiation*: — *Vindication of the Argument*, etc.: — *Answer to Father Cressy's Letter*, written about 1662: — *Sermon before the King*, November 5, 1667: — *Answer to a Letter written by a Romish Priest* (1676): — *Letter to Anne, duchess of York* (1670). This lady, the daughter of Sir Edward Hyde, was instructed in the Protestant religion by our subject while he lived at Antwerp, but she afterwards forsaking the faith of her family, Dr. Morley wrote this defence of Protestantism: — *Ad Virum Janum Ulitium Epistolae duae de Invocatione Sanctorum* (1659). All the above pieces, except the first and second, were printed together in 1683, 4to: — *A Letter to the Earl of Anglesey concerning the Means to keep out Popery*, etc., printed at the end of *A true Account of the whole Proceedings betwixt James, duke of Ormond, and Arthur, earl of Anglesey* (1683): — *Vindication of himself from Mr. Baxter's injurious Reflections*, etc. (1683): — he made also *An Epitaph for James I* (1625), which was printed at the end of Spottiswood's *History of the Church of Scotland*, and is said to have been the author of *A Character of King Charles II* (1660, in one sheet 4to). In his polemics against Romanism bishop Morley discusses

only three important points. The treatment of these indicates deep learning and great skill. He plies with much success the argument against transubstantiation, "drawn from the evidence and certainty of sense," maintaining his convincing argument with the dexterity of a practiced logician, so as to parry most successfully all the objections of Roman Catholic antagonists. He decidedly opposes the popish doctrine of purgatory; but he vindicates prayers for the dead in the way in which they were offered in the early Church, and as by modern Anglicans they are still encouraged to be offered; that is, for the rest of the soul, the resurrection of the body, and the plenitude of redemption at the last day. Whatever may be the propriety of praying for the dead in such a qualified sense as this, Morley contends there is no ground on which to rest the doctrine of the invocation of saints. That doctrine he overthrows by an appeal to Scripture; and then he proceeds, after the Anglican method, to examine the writings of the fathers, and to show that they do not justify the popish dogma and its associated practices. The bishop enjoyed the association of some of the most distinguished literati of his day. He was an intimate friend of Falkland, and mixed much with Ben Jonson and Edmund Waller. He was strict and exemplary in his life, though much given to witticisms, and surrounded by a host of gay courtiers and literati; and was acknowledged by all as truly abstemious and laborious in his habits. See *Chambers's Magazine*, 8:69; Stoughton, *Eccles. Hist. of England (Church of the Restoration)* (see Index in volume 2); Perry, *Eccles. Hist.* volume 2 (see Index in volume 3); Wood, *Athenae Oxon.*; Neal, *Hist. Puritans* (Harper's ed.), 2:230; Burnet, *Hist. of his own Times*, 1:590; Salmon, *Lives of the English Bishops*, page 346. (J.H.W.)

Morley, Thomas

one of the most distinguished of England's early composers of sacred and profane music, and author of the first regular English treatise on the art of music, was born probably about the middle of the 16th century, but the exact time is not determined. All that is known of this eminent professor is gathered from Wood, who, in his *Athenae Oxoniensis*, tells us that he was a disciple of Birde, to whom he dedicated his book in very reverential and affectionate terms; that he obtained a bachelor's degree in 1588, and was sworn into his place as gentleman of the royal chapel in 1592. He died, Dr. Burney supposes, in or near the year 1604. Morley produced many compositions that are still well known, among which are canonists of different kinds, particularly for two voices, madrigals for five voices, and

services and anthems, including the fine *Funeral Service* published in Dr. Boyce's collection, the first that was set to the words of the Anglican Reformed Liturgy. See *Engl. Cyclop.* s.v.; Burney, *Hist. of Music*.

Morlin, Joachim

a well-known German Lutheran theologian, and one of the most zealous defenders of the great German Reformer and his views, was born at Wittenberg April 6, 1514. His father, Jodocus. Morlin, professor of metaphysics at the Wittenberg University, and afterwards pastor at Westhausen, in Franconia, gave Joachim a careful training intellectually and morally, and in 1527 he entered the newly-founded University of Marburg, but soon left for his native city, where, under Luther's and Melancthon's special guidance, he devoted himself to the study of theology. When not quite twenty-three years of age he was chosen dean of a church at Wittenberg, and in 1539 accepted a call to the church of Eisleben. At Luther's request he returned in the following year to Wittenberg; but, hardly arrived, left it again for Arnstadt, whence he had received a call as its first ecclesiastical superintendent. He was now but twenty-six years old, and by far too young and inexperienced to fill such an influential position. Zealous in his religion, and of rather coarse and contentious disposition, he soon came into serious difficulties with some powerful church members, who. persecuted him mercilessly. In 1543 he was deposed, without having been allowed the benefit, of a trial. Though the citizens appealed for his retention, Morlin had to leave Arnstadt and removed to Gittingen, where he remained until 1549. About this time he, together with many other Lutheran theologians, openly declared against the Augsburg Interim, alleging that it re-established popery; thereupon duke Erich was deposed and Morlin banished. A few months later he received a pastoral call to Kneiphof, one of the main quarters of Konigsberg, in Prussia, which he accepted. Greatly favored by duke Albrecht, Morlin was at first universally esteemed and beloved. But he soon became involved in the Osiandrian controversy. *SEE OSIANDER; SEE JUSTIFICATION*. In his strict Lutheranism he opposed Osiander's views on the nature of justification and its relation to sanctification. According to the manner of the times, Osiander's departure from the grand Lutheran doctrine of *Justification* (q.v.), and especially of views approximating the Roman Catholic doctrine, were therefore made the subject of severe comment by Morlin in a rather coarse and abusive way. The duke of Prussia, anxious to restore peace between the contending parties, issued an edict to all Prussian clergymen

and professors of theology, in which slanders and denunciations of their respective opponents was threatened with severe bodily punishment. But the quarrel, in spite of the ducal edict, grew more and more bitter, and after Osiander's death Morlin attacked and persecuted his followers. Several of them, among them Johann Funk, were beheaded because they refused to recant. Uncharitable against all opponents, and of a naturally contentious and passionate disposition, Morlin grew so violent and abusive in his language that he called the ducal edict an inspiration of the devil, to which he refused to submit. In consequence he was dismissed (1553), and, notwithstanding his numerous and influential followers, had to leave Königsberg. He went to Dantzic, and lived there for some time, supported by voluntary contributions of his Königsberg friends, until he received a call to Brunswick as ecclesiastical superintendent and first city-preacher. Here, in connection with his friend, Martin Chemnitz, late librarian of duke Albrecht, Morlin devoted himself to a closer study of the Bible and the fathers, and took a prominent part in all the theological controversies of the time. When in 1556 Albrecht Hardenberg attempted to introduce into the republic of Bremen Calvin's doctrine respecting the Lord's Supper, Morlin, together with Chemnitz, opposed him most violently, and after his dismissal caused the issue of that bigoted Bremen edict (October 6, 1561) "against the sacramental enthusiasts and Anabaptists" (*Gegen die Sacraments-Schwärmer u. Wiedertauffer*). At this occasion he published his *Erklärung aus Gottes Wort u. kurzer Bericht d. Herren Theologen*, and *Von der Condemnation streitiger Lehr* (Magdeburg, 1563). These works are a not over-lucid exposition of the strict Lutheran view on the Lord's Supper, and are far inferior to Chemnitz's work, *Repetitio sanæ doctrinæ de vera præsentia corporis et sanguinis Domini in caena sacra*. In 1557 he went to Wittenberg, vainly endeavoring to put a stop to the *Adiaphoristic* controversies. He subsequently separated himself from Flacius, writing against him in his usual abusive and violent style. He was also present at the Worms Colloquy, which, like most such disputations, led to no result whatever. After the death of Melancthon, he grew, if possible, still more zealous in his strict Lutheranism, ample proof of which is to be found in the numerous works which he published about this time. We mention here his *Historia Prutenici: — Treue Warnung und Trost an die Kirchen in Preussen: — Sendschreiben an den Vogel: — Apologia auf die vermeynte Widerlegung dess Osiandrischen Schwärms*. Things meanwhile had changed materially in Prussia. Osiander and his followers had been entirely suppressed, and duke Albrecht, yielding to the repeated

appeals of the citizens, recalled Morlin in 1566 to Königsberg, nominating him bishop of Samland. Chemnitz, who always had been a great favorite with the duke, accompanied Morlin to Königsberg, and became associated with him in the preparation of the *Corpus doctrinae Prutenicum*, designed as the symbolical text-book of Prussia. July 7, 1567, the work was approved by the duke, and on the following day Morlin left for Brunswick, choosing not to accept the proffered position (see *Biblioth. Lubec.* 12:607 sq.). Owing to his contentious disposition, he came into a new difficulty with the city council of Brunswick, and was now glad to accept duke Albrecht's offer. As bishop of Samland, Morlin took a very prominent part in the Majoristic controversy, and published his *Disputatio contra novam corruptilam, qua asseritur, operum praesentiam in actu justificationis necessariam esse* (Jene, 1567), and his *Verantwortung wider die falschen Auflagen der neuen drei Wittenberger in ihrer Grundfeste Königsberg*. He died May 23, 1571, at Königsberg, before the Majoristic controversy was concluded. Besides the works already named. Morlin wrote also *Disputatio de communicatione idiomatum* (1571): — *Postilla: — Psalter-Predigten: — A new Catechism* (Eisleben, 1565): — *Vom Berufe der Prediger, sammt zwei Briefen Lutheri* (ibid. 1565, 4to). Morlin was evidently a tenacious man, and born to be a polemic. His opponents charged him, and perhaps not unjustly, with assuming to be the guardian of the Church. He was evidently sincere and deeply in earnest, asserting that he became involved in these various controversies as a faithful son of the Church, doing only what every one was bound to do, namely, guarding its purity with all the power and skill at command. See Adam, *Vitae Theol. Germ.* page 457 sq.; Rettemeyer, *Kirchen-historie*, 3:207; Salig, *Historie der Augsburg Confession*; Naton, *Gesch. der Concordienformel*; Schrockh, *Kirchengesch. seit d. Reformation*; Planck, *Protest. Lehrbegriff*, 4:291; 5, pass.; and his *Gesch. Protestantischer Theologie*, 6:60 sq.; Kurtz, *Ch. Hist.* 2:134; Dollinger, *Die Reformation*, 2:453 sq.; Gieseler, *Eccles. Hist.* volume 4 (Harper's ed.); Erdmann, *Biog. sammtlicher Pastoren zu Wittenberg* (Elberf. 1869, 8vo). (J.H.W.)

Morlin, Maximilian

a younger brother of the preceding, was born at Wittenberg October 14, 1516. He received his classical education at the Wittenberg Gymnasium, and studied theology under Luther and Melancthon, both of whom esteemed him highly, though subsequently he was one of Melancthon's most determined opponents. After his ordination he preached at Pegau and

Zeitz, and in 1543 received a call to Schelkau, in Franconia, where he was so universally beloved for his piety and eloquence that the people would not let him go when in 1544 he was called to Coburg as court-preacher. In 1546 the theological faculty of his alma mater conferred the honorary degree of S.T.D. upon him, and two years later he was nominated superintendent of the churches and schools of Coburg. Like his brother Joachim, he was very decided in all his peculiar religious views, and the words which he inscribed (1530) on a copy of the Augsburg Confession give an insight into his strict Lutheranism: "Huic sacrosanctae confessioni et indubitatae assertioni ex verbo Dei toto pectore assentior et subscribe et Deum oro, ut in illius constanti confessione et immutabile professione per spiritum S. me perpetuo servet," etc. Everything outside of Lutheranism he considered heresy, and treated as such. In the same copy of the Augsburg Confession we find the following marginal note, which is significant of his character: "Ad hanc subscriptionem impulit me impia profanatio, corruptio et mutatio praecipuorum hujus confessionis articulorum per ipsum autorem in corpore suae doctrine, quam ut hujus confessionis negationem detestor et abjicio et damno in articulis mutatis." His strict Lutheran views led him to subscribe the so-called *Censurce* passed upon Andreas Osiander by the Saxon theologians at Weimar and Coburg, and with the same zealotism he fought against Justus Menius (q.v.) at the Synod of Eisenach (1556), determined to have him cut off from the Church for heresy. When this plan failed, he, nothing daunted, drew up a paper in which Menius's heretical views were set forth and his condemnation called for, and then travelled with Stolz, of Weimar, through all Saxony, to gather subscriptions thereto. As an undoubted champion of the genuine theology of Saxony, as taught by Luther, he, by order of his prince, went to the Worms Colloquy (q.v.), and so strictly followed the instructions of Flacius (q.v.) that the conference had to be abandoned as hopeless. Like Flacius, he was sincere and deeply in earnest, and as a true follower of Luther espoused the cause of his deceased teacher, showing by the severest logic that the Lutheran Church was, under Melancthon's guidance, drifting away from its moorings. Like a great many Lutherans of this period, he was mercilessly, though conscientiously, contentious. He was a born polemic. In connection with Flacius, Stossel, and Musaus, he published the *Sachsische Confutationsschrift* (1559), which was afterwards declared law by the prince of Saxony; and as such proved injurious both to the university and Flacius. About this time the elector Frederick prepared to introduce the doctrines of the Reformed Church into his territory. His zealous Lutheran

son-in-law, prince Frederick of Saxony, tried his best to prevent him, and in 1560 went with Morlin and Stossel to Heidelberg to meet Peter Boguin and other Reformed clergymen in open conference. The disputation, which was afterwards published under the title of *Propositiones, in quibus vera de caena Domini sententiis juxta confessionem Augustanam, etc., propositae* 1560 in *Academia Heidelb.* (Magdeb. 1561), led to no result. Shortly after his return, Morlin separated from Flacius, who had made himself odious by the rash statement (in his discussion with Strigel at Weimar in 1560) that original sin is the very substance of man in his fallen state, thus laying himself open to the charge of Manichaeism. Morlin openly denounced Flacius, and the duke established a censorship, of which Moirlil was made a member. Flacius and his followers were deposed. March 3, 1562, he signed Strigel's declaration, and in his official visits tried to prevail upon the different ministers to sign the same, and to desist in future from all public denouncements of the Synergistic heretics. In 1569, when the government of Saxony was placed into the hands of John William, than whom there was no more ardent friend of Flacius, Morlin was deposed, but yet in the same year was called as courtpreacher to Dillenburg. His strict Lutheranism did not, however, prove acceptable to the count of Dillenburg; and when in 1572 John William extended a call to him to resume his former position, he gladly accepted it. But the clergy of Coburg, mostly followers of Flacius, with Musaus at their head, opposed him so decidedly that he had to leave Coburg again. At last (in 1573) Musaus and all the clergymen opposed to Morlin were dismissed, and Morlin resumed his former position. He died April 20, 1584. It cannot be denied that Morlin was a consistent upholder of the doctrines which he originally learned from Luther. In his theological views he opposed Melancthon, asserting that if that reformer was great, truth was greater. He seemed to consider it his special mission to call every man to account who either openly or secretly attempted to destroy what Luther had built up. See Beck, *Johann Friedrich der Mittlere*, 1:94, 213 sq.; 2:12 sq.; Steubing, *Biog. Nachrichten aus d. 16ten Jahrhundert*, 1790, page 57; Jocher, *Gelehrten-Lexikon*, s.v.; Gieseler, *Ecclesiastical History*, volume 4 (Harper's edition); Kurtz, *Church History*, 2:134.

Morlot, Francois Nicolas Madeleine

a French prelate of note, was born at Langres (department Haute Marne) December 28, 1795. His father, a modest mechanic, sent him to the college of his native town. Having afterwards passed through the course of

theological studies at Dijon, before reaching the age required for priesthood, young Morlot was for some time private tutor. In 1825 he was appointed vicar of the diocese of Dijon, where, after the revolution of 1830, he made himself conspicuous by his resistance to bishop Rey, who was obnoxious to the clergy and legitimist party for having accepted his see from Louis Philippe. Discarded from the grand vicariate, but supported by the *Amis de la Religion* and other papers of the same party he repeatedly refused an appointment as curate, and accepted only the place of canon. He published, under the title of *Remonstrance*, a censure of his bishop's acts, and was foremost in the attacks which at last forced the bishop to resign in 1838. In 1839 Morlot was appointed bishop of Orleans. He was also for his valuable services decorated with the cross of the Legion of Honor on the occasion of the baptism of the comte de Paris, and in 1842 was elevated to the archiepiscopal see of Tours. Created cardinal March 7, 1853, he took as such his seat in the senate of the new empire, and January 24, 1857, he was promoted to the archbishopric of Paris. The same year he was also put at the head of the grand Aumunerie, and at the beginning of 1858 he was called to the counsel of regency and to the private council. Cardinal Morlot died in 1870. His literary activity was very limited. Besides his *Mandements* and *Circulaires*, or *Lettres Pastorales*, all of them written with great simplicity, he edited *Explication de la doctrine Chretienne, en forme de lectures* (2 volumes, 12mo): — *Catechisme du diocese de Dijon* (18mo): — the *Heures choisies de la Marquise d'Andelarre* (1825, 12mo). See *Dict. des Cardinaux*, s.v.; Hoefler, *Nouv. Biog. Generale*, 36:614-15; Vapereau, *Dict. des Contemporains*, s.v.

Mormons

the usual name of a religious sect which was founded in this country A.D. 1830, and claims to be called of God to gather within its fold the people of this universe, by authority of a new dispensation, which is to be the last given to man in his present existence. They style themselves "The Church of Jesus Christ of Latter-day Saints," or briefly, "Latter-day Saints," and object to the popular designation, Mormons, derived from the name of one of their sacred books (i.e., *The Book of Mormon*). Though this word is derived from the Greek (*μορμών*), and literally signifies a lamia, maniola, female specter (the mandrill for its ugliness was called Cynocephalus Mormon), the Saints, according to Joseph Smith, the first prophet and originator of Mormonism, treat its etymological origin thus extravagantly: "We say from the Saxon *good*, the Dane *god*, the Goth *goden*, the German

gut, the Dutch *goad*, the Latin *bonus*, the Greek *καλός*, the Hebrew *bwḥ*, and the Egyptian *mon*. Hence, with the addition of *more*, or the contraction *mor*, we have the word *mormon*, which means literally *more good*."

According to anti-Mormons, the name Latter-day Saints was assumed in 1835 by the Mormons, at the suggestion of one of their leaders, Sidney Rigdon, and the word "Mormon" is more distasteful to them than is the word "Mohammedan" to the Muslim or "Jew" to the Hebrew. In accordance with our general practice to let each religious body speak for itself in these pages, we insert here the history of the organization of the Church of these "Saints" as furnished by their apostle Orson Pratt, the ablest living exponent of Mormonism, and George A. Smith, the first counsellor of president Brigham Young.

1. History. — The Church of Jesus Christ of Latterday Saints was founded by Joseph Smith, who was born in the town of Sharon, Windsor County, Vermont, December 23, 1805. When ten years old his parents, with their family, moved to Palmnyra, N.Y., in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. He was a farmer by occupation. His advantages for acquiring scientific knowledge were exceedingly small; being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only literary attainments, while the rest of those branches so universally taught in the common schools throughout the United States were entirely unknown to him. When about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how or in what way to prepare himself was a question as yet undetermined in his own mind: he perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of it. He saw that if he understood not the way, it would be impossible to walk in it except by chance, and the thought of resting his hopes of eternal life upon chance or uncertainty was more than he could endure. If he went to the religious denominations to seek information, each pointed to its own particular tenets, saying, "This is the way — walk ye in it;" while at the same time the doctrines of each were in many respects in direct opposition to the rest. It also occurred to his mind that God was the author of but one doctrine, and therefore could acknowledge but one denomination as his Church, and that such

denomination must be a people who believe and teach that one doctrine (whatever it may be) and build upon the same. He then reflected upon the immense-number of doctrines now in the world, which had given rise to many hundreds of different denominations. The great question to be decided in his mind was: If any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied in relation to this question he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon them, without any knowledge of his own, would not satisfy the anxious desires that pervaded his breast. To decide without any positive and definite evidence on which he could rely upon a subject involving the future welfare of his soul was revolting to his feelings. The only alternative that seemed left to him was to read the Scriptures and endeavor to follow their directions. He accordingly began perusing the sacred pages of the Bible with sincerity, believing the things that he read. His mind soon caught hold of the following passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (~~3006~~ James 1:5). From this promise he learned that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally, without being upbraided for so doing. This was cheering information to him — tidings that gave him great joy. It was like a light shining forth in a dark place to guide him to the path in which he should walk. He now saw that if he inquired of God, there was not only a possibility but a probability, yea more, a certainty, that he should obtain a knowledge which of all the doctrines was the doctrine of Christ, and which of all the churches was the Church of Christ. He therefore retired to a secret place in a grove but a short distance from his father's house, and knelt down and began to call upon the Lord. At first he was severely tempted by the powers of darkness, which endeavored to overcome him; but he continued to seek for deliverance until darkness gave way from his mind, and he was enabled to pray in fervency of the spirit and in faith; and while thus pouring out his soul, anxiously desiring an answer from God, he saw a very bright and glorious light in the heavens above, which at first seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer it increased in brightness and magnitude, so that by the time that it reached the tops of the trees the whole wilderness, for some distance around, was illuminated in a most glorious and brilliant manner. He expected to see the leaves and boughs of the trees consumed as soon as the light came in contact with them; but perceiving that it did not produce

that effect, he was encouraged with the hope of being able to endure its presence. It continued descending slowly until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him it produced a peculiar sensation throughout his whole system, and immediately his mind was caught away from the natural objects with which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind, namely, that all religious denominations were believing in incorrect doctrines; and, consequently, that none of them was acknowledged of God as his Church and kingdom. He was expressly commanded not to go after them; and he received a promise that the true doctrine — the fulness of the Gospel — should at some future time be made known to him; after which the vision withdrew, leaving his mind in a state of calmness and peace indescribable. Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented. It pleased God, on the evening of September 21, 1823, again to hear his prayers; for he had retired to rest as usual, except that his mind was drawn out in fervent prayer, and his soul was filled with the most earnest desire "to commune with some kind messenger who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision. While he thus continued to pour out his desires before the Father of all good, endeavoring to exercise faith in his precious promises, "on a sudden, a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room — indeed the first sight was as if the house were filled with consuming fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation that extended to the extremities of the body. It was, however, followed with a calmness and serenity of mind and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him." Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance — so much so that every fear was banished from

the heart, and nothing but calmness pervaded the soul." "The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam." This glorious being declared himself to be an angel of God, sent forth by commandment to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings that the covenant which God made with ancient Israel concerning their posterity was at hand to be fulfilled that the great preparatory work for the second coming of the Messiah was speedily to commence — that the time was at hand for the Gospel in its fulness to be preached in power to all nations, that a people might be prepared with faith and righteousness for the millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God to bring about some of his marvellous purposes in this glorious dispensation. It was also made manifest to him that the "American Indians" were a remnant of Israel; that when they first emigrated to America they were an enlightened people, possessing a knowledge of the true God, enjoying his favor and peculiar blessings from his hand; that the prophets and inspired writers among them were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness. The greatest part of them were destroyed, and the records (by commandment of God to one of the last prophets among them) were safely deposited to preserve them from the hands of the wicked who sought to destroy them. He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom, as well as prophecies relating to the great events of the last days; and that to fulfil his promises to the ancients who wrote the records, and to accomplish his purposes in the restitution of their children, etc., they were to come forth to the knowledge of the people. If faithful, he was to be the instrument who should be thus highly favored in bringing these sacred things to light. At the same time he was expressly informed that it must be done with an eye single to the glory of God—that no one could be intrusted with those sacred writings who should endeavor to aggrandize himself by converting sacred things to unrighteous and speculative purposes (see *Book of Mormon*, chapter 4, § 2, page 510). After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared, and the light and glory of God withdrew, leaving his mind in perfect peace, while a calmness and serenity indescribable pervaded his soul. But before

morning the vision was twice renewed, instructing him further and still further concerning the great work of God about to be performed on the earth. In the morning he went out to his work as usual, but soon the vision was renewed — the angel again appeared, and having been informed by the previous visions of the night concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly he repaired to the place, a brief description of which was best given by Oliver Cowdery [Joseph Smith's scribe and first follower by baptism], who shortly after this event visited the spot:

"As you pass on the mail-road from Palmyra, Wayne County, to Caanadaigua, Ontario County, New York, before arriving at the little village of Manchester, about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large, perhaps, as any in that country. The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass towards Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, watercourses, and ravines. I think I am justified in saying that this is the highest hill for some distance around, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by. The north end (which has been described as rising suddenly from the plain) forms a promontory, without timber, but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance farther left you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second-mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830 there were several trees standing — enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass, which was also the case when the record was first found. How far below the surface these records were anciently placed I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth

would naturally wear, more or less, in that length of time. But being placed towards the top of the hill, the ground would not remove as much as at two thirds, perhaps. Another circumstance would prevent a wearing of the earth: is all probability, as soon as timber had time to grow the hill was covered, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion and form his own speculation; but, suffice to say, a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed erect four others, *their* bottom edges resting in the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surfaces of the four erect or side stones were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars, composed of the same description of cement used' on the edges, and upon these three pillars were placed the records. This box containing the records was covered with another stone, the bottom surface being flat, and the upper crowning. When it was first visited by Mr. Smith on the morning of the 22d of September, 1823, a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass; from which circumstance it may be seen that however deep this box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered when once directed, and yet not enough to make a perceivable difference to the passer-by. After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light lever, brought to his natural vision its contents. While viewing and contemplating this sacred treasure with wonder and astonishment, behold in the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was again enlightened as it was the evening before, and he was filled with the Holy Spirit, and the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spake he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, 'All this is shown —

the good and the evil, the holy and the impure, the glory of God and the power of darkness — that you may know hereafter the two powers, and never be influenced or overcome by the wicked one. Behold, whatsoever enticeth and leadeth to good, and to do good, is of God; and whatsoever doth not, is of that wicked one. It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record, for the commandment of God is strict; and if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain; they are of no worth among the children of men only for their knowledge. On them is contained the fulness of the Gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land desired this at his hand, and through the prayer of faith obtained the promise that if their descendants should transgress and fall away a record should be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred... By them will the Lord work a great and marvellous work; the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid; and because the power of God shall be displayed, those who profess to know the truth but walk in deceit shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God and with the Holy Ghost shall the hearts of the faithful be comforted. You have now beheld the power of God manifested, and the power of Satan: you see that there is nothing desirable in the works of darkness — that they cannot bring happiness — that those who are overcome therewith are miserable; while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy. of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by

which you may ever be able to detect the Evil One, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known — that is, when it is known that the Lord has shown you these things — the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow the Church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach — yet with these it shall be a terror, because of the great and marvellous work which shall follow the coming forth of this fulness of the Gospel. Now go thy way, remembering what the Lord hath done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray that thy mind may become strong, that when he shall manifest unto thee thou mayest have power to escape the evil and obtain these precious things." The above quotation is an extract from a letter written by elder Oliver Cowdery,

which was published in one of the numbers of the *Latter-day Saints' Messenger and Advocate*.

Although many more instructions were given by the mouth of the angel to Mr. Smith, for which we have not space here, yet the most important items are contained in the foregoing relation. During the period of the four following years he frequently received instructions from the mouth of the heavenly messenger. On the morning of the 22d of September, A.D. 1827, the angel of the Lord delivered the records into his hands. These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters (see *Book of Mormon*, Mormon, chapter 4:§ 8, page 515), and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummnim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument by the use of which they received revelation of things distant or of things past or future." (See *Biogr. Sketches*, page 101; *Book of Mormon*, Ether, chapter 1, § 7-11, p. 520 sq. See also Nephi, § 20, page 5 sq.) In the mean time the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions, and that he had discovered sacred records, began to ridicule and mock at those things. After having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylaid by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way. Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil-designing persons. Several times he was shot at,

and very narrowly escaped. Every device was used to get the plates away from him. Being continually in danger of his life from a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania; and accordingly packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them. Mr. Smith then drove on, but, before he got to his journey's end he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way as much chagrined as the first at not being able to discover the object of his research. Without any further molestation Smith pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided. Having provided himself with a home, he commenced translating the record, as he himself tells us in his *Autobiography*, "by the gift and power of God, through the means of the Urim and Thummim;" and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. (See, for criticism, editorial appendix below, and Stenhouse, page 23.)

Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The part translated is entitled the *Book of Mormon*, which contains nearly as much reading as the Old Testament. This volume purports to be a history of ancient America, from its early settlement by a colony who came from the Tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian sera. By these records we are informed that America, in ancient times, was inhabited by two distinct races of people. The first, or more ancient race, came directly from the great Tower, being called Jaredites. The second race came directly from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph. The first nation, or Jaredites, were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remaining remnant, having dwindled into an uncivilized state, still continue to inhabit the land, although divided into a "multitude of nations," and are called by Europeans the "American Indians." We learn

from the same history that at the confusion of languages, when the Lord scattered the people upon all the face of the earth, the Jaredites, being a righteous people, obtained favor in the sight of the Lord, and were not confounded. Because of their righteousness, the Lord miraculously led them from the Tower to the great ocean, where they were commanded to build vessels, in which they were marvellously brought across the great deep to the shores of North America. The Lord God promised to give them America, which was a very choice land in his sight, for an inheritance; and he swore unto them in his wrath that whoso should possess this land of promise, from that time henceforth and forever should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them, and they were fully ripened in iniquity. Moreover, he promised to make them a great and powerful nation, so that there should be no greater nation upon all the face of the earth. Accordingly in process of time they became a very numerous and powerful people, occupying principally North America; building large cities in all quarters of the land, being a civilized and enlightened nation. Agriculture and machinery were carried on to a great extent. Commercial and manufacturing business flourished on every hand; yet, in consequence of wickedness, they were often visited with terrible judgments. Many prophets were raised up among them from generation to generation, who testified against the wickedness of the people, and prophesied of judgments and calamities which awaited them if they did not repent, etc. Sometimes they were visited by pestilence and plagues, and sometimes by famine and war, until at length (having occupied the land some fifteen or sixteen hundred years) their wickedness became so great that the Lord threatened by the mouth of his prophets to utterly destroy them from the face of the land. But they gave no heed to these warnings; therefore the word of the Lord was fulfilled, and they were entirely destroyed-leaving their houses, their cities, and their land desolate; and their sacred records also, which were kept on gold plates, were left by one of their last prophets, whose name was Ether, in such a situation that they were discovered by the remnant of Joseph, who soon afterwards were brought from Jerusalem to inherit the land. This remnant of Joseph were also led in a miraculous manner from Jerusalem, in the first year of the reign of Zedekiah, king of Judah. They were first led to the eastern borders of the Red Sea; then they journeyed for some time along the borders thereof, nearly in a south-east direction; after which they altered their course nearly eastward, until they came to the great waters, where, by the command of God; they built a

vessel, in which they were safely brought across the great Pacific Ocean, and landed upon the western coast of South America. In the eleventh year of the reign of Zedekiah, at the time the Jews were carried away captive into Babylon, another remnant were brought out of Jerusalem, some of whom were descendants of Judah. They landed in North America, soon after which they emigrated into the northern parts of South America, at which place they were discovered by the remnant of Joseph, something like four hundred years after. The same records inform us that this remnant of Joseph, soon after they landed, separated themselves into two distinct nations. This division was caused by a certain portion of them being greatly persecuted, because of their righteousness, by the remainder. The persecuted nation emigrated to the northern parts of South America, leaving the wicked nation in possession of the middle and southern parts of the same. The former were called Nephites, being led by a prophet whose name was Nephi. The latter were called Lamanites, being led by a very wicked man whose name was Laman. The Nephites had in their possession a copy of the Holy Scriptures, viz. the five books of Moses and the prophecies of the holy prophets down to Jeremiah, in whose days they left Jerusalem. These Scriptures were engraved on plates of brass in the Egyptian language. They themselves also made plates soon after their landing, on which they began to engrave their own history, prophecies, visions, and revelations. All these sacred records were kept by holy and righteous men, who were inspired by the Holy Ghost, and were carefully preserved and handed down from generation to generation. The Lord gave them the whole continent for a land of promise, and he promised that they and their children after them should inherit it, on condition of their obedience to his commandments; but if they were disobedient they should be cut off from his presence. The Nephites began to prosper in the land, according to their righteousness; and they multiplied and spread forth to the east, and west, and north-building large villages, cities, synagogues, and temples, together with forts, towers, and fortifications to defend themselves against their enemies. They cultivated the earth, and raised various kinds of grain in abundance. They also raised numerous flocks of domestic animals, and became a very wealthy people, having in abundance gold, silver, copper, tin, iron, etc. Arts and sciences flourished to a great extent. Various kinds of machinery were in use. Cloths of various kinds were manufactured; swords, scimitars, axes, and various implements of war were made, together with head-shields, arm-shields, and breastplates to defend themselves in battle with their enemies. In the days of their

righteousness they were a civilized, enlightened, and happy people. But, on the other hand, the Lamanites, because of the hardness of their hearts, brought down many judgments upon their own heads; nevertheless they were not destroyed as a nation; but the Lord God sent forth a curse upon them, and they became a dark, loathsome, and filthy people. Before their rebellion they were white and exceedingly fair, like the Nephites; but the Lord God cursed them in their complexions, and they were changed to a dark color; and they became a wild, savage, and ferocious people, being great enemies to the Nephites, whom they sought by every means to destroy. Many times they came against them with their numerous hosts to battle, but were repulsed by the Nephites and driven back to their own possessions, not, however, generally speaking, without great loss on both sides; for tens of thousands were very frequently slain, after which they were piled together in great heaps upon the face of the ground, and covered with a shallow covering of earth, which will account for these ancient mounds, filled with human bones, so numerous at the present day both in North and South America.

The second colony, which left Jerusalem eleven years after the remnant of Joseph left that city, landed in North America, and emigrated from thence to the northern parts of South America; and about four hundred years after they were discovered by the Nephites, as stated above. They were called the people of Zarahemla. They had been perplexed with many wars among themselves, and having brought no records with them, their language had become corrupted, and they denied the being of God. At the time they were discovered by the Nephites they were very numerous, and only in a partial state of civilization; but the Nephites united with them and taught them the Holy Scriptures, and they were restored to civilization, and became one nation with them. In process of time the Nephites began to build ships near the Isthmus of Darien, and launch them forth into the western ocean, in which great numbers sailed a great distance to the northward, and began to colonize North America. Other colonies emigrated by land, and in a few centuries the whole continent became peopled. North America at that time was almost entirely destitute of timber, it having been cut off by the more ancient race who came from the great Tower at the confusion of languages; but the Nephites became very skilful in building houses of cement; also much timber was carried by the way of shipping from South to North America. They also planted groves and began to raise timber, that in time their wants might be supplied. Large

cities were built in various parts of the continent, both among the Lamanites and Nephites. The law of Moses was observed by the latter. Numerous prophets were raised up from time to time throughout their generations. Many records, both historical and prophetic, which were of great size, were kept among them; some on plates of gold and other metals, and some on other materials. The sacred records, also, of the more ancient race who had been destroyed were found by them. These were engraved on plates of gold. They translated them into their own language by the gift and power of God, through the means of the Urim and Thummim. They contained a historical account from the creation down to the Tower of Babel, and from that time down until they were destroyed, comprising a period of about thirty-four hundred or thirty-five hundred years. They also contained many prophecies, great and marvellous, reaching forward to the final end and consummation of all things, and the creation of a new heaven and new earth. The prophets also among the Nephites prophesied of great things. They opened the secrets of futurity—saw the coming of Messiah in the flesh — prophesied of the blessings to come upon their descendants in the latter times — made known the history of unborn generations—unfolded the grand events of ages to come — viewed the power, glory, and majesty of Messiah's second advent — beheld the establishment of the kingdom of peace — gazed upon the glories of the day of righteousness — saw creation redeemed from the curse, and all the righteous filled with songs of everlasting joy. The Nephites knew of the birth and crucifixion of Christ by certain celestial and terrestrial phenomena, which at those times were shown forth in fulfilment of the predictions of many of their prophets. Notwithstanding the many blessings they had received, they had fallen into great wickedness, and had cast out the saints and the prophets, and stoned and killed them. Therefore at the time of the crucifixion of Christ they were visited in great judgment: thick darkness covered the whole continent the earth was terribly convulsed — the rocks were rent into broken fragments, and afterwards found in seams and cracks upon all the face of the land — mountains were sunk into valleys, and valleys raised into mountains — the highways and level roads were broken up and spoiled — many cities were laid in ruins; others were buried up in the depths of the earth, and mountains occupied their place; while others were sunk, and waters came up in their stead; and others still were burned by fire from heaven. Thus the predictions of their prophets were fulfilled upon their heads. Thus the more wicked part, both of the Nephites and Lamanites, were destroyed. Thus the Almighty

executed vengeance and fury upon them, that the blood of the saints and prophets might no longer cry from the ground against them.

Those who survived these terrible judgments were favored with the personal ministry of Christ; for after he arose from the dead, finished his ministry at Jerusalem, and ascended to heaven, he descended in the presence of the Nephites, who were assembled round about their temple in the northern parts of South America. He exhibited to them his wounded hands, side, and feet; commanded the law of Moses to be abolished; introduced and established the Gospel in its stead; chose twelve disciples from among them to administer the same; instituted the sacrament; prayed for and blessed their little children; healed their sick, blind, lame, deaf, and those who were afflicted in any way; raised a man from the dead; showed forth his power in their midst; expounded the Scriptures, which had been given from the beginning down to that time; and made known unto them all things which should take place down until he should come in his glory, and from that time down to the end, when all people, nations, and languages should stand before God to be judged, and the heaven and the earth should pass away, and there should be a new heaven and a new earth. These teachings of Jesus were engraved upon plates, some of which are contained in the *Book of Mormon*; but the greater part are not revealed in that book, but hereafter are to be made manifest to the saints. After Jesus had finished ministering unto them, he ascended into heaven; and the twelve disciples whom he had chosen went forth upon all the face of the land preaching the Gospel, baptizing those who repented for the remission of sins, after which they laid their hands upon them, that they might receive the Holy Spirit. Mighty miracles were wrought by them, and also by many of the Church. The Nephites and Lamanites were all converted unto the Lord, both in South and North America, and they dwelt in righteousness above three hundred years; but towards the close of the fourth century of the Christian sera they had so far apostatized from God that he suffered great judgments to fall upon them. The Lamanites at that time dwelt in South America, and the Nephites in North America. A great and terrible war commenced between them, which lasted for many years, and resulted in the complete overthrow and destruction of the Nephites. This war commenced at the Isthmus of Darien, and was very destructive to both nations for many years. At length the Nephites were driven before their enemies a great distance to the north and north-east; and having gathered their whole nation together, both men, women, and children, they encamped on and

round about the hill Cumorah, where the records were found, which is in the State of New York, about two hundred miles west of the city of Albany. Here they were met by the numerous hosts of the Lamanites, and were slain, hewn down, and slaughtered, both male and female the aged, middle-aged, and children. Hundreds of thousands were slain on both sides; and the nation of the Nephites were destroyed, excepting a few who had deserted over to the Lamanites, and a few who escaped into the south country, and a few who fell wounded, and were left by the Lamanites on the field of battle for dead, among whom were Mormon and his son Moroni, who were righteous men.

Mormon had made an abridgment from the records of his forefathers upon plates, which abridgment he entitled the *Book of Mormon*; and (being commanded of God) he hid in the hill Cumorah all the sacred records of his forefathers which were in his possession; except the abridgment called the *Book of Mormon*. which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us that the Lamanites hunted those few Nephites who escaped the great and tremendous battle of Cumorah until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states that the Lamanites were at war one with another, and that the whole face of the land was one continual scene of murdering, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian aera, when (by the commandment of God) he hid the records in the hill Cumorah, where they remained concealed until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language by the means of the Urim and Thummim, as stated in the foregoing. (See editorial criticisms below.)

After the book was translated the Lord raised up witnesses to bear testimony to the nations of its truth, who at the close of the volume send forth their testimony, which reads as follows:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the Tower of which hath

been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and hear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we learn testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God: Amen.

**"Oliver Cowdery,
David Whitmer,
Martin Harris."**

Then follows the testimony of eight witnesses: "Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names into the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

**CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,**

**JOSEPH SMITH, SR.,
HYRUM SMITH,
SAM. H. SMITH."**

In the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism from the teachings of the Savior to the ancient Nephites, as recorded in the *Book of Mormon*, had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination; they were at a loss to know how the authority was to be restored; and while calling upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them priests of the order of Aaron, and commanded them to baptize each other, which they accordingly did. In the year 1830 a large edition of the *Book of Mormon* first appeared in print. "As some began to peruse its sacred pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirements, by coming forth humbly repenting before the Lord, and being immersed in water for the remission of sins, after which, by the commandment of God, lands were laid upon them in the name of the Lord for the gift of the Holy Spirit. And on the 6th of April, in the year of our Lord one thousand eight hundred and thirty, the 'Church of Jesus Christ of Latter-day Saints' was organized in the town of Fayette, Seneca County, State of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they, were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were, brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands, and saw visions and prophesied. Devils were cast out, and the sick were healed by the prayer of faith and the laying on of hands. Thus was the word confirmed unto the faithful by the signs following. Thus the Lord raised up witnesses to bear testimony of his name, and laid the foundation of his kingdom in the last days. And thus the hearts of the saints were comforted and filled with great joy."

Editorial Appendix and Criticisms. — Mr. Pratt's account stops with the organization of the Saints as an ecclesiastical body. We supplement it with the later history.

Joseph Smith seems at first to have had vague and confused ideas as to the nature and design of the Church he was about to establish until he found a convert in Sidney Rigdon, an able Campbellite preacher, then residing in Ohio. He was inclined to teach Millenarianism and bring his flock over to the new faith. This settled Smith, and together they worked out a sort of Millenarian faith, in which at that time Western New York was largely interested. It was by these two religionists declared that the millennium was close at hand, that the Indians were to be speedily converted, and that America was to be the final gathering-place of the Saints, who were to assemble at New Zion or New Jerusalem, somewhere in the interior of the American continent. With the *Book of Mormon* as their text and authority, they began to preach this new gospel; and Smith's family and a few of his associates, together with some of Rigdon's former flock, were soon enough in numbers to constitute a Mormon Church, which, as we have learned from Mr. Pratt's account, was organized April 6, 1830, at Fayette, N.Y. Though exposed to ridicule and hostility, the Saints continued to gather disciples. The publication of the *Book of Mormon*, and some alleged miracles and prophecies, attracted the people to the preaching of Smith and his companions, and at the first Conference of the Church, June 1, 1830, held at Fayette, N.Y., thirty members were present. Missionaries were now set apart, and every member was utilized, and in consequence the Saints were soon met with everywhere. Their missionaries were full of zeal, and converts gathered rapidly. Among them were Brigham Young, the two brothers Pratt. and Sidney Rigdon, the Campbellite preacher, who all became most efficient workers in Mormondom. Churches also were established in Ohio, Pennsylvania, New York, and even so far west as Indiana and Illinois. But with their growth persecution intensified, and the Saints finally turned their eyes westwards for a permanent home. In the beginning of 1831 they established their head-quarters at Kirtland, Ohio, and everything pointed to it as the seat of the "New Jerusalem." Indeed, Smith advised the Saints to gather there. In a short time, however, opposition was strengthening also at Kirtland, and Smith urged the people to pray to the Lord "that he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one." Smith's eyes were now turned to the far West to the region of the great prairies — hoping there to work out his religious system in peace and freedom. In the autumn of 1831 a successful work was inaugurated at Independence, Jackson County, Missouri; and shortly after the revelation came that "it was appointed by the finger of the

Lord" that a colony of the Saints should be established in that part of Missouri, it being "the land of promise and the place for the city of Zion." In a very short time nearly 1200 persons gathered in the place "where Christ would shortly reign in person." Land was largely bought; preaching was vigorously carried on; a printing-press was established; a monthly periodical (*The Morning and Evening Star*) and a weekly newspaper (*The Upper Missouri Advertiser*) were started to propagate the doctrines of the new sect; and it is only fair to the Mormons to state that a spirit of industry, sobriety, order, and cleanliness was everywhere visible. Account for it how we may, the Mormons were in many important respects, morally, socially, and industrially, far in advance of their neighbors. Smith himself, with such of the Saints as preferred to stay in Ohio until forced from it, continued to reside there, though, as we shall see presently, he was by no means stationary there, and was now in Ohio, now in Missouri, as the state of affairs required. In 1838 unsuccessful financial speculations obliged the Prophet also to withdraw, after having besides encountered persecutions from mobs.

In Missouri also the Mormons early engendered opposition. Secret societies were formed a short time after their settlement to expel them from that region; their periodicals were stopped, their printing-press confiscated, their ministers tarred and feathered, and numberless other outrages were committed. Finally, in 1833 the hapless Saints were compelled to flee across the Missouri River, and men, women, and children had to encamp in the open wilderness on a winter night (see Parley P. Pratt, *Hist. of the Missouri Persecutions*). The cruelty with which they were treated is a disgraceful page in American colonization history, and every true man has reason to regret the outrages perpetrated against these religionists. They subsequently settled in Clay County, in the same state. Smith, when informed of these outrages, at once set out for Missouri; and now assumed, besides the role of "prophet, seer, revelator, and translator," that of military leader of his people. A lengthened revelation was given in February, 1834, to raise "the strength of the Lord's house," and go up to Missouri to redeem Zion, and the Prophet became, by the election of a council of elders, "commander-in-chief of the armies of Israel." With a band of 150 men, the "Prophet," set out from Kirtland for Missouri. By the time he reached Missouri the little band had increased to 205; but they were intercepted by the settlers before they could effect a junction with the Saints in Clay County, and were so badly defeated in their schemes that the

few faithful ones who were left, together with the Prophet himself, gladly enough returned to their home at Kirtland. Here, while recruiting from the trials of this warfare, Smith determined upon a more perfect organization of his adherents. In 1833 he had published for their spiritual guidance *The Book of Doctrine and Covenants*, and in May, 1834, had adopted as the formal title of his ecclesiastical body "The Church of Jesus Christ of Latter-day Saints." He now instituted the hierarchical organization to which the Mormons owe in so large a measure their success and perpetuity. As heads of the Church he appointed a presidency of three (and this remains the practice of the Mormons), assigning to himself the first place, and associating with himself the Rigdon of whom we have had occasion to speak before, and one Frederick G. Williams, a "revelation" from the Lord having declared that the sins of Rigdon and Williams were forgiven, "and that they were henceforth to be accounted as equals with Joseph Smith, jun., in holding the keys of his last kingdom." His own superiority the Prophet had declared to his followers as early as 1830 by special "revelation," which, after appointing him "seer, translator, prophet, apostle of Jesus Christ, and elder of the Church," also demands that "the Church shall give heed to all his words and commandments which he shall give unto you; for his word shall ye receive as if from my own mouth, in all patience and faith." On February 4, 1835, Smith selected his high council of twelve, and delegated these his apostles — 'to go unto all nations, kindreds, tongues, and people, to preach the Gospel of the New Covenant." They departed into the Eastern States, and later into Europe; the first in 1837 to England, where the first Conference of converts was held at Preston, Lancashire on December 25th of that year. Everywhere the Saints now gained adherents. In March 1836, when the Temple at Kirtland was dedicated, over 1000 Mormons were gathered in that little town to witness the "sacred ceremony," and "to receive great blessings."

The year 1837 was a most auspicious one for the Saints, though for a time it threatened their very life as an ecclesiastical body. In Ohio they lost the confidence and support of their "Gentile" associates by the mismanagement of mercantile affairs, so that the Prophet laid himself open to the suspicion of deceit, double-dealing, and fraud. They also sustained several important apostasies from their ranks, one seceder being one of Joseph's councillors, and three others apostles in the "kingdom." But while these trials awaited them at their own "Zion," the New Covenant was rapidly spreading in England, under the preaching of the apostles Orson Hyde and Heber C.

Kimball, and the Saints received large accessions to their numbers, especially from the masses in the great manufacturing and commercial towns — Manchester, Liverpool, Leeds, Birmingham, Glasgow; and above all from the mining districts of South Wales, where Mormonism, in some places, almost competed for popularity with Methodism itself. Since then they have extended their strange evangelization to the East Indies, Australia, the islands of the Pacific, Egypt, Palestine, Turkey, and almost every country on the continent of Europe. In 1838 Kirtland was finally altogether abandoned, for, luckily for the Prophet, just at the moment of his indictment for swindling, etc., a new "revelation" ordered his immediate departure for Missouri, which he promptly obeyed, with all the more alacrity as internal disorders had painfully manifested themselves also in Missouri, resulting in the expulsion of several influential members, among them David Whitmer, the second witness to the *Book of Mormon*, and Oliver Cowdery, the first convert by baptism. Smith's presence soon healed all internal disorders. but the conflict between the Saints and the other Missourians became daily fiercer. The organized religionists, though guilty of fanatical extravagance in their faith, were yet so perfectly united in all their material undertakings as to make their prosperity almost a necessity, and this success annoyed the other settlers to such a degree that a constant warfare was maintained. The rapid increase of the Saints made them, moreover, a subject of suspicion, especially as they had declared it to be their intention to take Missouri as their earthly portion for an "everlasting possession." The Prophet, it was said, had declared that he would yet trample on the necks of his enemies, and these had therefore every reason to fear his growing strength. Besides, it was known that a band of men had secretly organized to defend the first presidency by any means, fair or foul; and it is therefore not to be wondered that there was constant quarrelling and fighting between Saints and Gentiles, until the contest amounted to civil war, and called for the interference of the state authorities. That such a step was really necessary became clearly apparent when on October 24, 1838, Thomas B. March, himself the president of the Mormon Apostolical College, and Orson Hyde, one of the twelve apostles, and now (1875) again a faithful "Saint," made before a justice of the peace in Ray County, Missouri, an affidavit in which it is declared that "They (i.e. the Mormons under Smith) have among them a company consisting of all that are considered true Mormons, called the Danites, who have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong... The plan of said Smith, the Prophet, is to take this state;

and he professes to his people to intend taking the United States, and ultimately the whole world. This is the belief of the Church, and my own (i.e., March's) opinion of the Prophet's plan and intentions. The Prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are superior to the law of the land. I have heard the Prophet say that he would yet tread down his enemies and walk over their dead bodies; that if he was not let alone he would be a second Mohammed to his generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean." Coming from the Saints' own fellow-worshippers, this statement was of course credited by the "Gentiles." It was, moreover, confirmed by the published utterances of Sidney Rigdon, who, in a sermon on July 4, 1838, preached at Far West, had said: "We take God and all the holy angels to witness this day that we warn all men in the name of Jesus Christ to come on us no more for war. The man or the set of men who attempts it does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between them and us a war of extermination, for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us. For we will carry the seat of war to their own houses and their own families, and one party or the other shall be utterly destroyed." Near the close of 1838 the state militia was finally called out, nominally to establish peace, really to crush the Mormons. After much loss and suffering, especially at a place called Hawn's Mill, where several Mormons were massacred, the Saints were driven in the depth of winter across the Mississippi into Illinois. The Prophet, his brother Hyrum, and other leading Mormons, were seized, and sentenced by court martial to be shot; but the sentence was not carried out. and after some months' close confinement they all escaped into Illinois (April 1839).

Picture for Mormons 1

The number of Saints who at this time gathered in Illinois is estimated at no less than 15,000, notwithstanding the defections which the Saints sustained by their expulsion from the land of promise. The people of Illinois treated the newcomers very kindly, and gave them a grant of land on the east bank of the Mississippi, forty miles above Quincy, and twenty miles below Burlington, Iowa. Here, on the bend of the river, upon rising ground that commands a magnificent view of the Mississippi for many miles, they established themselves a new home, which, in obedience to a "revelation" given to Smith, was called *Nauvoo*, or the "City of Beauty." The country

was a mere wilderness when the Mormons settled in it; it soon, however, began to rejoice and blossom as the rose. The foundation of the first house was laid in 1839, and in less than two years over 2000 dwellings; together with school-houses and public edifices, were erected, besides other evidences manifesting the great prosperity of their body. The Legislature of the state was induced to grant a charter to Nauvoo; a body of Mormon militia was formed under the leadership of the Prophet, who, as we have seen before, hesitated not to assume also the part of a military leader, and he besides assumed such civil offices as gave him entire control of the place, and made him safe from all persecution of the Missourians, in case they should attempt to take him back into their own state for punishment. He enjoyed, moreover, making military displays. Thus, on April 6, 1841, when the cornerstone of the grand Temple was laid, the Prophet appeared at the head of his military legion, and in the local papers of that time is only spoken of in his military capacity. A special revelation had demanded the building of the Temple, which was to be on a far grander scale than the edifices in Ohio or Missouri (see *Doctrines and Covenants*, sec. 103). Another revelation had summoned all converts to Nauvoo, bringing with them "their gold, their silver, and their precious stones" (see *Doctr. and Cov.* sec. 103). Still another revelation now ordered a mansion-house to be begun, where the Prophet and his family were to be lodged and maintained at the public cost. "Let it be built in my name, and let my servant Joseph Smith and his house have place therein from generation to generation, saith the Lord; and let the name of the house be called the Nauvoo House, and let it be a delightful habitation for man" (*Doctr. and Cov.* sec. 103). Thus the spiritual and temporal power of Smith increased until he found himself absolute ruler of over 20,000 persons, besides having many spiritual adherents in the different parts of this vast country, and no less than 10,000 in Great Britain. Smith's head was so far turned by his success that in 1844 he offered himself as a candidate for the Presidency of the Union. Probably, however, this proceeding was only meant as a bravado. In Nauvoo itself he reigned supreme. The contributions of his votaries and the zeal of their obedience fed his appetite for riches and power. But opposition gradually sprang up; and though it was obliged to hide itself for a while, and could only be nourished secretly, it was yet growing, and it soon was rumored among the Saints that Smith failed to restrain himself from the indulgence of more sensual passions, which ease and indolence had bred. As early as 1838 the Prophet, it is affirmed, had commenced to practically carry out his doctrine of the "Celestial Marriage" (see below, p. 627 sq.), or of a

"Plurality of Wives;" but it was not till July 1843, that he formally received a revelation on the subject authorizing polygamy. When the "revelation" became public, considerable indignation was felt even in Nauvoo, and serious disturbances took place. Several women whom Joseph and his apostles had taken a fancy to, and sought to will over under the new revelation, declined their proposals, and disclosed them to their relatives. These circumstances roused into activity a latent spirit of resistance which had for some time been secretly gathering force. The malcontents felt themselves strong enough to beard the lion in his own den; they renounced Mormonism, and even ventured to establish an opposition paper, called the *Expositor*, and published in its first number the affidavits of sixteen women, who alleged that Smith, Rigdon, Young, and others, had invited them to enter into a secret and illicit connection under the title of *spiritual marriage*. This open and dangerous rebellion was put down forthwith by the application of physical force. Joseph Smith ordered a body of his disciples to "abate the nuisance," and they razed the office of the *Expositor* to the ground. The proprietors fled for their lives, and when they reached a place of safety sued out a writ from the legal authorities of Illinois against Joseph and Hyrum Smith as abettors of the riot. The execution of the warrant was resisted by the people and troops of Nauvoo, under the Prophet's authority. On this the governor of the state called out the militia to enforce the law; and the ultimate result was that the Prophet and his brother Hyrum were thrown into prison at Carthage. After a short time it began to be rumored, however, that the governor of the state was desirous of letting the two Smiths escape, and thereupon a band of "roughs," about 200 in number, broke into the jail, June 27, 1844, and shot them (see accounts of eye-witnesses in Burton, appendix 3; Mackay, page 189 sq.).

Picture for Mormans 2

The sudden removal of their leader and the manner of his death caused great agitation among the Mormons, and they were much confused for a while. This status led the people of Illinois to the belief that the sect would rapidly be broken up. The opinion seemed at first reasonable. There was much disputing as to the successorship, and it seemed very likely that the Church would thus be shattered into fragments. There were four claimants, and it was doubted whether any one of them could be persuaded to yield. And yet order was soon brought out of all this chaos, and disastrous as this termination of his career was to Smith himself, it proved a most fortunate thing for the system which he founded. "The blood of the martyrs is the

seed of the Church." A halo of solemn and tender glory now encircles the memory of one who, whatever were his virtues or vices, stood greatly in need of this spiritual transfiguration. As Burton tells us, the Saints came to revere the name of Smith beyond that of any other name. They speak of him "with a respectful veneration, *sotto voce*, as Christians name the founder of their faith." Brigham Young had been Joseph's favorite. He was known to have been such by the apostolical college, of which he was chairman, and he was therefore chosen Joseph's successor by a unanimous vote of that body. The choice made by the highest council, the Mormons had been taught, no one should gainsay, and consequently it was accepted by the great majority of the inhabitants of Nauvoo, and approved of by a general Council of the Church, summoned about six weeks after Joseph's death. The other pretenders were excommunicated, and the council even ventured to "deliver over to Satan" the great Rigdon himself; one of the aspirants, although their sacred books declared him equal with the Prophet; who had, however, latterly shown a disposition to slight and humble him. The Mormons throughout the world acquiesced in all these decisions, and Brigham Young was established in the post of "seer, revelator, and president of the Latter-day Saints."

Picture for Mormons 3

This manifestation of complete organization aroused the people of Illinois once more to a sense of the danger of constant strife with the settlers at Nauvoo. In 1845 the state Legislature revoked the charter given to the city of Nauvoo, while the citizens banded together for possible contingencies. Open and severe hostility against the Mormons was frequent, and henceforward it was evident that while they continued to inhabit Nauvoo they must live in a perpetual state of siege, and till their fields with a plough in one hand and a rifle in the other. Moreover, experience had shown that elements of disunion existed even among themselves. So long as they were established in any of the settled states they could not exclude unbelievers from among them. There must always be Gentile strangers who would intrude among the Saints for lucre's sake, and form a nucleus around which disappointed or traitorous members might rally and create internal conflict. This could only be avoided by the transplantation of the Mormon commonwealth beyond the reach of foreign contact. Actuated by these reasons, the leaders who met to deliberate on the steps demanded by the crisis came to a decision which, adventurous as it then seemed, has since proved no less wise than bold. They resolved to migrate in a body far

beyond the boundaries of the United States, and to interpose a thousand miles of wilderness between themselves and the civilized world. In the fastnesses of the Rocky Mountains, the Alps of North America, they determined to seek that freedom, civil and religious, which was denied them by their countrymen. In a hymn composed for the occasion, they express this Phocæan resolution as follows:

*"We'll burst off all our fetters, and break the Gentile yoke;
For long it has beset us, but now it shall be broke.
No more shall Jacob low his neck;
Henceforth he shall be great and free
In Upper California.
Oh, that's the hand for me!
Oh, that's the land for me!" — (Hymns, 353.)*

Their decision was announced to the Saints throughout the world by a General Epistle, which bears date January 20, 1846. It was also communicated to their hostile neighbors, who agreed to allow the Mormons time to sell their property, on condition that they should leave Nauvoo before the ensuing summer. A pioneer party of sixteen hundred persons started before the conclusion of winter, in the hope of reaching their intended settlement in time to prepare a reception for the main body by the close of autumn. Agricultural operations were commenced almost the instant they reached the shores of the Salt Lake. "The cheerfulness, intelligence, and zeal exhibited on all sides," it has been justly said, "were truly admirable. The world has never seen swifter, more active, more glad-hearted colonists than these singular Saints. It would be unfair to shut our eyes to such facts. In judging Mormonism, we must keep these constantly in view to prevent us from forming mere abstract and theoretical decisions, which will not in the least affect the future of Mormonism." Brigham himself arrived in the valley July 24, 1847, and the main body of the Mormons in the autumn of 1848. The Salt Lake City was soon founded; public buildings, including a tabernacle, or temporary place for public worship, promptly built; manufactories and shops were also soon reared, an emigration fund established, and in a little while settlers poured in from all parts of Europe and America; and perhaps a greater amount of physical comfort was enjoyed here than in any part of the world. As early as March, 1849, a convention was held at Salt Lake City, and a state organized under the name of *Deseret*, a word understood by the Mormons to signify "the land of the honey-bee" (Ether, *Book of Mormon*, chapter 1, § 3, page 518).

A Legislature was elected, and a Constitution framed and sent to Washington. Congress, however, refused to recognize the new state, and in September organized the country occupied by the Mormons into the Territory of Utah, of which Brigham Young was appointed governor by president Fillmore. District judges were also appointed by the federal government, but these were looked upon with great suspicion and mistrust by the Saints, who finally drove them out of the country in 1851, and openly defied and subverted the laws of the United States. In 1852 the "celestial law of marriage," authorizing polygamy, was promulgated and at once acted upon, notwithstanding that in 1845 the heads of this self-same religious body had deemed it prudent to put forth a formal denial of any such phase of faith or practice in the following words: "Inasmuch as this Church of Christ has been reproached with the crimes of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband, except in the case of death, when either is at liberty to marry again." In 1853 the cornerstone of the great Temple, the plan of which, with all its details, was "revealed" to president Young, was laid, so sure felt the Mormons that they had finally reached a spot where they could defy all opposition, and enjoy unmolested their most extravagant religious or social notions. The United States government had no disposition to interfere with these, but it felt itself outraged in the removal of its officers, and in 1854 a United States colonel arrived at Salt Lake City to become the successor of president Young as governor of the territory. This officer, however, encountered so much opposition that he found it expedient, after wintering in Salt Lake City without receiving the governorship, to formally resign his post, and he removed with his battalion of troops to California. No wonder that Young declared in a sermon to his people, "I am and will be governor, and no power can hinder it until the Lord Almighty says, 'Brigham, you need not be governor any longer.'" During the next three years the collisions between the United States officers and the Saints became more and more frequent, and in the spring of 1856 the whole of the former were forced to flee from the territory. A new appointment was finally made in 1857 by the Washington government, and the appointee, accompanied by 2500 picked United States troops, sent to enforce order and submission to the United States laws. The Mormons were greatly exasperated against the federal government by this action, but were finally overawed; and after a proclamation granting pardon to all Mormons guilty of treachery, etc., the Saints submitted, and permanent peace was established. In 1871 some of the Mormon leaders

were indicted under the United States laws against bigamy, in order to force the Mormons to abandon the institution of polygamy. More recently president Young himself has been indicted, and mainly for the self-same purpose, though avowedly on a charge of conspiracy and murder, and has escaped trial only because of some informality or uncertainty respecting the constitution of the court. By the Saints this result is looked upon as of providential interference. The proposition, it is asserted, has been semi-officially made, as from him, to abandon polygamy, on condition that the United States government recognize the legitimacy of children heretofore born of polygamous marriages. This does not seem, however, in harmony with their printed declarations in very recent times. The Mormons in these assert their resolve to resist to the death all attempts to put down polygamy, and their firm belief that God will work miracles for them, as for his ancient saints, the Jews. (See *Millennial Star*, volume 32, *passim*, esp. page 328. Comp. Rae, *Westward by Rail*, page 116.) Mr. T.B.H. Stenhouse, formerly a Mormon elder and missionary, and editor of a Mormon paper, has issued a history of Mormonism, whose revelations of the internal workings of Mormonism are made impressive by the calmness and moderation of his language, and the official and indisputable evidence which he has with assiduity gathered to sustain his revelations. He insists upon it that the Mormons are not really in favor of polygamy, and will gladly give it up if they can be made to see that it is not an essential religious ordinance. By others, however, equally well informed, it is rumored that Brigham Young is preparing for another exodus of the entire community to regions yet more remote from the incursion of civilization, which has so completely changed the character of Salt Lake City in the last five years. It will be borne in mind that in 1869 the Pacific Railroad opened up the country, so that it is no longer cut off from civilization. Gentiles take up their residence in Salt Lake City freely, and have not the fear of their lives which was formerly, justly or unjustly, entertained; missionaries are preaching the Gospel of Jesus Christ in the midst of the people, and there is no dread of any power able to stop them. Several Protestant Christian churches have been organized there (1872), and a recent movement among the Mormons themselves, begun in 1869, and denominated as a body the "Church of Zion," and recently re-christened "The Liberal Institute," repudiates the authority of Brigham Young and the hierarchy; and though, like all reactions from priestly authority, its tendency is unmistakably towards flagrant infidelity, for it advocates freedom of thought and action, it is nevertheless a sign of the weakening of

the entire system. See Rae, *Westward by Rail*, page 157 sq.; Ollivant, *A Breeze from the Great Salt Lake*, pages 82-90; Stenhouse, chapter 55 sq.

Picture for Mormons 4

II. *Sacred Writings of the Mormons.* —

(1.) Their most important publication is of course the *Book of Mormon*, a work which, as it professes to be a new and more recent revelation than the Bible, is placed above the latter in import and value. Indeed, it really constitutes the *Mormon Bible*. In its published form it is a duodecimo volume of 563 pages of small print. (The edition here referred to came to us from Mr. Young himself, and was printed at Salt Lake City in 1871.) It is divided, in imitation of the Old Testament, into fifteen books, of unequal length, bearing the names of their supposed authors—Nephi (comp. 2 Macc. 1:36), Jacob, Enos, and the like—and professing to have been written (see page 619) at different periods, each book being divided into chapters and numbered paragraphs. We insert a list of contents for fuller information:

FIRST BOOK OF NEPHI.

Language of the Record.
 Promises to the Gentiles.
 Nephi's Abridgment.
 Two Churches.
 Lehi's Dream.
 The work of the Father to commence.
 Lehi departs into the wilderness.
 A man in white robes Nephi slayeth Laban. (John).
 Sariah complains of Lehi's Vision.
 Nephites come to knowledge.
 Contents of the brass plates.
 Rod of Iron.
 Ishmael goes with Nephi.
 The sons of Lehi take wives.
 Nephi's brethren rebel, and bind him.
 Director found (ball).
 Nephi broke his bow.
 Lehi's dream of the tree, rod, etc.
 Directors work by faith.
 Ishmael died.
 Messiah and John prophesied of.

Lehi and Nephi threatened.
 Nephi commanded to build a ship.
 Olive Branches broken off.
 Nephi's Vision of Mary.
 Nephi about to be worshipped by his brethren.
 Do. the Crucifixion of Christ.
 Do. darkness and earthquake.
 Ship finished and entered.
 Great abominable church.
 Dancing in the ship.
 Discovery of the promised land.
 Nephi bound; ship driven back.
 Bible spoken of.
 Arrived on the promised land.
 Book of Mormon and Holy Ghost promised.
 Plates of ore made.
 Other books come forth.
 Zenos, Neum, and Zenock.
 Bible and Book of Mormon one.
 Isaiah's Writings.
 Holy One of Israel.

SECOND BOOK OF NEPHI.

Lehi to his sons.
 Christ shall show himself.
 Opposition in all things.
 Signs of Christ, birth and death.
 Adam fell that men might be.
 Joseph saw our day.
 Whisper from the dust, book sealed up.
 A choice seer.
 Writings grow together.
 Priestcraft forbidden.
 Prophet promised to the Lamanites.
 Sealed book to be brought forth.
 Joseph's prophecy on brass plates.
 Three witnesses behold the book.
 Lehi buried.
 The words [read this, I pray thee].
 Nephi's life sought.
 Nephi separated from Laman.

Seal up the book again.
 Temple built.
 Their priests shall contend.
 Skin of blackness.
 Teach with their learning and deny the Holy Ghost.
 Priests, etc., consecrated.
 Make other plates.
 Rob the poor.
 Isaiah's words (by Jacob).
 A Bible, a Bible.
 Angels to a devil.
 Men judged of the Books.
 Spirits and bodies reunited.
 White and a delightsome people.
 Baptism.
 No kings upon this land.
 Work commenced among all people.
 Isaiah prophesieth.
 Rod of the stem of Jesse.
 Lamb of God baptized.
 Seed of Joseph perish not.
 Baptism by water and Holy Ghost.
 Law of Moses kept.

BOOK OF JACOB.

Nephi anointed a king.
 A righteous branch from Joseph.
 Nephi died.
 Nephites and Lamanites.
 Lamanites shall scourge you.
 More than one wife forbidden.
 Another branch.
 Wild fruit had overcome.
 Trees, waves, and mountains obey us.
 Lord of the vineyard wept.
 Branches overcome the roots.
 Jews looked beyond the mark.
 Wild branches plucked off.
 Tame olive-tree.
 Sherem the Antichrist.
 Nethermost part of the vineyard.

A sign, Sherem smitten.
 Enos takes the plates from his father.
 Fruit laid up against the season.

THE BOOK OF ENOS.

Enos, thy sins are forgiven.
 Records threatened by Lamanites.
 Lamanites eat raw meat.

THE BOOK OF JABOM.

Nephites waxed strong.
 Fortify cities.
 Lamanites drink blood.
 Plates delivered to Omni.

THE BOOK OF OMNI.

Plates given to Amaron.
 Corialntumr discovered.
 Plates given to Chemish.
 His parents came from the Tower.
 Mosiah warned to flee.
 Zarahemla discovered.
 Plates delivered to King Benjamin.
 Engravings on a stone.

THE WORDS OF MORMON.

False Christs and Prophets.

BOOK OF MOSIAH.

Mosiah made king, and received.
 Beggars not denied.
 Sons and daughters.
 The plates of brass, sword, and director.
 Mosiah began to reign.
 Ammon, etc., bound and imprisoned.
 King Benjamin teacheth the people.
 Limhi's proclamation.
 Their tent-doors towards the temple.

Twenty-four plates of gold.
 Seer and Translator.
 Coming of Christ foretold.

RECORD OF ZENIFF.

A battle fought.
 King Limhi baptized.
 King Laman died.
 Priest and teachers labor.
 Noah made king.
 Alma saw an angel.
 Abinadi the prophet.
 Alma fell (dumb).
 Resurrection.
 King Mosiah's sons preach to the Lamanites.
 Alma believed Abinadi.
 Abinadi cast into prison and scourged with fagots.
 Translation of Records.
 Plates delivered by Limhi.
 Waters of Mormon.
 Translated by two stones.
 The daughters of the Lamanites stolen by King
 People back to the Tower.
 Records given to Alma.
 Noah's priests.
 Judges appointed.
 Records on plates of ore.
 King Mosiah died.
 Last tribute of wine.
 Alma died.
 Lamanites' deep sleep.
 Kings of Nephi ended.

THE BOOK OF ALMA.

Nehor slew Gideon.
 Anti-Nephi-Lehies removed to Jereshon, called Ammolites.
 Amlici made king.
 Amlici slain in battle.
 Amlicites painted red.
 Tremendous battle.

Alma baptized in Sidon.
 Antichrist, Korihor.
 Alma's preaching.
 Korihor struck dumb.
 Alma ordained elders.
 The devil in the form of an angel.
 Commanded to meet often.
 Alma saw tan angel.
 Korihor trodden down.
 Amulek saw an angel.
 Alma's mission to Zoramites.
 Lawyers questioning Amulek.
 Rameumptom (holy stand).
 Coins named.
 Alma on hill Onidah.
 Zeezrom the lawyer.
 Alma on taith.
 Zeezrom trembles.
 Prophecy of Zenos.
 Election spoken of.
 Prophecy of Zenock.
 Melchizedek's priesthood.
 Amulek's knowledge of Christ.
 Alma and Amulek stoned.
 Records burned.
 Charity recommended.
 Prison rent.
 Same spirit possess your body.
 Zeezrom healed and baptized.
 Believers cast out. Nehor's desolation.
 Alma to Helaman. Lamanites converted.
 Plates given to Helaman.
 Flocks scattered at Sebus.
 24 plates and directors.
 Ammon smote off arms.
 Gazelem, a stone (secret).
 Ammon and King Lamoni.
 Liahona, or compass.
 King Lamoni fell.
 Alma to Shiblón.
 Ammon and the Queen.
 Alma to Corianton.

King and Queen prostrate.
 Unpardonable sin.
 Aaron, etc. delivered.
 Resurrection.
 Jerusalem built.
 Restoration.
 Preaching in Jerusalem.
 Justice in punishment.
 Lamoni's father converted.
 If Adam took the tree of life.
 Land Desolation and Bountiful.
 Mercy rob justice.
 Moroni's stratagem.
 Anti-Nephi-Lehies.
 Slaughter of Lamanites.
 General council.
 Moroni's speech to Zerahemnah.
 Swords buried.
 1005 massacred.
 Prophecy of a soldier.
 Lamanites perish by fire.
 Lamanites' covenant of peace.
 Slavery forbidden.
 Alma's prophecy 400 years after Christ.
 Ammoron's answer.
 Lamanites made drunk.
 Dwindle in unbelief.
 Moroni's stratagem.
 Alma's strange departure.
 Helaman's epistle to Moroni.
 Amalickiah leadeth away the people, destroyeth the church.
 Helaman's stratagem.
 Mothers taught faith.
 Standard of Moroni.
 Lamanites surrendered.
 Joseph's coat rent.
 City of Antiparah taken.
 Jacob's prophecy of Joseph's seed.
 City of Cumeni taken.
 200 of the 2000 fainted.
 Fevers in the land, plants and roots for diseases.
 Prisoners rebel, slain.

Manti taken by stratagem.
 Amalickiah's plot.
 Moroni to the governor.
 The king stabbed.
 Governor's answer.
 Amalickiah marries the Queen, and is acknowledged king.
 King Pachus slain.
 Cords and ladders prepared.
 Nephihah taken.
 Fortifications by Moroni.
 Teancum's stratagem; slain.
 Ditches filled with dead bodies.
 Peace established.
 Moronihah made commander.
 Amalickiah's oath.
 Pahoran appointed judge.
 Helaman dies.
 Army against king-men.
 Sacred things; Shiblón.
 Amalickiah slain.
 Moroni died.
 Ammoron made king.
 5400 emigrated north.
 Bountiful fortified.
 Ships built by Hagoth.
 Dissensions.
 Sacred things committed to Helaman; Shiblón died.
 2000 young men.
 Moroni's epistle to Ammoron.

THE BOOK OF HELAMAN.

Pahoran died.
 Alma and Nephi surrounded with fire.
 Pahoran appointed judge.
 Kishkumen slew Pahoainln.
 Angels administer.
 Pacumeni appointed judge.
 Cezoram and son murdered.
 Zarahemla taken.
 Gadianton's robbers.
 Pacumeni killed.

Gadianton's robbers destroyed.
 Coriantumr slain.
 Lamanites surrendered.
 Nephi's prophecy.
 Heliaman appointed judge.
 Gadianton's robbers are judges.
 Secret signs discovered, and Kishkumen stabbed.
 Chief judge slain.
 Gadianton fled.
 Seantum detected.
 Emigration northward.
 Keys of the kingdom.
 Cement houses.
 Nephi taken away by the spirit.
 Many books and records.
 Helaman died.
 Famine in the land.
 Nephi made judge.
 Gadianton's band destroyed.
 Nephites become wicked.
 Famine removed.
 Nephi gave the judgment-seat to Cezoram.
 Samuel's prophecy.
 Tools lost.
 Nephi and Lehi preached to the Lamanites.
 Two days and a night, light.
 Sign of the crucifixion.
 8000 baptized.
 Samuel stoned, etc.
 Angels appeared.

BOOK OF NEPHI.

Lachoneus chief judge.
 The Twelve taught the multitude.
 Nephi receives the Records.
 Nephi's strange departure.
 Baptism, Holy Ghost, and fire.
 No darkness at night.
 Disciples made white.
 Lamanites became white.
 Jesus came, second time.

Giddianhi to Lachoneus.
 Faith great.
 Gidgiddoni chief judge.
 Christ breaks bread again.
 Giddianhi slain.
 Miracle, bread and wine.
 Zemnarihah hanged.
 Gentiles destroyed (Isaiah).
 Robbers surrendered.
 Zion established.
 Mormon abridges the Records.
 From Gentiles, to your seed.
 Sign, Father's work commenced.
 Church began to be broken up.
 He shall be marred.
 Government of the land destroyed.
 Gentiles destroyed (Isaiah).
 New Jerusalem built.
 Chief judge murdered.
 Work commenced among all the tribes.
 Divided into tribes.
 Nephi raised the dead.
 Isaiah's words.
 Sign of the Crucifixion.
 Saints did arise.
 Cities destroyed, earthquakes, darkness, etc.
 Malachi's prophecy.
 Faith tried by the Book of Mormon.
 Law of Moses fulfilled.
 Christ appeared to Nephites.
 Children's tongues loosed.
 The dead raised.
 Print of the nails.
 Baptism and Holy Ghost.
 Nephi and others called.
 All things common
 Baptism commanded.
 Christ appeared third time.
 Doctrine of Christ.
 Moses's Church.
 Christ the end of the law.
 Three Nephites tarry.

Other sheep spoken of.
 The Twelve caught up.
 Blessed are the Gentiles.
 Change upon their bodies.
 Gentile wickedness on the land of Joseph.
 Disciples raise the dead.
 Zarahemla rebuilt.
 Isaiah's words fulfilled.
 Other disciples ordained in their stead.
 Jesus healed the sick.
 Christ blessed children.
 Nephi died; Amos kept the Records in his stead.
 Little ones encircled with fire.
 Amos died, and his son Amos kept the Records.
 Christ administered the sacrament.
 Prisons rent by the three.
 Christ taught his disciples.
 Secret combinations.
 Names of the Twelve.
 Amaron hid Records.

BOOK OF MORMON.

Three disciples taken away.
 Mormon repented of his oath and took command.
 Mormon forbidden to preach.
 Coming forth of Records.
 Mormon appointed leader.
 Records hid in Cumorah.
 Samuel's prophecy fulfilled.
 230,000 Nephites slain.
 Mormon makes a Record.
 Shall not get gain by the plates.
 Lands divided.
 The Twelve shall judge.
 These things shall come forth out of the earth.
 Desolation taken.
 Women and children sacrificed.
 The state of the world.
 Miracles cease, unbelief.
 Mormon took the Records hid in Shim.

Disciples go into all the world and preach.
Language of the Book.

BOOK OF ETUER.

Twenty-four plates found.
Jared murdered, and Akish reigned in his stead.
Jared cried unto the Lord.
Jared went down to the valley of Nimrod.
Names of animals.
Poisonous serpents.
Deseret, honey-bee.
Riplakish's cruel reign.
Barges built.
Morianton anointed king.
Decree of God, choice land.
Poisonous serpents destroyed.
Free from bondage.
Four years in tents at Moriancumer.
Many wicked kings.
Moroni on Faith.
Lord talked three hours.
Miracles by Faith.
Barges like a dish.
Moroni saw Jesus. Eight vessels, sixteen stones.
New Jerusalem spoken of.
Etuer cast out.
Lord touched the stones.
Records finished in the cavity of a rock.
Finger of the Lord seen.
Jared's brother saw the Lord.
Secret combinations.
War in all the land.
Two stones given.
King Shared murdered by his High-priest; the High priest was murdered by Lib.
Stones sealed up.
Went aboard of vessels.
Furious wind blew.
344 days' passage.
Lib slain by Coriantumr.
Orihah anointed king.

Dead bodies cover the land, and none to bury them.
 King Shule taken captive.
 Shule's son slew Noah.
 2,000,00 of men slain.
 Jared carries his father away captive.
 Hill Ramah.
 Cries rend the air. The daughter of Jared danced.
 Slept on their swords.
 Coriantumr slew Shiz.
 Jared anointed king by the hand of wickedness.
 Do. fell to the earth.
 Records hid by Ether.

BOOK OF MORONI.

Christ's words to the Twelve.
 Sufferings of women and children.
 Manner of Ordination.
 Order of Sacrament.
 Cannot recommend them to God.
 Order of Baptism.
 Faith, Hope, Charity.
 Moroni to the Lamanites.
 Baptism of little children.
 420 years since the Sign.
 Women fed on their husbands' flesh.
 Records sealed up (Moroni).
 Gifts of the Spirit.
 Daughters murdered and eat.
 God's Word shall hiss forth.

With the history, as will be noted from the synopsis furnished above, are mixed up long exhortations, visions, parables, religious meditations. These are in language imitating that of the English Bible, and some 300 passages, including large portions of Isaiah, the Sermon on the Mount, and some verses of St. Paul's Epistles, bear such strong resemblance that non-Mormon critics claim these passages to be directly copied, sometimes with slight variations which do not improve the sense (see Stenhouse, pages 538-543). The narrative, as a whole, is most tedious; there is not a trace of elevated, poetic, or religious feeling. The style is that of an uneducated person, glaring grammatical errors appearing on nearly every page, besides gross absurdities and anachronisms. Beyond the assertions that the book is

the work of inspired writers teaching true religion, and that revelations, miracles, and gifts of tongues are ever with the faithful, few of the doctrinal peculiarities of Mormonism can be gleaned from it. Materialistic notions of the Deity are hinted at (*Ethler*, chapter 1, § 8, pages 521, 522), and infant baptism is forbidden (*Moroni*, chapter 8:§ 2, page 557), but with these exceptions it is free from heretical statements or novel dogmas. It asserts the perpetuity of miracles in the Church, and on this account the Irvingites were induced to send a deputation in the early stages of Mormonism to express their sympathy with Joseph Smith. It is also most explicit in its condemnation of polygamy and freemasonry. It will be remembered from the account furnished by Mr. Pratt of the early history of this strange work, that the original copy, engraved on golden plates, was in a tongue then unknown to the world, and that by the aid of the "Urim and Thummim"; the English version was obtained. According to the Mormon authority, the book was placed in Smith's hands in the reformed Egyptian language, and we are also told that the way in which Smith translated was as follows: He sat behind a blanket hung across the room to keep the sacred records from profane eyes, and read off, by the help of his "Urim and Thummim," to Oliver Cowdery, of whom we have had occasion to speak before, who wrote down what the invisible "Prophet" gave as a translation, Smith himself being, as he confesses, but a "poor writer." A farmer by the name of Martin Harris supplied Smith with the necessary funds to get the work printed. But before he so supplied Smith he went to New York to consult the late Prof. Anthon regarding the correctness of the Prophet's translation, and took with him a copy of the characters on one of the plates. The Mormons assert that the professor declared the characters to be Egyptian, Chaldaic, Assyrian, and Arabic, and asked to see the original (*Pearl of Great Price*, page 45). But, according to Gentile authority, Prof. Anthon pronounced the extract furnished him to consist "of all kinds of crooked characters, disposed in columns, and evidently prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived," and warned Harris against being the victim of roguery (*Letter in Mackey*, pages 32-34). A facsimile alleged to be identical with that shown to Prof. Anthon, is published in the

Millennial Star (15:540), and is here reproduced. It will be noticed by the philological student that these characters have no resemblance to any existing ones, and are like nothing else but the scratches made by children for amusement when they begin to learn writing. Harris, however, lost not his faith by Prof. Anthon's persuasions, and, returning to Smith, continued to assist the preparation of the English version of the *Book of Mormon* until about 116 pages had been completed. The MS. of these Harris one day took to his house to show to his wife, probably to satisfy her that the money which he was furnishing for Smith's support, and which he was expecting to supply for its publication, was well-spent. Herself a non-believer, she connived with others for the secret removal of the MS. On this the "Prophet" produced a "revelation" ordering him not to retranslate the portion lost in the English version, lest the wicked, finding the two translations to differ, should scoff at God's work (*Doctr. and Cov.* 26, page 178 sq.). Shortly after Harris was moreover superseded in his position as scribe by Oliver Cowdery, but he remained faithful to Smith; and when the work was ready for publication he furnished, as we have stated, all needed pecuniary aid, having even, in obedience to a revelation (*Doctr. and Cov.* 44, 3, pages 194-5), sold his farm to procure means for this purpose. In 1830, finally, the *Book of Mormon* appeared, accompanied, as has been stated above by Mr. Pratt, with a declaration from eleven persons that they had seen the original plates from which this version had been prepared. This statement was necessary, as these were the only persons so privileged. No other human being has ever seen them. Like Macpherson's Ossianic MSS.. they have never been forthcoming, however loudly demanded, and of late years all knowledge of them has become traditional. The Mormons declare that no one else was allowed to see them; and Joseph himself informs us that after he had "accomplished by them what was required at his hand,"... "according to arrangements, the messenger called for them, and he [the angel] has them in his charge until this day" (*Autobiog.* chapter 14).

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Controversial writers against Mormonism are unanimous in discarding this whole story of angel visits and gold plates as a pure invention, and brand Joseph Smith as an impostor. Yet there seems to be no ground for such a harsh judgment. That Smith had at one time in his possession metallic plates of some kind, with engraved characters upon them, there appears no reason to doubt, if human testimony be accepted as evidence. Where and

how he got the plates which he exhibited to a number of persons, and whether the *Book of Mormon* is a veritable interpretation of the characters on those plates, are very different questions. Again, whether or not the narrative presented is true and of any importance to the world as a subject of faith, are still different questions. Certain it is that Mormon apologists have thus far failed to account on reasonable principles for the close resemblance of portions of their inspired writings which they claim to be taken from speeches, exhortations, and sermons said to have been delivered by ancient American prophets and apostles, who of course never saw, or could see, the English Bible as it now exists in its modern translation, and for the still more strange appearance in their writings of the errors of translation existing in the English version made 1200 years after the death of the last of these American seers (comp. Stenhouse, pages 538-545). Besides, Gentile polemics have brought forward evidence to show that, with the exception of certain illiterate and ungrammatical interpolations bearing on religious matters, the so-called *Book of Mormon* was really borrowed or copied nearly verbatim from a MS. romance written by an ordained minister named Solomon Spaulding, who was born at Ashford, Conn., in 1761, and was educated at Dartmouth College (class of 1785), and who died in 1816 at Amity, Pa. It is unnecessary to go over the arguments pro and con. Suffice it to say, that *anti-Mormons* generally think them conclusive, while the "Saints" consider the whole story of Spaulding's MS. romance a scandalous fabrication. There is unquestionable evidence that the said Spaulding did write something about the ancient inhabitants of America; that his MS. was intrusted for publication in 1812 to a bookseller named Paterson at Pittsburgh, Pa.; and that Spaulding dying before publication, the MS. remained in Pittsburgh, where a copy of it was made by Sidney Rigdon, then one of Paterson's compositors, but afterwards the associate of Joseph Smith in the promulgation of Mormon doctrines; and it is furthermore asserted by one of Spaulding's brothers, from his recollection of portions of the MS., that it was identical with the *Book of Mormon*, and that the latter was indeed the bona-fide work of his deceased brother; this statement being sustained by several of Mr. Spaulding's friends from their remembrance of the readings to which they had frequently listened. It is therefore conjectured by anti-Mormonists that Rigdon (into whose hands Spaulding's romance is supposed to have fallen for some time) gave it to his new associate to further his purposes when he joined him in 1829, and that the latter in whose soul there may have been some rude and gross religious notions and feelings devised the

ungrammatical interpolations. This theory acquires some probability from the fact that these religious passages do not refer to the Old-World faiths and the practices of an ancient ritual, but to quite modern questions, such as interested the people of Western New York about 1830. Calvinism, Universalism, Methodism, Millenarianism, Roman Catholicism are discussed, if not in name, yet in reality. But those who accept such statements as the true solution of the origin of this book must necessarily conclude that Joseph Smith was "a deliberate falsifier and wilful impostor." The most incisive writer on this subject — John Hyde, jun. (*Mormonism, its Leaders and Disciples*), formerly a Mormon elder — unhesitatingly announces this as his own conclusion. Yet there is no good ground for such a position if it be considered that the *Book of Mormon* was in preparation for publication when Smith first met Rigdon, and that he was already noted as the discoverer of the gold plates. We cite the comments on this great question by Mr. Stenhouse, who, as he was himself once a believer, is most likely to know whereof he speaks. He says:

"To conclude that there was 'wilful' imposture in the origin of Mormonism is, in an argumentative sense, to 'take arms against a sea of troubles' to which there is no limit. There is, however, an easy solution of the difficulty respecting the origin of the book — i.e., to admit honest credulity in Joseph Smith, in the persons who 'witnessed unto the world' of that which they saw, and in all that follows in the history of the Mormon movement. Probably, if Mr. Hyde were now to write on the subject, while he would undoubtedly preserve the same powerful arguments against the divinity of the book, he would conclude that Joseph Smith was after all only an extraordinary 'spirit medium,' and had been subjected to all the vagaries and caprices of that peculiar condition. In this solution of the difficulty respecting Joseph's claims there is a perfect consistency, and it harmonizes completely with the testimony both of the orthodox and the heterodox. It admits the claim of honesty in Joseph Smith and in his 'witnesses,' and equal honesty in those who have rejected their testimony and denounced the folly of their assertions. In brief, when Joseph Smith said that he had visions, dreams, and revelations, it is best to allow that he probably had all that experience: but when he clothed his communications with the sanctity of absolute and divine truth, the acceptance or rejection of which was to be 'the salvation or damnation of the world,' it was simply tile operation and assertion of that yet uncomprehended mysterious influence that has been experienced by both good and bad men in all ages and in all countries

within the historical ken of man. With the developments which have followed, the life of the Mormon Prophet is easily understood. He was but the vehicle of 'spirit communication,' and when he erred it was *not intentional imposture or deliberate fraud*, but in the native honesty of his simple nature he believed too much... It does not seem possible that he could have borne up through his whole life of persecution, and have lived and died maintaining the truth of his story, if the book had been a fraud... That some of those ancient inhabitants may have made and engraved plates, and that they did so for a purpose whatever that might be is very possible. The relics of sculpture and painting suggest also the probability of engraving. Other persons besides Joseph Smith have discovered in the ground similar plates, bearing evidence of a great antiquity, and as time rolls **on** there may yet be many similar discoveries. There need be no difficulty, then, in accepting Joseph's story of finding the plates; it is what is claimed to be the contents of the plates that is incredible. If no living, person fabricated for Joseph Smith the *Book of Mormon*, and if Joseph did not use the manuscript of Solomon Spaulding, the Mormon may very properly ask, 'Who, then, was the author of the book?' To this query the *Book of Abraham* is the answer. (See below, 3.) In the preceding chapter, the Prophet's 'translation' of the papyrus found with the Egyptian mummies is evidently untrue; yet Joseph Smith sat with his amanuensis, and, by 'the gift of God,' believed he was giving a truthful translation. The scientist says that the whole story is untrue; that the Prophet's version of the hieroglyphics is a perfect romance; that the hieroglyphics had no more allusion to the Abraham of Mosaic history than they had to do with Abraham the martyred president of the United States. When Joseph Smith translated the *Book of Mormon* by the means of his Urim and Thummim, the 'reformed Egyptian' was evidently not transformed before his eyes into the translated text, or 'the gift and power of God' used peculiarly bad English. He gazed upon that Urim and Thummim until his mind became psychologized, and the impressions that he received he dictated to his scribe. With such a conclusion, the anachronisms of the book, the quotations from the Old and New Testaments, and the language of modern preachers and writers are accounted for. That there is such a mental condition in human life as clairvoyance, in which persons are strangely operated upon, and can mentally perceive what to the natural eye is unseen, is a belief as old as the history of man; and that, when the mind is psychologized by a condition of its own, or by the operation of external influences, singular impressions or revelations are had, few people today

dispute. That Joseph Smith was in these experiences one of the most remarkable men that ever lived, those outside of Mormonism altogether, who knew him intimately, testify. He believed that his gifts were divine, and his impressions were revelations from the Almighty Creator. To insist that there were deliberate imposture and deliberate falsehood at the origin of Mormonism is to challenge the veracity and honesty of the hundreds and thousands of persons who accept that faith and who testify that *they know* of its truth. It is more rational and consistent to admit that what such a body of people allege that they have experienced is probably true in statement, than to deny it and brand it as imposture; but it does not follow that the interpretation which any of them put upon their experience is itself true. They may be fully persuaded that they have had visions, dreams, the ministering of angels, and have heard the 'voice of God,' all witnessing to the truth of the divinity of Mormonism, for all this has been asserted again and again by very many others besides Joseph Smith — men, and women too, who have claimed to have received divine missions. Outside of all religious enthusiasm, also, there are tens of thousands of men and women — sober, reliable, and truthful in every relation and business of life with as unchangeable convictions as ever the Mormons had that they have personally experienced all these extraordinary phenomena. The trouble with the Mormons and with all this class of believers is, not in what they have experienced, but the after-interpretation that they may have put upon it... There have been multitudes of persons in the world who have believed and asserted that to them, and to them only, God gave visions, dreams, angel-visits, the power of healing the sick and 'casting out devils;' and they have declared that these were proofs of the heavenly origin of the faith which they proclaimed, and this it is that the Saints have been taught by the modern apostles to regard as special and particular to them, while it has been a peculiarity common to the religious experience of all the world, and is an evidence of nothing more than a certain condition of mind that renders such manifestations possible with persons adapted naturally to receive them... That Joseph thought Moroni and some of those ancient personages whom he mentions in his biography appeared to him is no doubt true; that they used him for their purposes Spiritualists all believe; and when the origin of some of the great religions of the world is considered, there is not much cause for wonder that those persons who have accepted Mormonism, with all its crudities, should have honestly believed it. Millions have accepted Mohammed and his visions; many millions more have lived and died in the faith of Buddha; Confucius has

swayed a spiritual empire from ages long before the Christian era; and by these and other founders of religious systems, and by many of their disciples, visions and revelations, gifts and miraculous powers, have all been claimed" (*Rocky Mountain Saints*, pages 546-555).

To this solution of the question we are disposed substantially to accede, with this exception, that we would refer the mental impression of visions, revelations, etc., to the hallucinations of an excited imagination rather than to clairvoyance or any other so-called spiritual influence or communication.

It may not be out of place here to add that Joseph Smith, while discredited among his own townsmen, elicited the testimony that from an early period he was regarded as a visionary and a fanatic. This fact is of the utmost importance as affording a clew to his *real* character, and an explanation of that otherwise unaccountable tenacity of purpose and moral heroism displayed in the midst of fierce persecution. A *mere* impostor — i.e., a person who did not, in some sense or other, partly believe in his own mission, but who, on the contrary, felt that he was simply the liar and cheat that people called him would have broken down under such a tempest of opposition and hate as Smith's course excited.

(2.) The chief authority on Mormon doctrine is *The Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, selected from the Revelations of God*, by Joseph Smith, president. "This work is to the Mormon Bible," says Burton (page 447 sq.), "what the Vedanta is to the Vedas, the Talmud to the O.T., the Traditions to the Gospel, and the Ahadis to the Koran — a necessary supplement of amplifications and explanations." The first edition, published in 1833, differs much from the later ones, and was subsequently suppressed. The work consists of two distinct parts: pages 1-64 contain seven lectures on faith, originally delivered before a class of elders at Kirtland, and it seems probable that they were written by Rigdon, who was really the theological founder, though he is only recognised as the literary assistant (*Doctr. and Co.*) sec. 2). In them are some very curious statements; and it is believed that whatever there is in it of materialism was introduced by Rigdon, and with it many other strange departures from the theology of the *Book of Mormon*. Thus, e.g., it is inferred in the *Doctr. and Cov.*, from ~~8113~~ Hebrews 11:3, that faith is "the principle of power existing in the bosom of God by which the worlds were framed, and that if this principle or attribute were taken from the Deity, he would cease to exist" (Lecture 1:13-17, page 3). Again:

"When a man works by faith, he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works by faith" (Lecture 7:3, page 55). Many other peculiar doctrines are here set forth. The second part, entitled *Covenants and Commandments*, consists of the revelations given to Smith at various times, and is evidently by a different hand from the *Lectures*. The style and grammar betray the editor of the English version of the *Book of Mormon*. The *Covenants and Commandments* resemble in form the Koran: both works contain divine revelations; much in both is only of temporary interest, and both afford undesigned materials for the life of their authors. But all the merits of the Koran are absent and all its defects present in the work of Joseph Smith. The revelations were given to a great number of persons, but always through the medium of Joseph Smith. They refer to various subjects: the organization, worship, and hierarchy of the Church; instructions in faith and morals, prophecies, visions, parables, interpretations of Scripture, directions to individuals about their acts, preachings, journeyings, for the promotion of the faith, and concerning the affairs and needs, spiritual and temporal, of the Church. There are also two addresses of the Prophet to the Saints in Nauvoo, delivered in writing only; minutes of the High Council (February 17, 1834); declarations of the Church on marriage and governments, and an account of the martyrdom of Joseph Smith and his brother. Those sections relating to the organization of the Church and the duties of the ministry are placed first, then the portions chiefly treating of faith and practice; lastly, those that relate mainly to individuals and to temporary circumstances.

(3.) Many other revelations, translations, prophecies, addresses, etc., of Smith were published in the periodicals of the sect, all of which are regarded as of authority. Some of these have been collected into a pamphlet, entitled *The Pearl of Great Price, being a choice Selection from the Great Revelations, Translations, and Narrations of Joseph Smith* (Liverpool, 1851). In this book is set forth the theory that Mormonism is the revival of the primitive religion revealed to Adam (see also *Doctr. and Cov.* Lecture 2, page 8 sq.; *Covenants and Comn.* 3:1829, page 78). A similar theory is found in the Koran. There also appears a translation, with facsimiles, of some Egyptian papyrus rolls, procured from a travelling showman. Smith declared these rolls to be written by Abraham, narrating his stay in Egypt. An eminent French Egyptologist, M. Deveria, of the Museum of the Louvre at Paris, before whom the facsimiles were laid,

showed that they represent the resurrection of Osiris, a funerary disk, and a painting from a funerary MS. This deviation of M. Deveria's translation from Smith's would naturally again lead to the supposition that the would-be prophet intentionally played off a fictitious translation as an exact rendering of the original papyri. This theory need not, however, be espoused, as has been well shown by Mr. Stenhouse: "With the Prophet's story of the supposed *Book of Abraham* placed side by side with the translation of the papyrus by the scientist, the reader may possibly conclude that Joseph Smith imposed upon the credulity of the Saints, and hence that the claim throughout this work that Joseph was sincere is here unsupported. The author, notwithstanding, still clings to the assertion that Joseph believed sincerely that he was inspired, and the pride with which he gave this translation to the world supports that conclusion. Had he ever doubted the correctness of his translation, he never would have given to the public the facsimile of the characters and his translation of them. Joseph Smith at this time was over thirty years of age, and had passed through too rough an experience to have risked his reputation upon anything about which he had the slightest doubt. If the translation of the scientist is correct, and it bears upon its face evidence to that effect, then Joseph was as much deceived as many others have been before and since who have laid claim to the possession of divine and supernatural powers and the receiving of revelations." Those who may be interested in these Egyptian antiquities and the variability of the two translators will do well to consult Stenhouse, pages 512 to 519. The *Pearl of Great Price* contains also two different accounts of the creation, both made up out of Genesis 1. A translation is given of ~~1239~~ Matthew 23:39, and 24 differing from the Authorized Version in containing additions to the extent of one third, entirely unsupported by any MS. or version. There are some other fragments, absurd but unimportant, except as showing the audacity of the author. The "translations" are portions of a translation of the whole Bible, said to exist in MS., in the hands of the Mormon leaders. Some further extracts have appeared in periodicals; the text is altered to suit Mormon doctrines, and large additions made. It is asserted by the Mormons that the Authorized Version has been fraudulently corrupted, and that this "translation" alone represents the original and true form. Other revelations are also said to exist in MS., to be published when the world is ripe for them.

Picture for Mormons 6

III. *Mormon Doctrines.* — The creed of the Mormonists would naturally be supposed to be embodied in the *Book of Mormon*. This is not the case, however. The theology as there embodied differs but little from orthodox Trinitarianism. But this is by no means the real creed of the Latter-day Saints. Indeed, it is not an easy matter to set forth exactly and clearly the principles of Mormon theology. First, there is the theory of continuous revelation abiding in the Church (see Preface to *Hymn-book* [1856]; *Compendium of the Faith and Doctrines*, pages 43-47). Secondly, Mormon theology abounds in such an extraordinary admixture of truth and superstition, of philosophy and fanaticism, that it is difficult to disentangle them and reduce them to anything like an orderly system. The only document at all resembling a creed is published in the *Pearl of Great Price*, page 55 sq., and in the pamphlet entitled *The Rise, Progress, and Travels of the Church of Jesus Christ of Latter-day Saints; being a series of Answers to Questions*, by Bro. George A. Smith (Salt Lake City, 1872, 8vo), pages 40, 41. It is from the pen of Joseph Smith, and was compiled by him in 1842. We insert it here in full:

"First. We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgressions.

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are: 1, Faith in the Lord Jesus Christ; 2, Repentance; 3, Baptism by immersion for the remission of sins; 4, Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God, by 'prophecy, and by laying on of hands' by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive Church, viz. apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshipping Almighty God according, to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition of Paul, 'We believe all things, we hope all things;' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

A more perfect and complete copy is furnished by Mr. Orson Pratt, which we also insert, as it is now seldom to be reached in this detailed and explanatory form, and on many points clearly elucidates the strange views of these Saints. (See, however, Burton, pages 467-480.)

"We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

"We believe that all mankind, by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful

condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

"We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin is effected without any conditions whatsoever on their part: that is, that they are not required to believe, or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any transgression or agency of their own, and they both alike will be redeemed from that curse without any agency or conditions on their part. Paul says (~~4518~~-Romans 5:18), 'Therefore, as by the offence of one, judgment came upon *all men* to condemnation; even so, by the righteousness of one, the free gift came upon *all men* onto the justification of life.' This is the reason why *all men* are redeemed from the grave. This is the reason that the spirits of *all men* are restored to their bodies. This is the reason that *all men* are redeemed from their first banishment and restored into the presence of God. And this is the reason that the Saviour said (~~4120~~-John 12:32), 'If I be lifted up from the earth, I will draw *all men* unto me.' After this full, complete, and universal redemption, restoration, and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism, or any other works; then all and every one of them will enjoy eternal life and happiness, never more to be banished from the presence of God *if they themselves have committed no sin*; for the penalty of the original sin can have no more power over them at all, for Jesus hath destroyed its power, and broken the bands of the first death, and obtained the victory

over the grave, and delivered all its captives, and restored them from their banishment into the presence of his Father; hence eternal life will then be theirs, *if they themselves are not found transgressors of some law.*

"We believe that all mankind, ill their infant state, are incapable of knowing good and evil, and of obeying or disobeying a law; and that therefore there is no law given to them, and that where there is no law there is no transgression; hence they are innocent, and if they should all die in their infant state they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

"We believe that all mankind, in consequence of the fall, after they grow up from their infant state and come to the years of understanding, know good and evil, and are capable of obeying or disobeying a law, and that a law is given against doing evil, and that the penalty affixed is a second banishment from the presence of God, both body and spirit, *after* they have been redeemed from the *first banishment* and restored into his presence.

"We believe that the penalty of this second law can have no effect upon persons who have not had the privilege in this life of becoming acquainted therewith; for although the light that is in them teaches them good and evil, yet that light does not teach them the law against doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them and its penalty be inflicted, because they can plead ignorance thereof. Therefore they will be judged, not by the revealed law which they have been ignorant of, but by the law of their conscience, the penalty thereof being a few stripes.

"We believe that all who have done evil, having a knowledge of the law, or afterwards in this life coming to the knowledge thereof, are under its penalty, which is not inflicted in this world, but in the world to come. Therefore such in this world are prisoners, shut up under the sentence of the law, awaiting with awful fear for the time of judgment, when the penalty shall be inflicted, consigning them to a *second banishment* from the presence of their Redeemer, who had redeemed them from the penalty of the *first* law. But, inquires the sinner, is there no way for my escape? Is my case hopeless? Can

I not devise some way by which I can extricate myself from the penalty of this *second law*, and escape this *second banishment* The answer is — If thou canst hide thyself from the allsearching eye of an omnipresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water or any of thine own works to *atone* for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will *atone* for thy sins. Therefore thy case is hopeless unless God hath devised some way for thy deliverance; but do not let despair seize upon thee, for though thou art under the sentence of a broken law, and hast no power to atone for thy sins and redeem thyself therefrom, yet there is hope in thy case, for he who gave the law has devised a way for thy deliverance. That same Jesus who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee on certain conditions to be complied with on thy part.

"We believe that the first condition to be complied with on the part of sinners is to *believe* in God, and in the sufferings and death of his Son Jesus Christ to atone for the sins of the whole world, and in his resurrection and ascension on high to appear in the presence of his Father to make intercession for the children of men, and in the Holy Ghost, which is given to all who obey the Gospel.

"That the second condition is to *repent* — that is, all who believe according to the first condition are required to come humbly before God and confess their sins with a broken heart and contrite spirit, and to turn away from them, and cease from all their *evil deeds*, and make restitution to all they have in any way injured, as far as it is in their power.

"That the third condition is to be *baptized* by immersion in water, in the name of the Father, Son, and Holy *Ghost*, for *remission of sins*; and that this ordinance is to be administered by one who is called and authorized of Jesus Christ to baptize; otherwise it is illegal and

of no advantage, and not accepted by him; and that it is to be administered only to those persons who believe and repent according to the two preceding conditions.

"And that the fourth condition is to receive the *laying on of hands* in the name of Jesus Christ for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles or elders whom the Lord Jesus hath called and authorized to lay on hands; otherwise it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons who believe, repent, and are baptized into this Church, according to the three preceding conditions. These are the first conditions of the Gospel. All who comply with them receive forgiveness of sins and are made partakers of the Holy Ghost. Through these conditions they become the adopted sons and daughters of God. Through this process they are born again, first of water and then of the Spirit, and become children of the kingdom-heirs of God-saints of the Most High — the Church of the first-born — the elect people, and heirs to a celestial inheritance eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

"They are then required to be humble. to be meek and lowly in heart, to watch and pray, to deal justly; and inasmuch as they have the riches of this world, to feed the hungry and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power; and, besides all these things, they are required to meet together as often as circumstances will admit and partake of bread and wine, in remembrance of the broken body and shed blood of the Lord Jesus; and, in short, to continue faithful to the end in all the duties enjoined upon them by the word and Spirit of Christ.

"It is the duty and privilege of the saints thus organized upon the everlasting Gospel to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints. We believe that inspired apostles

and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

"We believe that there has been a general and awful apostasy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches has perverted the Gospel, some in one way and some in another. For instance, almost every Church has done away '*immersion. for remission of sins.*' Those few who have practiced it *for remission of sins* have done away the ordinance of the '*laying on of hands*' upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced the last ordinance have perverted the first, or have done away the ancient gifts, powers, and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, We have no need of you in the body of these days. Those few, again, who have believed in and contended for the miraculous gifts and powers of the Holy Spirit have perverted the ordinances or done them away.

"We believe that there are a few sincere, honest, and humble persons who are striving to do according to the best of their understanding; but in many respects they err in doctrine because of false teachers and the precepts of men; and that they will receive the fulness of the Gospel with gladness as soon as they hear it.

"The gospel in the *Book of Mormon* is the same as that in the New Testament, and is revealed in great plainness, so that no one who reads it can misunderstand its principles. It has been revealed by the angel to be preached as a witness to all nations; first the Gentiles and then to the Jews; then cometh the downfall of Babylon-thus fulfilling the vision of John, which he beheld on the Isle of Patmos (⁶⁶⁴⁶Revelation 14:6-8).

"Many revelations and prophecies have been given to this [i.e., the Mormon] Church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation: the terrible judgments to be poured forth upon. the wicked, and the blessings

and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the Saints are guided into all truth; that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, so long, we believe, they will enjoy the gift of revelation. And when in their immortal and perfect fate — when they enjoy 'the measure of the stature of the fulness of Christ' — when they are made perfect in one, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence; then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. Then they will no longer need revelation.

"We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, etc.; and that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

"We believe that God has raised up this Church in order to prepare a people for his second coming in the clouds of heaven, in power and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

If we believe that great and terrible judgments await the nations of the wicked, and that after the message of the *Book of Mormon* has been sufficiently sounded in their ears, if they reject it, they will be overthrown and wasted away until the earth shall no longer be encumbered 'with them. New and unheard-of plagues will sweep through the nations, baffling the skill of the most experienced and learned physicians, depopulating whole cities and towns, and carrying off millions of wretched beings in every quarter of our globe. Nations, no longer restrained by the Spirit of God, which will cease striving in them, will rise against nations, till the whole earth, comparatively speaking, shall be filled with blood and carnage. Thrones and empires shall be cast down — new governments will be erected but to meet with the same fate. Peace shall be taken from among the nations, and it shall happen as with the Papists so with the Protestants; as With their ministers so with

the people whom they have deceived they shall all fall into the ditch and perish together because they reject the voice of the Lord from the heavens, and the voice of his servants whom he hath sent to testify against their wickedness and prepare the way of the Lord for his second coming.

"But the righteous shall escape, for the Lord shall gather them from all nations unto a land of peace, and his arms shall be stretched out over them, and his glory shall be upon them for a defence, and 'they shall be the only people under heaven that shall not be at war with one another,' for thus hath the Lord spoken.

"We believe that in this generation a house of the Lord shall be built by the Saints upon Mount Zion, and a cloud of glory shall rest upon it by day and the shining of a flaming fire by night, and that the face of the Lord will be unveiled, and the pure in heart shall see him and live. O Zion, how glorious are thy habitations, and how blessed are thy children! Many people shall come unto thee to be taught in the ways of the Lord and instructed in his paths; for out of thee shall proceed forth a perfect law which shall establish righteousness in the earth.

"We believe that the ten tribes of Israel, with the dispersed of Judah, shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place the power of God shall be made manifest in signs and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth.

"We believe that all persons who wish to escape the judgments of great Babylon must come out from among both the Papists and the Protestants, for they are the whore of all the earth, and have made the nations drunk with their abominations, and are to be burned by fire; therefore woe unto that man or woman that shall stand in connection with them, for the hour of their judgement is at hand.

"And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings — the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore *repent*, O ye nations, both Gentiles and Jews, and cease from all your *evil deeds*, and come forth with broken hearts and contrite spirits, and be *baptized* in water, in the name of the Father, Son, and Holy Ghost, *for remission of sins*, and ye shall receive the gift of the Holy Spirit, by the *laying on of the hands* of the apostles or elders of this Church; and signs shall follow them that believe, and if they continue faithful to the end they shall be saved. But woe unto them that hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore *remember, O reader, and perish not!*"

The reader will notice that Mr. Pratt does not dwell at any length upon the first article, but simply restates in other words what is embodied in the Confession. Yet this very article has given rise to a most materialistic tendency, developing in some points into pantheism. The explanatory statements which they have from time to time given to this article warrant the assertion that, while they profess belief in the Trinity, their Godhead is formed on Buddhistic principles, and develops a system of anthropomorphism which has never been equalled by any heretic sect of the Christian Church, though it was approached by the Egyptian monks whom Theophilus (q.v.) anathematized in the fourth century. The Mormons explain that God was once a man, who has, however, so advanced in intelligence and power that he may now be called (comparatively speaking) perfect, infinite, etc., but that he has still the form and figure of a man; he has even "legs," as is evident (according to Mr. Orson Pratt's utterances in sermons, etc.) from his appearance to Abraham; though he has this advantage over his creatures that "he can move up or down through the air without using them." The following is an extract from one of their popular catechisms bearing on the subject: "Q. 28. What is God? A. He is a *material* intelligent personage, possessing both body and parts. — Q. 38. Doth he also possess passions? A. Yes; he eats, he drinks, he loves, he hates. — Q. 44. Can this being occupy two distinct places at once? A. No" (*Latter-day Saints' Catechism*, quoted in *Morm. Illust.* page 43). To the same effect we read in the Mormon Hymn-book (page 349):

"The God that others worship is not the God for me: He has no parts nor body, and cannot hear nor see."

A local residence is assigned to this anthropomorphic deity: he lives, we are told, "in the planet Kolob" (*Seer*, page 70, and *Millen. Star*, 14:531). Moreover, as he possesses the body and passions of a man, so his relations to his creatures are purely human. St. Hilary of Poitiers asserts that some Arians attacked orthodoxy by the following argument: "Deus pater non erat, quia neque ei *filius*; nam si filius, necesse est ut *et faemina* sit" (*Hil. adv. Const.*). The conclusion thus stated as an absurdity in the 4th century the Mormons embrace as an axiom in the 19th. "*In mundi primordiis, Deo erat faemina*," is an article of their creed (*Patr. Order*, page 1, and page 15; also *Seer*, 1:38, 103). No existence is "created;" all beings are "begotten." The superiority of the Mormon God over his creatures consists only in the greater power which he has gradually attained by growth in knowledge. He himself originated in "the union of two elementary particles of matter" (Gunnison, page 49), and by a progressive development reached the human form. Thus we read that "God, *of course*, was once a man, and from manhood by continual progression became God; and he has continued to increase from his manhood to the present time, and may continue to increase without limit. And man also may continue to increase in knowledge and power as fast as he pleases." And again: "If man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows" (*Millen. Star*, 14:386). This is in strict accordance with the following words of Joseph Smith: "The weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his Father; while at the same time they will have their dominion, kingdom, and subjects increased in proportion" (*Mill. Star*, volume 6, quoted in *Morm. Illust.*). An apostle carries this view into detail as follows: "What will man do when this world is filled up? Why, he will *make more worlds*, and swarm out like bees from the old world. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, *My sons, yonder is plenty of matter, go and organize a world and people it*" (P. Pratt, in *Millen. Star*, 14:663, and *Seer*, 1:37). This doctrine of indefinite development naturally passes into polytheism. Accordingly, the Mormon theology teaches that there are gods innumerable, with different degrees of dignity and power. It was revealed to Joseph Smith that the first verse of

Genesis originally stood as follows: "The *Head God* brought forth the *Gods*, with the heavens, and the earth" (*Millen. Star*, 14:455). The same prophet also tells us (*ibid.*) that a hundred and forty-four thousand of these gods are mentioned by St. John in the Apocalypse. Moreover, "each God is the God of the spirits of all flesh pertaining to the world which he forms" (*Seer*, 1:38). Young claims that it was revealed to him that the God of our own planet is Adam, who (it seems) was only another form of the archangel Michael: "When our father Adam came into the garden of Eden, he brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael the Archangel, the *Ancient of Days*. He is our Father and our God, *and the only God with whom we have to do*" (from *Discourses of the Presidency*, in volume 15, page 769, preached in the Tabernacle, April 9, 1852). It is curious to observe, from such examples, how easily the extremes of materialism and immaterialism may be made to meet. For here we have the rudest form of anthropomorphism connected with a theory of emanation which might be identified with that of some Gnostic and Oriental idealists. There can be no doubt that, under its present intellectual guides, Mormonism is rapidly passing into that form of practical atheism which is euphemistically termed *pantheism*. Thus we read in the Washington organ of the presidency that the only thing which has existed from eternity is "an infinite quantity of *self moving intelligent matter*. Every particle of matter which now exists existed in the infinite depths of past duration, and was then capable of self-motion" (*Seer*, 1:129). "There is no substance in the universe which feels and thinks, but what has *eternally* possessed that capacity" (*ibid.* page 102). "Each individual of the *vegetable* and animal kingdom contains a living spirit, possessed of intelligent capacities" (*ibid.* page 34). "Persons are only tabernacles, and *truth is the God* that dwells in them. When we speak of only one God, and state that he is eternal, etc., we have no reference to any particular person, but to *truth dwelling in a vast variety of substances*" (*ibid.* page 25; comp. also Stenhouse, page 484 sq.).

Picture for Mormons 7

Christ is the offspring of the "material" union. on the plains of Palestine, of God and the Virgin Mary the latter being duly married after betrothal by the angel Gabriel. Yet he is believed to have had a previous existence, to have even made the universe out of "unformed chaotic matter as old as God," and his worship is enjoined as Lord of all (*Doct. and Cov.* Lecture 5:2, pages 45, 47). The Paraclete is vaguely described. He is also a member

of the Godhead, being the mind of the Father and the Son; but while the other two persons have bodies of flesh and bones, the Holy Ghost has not, but is a personage of Spirit (*Compend.* page 154). Yet his substance is material, and subject to the necessary laws which govern matter. He has therefore parts which are infinite and spread through all space, and so is he virtually omnipresent. The Father and the Son, as persons, are not omnipresent, but only through the Spirit (*Compend.* pages 140-148). He may properly be called God's minister, to execute his will in immensity. He is therefore the worker of miracles, the source of grace, and even the cause of increase, being in every person upon the face of the earth; for the "elements that every individual is made of and lives in possess the Godhead" (Young, in *Compend.* page 148). It would appear, however, that there is an older Trinity, that of "Elohim, Jehovah, and Michael, which is Adam." Adam, again, is declared to be the "god" of Jesus Christ; Jesus Christ the god of Joseph Smith; and Joseph Smith is now the god of this generation: but the whole affair is a mass too wild and mystical to be explained intelligently. The human intellect probably never sank into more abysmal nonsense; all that can be definitely *set* before the mind is that Mormons believe that by faith, obedience, holiness, any man may rise into a deity, and acquire the power of making, peopling, and ruling a "world" forever! (See Stenhouse, page 486.)

The third article, which teaches, universal salvation, is strangely elucidated regarding the future state. Thus, according to Mormon teaching, not only will the body, but all the habits, occupations, and necessities of life, be the same in the future world as in the present. One of their chief pillars tells us that "the future residence of the Saints is not an ideal thing. They will need houses for their persons and for their families as much in their *resurrected* condition as in their present state. In this identical world, where they have been robbed of houses and lands, and wife and children, they shall have a hundredfold" (Spencer, page 174). Another "apostle" calculates the exact amount of landed property which may be expected by the "*resurrected* Saints:" "Suppose that, out of the population of the earth, one in a hundred should be entitled to all inheritance upon the new earth, how much land would each receive? We answer, they would receive over a hundred and fifty acres, which would be quite enough to raise manna, and to build some splendid mansions. It would be large enough to have our flower gardens, and everything the agriculturist and the botanist want" (P. Pratt, in *Millen. Statr.* 14:663). They also *venture* directly to contradict the words of Christ

himself, by affirming that, *in the resurrection, men both marry and are given in marriage*. Thus the author above quoted tells us that "Abraham and Sarah will continue to multiply, not only in this world, but in all worlds to come... Will the resurrection return you a *mere female acquaintance*, that is *not* to be the wife of your bosom in eternity? No; God forbid. But it will restore you the wife of your bosom immortalized, who shall bear children from your own loins in all worlds to come" (see Spencer, page 6; and compare Stenhouse, page 480).

We desire to call special attention also to the Mormon doctrine regarding miraculous gifts, as embodied in the seventh article of their Confession. This doctrine of the discerning of spirits led Smith into a variety of curious speculations. He teaches that the soul of man was not created, but "coexisted" equal with God. "God," he says in one of his sermons in 1853 (page 62), "never did have power to create the spirit of man at all. The very idea lessens man in my estimation. *I know better!*" He also holds to the transmigration of souls. Rebellious spirits descend into brute tabernacles till they yield to "the law of the everlasting gospel." The eighth article may be declared decidedly liberal; it expresses a belief that the Word of God is recorded, not only in the Bible and the *Book of Mormon*, but in "all other good books." As for the contradictions that exist in the first, Smith admits them, but alleges that they are "corruptions," and that they can be removed by his or any other prophet's inspired explanations. It is said that he has left an "inspired translation" of the whole Bible in MS.; but as it has never been published, we can judge it only by the occasional extracts which have been made by prophets and elders, and from these we have quoted in appropriate places.

The tenth article, though it affirms the literal gathering of Israel, the restoration of the Ten Tribes (the American Indians, who are in consequence treated with considerable humanity by the Saints), and the personal reign of Christ for one thousand years, does not, as has always been supposed, make the in-gathering at the Zion of the East, but at that New Zion on the Western continent which has been appointed under this new dispensation ushered in by Joseph Smith. And as the Jews were bidden to separate themselves from the Gentiles, and the early Christians (the ancient Saints) from the heathen, so the Latter-day Saints are now called forth from a wicked world, doomed to almost immediate destruction (before the close of this century), which is indeed already beginning, to the Zion of this continent. When the Gospel has been preached to all the

world, and the elect have been assembled at Zion, then all unbelievers will be destroyed; the kingdom of heaven will be set up on the earth, and the formal reign of Christ commence in the Western Zion. Surely no one need wonder that Joseph Smith, when he first promulgated his new faith, maintained that "one of the grand fundamental principles of Mormonism is to receive truth come whence it may" (*Sermon* preached July 9, 1843) Indeed their faith, if we have but distantly reached their true position, consists of a spontaneous agglomeration of tenets which, were its disciples of a more learned and philosophical body, would suggest extensive eclecticism. And Mr. Burton has well said that "the Mormons are like the Pythagoreans in their procreation, transmigration, and exaltation of souls; like the followers of Leucippus and Democritus in their atomic materialism; like the Epicureans in their pure atomic theories, their summum bonum, and their sensuous speculations; and like the Platonists and Gnostics in their belief of the Eon, of ideas, and of moving principles in element. They are Fetichists in their ghostly fancies, their Avestra, which became souls and spirits. They are Jews in their theocracy, their ideas of angels, their hatred for Gentiles, and their utter segregation from the great brotherhood of mankind. They are Christians, inasmuch as they base their faith upon the Bible, and hold to the divinity of Christ, the fall of man, the atonement, and the regeneration. They are Arians, inasmuch as they hold Christ to be 'the first of God's creatures; a perfect creature, but still a creature.' They are Moslems in their views of the inferior status of womankind, in their polygamy, and in their resurrection of the material body; like the followers of the Arabian Prophet, they hardly fear death, because they have elaborated 'continuation.' They take no leap in the dark — they spring from this sublunary stage into a known, not into an unknown world; hence also their worship is eminently secular, their sermons are political or commercial, and religion being with them not a thing apart but a portion and parcel of everyday life — the intervention of the Lord in their material affairs becomes natural and only to be expected. Their visions, prophecies, and miracles are those of the Illuminati, their mysticism that of the Druses, and their belief in the millennium is a completion of the dreams of the Apocalyptic sects. Masonry has entered into their scheme, the Demiurgus whom they worship is 'as good at mechanical inventions as at any other business.' With their later theories, Methodism, Swedenborgianism — especially in its view of the future state — and Transcendentalism are curiously intermingled. Finally, we can easily discern in their doctrine of affinity of minds and sympathy of souls the leaven of that faith which,

beginning with Mesmer and progressing through the Rochester Rappers and the Poughkeepsie Seer, threatens to extend wherever the susceptible nervous temperament becomes the characteristic of the race."

The ethical teachings of Mormonism are not distinguished by any other remarkable peculiarities than we have already had occasion to point out. The chief duty impressed upon the Saints is the prompt payment of *tithings*. Their official publications are strenuous in their exhortation to the fulfilment of that indispensable obligation (see Stenhouse, page 578). Next to this cardinal virtue seems to be rated the merit of *abstinence from fermented liquors and tobacco*. This, however, is not absolutely insisted upon, but is only urged as a "precept of wisdom." It was enforced by Joseph, but under the present head of the Church it is asserted that intemperance is rapidly invading the Saints' households. The virtue of *patriotisms* is also a frequent theme of Mormon eulogy. The national colors are exhibited on every public occasion, and there seems to be every endeavor to refute the charges that Mormonism seeks secular power, and is antagonistic to the United States government, and that if statehood is ever secured to Utah, "Brigham Young's theocracy will be triumphant over the republic and the national laws." The practice of *dancing* must also be included in the ethical system of Mormonism. Indeed, when the Temple is completed, public dances are to form a part of the regular worship. In saltatorial as in military movements the priesthood occupy the foremost place. The president leads off, and bishops, patriarchs, and elders are to be seen figuring enthusiastically — "Not," says colonel Kane, "in your minuets or other mortuary processions of Gentiles, but in jigs and reels."

IV. *Ordinances and Practices.* —

1. The ordinances of the Mormon Gospel are five:

(1) *Faith*, which is very strangely described in the *Doctr. and Cov.*, as already quoted. What is really required of a Saint in this respect is "faith in Joseph and his successors," and not absolute acceptance of the Scriptures, i.e., the Bible and the Mormon writings, but a "reverence" for them, and "absolute obedience" to the president and priesthood. (See § V, below.)

(2) *Repentance*, i.e., sorrow for sin and resolution to lead a good life.

(3) *Baptism*, which is administered by immersion, to none younger than eight years, that being regarded as the age at which responsibility begins

(*Doctr. and Coy.* chapter 22:§ 4, page 160). Infant baptism is declared to be a "solemn mockery, because little children have no sins to repent of, and are not under the curse of Adam" (*Book of Mormon: Moroni*, chapter 8:§2, 3, page 557). The rite is administered as follows: "The person who is called of God, and has authority of Jesus Christ, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, 'Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then shall he immerse him or her in the water, and come forth again out of the water" (*Book of Mormon: Nephi*, chapter 5, § 8, page 457; *Doctr. and Cov.* chapter 2, § 21, page 73). The effect of baptism, when administered to and by a qualified person, is declared to be the remission of sins, the gift of the Holy Ghost, and a title of eternal life. It is regarded as absolutely necessary to salvation; without it neither repentance nor faith avail (*Doctr. and Cov.* chapter 4:§ 12, page 87). A most peculiar tenet of their creed is the necessity of *baptism for the dead*. To supply the deficiency of those who through ignorance or other involuntary defect have died unbaptized in the Mormon faith, the practice of baptism for the dead was ordained at a very early period of Mormonism, and is incorporated as a necessary ordinance into the *Book of Doctr. and Cov.* (§ 105, 106). The faith is preached to the dead in Hades by departed Saints; and the benefit of baptism is obtained for them by proxy. Any believer may and should be baptized for his departed friends, relations, and ancestors to the most remote ages; and, in the perfect state, those for whom a person has been thus baptized will be added to his family and subjects (Spencer, *Letters*, pages 162-164; *Millen. Star*, 5:87 sq.; Stenhouse, page 476 sq.). To this effect the Mormon hymnist sings:

*"I am Zionward bound, where a
Seer is our head,
We'll there be baptized for our friends that are dead;
By obeying this law we may set them all free,
And saviors we shall upon? Mount Zion be."
(Millen. Star, 15:143.)*

Picture for Mormons 8

The chancellor of the University of Deseret informs us that "unless this is done for the dead *they cannot be redeemed*" (Spencer, page 166). The same learned authority announces that Peter tells how the devout and honorable dead may be saved, who never heard the Gospel on earth. Says

he [St. Peter !], 'else why are they baptized for the dead?' (Spencer here refers incorrectly to ~~1~~1 Corinthians 15:29 as the work of St. Peter.) A careful record of the persons vicariously baptized is kept by duly appointed registrars. These records are the books spoken of by St. John (Reverend 20:12), the Book of Life being a record kept in heaven to verify those kept on earth (*Doctr. and Cov.* chapter 106, § 6, 7, page 319).

(4) *Laying on of hands* for the guilt of the Holy Ghost, sometimes called baptism by fire as distinguished from baptism by water. It is usually administered immediately after baptism, of which it is regarded as the completion. By it the spirit of prophecy, the gift of tongues, and the power to work miracles are given. There have been multitudes of persons in the world who have believed and asserted that to them, and to them only, God gave visions, dreams, angel-visits, the power of healing the sick and "casting out devils;" and they have declared that these were proofs of the heavenly origin of the faith which they proclaimed, and this it is that the Saints have been taught by the modern apostles to regard as special and particular to them, while it has been a peculiarity common to the religious experience of all the world.

(5) *The Sacrament of the Lord's Supper* was originally administered in bread and wine, as Christ himself ordained when he appeared to the Nephites (*Book of Mormon: Nephi*, chapter 8, § 6, page 469). But in 1833 it was revealed to Smith that "strong drinks are not for the belly, but for the washing of your bodies," and that wine was only to be used in this ordinance if it was the pure juice of the grape, and made by Mormons (*Doctr. and Cov.* chapter 81, § 1, page 240). Water only, therefore, is now used. The rite is administered every Sunday. The water, having been blessed, is handed around in tin cans, together with the bread (Rae, page 106).

2. *Marriage* is not a civil contract with the Latterday Saints, but a sacrament of the Church, and a sacred tenet of the faith. Matrimony, moreover, as practiced by the Mormons, is an institution so peculiar to themselves, they having introduced into the modern social system the polygamic system, that their marriage service is a most important rite. Mormons are in every possible way encouraged to be polygamists, and are reminded of the revelation given to the Prophet that "the rank and dignity given to the Saints in the other world is proportioned to the number of their wives and children." It is true that polygamy is not, as many suppose,

essential to their religious system, yet it has entered so largely into the marital relations of the Latter-day Saints of Utah as to give them a most obnoxious record in the sight of all other Christian religious sects. As we have seen above, in their early history the Mormons clearly rebuked polygamy (*Book of Mormon: Jacob*, chapter 2, page 118 sq.). From 1830 to 1843 they were monogamists; but in the latter of these years, as we have also seen, Smith obtained a revelation permitting, and even recommending, a plurality of wives. (They reject the word "polygamy," and prefer the term *pluractism*.) Still, pluralism does not appear to have become the general practice among the Mormons till their journey across the prairies to the valley of the Salt Lake. Since then it has been openly avowed, and defended against other sects by an appeal to Scripture. Tracts, dialogues, and hymns are circulated in its behalf. Says Stenhouse, "Tens of thousands of sermons have been preached on its divine origin; voluminous treatises have been published in its exposition, and the Mormon press has teemed with articles in its defence" (page 183). And even the "pluralistic" marriage ceremony has been published. To afford our readers a fuller understanding of the Mormon vice of "pluralism," we here insert in full the special "revelation" which they claim to have had.

"CELESTIAL MARRIAGE:

"A REVELATION ON THE PATRIARCHAL, ORDER OF MATRIMONY,
ON PLURALITY OF WIVES.

"Given to Joseph Smith, the Seer, in Nauvoo, July 12, 1842.

"**1.** Verily, then saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing,

and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

"2. And verily I say unto you that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that, too, most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead: for all contracts that are not made unto this end have an end when men are dead.

"3. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men by thrones or principalities or powers, or things of name, whatsoever they may be that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me shall be shaken and destroyed.

"4. Therefore if a man marry him a wife in the world and he marry her not by me nor by my word, and he covenant with her so long he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world therefore they are not bound by any law when they are out of the world; therefore

when they are out of the world they neither marry nor are given in marriage, but are appointed angels in heavens, which angels are ministering servants, to minister for those are worthy of a far more and an exceeding and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly without exaltation, in their saved condition, to all eternity, and from thenceforth are not gods, but are angels of God forever and ever.

"5. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by time, or by my word, which is by law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it can not be received there, because the angels and the gods are appointed there, by whom they cannot pass: they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

"6. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads which glory shall be a fullness and a continuation of the seeds forever and ever.

"7. Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then

shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

"8. Verily, verily I say unto you, except ye abide my law ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am ye shall be also. This is eternal life, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death; and manly there are that go in thereat; because they receive me not. neither do they abide in my law.

"9. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood — yet they shall come forth in the first resurrection and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

"10. The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

"11. I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

"12. Abraham received promises concerning his seed and of the fruit of his loins — from whose loins ye are, viz. my servant Joseph — which

were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father which he made unto Abraham.

"13. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you, *Nay*; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

"14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac, also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded; they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but tire gods. David also received many wives and concubines, as also Solomon, and Moses my servant, and also many others of my servants, from the becainnin of creation until this time; and in nothing did they sin save in those things which they received not of me.

"15. David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

"16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and to restore all things; ask what ye will, and it shall be given unto you according to my word; and as ye have asked concerning adultery, verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my holy priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many: for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

"17. And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins ye retain on earth shall be retained in heaven.

"18. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

"19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world and through all eternity: for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have

told you: go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

"20. Verily I say unto you, a commandment I give unto mine handmaid, E.Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her: for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice: and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they are pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice: and I give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

"21. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him a hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses wherein she has trespassed against me; and I, the Lord thy God, will bless her and multiply her, and make her heart to rejoice.

"22. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

"23. Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he

will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph, for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

"24. And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him: therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued that he may be glorified.

"25. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law: Verily, verily I say unto you, I Will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen."

Following the revelation is this explanation: "Plurality of wives is a doctrine very popular among most of mankind at the present day. It is practiced by the most powerful nations of Asia and Africa, and by numerous nations inhabiting the islands of the sea, and by the aboriginal

nations of the great western hemisphere. The one-wife system is confined principally to a few small nations inhabiting Europe, and to those who are of European origin inhabiting America. It is estimated by the most able historians of our day that about four fifths of the population of the globe believe and practice, according to their respective laws, the doctrine of a plurality of wives. If the popularity of a doctrine is in proportion to the numbers who believe in it, then it follows that the *plurality system* is four times more popular among the inhabitants of the earth than the *one-wife system*.

"Those nations who practice the plurality doctrine consider it as virtuous and as right for one man to have many wives as to have one only. Therefore they have enacted laws, not only giving this right to their citizens, but also protecting them in it, and punishing all those who infringe upon the chastity of the marriage covenant by committing adultery with any one of the wives of his neighbor. Those nations do not consider it possible for a man to commit adultery with any one of those women to whom he has been legally married according to their laws. The posterity raised up unto the husband through each of his wives are all considered to be legitimate, and provisions are made in their laws for those children, the same as if they were the children of one wife. Adulteries; fornications, and all unvirtuous conduct between the sexes are severely punished by them. Indeed, plurality among them is considered not only virtuous and right, but a great check or preventative against adulteries and unlawful connections, which are among the greatest evils with which nations are cursed, producing a vast amount of suffering and misery, devastation and death; undermining the very foundations of happiness, and destroying the framework of society and the peace of the domestic circle.

'Some of the nations of Europe who believe in the one wife system have actually forbidden a plurality of wives by their laws; and the consequences are that the whole country among them is overrun with the most abominable practices;' adulteries and unlawful connections prevail through all their villages, towns, cities, and country places to a most fearful extent. And among some of these nations these sinks of wickedness, wretchedness, and misery are licensed by law; while their piety would be wonderfully shocked to authorize by law the plurality system as adopted by many neighboring nations.

"The Constitution and laws of the United States, being founded upon the principles of freedom, do not interfere with marriage relations, but leave the nation free to believe in and practice the doctrine of a plurality of wives, or to confine themselves to the one-wife system, just as they chose. This is as it should be: it leaves the conscience of man untrammelled, and so long as he injures no person, and does not infringe upon the rights of others, he is free by the Constitution to marry one wife or many, or none at all, and becomes accountable to God for the righteousness or unrighteousness of his domestic relations.

"The Constitution leaves the several states and territories to enact such laws as they see proper in regard to marriages, provided that they do not infringe upon the rights of conscience and the liberties guaranteed in that sacred document. Therefore if any state or territory feels disposed to enact laws guaranteeing to each of its citizens the right to marry many wives, such laws would be perfectly constitutional; hence the several states and territories practice the one-wife system out of choice, and not because they are under any obligations so to do by the National Constitution. Indeed, we doubt very much whether any state or territory has the constitutional right to make laws prohibiting the plurality doctrine in cases where it is practiced by religious societies as a matter of conscience or as a doctrine of their religious faith. The first article of the Amendments to the Constitution says expressly that 'Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof.*' Now if even Congress itself has no power to pass a law 'prohibiting the free exercise of religion,' much less has any state or territory power to pass such an act.

"The doctrine of a plurality of wives was believed and practiced by Abraham, the father of the faithful; and we find that while in this practice the angels of God frequently ministered to him, and at one time dined with him; and God manifested himself to him, and entered into familiar conversation with him. Neither God nor his angels reprov'd Abraham for being a polygamist, but on the contrary the Almighty greatly blessed him, and made promises unto him concerning both Isaac and Ishmael, clearly showing that Abraham practiced what is called polygamy under the sanction of the Almighty. Now if the father of the faithful was thus blessed, certainly it should not be considered irreligious for the faithful, who are called his children, to walk in the steps of their father Abraham. Indeed, if the Lord himself, through his holy prophets, should give more wives unto his servants as he gave them unto the prophet David, it would be a great

Sin for them to refuse that which he gives. In such a case it would become a matter of conscience with them and a part of their religion, and they would be bound to exercise their faith in this doctrine, and practice it, or be condemned; therefore Congress would have no power to prohibit the free exercise of this part of their religion; neither would the states or territories have power, constitutionally, to pass a law 'prohibiting the free exercise thereof.' Now a certain religious society, called Shakers, believe it to be wrong for them to marry even one wife; it certainly would be unconstitutional for either the Congress or the states to pass a law compelling all people to marry at a certain age, because it would infringe upon the rights of conscience among the Shakers, and they would be prohibited the free exercise of their religion.

"From the foregoing revelation, given through Joseph the seer, it will be seen that God has actually commanded some of his servants to take more wives, and has pointed out certain duties in regard to the marriage ceremony, showing that they must be married for time and for all eternity, and showing the advantages to be derived in a future state by this eternal union, and showing still further that if they refused to obey this command, after having the law revealed to them, they should be damned. This revelation, then, makes it a matter of conscience among all the Latter-day Saints; and they embrace it as a part and portion of their religion, and verily believe that they cannot be saved and reject it. Has Congress power, then, to pass laws 'prohibiting' the Church of Jesus Christ of Latter-day Saints *'the free exercise'* of this article of their religion? Have any of the states or territories a constitutional right to pass laws 'prohibiting the free exercise of the religion' which the Church of the Saints — conscientiously and sincerely believe to be essential to their salvation? No; they have no such right.

"The Latter-day Saints have the most implicit confidence in all the revelations given through Joseph the Prophet; and they would much sooner lay down their lives and suffer martyrdom than to deny the least revelation that was ever given to him. In one of the revelations through him we read that God raised up wise men and inspired them to write the Constitution of our country, that the freedom of the people might be maintained, *according* to the free agency which he had given to them; that every man might be accountable to God and not to man, so far as religions doctrines and conscience are concerned. And the more we examine that sacred instrument framed by the wisdom of our illustrious fathers, the more we

are compelled to believe that an invincible power controlled, dictated, and guided them in laying the foundation of liberty and freedom upon this great western hemisphere. To this land the Mohammedan, the Hinda, the Chinese can emigrate, and each bring with him his score of wives and his hundred children, and the glorious Constitution of our country will not interfere with his domestic relations. Under the broad banner of the Constitution, he is protected in all his family associations; none have a right to tear any of his wives or his children from him. So, likewise, under the broad folds of the Constitution, the legislative assembly of the territory of Utah have the right to pass laws regulating their matrimonial relations, and protecting each of their citizens in the right of marrying one or many wives, as the case may be. If Congress should repeal those laws, they could not do so on the ground of their being unconstitutional. And even if Congress should repeal them, there still would be no law in Utah prohibiting the free exercise of that religious right; neither do the citizens of Utah feel disposed to pass such an unconstitutional act which would infringe upon the most sacred rights of conscience.

"Tradition and custom have great influence over nations. Long-established customs, whether right or wrong, become sacred in the estimation of mankind. Those nations who have been accustomed from time immemorial to the practice of what is called polygamy would consider a law abolishing it as the very height of injustice and oppression; the very idea of being limited to the one-wife system would be considered not only oppressive and unjust, but absolutely absurd and ridiculous: it would be considered an innovation upon the long-established usages, customs, and laws of numerous and powerful nations; an innovation of the most dangerous character, calculated to destroy the most sacred rights and privileges of family associations — to upset the very foundations of individual rights, rendered dear and sacred by being handed down to them from the most remote ages of antiquity.

"On the other hand, the European nations who have been for centuries restricted by law to the one-wife theory would consider it a shocking innovation upon the customs of their fathers to abolish their restrictive laws, and to give freedom and liberty, according to the plurality system. It is custom, then, in a great degree, that forms the conscience of nations and individuals in regard to the marriage relationships. Custom causes four fifths of the population of the globe to decide that polygamy, as it is called,

is a good and not an evil practice; custom causes the balance, or the remaining fifth, to decide in opposition to the great majority.

"Those individuals who have strength of mind sufficient to divest themselves entirely from the influence of custom, and examine the doctrine of a plurality of wives under the light of reason and revelation, will be forced to the conclusion that it is a doctrine of divine origin; that it was embraced and practiced under the divine sanction by the most righteous men who ever lived on the earth: holy prophets and patriarchs, who were inspired by the Holy Ghost — who were enrapt in the visions of the Almighty — who conversed with holy angels — who saw God face to face, and talked with him as a man talks with his friend — were 'polygamists,' that is, they had many wives, raised up many children by them, and were never reprov'd by the Holy Ghost, nor by angels, nor by the Almighty, for believing in and practicing such a doctrine; on the contrary, each one of these 'polygamists' received by revelation promises and blessings for himself, for his wives, and for his numerous children born unto him by his numerous wives. Moreover, the Lord himself gave revelation to different wives belonging to the same man revealing to them the great blessings which should rest upon their posterity; angels also were sent to commnrnt and bless them; and in no instance do we find them reprov'd for having joined themselves in marriage to a 'polygamist.' Indeed, the Lord himself gave laws, not to prohibit 'polygamy,' but showing his will in relation to the children raised up by the different wives of the same man; and, furthermore, the Lord himself actually officiated in giving David all the wives of Saul: this occurred, too, when David already had several wives which he had previously taken: therefore, as the Lord did actually give into David's own bosom all the wives of Saul, he must not only have sanctioned 'polygamy,' but established and instituted it upon a sure foundation by giving the wives himself, the same as he gave Eve to Adam. Therefore those who are completely divested from the influence of national customs, and who judge concerning this matter by the Word of God, are compelled to believe that the plurality of wives was once sanctioned, for many ages, by the Almighty; and by a still further research of the divine oracles, they find no intimations that this divine institution was ever repealed. It was an institution not originated under the law of Moses, but it was of a far more ancient date; and, instead of being abolished by that law, it was sanctioned and perpetuated: and when Christ came to fulfil that law, and to do it away by the introduction of a better

covenant, he did not abolish the plurality system: not being originated under that law, it was not made null and void when that law was done away. Indeed, there were many things in connection with the law that were not abolished when the law was fulfilled as, for instance, the Ten Commandments, which the people under the Gospel covenant were still obliged to obey; and until we can find some law of God abolishing and prohibiting a plurality of wives, we are compelled to believe it a divine institution; and we are, furthermore, compelled to believe that if this institution be entered into now, under the same principles which governed the holy prophets and patriarchs, that God will approbate it now as much as he did then; and that the persons who do thus practice it conscientiously and sincerely are just as honorable in the sight of God as those who have but one wife. And that which is honorable before God should be honorable before men: and no one should be despised when he acts in all good conscience upon any principle of doctrine; neither should there be laws in any of these states or territories to compel any individual to act in violation to the dictates of his own conscience; but every one should be left in all matters of religion to his own choice, and thus become accountable to God, and not to his fellow-man.

"If the people of this country have generally formed different conclusions from us upon this subject, and if they have embraced religious which are more congenial to their minds than the religion of the Saints, we say to them that they are welcome to their own religious views the laws should not interfere with the exercise of their religions rights. If we cannot convince your by reason nor by the Word of God that your religion is wrong, we will not persecute you, but will sustain you in the privileges guaranteed in the great charter of American liberty: we ask from you the same generosity — protect us in tile exercise of our religious rights — convince us of our errors of doctrine, if we have ally, by reason, by logical arguments, or by the Word of God. and we will be ever grateful for the information, and you will ever have the pleasing, reflection that you have been the instruments in the hands of God of redeeming your fellow-beings from the darkness which you may see enveloping their minds. Come, then, let us reason together, and try to discover the true light upon all subjects connected with our temporal or eternal happiness; and if we disagree in our judgments, let us impute it to the weakness and imperfections of our fallen natures, and let us pity each other and endeavor with patience and meekness to reclaim from error, and save the immortal soul from an

endless death." This document was not officially promulgated at Salt Lake City until August 29, 1852 (Remy, 2:112-130), when it was given to a great conference, to be thereafter as a possession unto all the Saints (Stenhouse, page 182 sq.). The Prophet's widow at once denounced it as a forgery, and with four of her sons declaimed against it as gravely unjust to the memory of their husband and father. There seems to be, however, no ground for this protest. Mormons who knew Smith and afterwards apostatized, as well as more recent apostate Saints, insist, after a most searching inquiry, that Smith must have been the author, or the supposed "seer," of this "revelation." Says Stenhouse: "The sons of the Prophet have been very restive under the imputation of polygamous practices being attributed to their father. They have labored indefatigably in decrying polygamy, and have devoted a large share of their time, talent, ink, and paper in hostility to it, as they evidently believe it is both a great error and a great sin. But as the facts of Joseph's marital relations with 'sisters' who claim to be his 'wives,' in the Mormon sense, are overwhelming, the sons, in denying their sire's polygamy, are driven to the alternative of silently allowing the inevitable charge of practical 'free love,' 'adultery,' or whatever others may choose to call it. At the present time there are probably about a dozen 'sisters' in Utah who proudly acknowledge themselves to be the 'wives of Joseph,' and how many others there may have been who held that relationship 'no man knoweth.'... Mrs. Emma Smith may feel justified in denying that her husband was a polygamist; for she may neither assent to the use of the term nor acknowledge the principle. But there is to the author's mind the most satisfactory evidence that Joseph Smith had 'sealed' to him a large number of women some time before his death, many of whom have stated to the author that they were 'the wives of Joseph Smith;' that 'Mrs. Emma Smith was aware of the fact,' and that it was the trouble growing out of the discovery of such relationship that called forth the revelation" (pages 185-188). We have not room here to quote further from the writings and sayings of the Saints on the subject of 'pluralism.'" In the article on POLYGAMY *SEE POLYGAMY* the Mormon position will be carefully considered. Suffice it to say here that the practice of pluralism is now carried to great lengths among the Saints, their leading men having from fifteen to forty wives each. Mr. Young is known to have nineteen "real, living wives." "How many spiritual wives he has had," says Mrs. Stenhouse (*Tell it All*), "it would be impossible to say. Probably he himself does not know their number. Lately, I believe, he has been making his will, and, if so, I suppose he has 'taken count of all.' He

has besides in various parts of Utah many other wives, who are all more or less provided for; but they are of little account, and he seldom or never sees them. The nineteen whom I have named form his family at home, as I may say are all under his own roof, or, at least, they live in Salt Lake City, and are known to every one of his wives" (page 290). The universal testimony of all travellers is that if the effect of polygamy has not been to corrupt the morals and deteriorate the character of the people, it has certainly degraded their physical condition. It is believed that the women submit to a yoke which they abhor because they see no escape, or that they bend to it from a mistaken sense of duty. The wives generally live apart, in some instances in separate houses. The first wife is practically recognised as the Head, though not always the favorite of the husband.

We quote from Mr. Bowles's pages, who epitomizes in a paragraph the common testimony of all observers against the polygamous practices of the Mormons of Utah: "It is a dreadful state of society to any of fine feelings and true instincts; it robs married life of all its sweet sentiment and companionship; and while it degrades woman, it brutalizes man, teaching him to despise and domineer over his wives, over all women. It breeds jealousy, distrust, and tempts to infidelity; but the police system of the Church and the community is so strict and constant that it is claimed and believed the latter vice is very rare. As I have said, we had little direct communication with the women of the Saints, but their testimony came to us in a hundred ways — sad, tragic, heart-rending. One woman, an educated, handsome person, as yet a single wife, said, with bated breath and almost hissing fury, to one of our party in some aside discussion of the subject, 'Polygamy is tolerable enough for the men, but it is hell for the women!'" Even stronger and more heart-rending is the testimony of Mr. and Mrs. Stenhouse. The latter's book, *Tell it All* (Hartford, Conn., 1875, 12mo, pp. 623), gives the story of a woman's life experience in Mormondom in such detail that it really constitutes the fullest review of pluralistic life. Her husband's work is, however, more valuable to the inquirer, as it is written more impartially and considerately. And his picture of pluralism has enough to sadden the most cold-hearted. Says he: "To assert that any true woman living in polygamy is in heart and soul satisfied and happy, is to simply libel her nature... The women are, however, not alone the sufferers by polygamy. The intelligent of the fair sex among the Mormons will readily admit this, and some even go so far as to pity their husbands, and to extend to them the genuine sympathy of their hearts,

though polygamy has been their own curse. Whatever else it has achieved, polygamy has at least been impartial with the sexes, and while it has martyred the woman, it has not failed to enslave the man... No man ever regained his senses after the act of sealing without feeling that he had fatally wounded the wife of his youth. It is a cruelty that he realizes as well as his wife, and he, the nominal but innocent cause of her wrong, seeks to assuage her sufferings by greater kindness and tenderness. But no smooth words, nor the soul-speaking affection of his eye, can heal the wound. It steals her life away, and in her true heart she curses the day she ever heard of Mormonism. For the man who realizes and shares the misery of his wife, the future life is but 'a living lie.' Were the man an angel, it would be impossible for him to act justly towards two or twenty wives, and divide to each the full measure of her rights... Polygamy may be the marital relation of the sexes in heaven; it may be the 'celestial law' of the gods -of that there is no discussion or dreaming; but one thing is certain, that it is not the true marital relation of the sexes upon the earth, and thirty years of its practice under the most favorable circumstances have stamped it as a withering curse" (pages 584-588).

Pluralism, then, which has thus far failed to gain the hearty support of the more intelligent Mormons, if we may accept Mr. Stenhouse's statement, and there seems to be no reason to gainsay that it has, reacted against the Church of the Latter-day Saints, not only socially, but also numerically; for since the promulgation of this tenet many of its converts have quitted them, and their progress has been stayed in a great measure. Says Mr. Stenhouse: "On the 1st of January, 1853, it was published in the *Star*. It fell like a thunder-bolt upon the Saints, and fearfully shattered the mission. The British elders, who in their ignorance had been denying polygamy, and stigmatizing their opponents as calumniators, up to the very day of its publication, were confounded and paralyzed, *and from that time to the present the avenues of preaching have closed one after another, and the mission that was once the glory of the Mormon Church has withered and shriveled into comparative insignificance.* The outside world misjudges the Mormon people when it imagines that polygamy was ever a favorite doctrine. Doubtless to some few it was a pleasant revelation; but it was not so to the mass of the people, for they resisted it until they were compelled to yield their opposition, or else abandon the Church in which they had faith. The statistical reports of the mission in the British Islands (June 30, 1853) show that the enormous number of 1776 persons were

excommunicated there during the first six months of the preaching of polygamy. The entire Church then numbered, men, women, and children over eight years of age, 30,690. There were forty 'seventies' and eight 'high-priests' [see § V, below, for explanation of these terms] from Utah in Britain at that time, carrying with them a powerful personal influence to help the Saints to tide over the introduction of this doctrine. These Utah missionaries were aided by a native priesthood of 2578 elders, 1854 priests, 1416 teachers, 834 deacons; and yet no less than 1776 recusants were excommunicated. That tells its own tale. That all these persons withdrew from the fellowship of the Mormon Church on account of polygamy would be an unfair inference. Still, doubtless polygamy was the great contributing cause of apostasy then, and more persons have left the Mormon communion on account of polygamy and Brigham's favorite deity, Adam (which he first preached in October of the same year), than all else put together. Few of the Mormon women have ever accepted polygamy from the assent of their judgments. They have first been led by their teachers to consider the doctrine true, and afterwards have been afraid to question it. Their fears have counselled submission... Brigham Young, with all the commanding influence of his position, could not silence the murmuring within his own domicile until he threatened to divorce all his wives, and told them that, if they despised the order of heaven, he would pray that the curse of the Almighty might be close to their heels, and follow them all the day long (*Sermon*, July 14, 1855, in the Bowery, Provo), and even all that violent language has not attained the end; their hearts revolt as much today, though they have schooled themselves into submission and silence" (pages 201, 202, 588).

We append the preparations and the wedding ceremony for a marriage in "pluralism" as sketched by the apostle Pratt:

"When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom and his wife, and also the bride, together with their relatives and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, states, and countries of the parties to be married, which he 'carefully enters our record. The president, who is the prophet, seer, and revelator over the whole Church throughout the world, and who alone holds the 'keys' of authority in this solemn ordinance (as recorded in the 2d and 5th paragraphs of the Revelation on Marriage), calls upon the bridegroom and his wife and the bride to arise, which they do,

fronting the president. The wife stands on the left hand of her husband, while the bride stands on her left. The president then puts this question to the wife:

"Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.'

"The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the president then proceeds to ask the following question of the man:

"Do you, brother' (*calling him by name*), 'take sister' (*calling the bride by her name*) 'by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise on your part that you will fulfil all the laws, rites, and ordinances pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free-will and choice?'

"The bridegroom answers, 'Yes.' The president then puts the question to the bride:

"Do you, sister' (*calling her by name*), 'take brother' (*calling him by name*) 'by the right hand, and give yourself to him to be his lawful and wedded wife for time and for all eternity, with a covenant and promise on your part that you will fulfil all the laws, rites, and ordinances pertaining to this holy matrimony in the new and, everlasting covenant, doing this in the presence of God angels, and these witnesses, of your own free-will and choice?'

"The bride answers, 'Yes.' The president then says: "'In the name of the Lord Jesus Christ, and by the authority of the holy priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, Be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting

covenant, I seal upon your Heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"The scribe then enters on the general record the date and place of the marriage, together with the names of two or three witnesses who were present" (*The Seer*, page 32).

"The reader will observe that, in this ordinance of polygamic sealing, the husband and the young bride are each asked the question, are you 'doing this in the presence of God, angels, and these witnesses, *of your own free-will and choice*,' while the question put to *the wife* carefully avoids the issue that would instantly arise between her wounded, bleeding heart and the falsehood that would be forced from her trembling lips if she essayed to utter that it was of her 'own free-will and choice.' That poor 'victim' is but asked if she has been subdued and is 'willing to give this woman' to her husband'" (Stenhouse, page 587). It should be added that the Mormon president possesses the papal prerogative of annulling all marriages contracted under his sanction (Mrs. Stenhouse, page 554 sq.); a prerogative which cannot fail to prove a source of wealth and power. As to marriages celebrated without his authority, they are *ipso facto* void, *in foro conscientie*. Consequently either man or woman is at liberty to desert an unbelieving spouse and take another. Marriage, it may be stated here also, is allowed within near degrees; a man may marry two sisters, a niece, and mother and daughter, and even a half-sister.

3. Other Practices. — There appears to be no prescribed ritual for the burying of the dead, and there is but little of the true devotional element in any of the religious exercises of the Mormons. Their ordinary worship consists of prayers, with addresses, often of a very homely character, and hymns. The duties of private prayer, meditation, communion with God, self-examination, are seldom or never spoken of. "Every household," says Stenhouse, "is instructed to have morning and evening prayers. The father gathers his children around him, and all kneeling, he prays for revelation, the gifts of the Spirit for himself and family; then in turn comes every order of priesthood. 'Bless Brigham Young, bless him; may the heavens be opened unto him, angels visit and instruct him; clothe him with power to defend thy people, and to overthrow all who rise up against him; bless him in his basket and in his store, multiply and increase him in wives, children, flocks and herds, houses and lands — make him very great,' etc. After

Brigham has been properly remembered, then come his councillors, the apostles, the high-priests, the seventies, the elders, the priests, the teachers, the deacons, and the Church universal. Another divergence is made in remembrance of the president of the Conference, and the president of that particular 'branch' where the family resides, and every officer in it. All are prayed for — if the father does his duty. The power and the greatness of the 'kingdom' that is to roll on till it fills the whole earth, and subjugates all earthly and corrupt man-made governments, are specially urgent. All nations are to weaken and crumble to pieces, and Zion is to go forth in her strength, conquering and to conquer, till the priesthood shall... 'reign and rule and triumph, and God shall be our king'" (pages 557, 558). Very gross irreverence is often shown during public worship. There is in their chief town, Salt Lake City, an immense tabernacle, where their religious services are held, and where one or more of their prophets preach to them every Sabbath. "The gatherings and services," says Mr. Bowles, describing a service which he attended (*Our New West*, page 243), "both in speaking and singing, reminded me of the Methodist camp-meetings of fifteen or twenty years ago. The singing, as on the latter occasions, was the best part of the exercises—simple, sweet, and fervent. 'Daughter of Zion,' as sung by the large choir one Sunday morning, was prayer, sermon, song, and all. The preacher that day was apostle Richards; but beyond setting forth the superiority of the Mormon Church system, through its presidents, councils, bishops, elders, and seventies, for the work made incumbent upon Christians, and claiming that its preachers were inspired like those of old, his discourse was a rambling, unimpressive exhortation... The rite of the sacrament [of the Lord's Supper] is administered every Sunday, water being used instead of wine, and the distribution proceeds among the whole congregation, men, women, and children, numbering from three to five thousand, while the singing and the preaching are in progress. The prayers are few and simple, undistinguishable, except in these characteristics, from those heard in all Protestant churches, and the congregation all join in the Amen." (Comp. *Qu. Rev.* 122:486-488; Ollivant, page 54, and Appendix A, pages 119,147; Rae, page 106 sq.) When the Temple is completed, it is intended, as the founder ordered, to establish sacrifices and every ordinance belonging to the priesthood as they existed prior to Moses's day (*Compend.* page 177). There are also some secret ceremonies, of which very different accounts have been given. The most important of these are the "mysteries of the *Endowment House*," where the marriage ceremony is performed. Stenhouse tells us that "within its portals are performed all the

rites and ceremonies that hold Mormonism together," but he reveals nothing, probably because he is bound by oath so to terrestrial secrecy. He indicates, however, that the importance of these secrets has been overestimated. Mrs. Stenhouse gives a detailed description of her own experience in the Endowment House, and it confirms the statement of an intelligent gentleman who, when interrogated shortly after passing through the house by one who had been there — "I went in expecting everything; I came out with nothing." (Those desiring full details may consult Mrs. Stenhouse, *Tell it All*, chapter 25.)

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V. *Hierarchical Organization.* — Mormonism is a pure theocracy; its priesthood, who rule in matters temporal and ecclesiastical, make up about one fifth of the male members. They are recognised because of the declaration made by prophet Smith as "the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time" (*Compend.* page 176). They are divided into various orders. The highest is the *First Presidency*, composed of three, harmonious in representation upon the earth with "the Father, the Son, and the Holy Ghost" in heaven, and the successors of Peter, James, and John in the Gospel Church. Of these, the first is *primus inter pares*. He is elected by the whole body of the Church and possesses supreme authority. "Throughout all Mormondom," says Stenhouse, "the highest rank of the priesthood is sacred, and all councillors are but aids. The theory is that a president is nearer to 'the throne' than his councillors, and though the latter may speak and diffuse their measure of light, at the moment the president is ready to decide what should be done, the Lord will give him direction" (page 560). The second office in point of dignity is that of *Patriarch*, whose sole duty is to administer blessings. He is appointed by the Church for life. Then follows the council of "The Twelve," whose functions are of great practical importance. They ordain all other officers, elders, priests, teachers, and deacons; they baptize, administer the sacraments, and take the lead in all meetings. Next come the *Seventies* (of whom there are many). They are under the direction of the "Twelve Apostles," and are the great propagandists, missionaries, and preachers of the body. The fifth order is that of *High-priests*, composed usually of men

advanced in years. Their duty is to officiate in all the offices of the Church when there are no higher officers present. After these come the *Bishops*, who are "overseers" of the Church chiefly in secular matters, attending to the registration of births, marriages, and deaths, the support of "literary concerns" (such as newspapers and magazines), house-visiting, and the settlement of private grievances. The duties of the *Elders* are not very precise; they are charged with the conduct of meetings, and exercise a general surveillance over the *Priests*, who correspond to the "fixed ministry" of other sects; i.e., they preach, exhort, and expound the Scriptures. The lowest orders are the *Teachers* and *Deacons*; the former are simply assistants to the priests, elders, and bishops, and act as catechists; the latter are Church-collectors, treasurers, etc. The whole priesthood is divided into two classes, the Melchizedek and the Aaronic. To the first belong the offices of apostle, seventy, patriarch, high-priest, and elder; to the second, those of bishop, priest, teacher, and deacon. The latter can be held only by "literal descendants of Aaron," who are pointed out by special revelation. Besides these office-bearers, there is also the Standing High Council, to settle difficulties among believers. This consists of eighteen (at first twelve) highpriests, appointed by ballot, with one or three presidents, being the first president alone, or with his assessors. After the evidence has been heard, and the accusers, accused, and a certain number of councillors, from two to six, according to the gravity of the case, have spoken, the president gives his decision, and calls on the other members to sanction it. Sometimes a case is reheard; in special difficulties recourse is had to revelation. Every "stake" and separate church is governed by its own "High Council," with a similar constitution and procedure, and with an appeal to the Supreme High Council. General affairs are managed by Conferences, held April 6 in each year. At these, which sometimes last several days, the first presidency and other office-bearers are sustained in office by vote, always unanimous, of the meetings; vacancies are filled, reports on various subjects are read, prayers are offered, addresses delivered, hymns and anthems sung, etc. (see *Mill. Star*, passim; Burton, page 367 sq.; *Qu. Rev.* pages 122, 488). "This great network of priesthood, which covers everything, and the influence of which permeates everything," says Stenhouse, "is the key to the power of their president over the Saints in Zion. Through the priesthood he can sway them at his will... As seen in all the Conference minutes, the people are, by their own free voting, made responsible for everything that is done, and when once they have [as they are obliged to do by fear of persecution or

excommunication], by uplifted hand before heaven, expressed their wish, it becomes their duty and obligation to sustain it" (page 566). In theory, the Mormons recognise the right of private judgment; in fact, the attempt to exercise that right has always been hazardous. The whole duty of a Mormon consists in thinking and doing as he is told, even as regards his most private and personal affairs. The president may order or forbid a man to marry; a bishop may at any time enter any Mormon's house, and issue what orders he pleases. All Saints are compelled to deal only at the authorized shops and stores, which are managed on the cooperative principle for the benefit of the Church. By means of a constant system of espionage any breach of rules is promptly noticed, and if it be persisted in the offender is cut off from the Church. Persons are even excommunicated without any reason assigned, and, on complaining, are told that their crime will in due time come to light; it being held that if any man fails in obedience to the priesthood in any respect he must have committed some great crime, whereby he has lost the Spirit of God (Ollivant, pages 86, 87). Indeed, all the arrangements at Utah are admirably suited to maintain obedience. Every means are adopted to prevent any but the chief men from accumulating money; so that while a man can live from hand to mouth in some comfort, he cannot save anything. The majority, therefore, are virtually dependants in Utah (Ollivafit, pages 47, 101). If any man secedes, or is cast out, all Mormons are forbidden to have any intercourse with him, even to give him food or shelter; and sometimes violence, even to death, has been used. All "Gentiles" are suspected, and every means are used to keep them away (see Rae, pages 118-120; *Fraser's Mago* June, 1871, page 692).

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VI. *Propagandism, etc.* — Missions are a great feature of Mormonism. Any member of the priesthood is liable to be sent, at the will of the president on a sudden impulse, at short notice to "preach the gospel to the Gentiles." "Joseph Smith, the prophet," says Pres. George A. Smith, "enjoined upon the twelve apostles that they should preach the gospel to all the nations of the earth, and wherever they could not go to send the same, that all nations might be faithfully warned of the restoration of the everlasting gospel in all its purity and fulness for the salvation of mankind, and the near advent of the Messiah, preparatory to the introduction of his reign of righteousness upon the earth" (*Ans. to Questions*, page 30). The

zeal and activity of these emissaries, though it has been much exaggerated, is still remarkable. The Mormon presidents are good judges of character, and it seems to be their plan to select the restless and enterprising spirits, who, perhaps, may threaten disturbance at home, and to utilize their fanaticism, while they flatter their vanity, by sending them as representatives of the Church to distant fields of labor. "From the youth in his teens," says Stenhouse, "to the elder in hoary age, all the brethren are subject to be 'called on mission' at any time, and in such calls no personal conveniences are ever consulted. Should a merchant be wanted for a 'mission,' his business must be left in other hands. and his affairs be conducted by other brains; so with the artisan, the mechanic, the farmer, and the ploughboy — they must in their way do the best they can. Seed-time or harvest, summer or winter, pleasure or important work — nothing in which they are engaged is allowed to stand in the way. If poor, and the family is dependent upon the outgoing missionary, that must be no hinderance — the mission is given, he has to go, and the family 'trusts in the Lord,' and in the tender mercies of the bishop!" (page 568). Their method of establishing a mission in a foreign country is as follows.

Among their converts, taken at random from the mixed population of the Union, there are natives to be found of every nation in Europe. They select a native of the country they wish to attack, and join him as interpreter to the other emissaries whom they are about to despatch to the land of his birth. On arriving at their destination, the missionaries are supported by the funds of the Church till they can maintain themselves out of the offerings of their proselytes. Meanwhile they employ themselves in learning the language and circulating tracts in defence of their creed, and then sit down to the weary task of translating the *Book of Mormon*. By this process they have formed churches in Great Britain, France, Denmark, Sweden, Norway, Iceland, Germany, Palestine, the Pacific Isles, Italy, Switzerland, Malta, Gibraltar, South Africa, Australia, and the Sandwich Islands; and, besides these, they have also sent missionaries to Siam, Ceylon, China, Hindostan, the West Indies, Guiana, and Chili. The *Book of Mormon* has been published in French, German, Italian, Danish, Polynesian, and Welsh. Besides various tracts which are circulated by these missionaries, they have established regular periodicals in English, German, French, Welsh, and Danish. We should observe, however, that of the missions above enumerated, those to Great Britain, the Icelandic countries, and the Sandwich Islands have alone been really successful. In England they

preached first in the summer of 1837, and at their April Conference in 1841 there was represented a total of 5184 persons baptized. Of these, 106 were ordained elders, 303 priests, 169 teachers, and 63 deacons. Besides these, 800 souls had emigrated to "build up Zion at Nauvoo." In Denmark, at the beginning of 1853, they possessed 1400 baptized converts, and had also despatched 297 more to Utah. In the Sandwich Islands they baptized thousands before their mission had been established twenty months. These proselytes were all previously Christians, converted from heathenism. The other foreign missions have as yet only succeeded in making a very small number of proselytes. In Great Britain, as we have seen above, the promulgation of the doctrine of "pluralism" has seriously checked the progress of Mormonism. Of the converts made from 1840 to 1854 in the different missions, 17,195 emigrated to this country to "strengthen Zion." Up to 1860 about 30,000 Mormons had come, and from that time to the present there have probably been 25,000 more, making a contribution to America of a round 55,000 souls. And yet these figures do not even distantly convey the spread of Mormonism in Europe. The very sons of the apostles and prophets testify, on their return to Utah from European missions, that "they never knew what Mormonism was... till they went abroad to preach... It is especially the British mission, with latterly the Scandinavian, that has built up Utah" (Stenhouse, page 11). The Mormons, the world over, are estimated at no less than 300,000 souls, 125,000 of whom live in Utah territory.

Several schisms have taken place, but they have thus far but very inconsiderably affected "the Church of the Latter-day Saints." The first departure from the main body was occasioned in 1852 by the widow and sons of the founder of Mormonism on the publication of the revelation authorizing polygamy, the genuineness of which they denied. They bear the title of "The Reorganized Church of Jesus Christ of Latter-day Saints," and have their head-quarters at Nauvoo. Their chief feature is the rejection of "pluralism," and all that gathers about that practice. Neither do they approve of the political schemes of Brigham Young and the leaders of the Church in Utah. Joseph Smith, the son of the Prophet is regarded by them as the *true* living head of the Church, and under his direction they have established themselves in the place pointed out by their founder as the site of the "New Zion." Their number which is inconsiderable, will probably be largely increased soon, if polygamy is not abandoned in Utah. "Young Joseph" is peculiarly "favored" with "visions," and "visits of angels," and

"gifts of tongues," "interpretations," and "powers of healing;" and these worshippers "cast out" all the devils that come in their way. Some of their elders and prophets have been in Utah, and there "added numbers to the New Church, and shook the faith of many more in Brigham" (Stenhouse, page 629). Another branch of the Church has recently established itself at Independence, Missouri, they regarding this place as the supposed site of the New Jerusalem. But this branch only counts an insignificant membership. The most powerful opposition to Mormonism came out of its own midst in the beginning of 1869, when a large number of influential Saints quitted the main body, and formed themselves into an independent organization in Utah, and right in Salt Lake City itself. They first assumed the name of "Church of Zion," and have been holding religious services in a hall built by Young for his own disciples, beginning December 19, 1869. "Of all the apostasies from the Mormon Church," says Stenhouse, "this was the most formidable, and has done more damage to the position of Brigham Young than all of them put together. The preaching of the 'reformers' [as they were called] first shook the people's confidence in the Prophet; and, as they travelled further, it has led many of them out of Mormonism altogether" (page 643; comp. page 630 sq.). The leading "reformers," who were originally distinguished as advocates of freedom of thought and action, as opposed to the despotism of the priesthood, have since become zealous propagators of spiritualistic views; but, as they are all of a superior class, they have had liberality enough not to seek to carry their companions with them, and, while the movement has been subject to more or less change since it first started, there still remains enough to characterize it as the beginning of a "liberal" Christian Church. The Church structure which they have erected, first christened "Church of Zion," has been changed to "The Liberal Institute," and there lecturers, male and female, of every shade of opinion in religion, politics, or science, can speak for the edification of Saint and sinner. "The Liberal Institute," says Stenhouse, "is the Faneuil Hall of Utah, and from its platform will go forth facts of history and science that will work in a few years a grander revolution among the Saints than would the presence of ten thousand troops, or any other movement that could possibly be construed into 'persecution.' "

VII. Literature. — The publications of the Saints are very numerous. A pretty full account of their work in this direction is furnished by Mr. Stenhouse in an Appendix (2) to his work, page 741 sq. Mr. Burton has

also compiled a list, and both these should be consulted by any seeking detailed information regarding Mormonism. See, however, especially, *A Compendium of the Faith and Doctrines of the Church of Jesus Christ of Latterday Saints* (1857); *Letters exhibiting the most prominent Doctrines of the Church*, etc., by Elder Orson Spencer (5th ed. 1866); *Sacred Hymns and Spiritual Songs for the Church*, etc. (12th ed. 1863); *Tracts*, chiefly those by Orson Pratt; *The Millennial Star*, a periodical published for a while at Liverpool (15 volumes up to 1853); *The Evening and Morning Star*, edited by W.W. Phelps (1832, 1833); *Times and Seasons*, founded and published at Nauvoo (1843 sq.); *The Seer*, edited by Orson Pratt, and published at Washington; *Deseret News*, published at Salt Lake City, being the official paper of Mormondom; *Voice of Warning to all Nations*, by Parly P. Pratt; Bennet, *Mormonism Exposed* (Boston, 1842); Kane, *The Mormons* (1850); Mackay, *The Mormons* (4th ed. Lond. 1851); Chandlers, *A Visit to Salt Lake*; Burton, *City of the Saints; an Expedition to the Valley of the Great Salt Lake of Utah, etc., with an authentic Account of the Monrmon Settlement, etc.*, by Howard Stansbury, of the U.S.A. (Phila. 1852); Lieut. Gunnison, *History of the Mormons* (Phila. 1852); Ferris, *Utah and the Mormons* — unfavorable to the Saints, but full of valuable information (N.Y. 1854); Hyde, *Mormonism, its Leaders and Designs* (N.Y. 1857), an expose by a former Mormon elder; Tucker, *Origin, Rise, and Progress of Mormonism* (N.Y. 1867); and the latest and best, Stenhouse, *The Rocky Mountain Saints* (N.Y. 1873), whose book we have had occasion to refer to so frequently. See also travels like Remy's *Journey to Great Salt Lake City*, Dixon's *New America*, Rae's *Westward by Rail*, and Ollivant's *Breeze from the Great Salt Lake*. Among periodical articles, see *Revue des deux Mondes*, September 1853, February 1856, September 1859, April 1861; *Edinb. Rev.* of 1854, page 185 sq.; *Quart. Rev.* April 1867; *Fraser's Mag.* volumes 3 and 4, new series, June and July 1871; *Good Words*, June 1866; *Blackwood's Mag.* 1867; *Brit. Qu. Rev.* January 1862; *London Rev.* March 1854, art. 4; July 1862, art. 3; *North British Rev.* August 1863, volume 8; *Princeton Rev.* January 1862, art. 2; *Christian Examiner*, January to May 1858; *Littell's Living Age*, 1852, 1854, and 1856. See *Additional Note* on page 991 of this vol.

Mornay, Philip Duplessis De

SEE DU PLESSIS.

whom no one can compare, and who art above all need, that givest the sun to govern the day, and the moon and the stars to govern the night, look down now upon us with the eyes of thy favor, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god. We have not chosen unto ourselves any new god among us, but thou, the eternal and immortal God: O God, who hast given to us our being through Christ, and our well-being through him also vouchsafe by him to make us worthy of everlasting life, with whom unto thee be glory, honor, and adoration, in the Holy Ghost, world without end. Amen.' After this the deacon bade them bow their heads, and receive the bishop's benediction in the following form: 'God, faithful and true, that showest mercy to thousands and ten thousands of them that love thee; who art the friend of the humble and defender of the poor; whose aid all stand in need of, since all things serve thee; look down upon this thy people, who bow their heads unto thee, and bless with thy spiritual benediction; keep them as the apple of an eye; preserve them in piety and righteousness, and make them worthy of everlasting life, through Jesus Christ thy beloved Son, with whom with thee be glory, honor, and adoration, in the Holy Ghost, now and forever, world without end. Amen.' The deacon then dismissed the congregation with the usual form — 'Depart in peace.'

Morocco

(or MAROCCO), called by the natives *Maghreb-el-Aksa*, i.e., "the extreme west," an empire or sultanate in the north-west of Africa. is bounded on the E. by Algeria, on the N. and W. by the Mediterranean Sea and Atlantic Ocean, and on the S. by a line which runs from Cape Nun (Lat. 28° 45' 43" N.) in an easterly direction through the Sahara to the Algerian frontier, in long. 2° E. It includes at the present day the former kingdoms of Maghrib, Fez, and Tafilelet, covering 190,560 English square miles, with a population of about 6,00,000, according to Behm (*Geographisches Jahrbuch*, 1866).

The *inhabitants*, like those of Barbary (the entire country of North Africa, from Egypt to the Atlantic Ocean, and from the Mediterranean to the Greater Atlas) in general, consist of Moors, Berbers, Arabs, Negroes, and Jews, with various intermixtures between these races. The Arabians, who have kept their identity notwithstanding the long. period of time they have dwelt in the country, are mostly given to cultivation of the land; indeed, they are about the only agriculturists of the country. They dwell mainly in

the valleys. The Moors (q.v.) are the most numerous in the cities, and are the dominant race in Morocco, numbering about 4,000,000; next to them are the Berbers, or Amaziyehs, who amount to about 3,000,000, and include the Berbers of the Riff coast and the Shelluks of the Great Atlas. Very few Europeans reside in Morocco. The state of civilization is very low, and many of the Amaziyehs are complete savages. Excepting the Jews and the few Europeans, the whole population is Mohammedan. The negroes, numbering only about 20,000, were generally brought into the country as slaves from Soudan, until the abolition of the African slave-trade.

The country is generally mountainous, the Atlas range traversing it in several parallel chains from the southwest to north-east, and sending numerous spurs to both the coast country and the desert. There are, however, many level tracts throughout Morocco, especially at its western and eastern extremities, and on the borders of the desert. Morocco is divided into four territories—Fez, Morocco, Suse, and Tafilet. For convenience of administration, the empire is subdivided into thirty-three governments or districts ("ammala"), each under the superintendence of a "caid," whose chief duty it is to collect the imposts; but the semi-independent tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the sultan. The government is purely despotic, and in the absence of written laws the will of the sultan and his subordinates decides everything. The public officials eke out their allowances by practicing extortion on those under their charge, and are in turn plundered by their superiors. The sovereign of Morocco, called by Europeans emperor, is known among his subjects as sultan, and assumes the titles of *Enii ul-mumenin*, or "Prince of the Believers," and *Khalietallah-fi chalkihi*, or "Vicegerent of God upon Earth." The title is hereditary in the male line, but does not necessarily descend to the eldest son. The revenue of the emperor consists of a tenth upon every article of consumption, as allowed by the Koran; an annual tax upon the Jews; custom-house and excise duties; tributes exacted from his own subjects, foreign states, and European merchants, in the form of presents; which last articles form the chief source of his income. The duties and tributes are so frequently changed that it is impossible to estimate their annual amount with any degree of certainty.

Among the chief *products* of the country are wheat, barley, rice, maize, durra, and sugar-cane; and among fruits, the fig, pomegranate, lemon, orange, and date are common; while cotton, tobacco, hemp, etc., are

largely produced both for home use and export. Morocco is rich in mineral treasures; plentiful supplies of copper are obtained at Teseleht, near the source of the Assaker, and gold and silver occur in several places. Iron, antimony, lead, tin, and rock-salt, the last three in considerable quantity, are also found. Owing to the character of the country and its thin population (thirty-five to the English square mile), the country is much infested with wild animals. Lions, panthers, hyenas, wild-boars, and various kinds of deer, gazelles, etc., abound in suitable localities, and occasional devastations are committed by locusts. Ostriches are found in Tafilelet. The Moorish horses, formerly so famous, are now much degenerated. The breeding of sheep, oxen, goats, camels, mules, and asses forms an important item of national industry. Oxen and bulls are chiefly employed in field labor.

The only industrial arts prosecuted to any considerable extent are the manufacture of caps, fine silk, and leather. In the production of the last article the Moroccans far surpass Europeans. There is an important caravan trade between Morocco and Soudan, and also with Mecca and the Levant. The intercourse with Algiers has in very recent times become a source of great trouble, and there is danger of war between France and Morocco unless the emperor's subjects shall hereafter prove more considerate of French interests. The Jews of Algeria, who largely control the caravan trade, have been very unkindly treated, and their complaints have been made the subject of special diplomatic service, the end of which is not yet (April 1875). Education consists in learning to read, write, and recite portions of the Koran, and this quantum of education is pretty generally diffused among the people; but the art of printing is unknown, and the arts and sciences are at a very low ebb.

The *religion* of Morocco was no doubt Christian until, in the 7th and 8th centuries, the Saracens overran it, and made converts of the native population. *SEE AFRICA*, in volume 1, page 94. Since this changed condition Morocco has been faithful to the Moslem faith. Yet toleration is granted in some measure to any sect which does not teach a plurality of gods; and on proper application is permitted to appropriate a place for public worship. There are Roman Catholic establishments in Morocco, Mequinez, Mogadore, and Tangier, but the number of communicants is not much over 200. Protestants are scarcely known in the country, and thus far no missionary efforts have been made in this part of Africa. Until 1814 Christians were frequently held as slaves, but since the power of France

asserted itself on the African coast this abuse has terminated. Some of the practices of the natives are very peculiar. Thus through all the country there are buildings of an octagonal form called *Zawiat*, or sanctuaries, with an unenclosed piece of ground attached to each for the interment of the dead. In these places is a priest or saint, who superintends divine service and the burial of the dead, and who is often applied to as arbiter in disputes. In these consecrated places the wealthy inhabitants often deposit their treasures for security, and criminals find protection against the hands of justice. Polygamy is practiced in the country generally. The emperor himself supports a large harem, but has one superior wife, who is sultanness, and three other wives. Besides these he has a large number of concubines. Many of these are Moorish women, as the Moors consider it an honor to have their daughters in the harem; some of them European slaves; several are negresses: in all there are usually from sixty to one hundred, besides their slaves and domestics. Priestesses, who are so far learned as to read and write, are employed to teach the younger part of the harem to repeat their prayers, and to instruct the older females in the principles of their religion. The other religious institutions of the empire are so similar to those of most Mohammedan countries as to render a separate account of them altogether superfluous. *SEE MOHAMMEDANISM.*

The *history* of Morocco is, generally speaking, similar to that of the rest of Northern Africa (q.v.) down to the end of the 15th century. About that time it was formed into a monarchy, and, notwithstanding internal divisions, enjoyed considerable prosperity, and the confines of the empire were extended as far as Timbuctoo. This empire fell to pieces, and was succeeded in 1647 by that of the Sherifs of Tafilelet, who conquered both Morocco Proper and Fez, and united the whole country under one government. This is the present ruling dynasty. In the middle of the 17th century the empire of Morocco embraced part of the present province of Algeria, and extended south as far as Guinea, where it came into collision with the Portuguese settlements. Since the commencement of the 19th century the rebellions of the wild mountain tribes, the disturbances in Algeria, and difficulties with foreign states, caused by the aggressions of the Riff pirates, have greatly retarded the well-conceived measures of the various rulers for the development of the resources and increase in the civilization of Morocco. In 1817 piracy was prohibited throughout Morocco. In 1844 Morocco took part in the war of Abd-el-Kader against the French, in the course of which Tangier was bombarded and Mogadore

occupied; but peace was concluded in the same year. In 1851 and 1856 complications took place with France concerning some French vessels which had been plundered by the Riff pirates, but in each case compensation was given by the sultan. In 1859 the Spanish government, smarting under a series of similar outrages, demanded compensation, and also an apology for an insult to the Spanish flag at Ceuta; and on the sultan's disclaiming all responsibility for these acts, war was declared by Spain October 22, 1859. A short invasion brought the sultan to terms on March 25, 1860, and a treaty was accordingly signed April 27, 1860, by which the sultan ceded great commercial and social advantages to Spaniards. Christianity was by special treaty afforded many advantages also, but of course they are confined to Roman Catholics. As a consequence of these treaties a mission-house was opened at Fez, which promises to do something, but has as yet accomplished very little for the conversion of natives to Christianity. See *Specchio geografico e statistico dell' imperio di Marocco* (Genoa, 1833); Calderon, *Cuadro geografico, stadistico, historico, e politico del imperio de Marrucos* (Madrid, 1844); Renou, *Description géographique de l'empire de Maroc* (Paris, 1846); Augustin, *Marokko in seinen geographischen, historischen, religiosen, politischen, etc., Zustanden* (Pesth, 1845); Rohlf, "Reiseberichte" in Petermann's *Mittheilungen* (1863-65).

Morocco, Samuel Israeli Of

a Jewish convert to Christianity, and an author of considerable distinction, who lived at the close of the 11th century, is said to have come to Toledo from Fez, in Africa, about the year 1085, where he became a convert to Christianity. Before his conversion was completed he addressed a letter to rabbi Isaac, a Jew in the kingdom of Morocco in which he says, "I would fain learn of thee, out of the testimony of the law and the prophets, and other Scriptures, why the Jews are thus smitten. Is this a captivity wherein we are, which may be properly called the perpetual anger of God, because it has no end; for it is now above a thousand years since we were carried captive by Titus? And yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their back, were punished only with a seventy-years' captivity, and then brought home again. But now there is no end of our calamities, nor do the prophets promise any." This famous epistle, *trga*, which was originally written in Arabic, and gives in twenty-seven chapters an ample refutation of Jewish objections to the Christian

faith, was translated from the Hebrew into the Latin by the Dominican Alfonso de Buen Hombre in 1329, under the title, *Tractatulus multum utilis ad convincendum Judaeos de errore suo, quem habent de Messia adhuc venturo, et de observantia legis Mosaiacae*, and often since, and has been inserted in the *Bibliotheca Patrum*, 18:1519; into Italian by G.A. Brunati (Trident. 1712); into German by W. Link (Altenburg, 1524), and inserted in Luther's works, 5:567-583; and often since; by E. Trautmann (Goslar, 1706); by F.G. Stieldorff (Trier, 1833); into English by Th. Calvert, under the title, *Demonstration of the true Messiah*, by R. Samuel, a converted Jew (s.l.e.a.). A Spanish translation of this letter still remains in MS. in the library of the Escorial. Soon after his conversion rabbi Samuel appears to have returned to Morocco, whence his surname, and there to have held a conference on religion with a learned Mohammedan, of which his account, still in MS., is also to be found in the library of the Escorial. Comp. Furst, *Bibl. Judaica*, 2:152 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, page 208 (Germ. transl. by Hamberger); Wolf, *Bibl. Hebr.* 3:1100-1106; Da Costa, *Israel and the Gentiles*, page 311; Adams, *History of the Jews*, 2:40. (B.P.)

Morone, Giovanni

an Italian prelate of considerable note for the illustrious part he took in the Reformatory movement of the 16th century, and for the noble efforts he made to uphold the lustre of the Roman Catholic Church, was born at Milan, January 25, 1509, and descended from a noble family. His father, count Girolamo Morone, is of historic celebrity from the efforts he made to free his country (Milan) from the yoke of Charles V, and for his subsequent devotion to imperial interests. During his younger years Giovanni Morone was carefully instructed at home, and afterwards sent to the University of Padua to pursue his more serious studies. There his talents and assiduous application procured him honors which enrolled his name among the chief philosophers and jurists. In 1529 Morone finally took orders, and, though yet a youth, his unusual attainments rapidly secured him friends and position, and in the year following he was elevated to the bishopric of Modena. He was also in the same year selected by Paul III as papal nuncio to the emperor Ferdinand, and in that capacity did most excellent service to the Romish cause. He was instrumental in preparing the way for a council of the German princes for a final settlement of all religious differences, and did everything in his power to prevent a rupture in the Church. Yet it must not be inferred that he was so conciliatory as to ignore his own personal

convictions. Determined to sustain the papal cause, he was yet in favor of reformatory measures, and succeeded in persuading both parties to give him their confidence because he acted conscientiously. He never feared to do or say what he thought right. Thus in 1540, when, on account of the plague, the Diet was to be removed from Spires to Hagenau, Morone hesitated not to make a most energetic protest, and in consequence was finally recalled to give an account of himself at Rome. His explanations must have been satisfactory to Paul III, for in 1541 Morone was again on his way to Germany to attend the Spires Diet, and in 1542 he attended the Diet at Ratisbon, where all hope of union between Protestants and Romanists was entirely extinguished. Yet, notwithstanding the failure of reconciliation, Morone's services found acknowledgment at Rome, and he was this same year presented with the red hat. He was also sent, together with Parisio and Pole, as papal representative to the nominal opening of the Council of Trent (November 1542). His consummate knowledge of affairs pointed to him as the proper person for papal envoy when, the Tridentine Council having failed to secure the support of the German princes and theologians, another Diet was called at Spires by the emperor in 1544. This was a most difficult task. Charles V, just returned from the Low Countries, seeing clearly that the successful issue of his war against Francis I of France was possible only if he had the German princes unitedly in his favor, graciously yielded everything in ecclesiastical matters, and this conciliatory position made of course no light work for the papal representative. Cardinal Morone was too sagacious not to perceive how the Protestant princes would take courage now, and move forward to a platform from which it would hereafter be difficult to dislodge them. He failed to influence the emperor as he desired, yet his faithfulness to the papal cause was universally acknowledged, and when he returned to Rome the legation of Bologna, then become vacant by the death of Contarini (q.v.), was conferred on Morone. In 1550 he gave up the bishopric of Modena, that diocese having during his absence become greatly distracted by the spread of Reformatory opinions. Whatever secret modifications his own views had undergone, he was not prepared, nor had he ever intended, to contaminate himself with the odious name of heretic; and therefore, rather than suffer his diocese to be spoken of as one alien to the faith, he promptly gave it up altogether. He had earnestly tried, immediately on his return from Germany, to rally his clergy around a common confession of faith, so liberal in its inception and construction that all might endorse it; but he had failed to unite them by this measure. Several of the most learned

theologians deserted the territory rather than perjure themselves in any manner. The academicians were specially remiss in submission, and Morone finally wrote to Rome for permission to withdraw the paper, "as they had assured him of the sincerity of their devotion to the Roman Catholic Church, and had entreated that suspicion might not be cast on their faith by obliging them to subscribe" (*Life of Paleario*, 2:28). The papal answer proved unfavorable in more than one respect. The pope, thinking Morone too indulgent, which no doubt was true, for he himself believed the doctrine of justification as held by the Lutherans, had appointed six cardinals to examine the condition of this Italian diocese. Morone, naturally enough offended at such a want of confidence in his integrity and competency, had almost then resolved to withdraw altogether from the diocese, had not the governor's entreaties prevailed, and he been induced to continue its spiritual head at least for a while longer. But the continued spread of Reformatory opinions, and his own indisposition to punish men for conscience' sake, so long as they avowed obedience to the pope of Rome as their spiritual head, finally led him to forsake the diocese altogether, and Foscarari, a Dominican friar, and a man of great talent and virtue, became his successor. The latter did not live to quit the diocese under such favorable auspices, but was taken from the episcopal mansion to the heretic's prison (*Life of Paleario*, 2:45). Morone, however, lost nothing by forsaking the diocese of Modena, for he was by the duke of Milan presented with the bishopric of Novara. In 1549 Morone's friend at Rome, pope Paul III, died. and the next incumbent of the papal chair became Julius III. He was not warmly attached to our cardinal, yet at least esteemed him, and in 1555, when the Diet of Augsburg was to convene to discuss important religious topics, Morone was selected as the representative of Rome. Scarcely, however, had the cardinal reached Augsburg when the news of the sudden death of his pope was brought him, and he was obliged to turn back to Rome. He was now instrumental in elevating Marcello II, and hoped for reformation and purification in the Church. But this good man lived only a short time, and again the papal conclave was convened. The most prominent candidate was Caraffa, the inquisitor; a man of harshness of character, and not highly esteemed by Morone. The two had not been on very favorable terms for some time. Caraffa had suspected Morone of heresy, and the cardinal, in turn, had thought the inquisitor hypercritical and inhumane in the exercise of his official functions. Yet, moved by the sentiments of a generous mind, Morone, after all. cast his influence in the conclave for Caraffa (believing

thereby to disarm his enmity), and thus helped to create him Paul IV. No sooner, however, was Caraffa elevated to the papal dignity than he at once conspired with Morone's enemies, and the cardinal was accused of leaning to the doctrines of the Reformers, and imprisoned in San Angelo to pass examination on his religious opinions. The only proofs of the heretical opinions of Morone are to be found in the articles of accusation drawn up against him. Vergerio, bishop of Capo d'Istria, who had left Italy, published these articles, with *scholia* on each article. No one was better acquainted than Vergerio with the facts treated of under the several heads. Though this little book came out anonymously, it bears marks of its origin. Printing being then comparatively in its infancy, each printer and the place of his habitation were pretty well known by the form of his types. Vergerio lived a good deal at Tübingen after he left Italy, and it is thought that these articles were sent to him, and that he printed them in despite of the Church of Rome. (A copy of these articles may be found in the *Life of Paleario*, 2:309-312.) Notwithstanding the ready acuteness of the inquisitors, the answers of Morone prevented their finding any proof against him of heresy, and he was declared innocent. But after the inquisitors had pronounced cardinal Morone free from all heretical taint, and Paul IV had given orders for his liberation, he refused to go out of prison unless the pope publicly declared he had been unjustly accused. This Paul could not be persuaded to do, and Morone remained in prison till the death of that pope in 1559. On this occasion, after some discussion among the cardinals, he was liberated, and allowed to sit in the conclave which elected cardinal De' Medici pope, who took the name of Pius IV, and after the elevation of this prelate to the papal chair Morone was reinstated in his former influential position. In 1562 the cardinal was sent as papal legate to the emperor Ferdinand, and in the year following Morone became the presiding officer of the Council of Trent, and continued as such during all the important sessions of this ecclesiastical council. From the very beginning of his work at Trent he played a most important part, and exerted a most salutary influence for the Romish cause. He was conciliatory in speech and action, and intimated to the council that he came by orders of the pope "to establish the articles of faith, correct abuses. and promote the peace of nations, in so far as was consistent with the dignity and authority of the Holy See." This position seems not to have been warranted, however, by the views entertained at Rome; for it is now quite clearly revealed that the pope was determined to refuse the reforms desired by the common clergy and the people of Germany, and that Pius IV was at the time enjoying the promise of Spain's

support in case Ferdinand ignored the papacy, and went over to the Protestants. Yet Morone must certainly have had the appearance of truth in his own dealings with the emperor, as that sovereign, in a meeting with Morone at Innsbruck in 1563, granted nearly all the favors he asked for, and even gave his sanction to an early discontinuance of the council, which was brought about this very year, December 4. *SEE TRENT, COUNCIL OF*. Morone's services could not be too highly estimated at Rome. He had brought the council which threatened so much mischief to the papal cause to a close without any diminution of the pontifical authority, and had even left the Inquisition in a more enviable position than it had occupied previously. "All," says Ranke, "ended at last in a prosperous issue. That council which had been so vehemently called for and so long avoided; after being twice dissolved, shaken by so many of this world's storms, and when convened for the third time, anew beset with perils, was now closed amid the general concord of the Roman Catholic world." On his return to the Eternal City the cardinal was therefore made dean of the cardinal college, and intrusted with diplomatic missions whenever the services of an acute and trustworthy messenger were needed. Upon the death of Pius IV, in 1566, Morone came very near being elected Pope. Unfortunately for Italy, sterner counsels prevailed, and the inquisitor, cardinal Alessandrino, was raised to the papal chair. We have no means of ascertaining what were Morone's feelings when he saw the power of the Inquisition, from which he had suffered so much, again seated on the papal throne. Morone died December 1, 1580, at Rome, and was buried in the church of the Minerva. His peculiar life prevented much literary activity, and there remain from his pen only some letters to cardinals Pole and Cortese, and some of his orations. See Schelhorn, *Amoenitates Literarice*, 12:537 sq.; Tiraboschi, *Lett. Ital.* 7:260; Young, *Life and Times of Paleatrio* (Lond, 1860, 2 volumes, 8vo), 2:307-314; Fisher, *Hist. Ref.* pages 393, 406; Wessenberg, *Die Grossen Kirchenversammlungen des 15 u. 16 Jahrh.* 3:147 sq.; *North Brit. Rev.* January 1870, art. 8, page 284 sq.; Ranke, *Hist. of the Papacy*, 1:109 sq., 227, 247 sq. (J.H.W.)

Moroni (Anna)

SEE JESUS, HOLY CHILD, Congregation of the Daughters of.

Morosino, Giulio

(originally *Samuel Nachmnias*), a Jewish convert to Romanism, was a native of Thessalonica. In Venice, where he settled, he first received a favorable impression of the truth of Christianity by being present at a public dispute between two of his nation — one of whom had renounced Judaism, respecting the accomplishment of Daniel's prophecy of the seventy weeks. In this dispute Simone Luzzatto (q.v.), the celebrated rabbi of Venice, was chosen arbitrator. Luzzatto's explanation was, "I beseech you to permit us to be silent and shut up our books, for if we proceed to examine the prophecies any further we shall all become Christians. It cannot be denied that in the prophecy of Daniel the coming of the Messiah is so clearly manifested that the time of his appearance must be allowed to be already past; but whether Jesus of Nazareth be the person, I cannot determine." This speech closed the debate, and made such a deep impression upon Samuel and his brother Joseph that they both formed the design of renouncing Judaism. Gratz, the Jewish historian, says that Nachmias either misunderstood or perverted Luzzatto's expression (sit!), but the fact is that a few months after, upon reconsidering the subject seriously and calmly, both brothers embraced Christianity. and were openly baptized November 22, 1649, Nachmias assuming the name of *Giulio Morosino*. while his brother took the name of *Ottavio*. Ten years later he was called to Rome by pope Clement IX. who invested him with the office of librarian at the Vatican library, and this position he held until his death in 1687. Morosino wrote, *Via delle fide monstrata a gli Ebrei* (Rome, 1683), in which he appeals to the Jews no longer to be bound to observe the ceremonies, but to embrace the doctrines of the Gospel. See Kalkar. *Israel u. d. Kirche* (Hamburg, 1869), page 82 sq.; Basnage, *Histoire des Juifs* (Engl. transl. by Taylor), page 725; Adams, *History of the Jews*, 2:76 sq. (Boston, 1812); Wolf, *Bibl. Hebr.* 3:1128; Gratz. *Gesch. d. Juden*, 10:164; Bartolucci, *Biblioth. Rabbin.* 3:756; Fiirst, *Bibl. Jud.* 2:39; 3:8. (B.P.)

Morozzo, Guiseppe

an Italian prelate. descended from an ancient and noble family, was born in March, 1758, at Turin. Under the tuition of the abbot of Aligre, who later became bishop of Pavia, Morozzo was made doctor of theology in 1777, and finished his studies at Rome in the ecclesiastical academy, where Litta, Caracioli, Pacca, and Emmanuele di Gregori were his fellow-students. Pope Pius VI nominated him successively apostolic prothonotary, vice-

legate of Bologna, governor of Perugia and Civita Vecchia. He was a competitor for the papal see in the conclave which resulted in the election of Pius VII, and after the accession of the new pope was by him sent as ambassador to the king of Etruria. In 1802 Morozzo received the title of archbishop of Thebes in partibus, and was appointed secretary of the Congregation of Bishops. In 1808 he went to Paris with the difficult mission of adjusting the contentions which had arisen between the pope and the emperor (Napoleon I); but, becoming aware that his efforts were futile, he retired to Turin. In 1816 he was created cardinal, and in 1817 made bishop of Novara. He died March 22, 1842. He published *Statistics* of the patrimony of St. Peter (Rome, 1797), and a *Eulogy* on cardinal Bobba (Turin, 1799, 4to).

Morpurgo, Simeon Ben-Joshua-Moses

a Jewish writer of note, was born at Gradiska in 1681; studied at Padua, and graduated as doctor of medicine. In 1709 he was ordained by Leon Briele rabbi of Mantua, and in 1721 he was called to the rabbinate at Ancona, where he died in 1740. He wrote, **hqdx çmç twç**, a collection of legal decisions (2 parts, Venice, 1742, 1743): **t [dh /y]**, *The Tree of Knowledge*, a commentary on the ethical work of Jedaja Penini, entitled *Bechinat Olam* (Venice, 1704): — an approbation to Isaac Norzi's **ryxq yrwkb rwf** [*ibid.* 1715, 1717). Comp. Furst, *Bibl. Jud.* 2:391; Wolf, *Biblioth. Hebr.* 3:1160; Jocher, *A llgem. Gelehrten Lex.* s.v.

Morrell, Thomas

one of the fathers of that branch of American Methodism known as the Methodist Episcopal Church, was born at New York November 22, 1747. His mother was a devout follower of Mr. Wesley, and a member of the pious band led by Philip Embury. Thomas lived in most exciting times, and when the war for freedom broke out he early took to arms for republican life. He held successively the commissions of captain and major, and gained honorable distinction on the field. In 1785 Thomas Morrell was deeply impressed with his relation to God and the Church, and determined to enter the ministry. He joined Conference in 1787, and was stationed at Trenton Circuit, N.J. In 1788 he was preacher in charge in New York, with Robert Cloud as associate, and the following year their labors were blessed with a great revival. The same year he was ordained elder, and continued in that city five years. He was sent to Philadelphia in 1794-5; here taken sick, and

not entirely well until 1799; next to Baltimore for two years; and in 1802-3 restationed at New York for two years. After this Mr. Morrell was never stationed out of Elizabethtown, N.J., but continued to labor regularly sixteen years until 1822, when he preached usually every Sabbath, and at least once a day, until January 1833. After this failing health obliged him to desist from pulpit labor, and he only preached occasionally. He died August 9, 1838. Father Morrell was a man of vigorous mind, and well endowed naturally for the work to which he felt himself called. He had fine preaching talents, and discharged the duties of his office with great acceptability and success. He was bold, earnest, and scrupulously faithful in all things. His name, usefulness, and devotedness to Christ's Church are remembered and honored. See *Meth. Quar. Rev.* 1841, page 325; Sprague, *Annals of the Amer. Pulpit*, volume 7; *New Jersey Conf. Memorial*; *Minutes of Ann. Conf.* 2:669.

Morren, Nathaniel

a Presbyterian divine, noted as the author of valuable Biblical works, flourished in the first half of our century at Edinburgh, Scotland. He was born in 1798, and died in 1847. Morren published, *Annals of the Church of Scotland from 1739 to 1776* (Edinb. 1835, 2 volumes, 8vo): — *Biblical Theol.* volume 1, *Rule of Faith* (1835); and a translation of Rosenmuller's *Biblical Geog. of Central Asia Minor, Phoenicia, and Arabia* (1836-37, 2 volumes, 12mo). After his death his *Sermons* were published with a *Memoir* (1848, cr. 8vo). See Lowndes, *Brit. Lib.* page 711; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Morrill, David Lawrence

a noted American physician, who distinguished himself also as a politician, figured at one time as minister of the Gospel and religious author. He was born in Epping, N.H., June 10, 1772. After receiving a good academic and medical education, he established himself in practice at Epsom in 1793; but in 1800 began to study theology, and in 1802 accepted a call to the Congregational Church in Goffstown, N.H., where he preached for nine years. He then resumed the practice of medicine from 1807 to 1830. He was at the same time also engaged in political life, and played no unimportant part in the passing history of New Hampshire. From 1817 to 1823 he was United States senator; and was governor from 1824 to 1827. He died at Concord, January 28, 1849. Dr. Morrill was connected with

many of the charitable, medical, and agricultural associations of his time. He published several sermons, orations, and controversial pamphlets, and was for some years after abandoning public office editor of the *New Hampshire Observer*, a religious newspaper.

Morris, Anthony

a Quaker preacher of some note, was born about 1654 in England, and emigrated to this country about 1680. He settled in New Jersey, and finally removed to Philadelphia, Pennsylvania. In 1701 he began to preach, and through fidelity in the exercise of his gift his communications were sound and edifying. Having a prospect of much religious labor, he circumscribed his worldly affairs, and devoted his time chiefly to the holy cause he had espoused. He travelled in the work of the ministry in most of the North American provinces, and in the year 1715 he visited Great Britain. He died August 23, 1721. See Janney, *Hist. of Friends*, 3:202.

Morris, Francis M.

a minister of the Methodist Episcopal Church, South, was born in Middle Tennessee about the year 1830; came to Kentucky in the fall of 1851, and was licensed to preach in 1852. He joined the Kentucky Conference in 1853, and was sent to Murray Circuit; in 1854, to Obion Circuit; in 1855, to Bryansburg Circuit; in 1856, to Ripley Circuit; in 1857, to Maury Circuit; in 1858, to Wesley Circuit; in 1859, to La Grange Circuit; in 1860 and 1861, to Brownsville Circuit; in 1862 and 1863, to Mount Zion Circuit; in 1864, to Salem Circuit, but was prevented from going to his work by the troubles of war then existing; in 1865, to Dresden Circuit, but was prevented from reaching it by the great floods, which swelled all the rivers of West Tennessee at that time; in 1866, to Fulton Station, where he died, February 13, 1867. Mr. Morris was a man beloved and useful, and a fervent and zealous preacher, his ministry being greatly blessed to the Church and the world. See *Minutes of the Meth. Epis. Ch., South*, 1867, s.v.

Morris, Gouverneur

an eminent statesman and orator, who was born at Morrisania, near the city of New York, in 1752, was educated at Columbia (then King's) College, and licensed to practice law in 1771; and thereafter held several prominent civic positions, among these, in 1777, representing the people of New

York in the Continental Congress, and in 1787 was a member of the convention which framed the Constitution of the United States. He also represented the American republic in France. He is stated by Thomas Jefferson to have been a disbeliever in Christianity. But this is a mistake; or, if at one time true, his views altered. He delivered two months before his death (which occurred in 1835) an address to the Historical Society, in which he points out the superiority of scriptural history to all other history. He regarded religious principle, indeed, as necessary to national independence and peace. "There must be something more to hope than pleasure, wealth, and power. Something more to fear than poverty and pain. Something after death more terrible than death. There must be religion. When that ligament is torn, society is disjointed and its members perish." See Allen, *Biog. Dict.* s.v.; Sparks, *Amer. Biog.* s.v.

Morris, John G., D.D.

an American Lutheran divine of note, was born at York, Pennsylvania, in 1803, and was educated at Dickinson College, Pennsylvania (class of 1823); then studied theology at Princeton Theological Seminary, and in 1826 entered the Lutheran ministry. He was at once called as pastor to the First Lutheran Church in Baltimore, and for six years (1859-65) of another Lutheran Church in the same city. He was the first librarian of the Peabody Institute at Baltimore; he founded a seminary for young ladies at Lutherville, and was active in several other public enterprises. He was editor of the *Lutheran Observer* from 1831 to 1832, and co-editor of the *Year-book of the Reformation* (1844). He published several translations of German theological works (1824-26), and wrote himself, *Popular Exposition of the Gospels* (Balt. 1840, 2 volumes, 8vo): — *Life of John Arndt* (1853): — *The Blind Girl of Wittenberg* (1856, 12mo): — *Catharine de Bora; or Social and Domestic Scenes in the House of Luther* (1856, 12mo), etc. Dr. Morris also gave much time to studies in natural science, especially entomology, and became quite prominent in this field. He was acknowledged as an American authority, and was honored in various ways by the Smithsonian Institute and other associations. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Putnam's Magazine*, Feb. 1856, page 217. (J.H.W.)

Morris, John Piper

a minister of the Methodist Episcopal Church, South, was born in Devon, England, January 30, 1846. His early life was spent in Canada under the pious training of his father, who was himself a local minister of the Wesleyan Church. Young Morris was converted at seventeen, and soon after became convinced that he was called of God to preach. While preparing for the ministry his health was impaired, and he was advised to go South. After his arrival at Charleston, S.C., he decided at once to enter the ministry, and supplied a vacancy in the village of Summerville. In 1862 he was received on trial in the South Carolina Conference, and appointed to Aiken. In 1867 he was ordained deacon, and appointed to Darlington; but his health failing, he was obliged to give up all work. He died January 24, 1868. See *Min. of Ann. Conf. of the Meth. Epis. Church, South*, 1868, page 214.

Morris, Joseph

an English Baptist divine, flourished as pastor of a London congregation in the first half of the eighteenth century. He is believed to have been born about 1685. He died in 1755. Ivimey speaks of him as "a sensible, pious, and learned man," and that he was "in habits of intimacy with the excellent Dr. Johnson, who esteemed him for his modesty and ability" (*History of the English Baptists*). He published several of his *Sermons* (Lond. 1722, 8vo; 1743, 8vo; 1757, 8vo), which were admired for their solidity, and prove him to have been a man of more than ordinary talent. His influence in the English metropolis was considerable in his day and generation.

Morris, Judah

a Jewish convert to Protestant Christianity, was a native of Italy, and emigrated to this country about 1835. He was for a time instructor in Harvard University. He died in 1855. He published a *Hebrew Grammar*, and some religious books.

Morris, Samuel

a Presbyterian lay worker in colonial days, flourished near the middle of last century in Hanover, Va. He was a man of singularly earnest and devoted spirit, and did much to advance the interests of Presbyterianism in Virginia. His house was a resort for those "who were dissatisfied with the

preaching of the parish incumbents, and anxious to enjoy the privilege of listening on the Sabbath to the reading of instructive and devotional works on religion." He was himself reared in the Anglican establishment, but by accident becoming acquainted with Presbyterian works — among them Boston's *Fourfold State* — he embraced that Calvinistic confession, and soon gathered about him others who, like him, chose rather to subject themselves to the payment of the fines imposed by law than to attend church where they felt that they could not be profited. The little band of lay workers, as yet never under the instruction of a Presbyterian pastor, but nevertheless greatly interested in Presbyterian doctrine, and unconsciously its adherents even, first met every Sabbath alternately at each other's houses to read and pray. But as their number increased they regularly gathered at Mr. Morris's house, until at length that dwelling-house was too small to contain the people. and it was determined "to build a meeting-house," "merely for reading," as Mr. Morris himself adds. This house of worship was afterwards designated "Morris's Reading-room," and was the starting-point of Presbyterianism in Virginia. From Hanover Mr. Morris was frequently called to different places in the state to instruct the inquiring, and, complying with their invitations, went out and spread the interest in distant parts. As they increased in numbers the Established Church made complaint against them to the governor, and they were called up for trial, but they were promptly discharged when it was found that their creed was that of the Kirk. *SEE PRESBYTERIANISM*. See also Gillett, *Hist. of the Presbyterian Church in the United States of America*, 1:111-120; Anderson, *Hist. of the Colonial Church*, 3:229 sq. (J.H.W.)

Morris, Sarah

a Quaker preacher, the daughter of Anthony Morris, himself a Quaker preacher, was born at Philadelphia in 1704; preached in New Jersey, Maryland, and Long Island; went to Rhode Island in 1764; and travelled through Great Britain, preaching in many places, in 1772-73. She died in Philadelphia October 24, 1775. Possessing a superior mind, combined with a social and cheerful disposition, she proved an efficient helper to her people.

Morris, Susanna

a Quakeress noted as an efficient preacher of the doctrines of her sect, was born about 1682. But little is accessible to us regarding her personal

history. She labored in the work of the ministry for nearly forty years both in this country and in Europe, where she visited England, Ireland, and Scotland. She died April 28, 1755. She was a devout Christian, and a firm adherent to her people, whom she dearly loved. See Janney, *Hist. of the Religious Society of Friends*, 3:336.

Morris, Thomas Asbury, D.D.

a bishop of the Methodist Episcopal Church, and for many years the senior officer of the episcopal cabinet, a man of indomitable energy and great love for the Christian cause, in which he proved a most efficient workman, was born in Kanawha County, Virginia, April 28, 1794. His parents, while he was yet a youth, removed to Charlestown, West Virginia, and it was for some time his home. The educational facilities of that period, and especially of that region, were extremely limited. It was the good fortune of the Morris family, however, to enjoy the advantages of a good grammar-school, organized by William Paine, an educated Englishman, near the homestead, when Thomas was about sixteen years of age. His oldest brother, Edmund, held the clerkship of Cabell County, in which the family resided, and Thomas, at the age of seventeen, became a deputy in the office, a position which he held until he was about twenty years of age. While discharging the duties of this office, and when greatly broken down in health, and somewhat depressed in spirits, he was drafted into a company of militia, to perform a six-months' tour in the North against the British and Indians. They met at the court-house, shouldered their muskets, and took up their line of march to join a regiment forming at Point Pleasant, to re-enforce the main army near the Canada line. The father of Young Morris was so affected by his son's frail and youthful appearance and his feeble health that after the company had started he procured a substitute, overtook the young soldiers their second day out, and procured a discharge for his slender and delicate boy. The early religious training of bishop Morris was in the Baptist Church, of which both his parents were pious and exemplary members. He grew up, however, without giving much thought to the subject of personal religion until he was about eighteen years of age. In his twentieth year he made a profession of religion, and at the same time began to ponder seriously the question whether Providence was not leading him to cast in his lot with the people called Methodists. Against this course many considerations pleaded powerfully: he had been trained in another communion, his prejudices were deeply rooted, the Methodists in that region were feeble and persecuted, but the result of a

careful comparison of their doctrines and polity with the New Testament which he instituted at this time was a fixed, unalterable determination to unite with them as the people of his choice. He was shortly after admission to membership in the Church licensed to preach, and was received as a travelling preacher into the Ohio Conference in 1816. In 1818 he was ordained deacon by bishop George, and elder in 1820 by bishop Roberts. Though in a large measure self-educated, because an affliction of the eye restricted his studies in early manhood, he yet labored most acceptably in the pastoral work in various parts of Kentucky, Tennessee, and Ohio till 1834, when he was deemed cultured enough to be intrusted with the literary management of a paper, and was placed in the editorial chair of the then newly-established *Western Christian Advocate*, a religious and literary weekly, which two years after its commencement numbered 8000 subscribers — certainly a successful enterprise for the times. In 1836 the General Conference, held that year at Cincinnati, where he resided, elected him to the episcopal office. He now really entered a field for which he was specially fitted, and gained a most enviable reputation not only in his own denomination, but throughout the Christian Church. In 1864 declining health and the infirmities of age obliged him to ask for relief, and he was less heavily taxed. In 1868, at the General Conference in Chicago, he sought and obtained permission to be withdrawn from episcopal visitation duties, and led a rather quiet life until his death, September 2, 1874. Only a few days before this he had addressed a loving missive to the members of the Cincinnati Conference (bearing date August 27), saying, among other noble Christian words, "I am no longer able to go in and out before you, to sit in your councils and take part in your deliberations, yet my heart and sympathy are with you, and for Zion's prosperity my tears shall fall and my prayers ascend until my release is signed, and I go to join the Church triumphant in the skies." Bishop Morris was a man of great uniformity and simplicity. He was noted in his Church for the quiet power and prudent skill with which he discharged the episcopal duties. His death occurring about the same time as that of the bishop of Winchester — Dr. Charles Sumner (q.v.) — the *New York Methodist* took occasion to institute a comparison between the two bishops, and thus concludes in favor of bishop Morris: "This man had done more in his time for the extension of Christianity than a whole bench of English prelates. He had assigned to their places of labor not less than 30,000 ministers, had traversed this country to the outer edge of its civilization over and over again; had preached sermons innumerable, *and* only ceased to labor when labor

became physically impossible. Nor was his pen idle. He was one of the founders of a great paper, which is still in existence. He issued volumes from the press, which are models of vigorous, idiomatic English. And all this fruitful work was done in the most unpretending way. Bishop Morris never thought of himself as a great actor in the world's affairs, a great preacher, or a great writer. The beauty of his character was that he never appeared to think of himself at all; his work was before him, and he did it; and that was the end of the matter." Bishop Morris's only works of any special import are a volume of sermons, and a miscellany, consisting of essays, biographical sketches, and notes of travel. Of the former, about 15,000 copies have been sold; the latter has been but sparsely circulated. "His style was epigrammatic, clear, and forcible. His printed sermons were characterized by simplicity, pith, directness, lucid arrangement, and earnest and practical enforcement of the truth. They have been useful and popular. As a presiding officer he was the *beau ideal* of a Methodist bishop. He had rare practical wisdom, quick and accurate judgment, and inflexible decision. He acted no superiority, put on no prelatical airs, and never felt that his office lifted him above the fellowship and sympathy of his brethren" (Marlay). As a pulpit orator, the bishop was quite noted in the prime of his life. His delightful evangelical discourses abounded in pithy sentences, and gratified thousands of hearers as they fell from his lips. See Marlay, *Life of Bishop Morris* (N.Y. 1875, 12mo); *Meth. Qu. Rev.* July 1875, art. 3; *Minutes of Annual Conferences*, 1874; *N.Y. Christian Advocate*, September 1874; *Men of the Time*, s.v.; Drake, *Dict. of Amer. Biog.* s.v.

Morris-dance

a peculiar and fantastic species of dance, constituting the chief enjoyment at parochial festivals in England, was commonly practiced in the Middle Ages, and continues to the present day among the country people in different parts of England. Its origin is ascribed to the Moors, though the genuine Moorish dance (*the fandango* of the present day) bears little resemblance to it. The chief performer was the *hobbyhorse*, so called from the light frame of wicker-work which was fastened around its body, and supplied with a pasteboard head and neck, so as to give it the appearance of a man on horseback. Bells were also attached to its ankles, and the great art consisted in so moving the feet as to produce a rude kind of concord. The other principal actors, after a fashion, personified the characters of Maid Marian, the Queen of the May, Robin Hood, Friar Tuck, the Fool,

etc.; and the performance was accompanied by rude music and the clashing of swords and staves.

Morrison, John, D.D.

a Scotch divine, noted as a hymnologist also, was born in the County of Aberdeen in 1749. He studied for the ministry, and in 1780 entered upon his pastoral duties over the parish of Canisbay, Caithness-shire. He was one of the committee of the General Assembly for revising the Church Paraphrases, and himself contributed some of the best renderings. Of these, the 19th, "The race that long in darkness pined," and the 30th, "Come, let us to the Lord our God," have been generally adopted by the churches. In his early life he contributed verses to the *Edinburgh Weekly Magazine*, over the signature of "Musarus." He also published the second and fourth books of Virgil's *Æneid*, translated into English verse (1787). He died at Canisbay, June 12, 1798.

Morrison, John W.

a Presbyterian minister, was born in Chester County, South Carolina, in 1811; was educated in the Indiana University, Bloomington, Ind.; studied theology under the late Rev. Hugh MacMillan, of Xenia, Ohio, and was licensed and ordained in 1841, as pastor of the Thorn Grove Presbyterian Church, in Bloom, Cook County, Indiana. This was his only charge. At the close of twenty-five years of pastoral duty he resigned this position to accept the agency in behalf of the freedmen, feeling, as he expressed it, "that the education of that people was the work to which God now calls the Church and the nation." He continued to labor as an agent until he died, January 5, 1867. Mr. Morrison was a man of great integrity, of noble disposition, and of untiring effort in the service of Christ. He was an accurate classical scholar, a critical and profound expositor of Scripture, and an earnest and affectionate preacher. See Wilson, *Presb. Hist. Almanac*, 1868, page 391.

Morrison, Jonas S.

a minister of the Methodist Episcopal Church, was born in Plattsburg, N.Y., March 11, 1836; was converted at the age of sixteen years; licensed to preach in 1857, and in the same year joined the Southern Illinois Annual Conference; was appointed junior preacher on Collinsville Circuit; next year he was stationed at Main Street, Alton City; and thereafter

successively at Chester, Gillespie, two years; Litchfield, Brighton, Highland, Carlyle, two years; Greenville, Gillespie; and, lastly, as presiding elder of Alton District. He died October 18, 1871. "The traits of his character were strongly marked. As a Christian and a minister of the Lord Jesus Christ, he exemplified the purity of the one and the fidelity of the other. He rather lived than professed religion, and proved his ministry by the practical sympathy that carries the consolations of Christ to the abodes of poverty, of sickness, and of bereavement. His pulpit ministrations were characterized by clearness, by fidelity to the Scriptures, by an adaptation of the truth to his hearers, and by a manner which demonstrated his own interest in his theme. Love for the Church was with him an absorbing passion." See *Minutes of Annual Conferences, 1872*, page 137.

Morrison, Levi R.

a Presbyterian minister, was born in Mecklenburg County, North Carolina, July 3, 1805. His early educational advantages were very limited, and he had to struggle with poverty and its attendant trials and perplexities. He studied his Bible and such books as he was able to secure, and exercised his gifts as a speaker; was licensed in 1831, and began his labors in Spring Creek and Smyrna churches, Tennessee. In 1836 he was ordained, and became pastor of the churches at Sparta and McMinnville, Tennessee. He subsequently labored at Mars Hill, Tennessee, Glade Spring, Virginia, North Prairie and Springfield, Missouri. His life was that of a toiling pastor and home missionary. He died December 28, 1867. Mr. Morrison was a man of most amiable character, of strong and vigorous intellect, a very acceptable preacher, and greatly blessed in his labors. See Wilson, *Presb. Hist. Almanac*, 1868, page 346.

Morrison, Robert, D.D.

a distinguished English missionary to China, the first Protestant missionary to that country, and holding the same relation to it as Vanderkemp to Africa or Williams to the South Seas, was born of humble but respectable parentage at Morpeth, Northumberland, January 5, 1782. After receiving some elementary instruction in English, writing, and arithmetic, in a school conducted by a maternal uncle at Newcastle, he was apprenticed at a very early age to his father, who was then engaged in last-making. But so devoted had the boy become to his books that he spent his leisure in close study. "For the purpose of securing a greater portion of quiet retirement,"

says his widow, "he had his bed removed to his workshop, where he would often pursue his studies until one or two in the morning. Even when at work, his Bible or some other book was placed open before him, that he might acquire knowledge or cherish the holy aspirations of spiritual devotion while his hands were busily occupied in the labors of life." Amid such disadvantages Morrison hesitated not to commence a course of religious reading and study, and in 1801 was ready to study Hebrew, Latin, and theology under the superintendence of a Presbyterian minister of the town, by whom he was so much liked that Morrison was, in 1803, introduced by him to the committee and tutors of the Independent Theological Academy at Hoxton, as a fit person to be received into that institution to study theology. Morrison was admitted, and had not long been an inmate of the institution before he decided to devote himself to the missionary cause in heathen lands. Though his friends dissuaded him from such a step, he yet felt it his duty to devote the talent given him as Providence seemed unmistakably to point it out to him; and in May, 1804, he offered his services as a missionary to the London Missionary Society, was promptly accepted, and now removed from Hoxton to the Mission College at Gosport. In August, 1805, he commenced the study of Chinese under a native teacher. In January 1807, he was ordained as a missionary, set out at once for China, and in September of the same year arrived at Canton. Before leaving England. Mr. Morrison had procured from the British Museum a *Harmony of the Gospels* and the *Pauline Epistles*, translated into Chinese by an unknown Roman Catholic missionary; and the Royal Asiatic Society lent him a manuscript Latin and Chinese dictionary. His moderate knowledge of Chinese inclined him to mingle at once among the natives, and having perhaps studied the customs of Roman Catholic missionaries, adopted, like them, the prevailing usages of diet, dress, and manners. He handled chop-sticks, coiled up his hair in form, and let his nails grow. But he soon saw the folly of this extreme conformity, and assumed a distinctive European character and aspect. He rapidly acquired the mastery of the Chinese, and how greatly his knowledge of the language was esteemed is apparent in that, though a minister, he was in 1808 appointed translator to the East India Company's factory at Canton. In 1810 the Acts of the Apostles in Chinese, which he had brought with him, were printed, after he had carefully revised and amended the text. In 1811 a Chinese grammar, which he had prepared about three years before, was sent to Bengal to be printed; but, after many delays, it did not issue from the press until 1815, when it was printed at Serampore, at the expense of

the East India Company. In 1812 the Gospel of St. Luke in Chinese was printed; and by the beginning of 1814, the whole of the New Testament being ready for the press, the East India Company sent out a press and materials and a printer to superintend the printing of the work. In 1813 the London Missionary Society had sent out the Reverend (afterwards Dr.) Milne to assist Morrison, and together these two Christian scholars now proceeded with the translation of the Old Testament. In 1815 the Book of Genesis and Psalms were printed, and by 1818 this great work of translating the Bible into Chinese was completed. The translation of the Scriptures, the great object of Dr. Morrison's life, was given to the world "not as a perfect translation." Dr. Morrison says he studied "fidelity, perspicuity, and simplicity;" "common words being preferred to classical ones." The authorized English version was followed. Dr. Morrison always explicitly stated that the Chinese manuscript in the British Museum was "the foundation of the New Testament;" which, he says, "I completed and edited." It is no disparagement of Dr. Morrison to assert that his work required revision; it was a first version into the most difficult language in the world. The translators contemplated the improvement of their work at some future period, "expecting that they should be able to sit down together and revise the whole." This expectation was never realized; Dr. Milne died in 1822, and the correction of errors and the verbal alterations made by Dr. Morrison were not of great importance. Towards the latter part of his life Dr. Morrison became more and more confirmed in the necessity of a thorough revision, and he anticipated the probability of this being effected by his son, who, however, on the death of his father, was selected to succeed him as the translator to the Superintendents of British Trade at Canton, and could not therefore devote his time to this object. From 1810 to 1818 the British and Foreign Bible Society had voted the sum of £6000, at seven different times, to assist in the printing and publication. The Old Testament formed 21 volumes, 12mo. The Book of Job and the historical books were translated by Dr. Milne, and the other portions by Dr. Morrison. Of the New Testament, Dr. Morrison translated the four Gospels, and from Hebrews to the end. Besides this great work, Dr. Morrison was also engaged on a *Chinese Dictionary*, which he completed in 1816, and it was printed by the East India Company, at a cost of £15,000, in 1821. Nor must it be supposed that he ever lost sight of the great missionary work intrusted to his charge while assuming so many other engagements. He constantly preached, and in every way possible sought out the native population, and in 1814 was gratified with his first

convert, Tsae-ako, who died in 1818. Believing that the Chinese could be reached better through educational channels, he caused an Anglo-Chinese college to be founded at Malacca; gave £1000 for the erection of buildings, and £100 annually for its support. In 1824 he visited England, and remained home nearly two years. He was received everywhere with great distinction, and was even honored with a reception by king George IV, to whom Morrison presented a copy of the Scriptures in Chinese. He had brought home with him a Chinese library of 10,000 volumes, and labored earnestly to awaken an interest among his countrymen for Chinese literature. In this he moderately succeeded. In 1826 he again set sail for China, and now even more assiduously devoted himself to the missionary work. His time he mainly occupied in preaching, translating, and superintending the distribution of printed works for the conversion of the Chinese. In 1832 he felt so encouraged with the prospects of an early harvest for his many years of toil as to write to his friends in England: "I have been twenty-five years in China, and am beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide." In the midst of these occupations Dr. Morrison died at Canton, August 1, 1834, preserving unimpeached until death the consistency, efficiency, and benevolence of the Christian missionary.

Dr. Morrison certainly achieved great things in China. The compilation of his dictionary in the vernacular language of that country was a Herculean task, which none but a man of the greatest strength of intellect and energy of purpose could have accomplished. Along with that he completed a Chinese version of the Old and New Testaments, which, in the opinion of all the learned men of Europe, was deemed utterly beyond the power of any single person. Nor were his exertions for the Chinese confined solely to literary works. He went about doing good. "He endeavored," says his biographer, "in the employment of such expedients as he could command, to relieve the wants, to mitigate the sufferings, and heal the diseases of the poor and suffering Chinese around him. In order to secure to the natives the means of a liberal and religious education, as well as to furnish facilities to foreigners to prosecute the study of the Chinese language, he projected the establishment of the Anglo-Chinese college." His whole life and works show the activity and energy and comprehensiveness of his mental endowments, as well as the Christian benevolence of his heart. His office was that only of a pioneer who prepared the way for the evangelization of China. But with the instruments which his zeal and indefatigable industry

put into the hands of the Evangelical churches, the preliminary obstacles have been removed, and the way prepared for carrying on the work of direct Christian instruction. His coadjutor, Dr. Milne, who died some time before, said of Morrison that "his talents were rather of the solid than the showy kind; adapted more to continued labor than to astonish by sudden bursts of genius; and his well-known caution fitted him for a station where one false step at the beginning might have delayed the work for ages." It may serve to give an idea of the exertions of Dr. Morrison and his colleagues to state that from 1810 to 1836, 751,763 copies of works, consisting of 8,000,000 pages, were printed in the Chinese and Malay languages at Canton, Malacca, Batavia, Penang, and Singapore. This includes 2075 complete Chinese Bibles, 9970 New Testaments, and 31,000 separate portions of Scripture in Chinese. See *Memoirs of the Life and Correspondence of Robert Morrison, D.D., compiled by his Widow*, to which is appended *A Critical Essay. on the Literary Labors of Dr. Morrison*, by the Rev. S. Kidd, professor of Chinese in the University College (Lond. 1839, 2 volumes, 8vo); Aikman, *Cyclop. of Christian Missions*, page 102 sq.; *Eclectic Review*, 4th series, 7:176; *Philadelphia Museum*, 37:94; Remusat, in *Journal des Savans* for 1824.

Morrison, Robert E.

a minister of the Methodist Episcopal Church, was born in Lancaster County, Pennsylvania, October 12, 1800. When seventeen years of age he united with the Presbyterian Church; but eight years afterwards, being brought into intimate relations with Methodists, he united with the Methodist Episcopal Church. He preached under the presiding elder for three years, and in 1833 was received into the Philadelphia Conference, and appointed to Chester Circuit, Pennsylvania, where he labored very acceptably for two years. In 1835 he was appointed to Tuckerton Circuit, N.J. The necessities of the case requiring it, he was removed and appointed to Haddonfield. In 1836-7 he travelled Swedesborough Circuit. Here great success crowned his efforts. In 1838-9 he labored in Pemberton; in 1840-1 in Long Branch; in 1842-3 in Pennington; in 1844-5 in Allentown; and in 1846 at Crosswicks. A throat difficulty compelled him to take a supernumerary relation, and locating at Hightstown, N.J., he became one of its most respected citizens. For a number of years he was president of Hightstown Bank. He died August 30, 1873. Mr. Morrison, being studious, acquired a large store of knowledge, and became a good thinker. Though not a graduate of any literary institution, he read Latin, Greek, and

Hebrew, and was quite at home in mathematics. He was also a thorough student of divinity. See *Minutes of Annual Conferences*, 1874, page 37.

Morrow

(*rj m*; *machar'*, *αὔριον*). *SEE PROCRASTINATION*.

Morrow-Mass Priest

is the name of the priest who said early mass, *morrow* being equivalent to *morning*. — Walcott, *Sac. Archceol.* s.v.

Morrow, Richard H.

a Presbyterian minister, was born in Huntingdon County, Pennsylvania, January 13, 1823. In early youth he was hopefully converted, and determined to preach the Gospel. He obtained his preparatory education in the academy at Academia, and graduated at Jefferson College, Pennsylvania, in 1851, after which he engaged for some time as teacher in the Milnwood Academy at Shade Gap, Pennsylvania. He studied theology at Alleghany and Princeton seminaries, graduating at the latter in 1854; was licensed by the Presbytery of Huntingdon, and in 1855 ordained and installed pastor of the church at Cedar Rapids, Iowa, where he continued to labor until compelled by declining health to resign his charge, in April, 1859. He died June 10, 1859. Mr. Morrow was a plain and practical preacher, his style giving evidence of fine culture. He was humble, consistent, devoted, possessing in an eminent degree the happy faculty of gaining the friendship and esteem of all who knew him. See Wilson, *Presb. Hist. Almanac*, 1861, page 98.

Mors Peccatorum

(*the death of sins*), an expression used by Tertullian and other writers to describe the efficacy of baptism, in allusion to ~~<5164>~~Romans 6:4; ~~<5102>~~Colossians 2:12.

Morse

is the technical term for the *clasp* of a cope or pectoral.

Morse, Abner

a Congregational minister, was born at Medway, Massachusetts, September 5, 1793, and was educated at Brown University, class of 1816. He decided to enter the ministry, and sought further preparation for this important work at Andover Seminary, where he graduated in 1819. He then became pastor at Nantucket, Mass.; subsequently at Bound Brook, N.J., and later removed to Indiana, where he became a professor of natural science, a department of study in which he had greatly interested himself. He attained to considerable distinction as a scientist, and published several genealogical works. He died at Sharon, Mass., May 16, 1865. See *New England Hist. and Genealog. Register*, 19:371; Drake, *Dict. of Amer. Biog.* s.v.

Morse, Asahel

a minister of the Baptist Church in America, who distinguished himself in the Revolutionary period of this country's history, was born in the north parish of New London, now called Montville, Connecticut, November 10, 1771. He received his early educational training from his father, Joshua Morse, also a minister, who preached in the vicinity where Asahel was born until death cut short his ministrations in 1795. At nineteen Asahel had progressed sufficiently in his studies to teach country schools and earn sufficient to defray the expenses of his education at more advanced institutions of learning. In 1782 he was converted, and decided to enter the ministry, feeling himself specially called to the work. He preached a while near his own home, then labored in Winsted. In 1802 the Baptist church in Stratfield, Connecticut, called him as their pastor, and he removed thither in 1803. In 1807 he accepted an appointment as missionary to the Upper Canada Indians, and while in this position endured many hardships. He was faithful to his task, and made converts not only among the Indians, but also among the white people of that region, and greatly strengthened his denomination there. In 1810 he was invited and went to preach at Suffield, Conn., one of the best Baptist churches in New England. But Mr. Morse by no means confined his labors to this church. He went much about the country, and everywhere endeavored to encourage religious life and to secure followers for the Baptist society. In 1832 he became pastor of the Second Baptist Church in Colebrook, Connecticut. In 1836 he returned to Suffield, and there died, June 10, 1838. During his illness he manifested the utmost confidence in the doctrines he had preached, and frequently said

that he relied upon Christ for salvation. See *Baptist Memorial*, 3 (1844), 234 sq., 272 sq., 293 sq.

Morse, David Sanford

a Presbyterian minister, was born about the year 1793. He first chose the legal profession, but was converted at the age of twenty-five, turned aside to the ministry, and devoted the remainder of his life to this sacred work. He died in Austerlitz, Columbia County, N.Y., December 21, 1871. See Appleton's *Annual Cyclop.* 1871, page 592.

Morse, Frank Currier

a minister of the Methodist Episcopal Church, was born in Hopkinton, N.H., February 23, 1835. His youth was spent in Newbury, N.H., till the age of seventeen, when he was sent to the Baptist Academy in New London, N.H. He afterwards went to study at Lowell, and while there was converted. Feeling called to the ministry, he entered the Wesleyan University in 1857, and graduated in the regular course in 1861, and at once joined the New England Conference. He was stationed at Blanford. In 1862 he enlisted in the army, and held the position of chaplain during his three years of service. In 1865 he acted as "supply" in Leyden, Mass., and filled this charge for two years. His health failing him, he moved West, hoping a change might benefit him, but died in Kansas, January 14, 1871.

Morse, Jedediah, D.D.

a Congregational minister of note, was born August 23, 1761, in Woodstock, Conn. He graduated at Yale College in 1783, entered the ministry in 1785, and was chosen tutor in Yale in 1786. In October he changed places with the Reverend Abiel Holmes, pastor in Midway, Georgia, where he preached about six months, when he returned North, and, after preaching in several places, was ordained pastor of the First Congregational Church in Charlestown, Massachusetts, April 30, 1789, and held this charge till 1820, when, having received a commission from J.C. Calhoun, secretary of war, to visit several Indian tribes, he spent two winters in his observations, the report of which was published in 1822. He died in New Haven, June 9, 1826. Dr. Morse published the first American work on geography, in 1784 (passing through many editions in this country and abroad, and after his death it was enlarged and improved by his son). He also wrote *A Compendious History of New England*, in company with

E. Parish; D.D. (1804): — a pamphlet, *The true Reasons on which the Election of a Hollis Professor of Divinity in Harvard College was opposed at the Board of Overseers* (1804): — *An Appeal to the Public on the Controversy respecting the Revolution in Harvard College* (1814); and a number of occasional sermons and addresses. From 1790 to 1821 he published twenty-five of his sermons and addresses. Dr. Morse was also much occupied in religious controversy; in upholding the orthodox faith of the New England churches against the assaults of Unitarianism, and was so earnest in these labors as to seriously impair his health. In 1804 he was active in enlarging the Massachusetts General Association of Congregational Ministers. He was also a prominent actor in the establishment of the theological seminary at Andover, especially by his successful efforts to prevent the threatened establishment of a rival institution at Newbury, projected by the Hopkinsians, and to effect a union between them and other Calvinists on their common symbol, the Assembly's Catechism. The articles of this union, which still constitute substantially the basis of the Andover Seminary, were signed in his own study in Charlestown, in the night of November 30, 1807, by himself, Dr. Samuel Spring, and Dr. Eliphalet Pearson. Morse participated in the organization of the Park Street Church in Boston in 1808, when all the Congregational churches in the city, except the Old South Church, had abandoned the primitive faith of the fathers of New England. In 1805 he started a religious magazine, *The Panoplist*, of which he was the sole editor for five years. Dr. Morse was universally esteemed for his piety and learning, and is acknowledged to have been one of the most eminent ministers of his day in New England. He was distinguished alike for the versatility of his powers and the wide extent of his influence, and was almost equally well known on both sides of the Atlantic. See. Spragtte *Annals of the Amer. Pulpit*, ii, 247; — Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Morse, Joshua

SEE MORSE, ASAHEL.

Morse, Richard Cary

an American Presbyterian minister, noted as a religious journalist, and son of Jedediah Morse, was born June 18, 1795, at Charlestown, Massachusetts. At the age of nine he was sent to Phillips's Academy,

Andover, to prepare for admission to college, and entered Yale College in 1808. He graduated in 1812, the youngest member of his class. The year immediately following his graduation, he spent in New Haven, being employed as the amanuensis of president Dwight, and living in his family, and thus enjoyed an association invaluable to an man, and by which, no doubt, Mr. Morse was greatly profited. In 1814 he entered the theological seminary at Andover, and, having passed through the regular three years' course, was licensed to preach in 1817. The winter immediately succeeding his licensure he spent in South Catblina as a supply of the Presbyterian church on John's Island. He became, however, early impressed with the idea that he had not the requisite natural qualifications for the ministry, and therefore silently retired from it, though his whole life was a continued act of devotion to the objects which the ministry contemplates. On his return to New England he became associated with his father for some time in a very successful geographical enterprise; and in the spring of 1823 enlisted with his brother in another enterprise still more important — the establishing of the *New York Observer*, of which he was associate editor and proprietor for the remainder of his life, and during this long period contributed largely to its columns, especially by translations from the French and German. He died, while abroad on a visit to recuperate his health, at Kissingen, Germany, September 22, 1868. Under the ordering of a wise and gracious Providence, his circumstances from the very beginning of life acted upon him as a benign influence. What his early training was may be inferred from his distinguished parentage, and his intimate association with Dr. Dwight. And, indeed, during his whole life his associations, whether viewed in respect to near relationship or general acquaintance, were fitted to develop and mature both the intellectual and moral man. His Christian character shone conspicuously in all his life. He not only had a strong conviction of the truth of the Gospel, but a high appreciation of the system of evangelical doctrine. He became at an early period a communicant in the Church, and his whole subsequent life was worthy of his Christian profession. See *New York Observer*, November 5, 1868; and the *Jubilee Year-book* of that paper for 1873. (J.H.W.)

Morse, Sidney Edwards

an American religious journalist, brother of the preceding, was born at Charlestown, Massachusetts, February 7, 1794, and was educated at Yale College, which he entered at eleven years of age, and was graduated at fourteen, with a class many of whom lived to a great age and became

famous in various departments of professional life. He studied theology at Andover and law at Litchfield, but at sixteen began his apparently predestinated life-work by writing for a Boston newspaper. Afterwards, when a number of clergymen about Boston, among them his own father, determined to try the experiment of a religious newspaper, and the *Boston Recorder* was projected, young Morse was chosen to conduct it. A few years later (in 1823) he established, in connection with his brother Richard the *New York Observer*, which perhaps during the whole of Sidney E. Morse's administration as its senior editor, that is, till 1858, as the ablest religious paper in the country, as it was the pioneer of its class of periodicals. He died December 23, 1871, at his residence in New York. Mr. Morse had a clear and logical mind, wide culture, and a tireless spirit of investigation. He was acknowledged to be a man of broad and catholic views, though eminently conservative in his temperament, and of strong convictions, to which he rendered the most complete loyalty. He was uniformly calm and kind, and not without charity for those with whom he differed on many of the great moral movements of the age, and lived and died having faith in humanity and in God. Few men have had so long a career — for he was engaged in public life sixty years — and fewer yet have ever enjoyed in so rich a measure the reverence of associates and the respect of the great public. He will be especially remembered in coming time as the founder of the *New York Observer*, in the conduct of which he was for nearly forty years actively engaged. From his mind and spirit, probably more than from any other, the religious press of the present day has received its best characteristics, and if new papers now surpass their venerable predecessor — which but few do — they owe their success in no small degree to the inspiration of his genius. Like his distinguished brother, Prof. S.F.B. Morse, he always took an active interest in science, and especially in those branches which relate to geography and exploration, and was engaged until interrupted by his last illness in perfecting an invention for exploring the depths of the ocean. He had been writing on this favorite subject until a late hour a week before his death. His best-known works are *A New System of Modern Geography* (1823), *A North American Atlas*, and a series of general maps. For several years the sales of the two first-mentioned works averaged 70,000 copies annually, and more than 500,000 copies of the first-named have been printed. See *Appleton's Annual Cyclopaedia*, 1871, page 532; *New York Observer*, December 1871; *North Amer. Rev.* January 1823, pages 176-181; *Observer Jubilee Year-book*, 1873. (J.H.W.)

Morsel

(prop. **τπι**, a *bit*, especially of food, ^{<R214>}Ruth 2:14, etc.; **βρωσις** , ^{<S216>}Hebrews 12:16; in the plur. *crumbs*, ^{<R116>}Leviticus 2:6, etc.; and so of a piece of ice or *hail*, ^{<S217>}Psalms 147:17; once [^{<R216>}1 Samuel 2:36] incorrectly for **ρΚΚα** *kikkar*, a *circle* or "loaf" of bread, as elsewhere). **SEE BREAD.**

Morta(i)gne, Walter Of

a noted scholastic of the 12th century, who embraced the realistic views in: philosophy, flourished as bishop of Laon, and died in 1174. He is best known as a logician, and is mentioned by John of Salisbury as the chief representative of the doctrine that "the same objects, according to the different condition (status) in which they are considered — i.e., according as our attention is directed to their differences or to their likeness, to the *indifferences* or the *consimile* in them — were either individuals, or species, or genera" (*Metalog.* 2:17). This doctrine is spoken of by the same author as no longer maintained by any one in his time. See Ueberweg, *Hist. Philos.* 1:387, 398.

Mortal

(or DEADLY, as the Anglican theologians prefer to call it) sin is, according to Roman Catholicism, the worst form of sin, thus distinguishing in grade of sin, and recognizing as moderate and pardonable sin, under the name of *venial*, all such acts of transgression as are not likely to bring eternal punishment on the sinner. According to Peter Dens, the eminent Roman Catholic theologian, whose dicta the Church has accepted as authoritative, mortal sin (Lat. *peccatum*) is that which of itself brings spiritual death to the soul, inasmuch as of itself it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists; and venial sin (Lat. *vitium*) that which does not bring spiritual death to the soul, or that which does not turn it away from its ultimate end, or which is only slightly repugnant to the order of right reason.

Protestants dissent from this view, and indeed visit it with their condemnation, on the ground that this distinction respecting sins tends to immorality and laxity of life. That sins differ in magnitude they concede to be the doctrine of the Scriptures (e.g. Christ declared the sin of Judas to be greater than that of Pilate. This appears also in the case of the servant who knew the will of his master and did it not. This difference, indeed, is

conspicuous in the judgment of the degrees and expressions of anger in calling men Raca, "vain," or *yuwpi*, "fool," and also in Christ's comparing some sills to gnats and others to camels; and in his mention of the "many stripes," and in the "greater condemnation" spoken of by James). Yet the Scriptures also declare that "the wages of sin is death." Therefore, though Protestants, like the Christians of the apostolic and patristic Church, distinguish between greater and less sins (*graviora et leviora*), and hold that a knowledge of this distinction is important in considering the discipline which the early Christians exercised, they yet hold that the early Church did not think any sins to be venial, but deemed all to be mortal (whenever we find the expressions *venial* and *mortal* applied to sins by Augustine and others, these appear to be simply a reference to such sins as require penance and such as do not); and therefore now maintain on this question that all sins are punishable as God may determine, even with everlasting destruction from the presence of God and the glory of his power. They assign for such view the following reasons:

(i.) Every sin is an offence against God's law, and therefore is deadly and damnable on account of the claims of divine justice; for though sins may be divided into greater and less, yet their proportion to punishment is not varied by their temporal or eternal consequences, but by greater and less punishments.

(ii.) The law of God never threatens, nor does the justice of God inflict, punishment on any except the transgressors of his law; but the smallest offences are not only threatened, but may be punished with death; therefore they are transgressions of divine law.

(iii.) Every sin, even that apparently insignificant, is against charity, which is the end of the commandment.

(iv.) When God appointed expiatory sacrifices for sin, though they were sufficient to show that there existed a difference in the degree of it, yet, because 'without shedding of blood there is no remission,' all manner of sin has rendered the offender guilty and liable to punishment; for 'cursed is every one that continueth not in all things written in the book of the law to do them.' No sin was recognized as venial in the covenant which God entered into with our first parents, for there was no remission; and without the death of Christ there could be none afterwards; therefore, if any sin be venial or pardonable, it is only through the death of Christ and the grace of God; and as God pardons

all upon the condition of faith and repentance, and none otherwise, it must follow that, although sins differ in degree, they vary not in their essential character. The man who commits sin at all must die, if he repent not; and he who repents in time and effectually will be saved. 'The wages of sin is death;' of sin indefinitely, and consequently of all sin." See Elliott, *Delin. of Roman Catholicism*, page 229.

There is, however, a class of Protestants who go so far as to teach that, "while mortal sins are punishable eternally, venial or deadly sins are punishable by God's fatherly chastisements in this life;" and in the same way, as regards the pardon of sin, that "while mortal sins are only forgiven through a direct act of absolution, venial sins are forgiven by renewal of grace (especially in the Eucharist); each mode of pardon presupposing a degree of penitence conformable to the degree of sin." Such is the teaching of the High-Churchmen of the Anglican establishment, the Ritualists of the Protestant Episcopal Church, and the High Lutherans. See the articles *SEE SATISFACTION*; *SEE SIN*.

Mortality

subjection to death, is a term not only thus used, but signifies also a contagious disease which destroys great numbers of either men or beasts. *Bills of mortality* are accounts or registers specifying the numbers born, married, and buried in any parish, town, or district; and these are kept in Great Britain generally, and its colonial possessions. In general, they contain only these numbers; and even when thus limited are of great use, by showing the degrees of healthiness and prolificness and the progress of population in the place where they are kept. They should become common also in this country, the clergy keeping really the only trustworthy account of a town's people.

Mortar

Picture for Mortar

[for *building*] stands in the Auth. Vers. for two Heb. words: **רמׇj ם** (*cho'mer*, prop. *red* "clay," as sometimes rendered), *cement*, of lime and sand (^{<0110B>}Genesis 11:3; ^{<0114>}Exodus 1:14), also potter's *clay* (^{<24125>}Isaiah 41:25; ^{<3014>}Nahum 3:14); **רפׇl**; (*aphar'*, prob. *whitish* "dust," as usually rendered), *mud* or clay, used as a cement in the walls of buildings (^{<0142>}Leviticus 14:42, 45). In ^{<26310>}Ezekiel 13:10 the expression occurs, "One

built up a wall, and lo, others daubed it with untempered *mortar*" (there is no word in the original answering to this last), which the Targum and the Vulgate seem to understand not of plaster, but of the cement used in uniting the materials of a wall, rendering it "clay without straw," clay and straw, well mixed together, being understood to have been the ordinary cement of Eastern buildings. There is no doubt that the Hebrews sometimes plastered their walls; and that kind of plaster now most common in the East is made with the same materials as the cob-walls, sun-dried bricks and mortar, namely, clay and straw mixed together, the straw such as they give to their cattle, chopped and beaten small, and serving the same purpose as the ox-hair which our plasterers mix with their plaster. This requires to be well tempered, which is generally done by long-continued treading or beating (Kitto, *Pict. Bible*, note ad loc.). **SEE BRICK.** Mr. Rich, speaking of the Biris Nimroud at Babylon, says, "The fire-burned bricks of which it is built have inscriptions on them, and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one Whole." **SEE DWELLING.** "Omitting iron cramps, lead, **SEE HANDICRAFT**, and the instances in which large stones are found in close apposition without cement, the various compacting substances used in Oriental buildings appear to be: (1) bitumen, as in the Babylonian structures; (2) common mud or moistened clay; (3) a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. **SEE PLASTER.** In Assyrian, and also Egyptian brick buildings, stubble or straw, as hair or wool among ourselves, was added to increase the tenacity (Shaw, *Trav.* page 206; Volney, *Trav.* 2:436; Chardin, *Voy.* 4:116). If the materials were bad in themselves, as mere mud would necessarily be, or insufficiently mixed, or, as the Vulgate seems to understand (²⁶³⁰Ezekiel 13:10), if straw were omitted, the mortar or cobwall would be liable to crumble under the influence of wet weather. (See Shaw, *Trav.* page 136, and Gesenius, *Thesaur.* page 1515, s.v. **IPĒ** a word connected with the Arabic *tufal*, a substance resembling pipe-clay, believed by Burckhardt to be the detritus of the felspar of granite, and used for taking stains out of cloth; Burckhardt, *Syria*, page 488; Mishna, *Pesach*, 10:3.) Wheels for grinding chalk or lime for mortar, closely resembling our own machines for the same purpose, are in use in Egypt (Niebuhr, *Voy.* 1:122, pl. 17; Burckhardt, *Nubia*,) pages 82, 97, 102, 140; Hasselquist, *Trav.* page 90)." **SEE MASON.** Modern Orientals have several materials for mortar superior

to bitumen. These consist of three kinds of calcareous earth found abundantly in the desert west of the Euphrates. The first, called *niura*, is, in present use, mixed with ashes, and employed as a coating for the lower parts of walls in baths and other places liable to dampness. Another, called by the Turks *karej*, and by the Arabs *jus*, is also found in powder mixed with indurated pieces of the same substance and round pebbles. This forms even now the common cement of the country and constitutes the mortar generally found in the burned brickwork of the most ancient remains. When good, the bricks cemented by it cannot well be detached without being broken, while those laid in bitumen can easily be separated. The third sort, called *borak*, is a substance resembling gypsum, and is founding large lumps of an earthy appearance, which, when burned, form an excellent plaster or whitewash. Pure clay or mud is also used as a cement; but this is exclusively with the sun-dried bricks (Kitto, *Pict. Bible*, note on ^{<01108>}Genesis 11:3). *SEE CLAY*; se*E LIME*.

Mortar

Picture for Mortar 1

[for *pulverizing*] is the rendering of **hkṛw** (*medokah'*, something for *beating*), Numb. 11:8; also of **ṽTḁjṇi** (*nzaktesh'*, lit. a *pounder*, applied also to a "hollow" or socket, e.g. of a tooth, ^{<07589>}Judges 15:19), ^{<07722>}Proverbs 27:22, an instrument for comminuting grain or other substances, by means of a pestle, in place of the later invention or mill (q.v.). In the representation of the various processes of preparing bread on the paintings of the tombs of ancient Egypt, it will be found that the mortar was similarly employed, and the form of the pestle and mortar is there given, and the manner of using them in pounding articles in large quantities. Their mortars were probably blocks of wood, similar to those employed in India. The pestles were different from those now generally employed, but the manner of use, by men striking them alternately, was the same. "Certain persons were also employed in the towns of Egypt, as at the present day in Cairo and other places, to pound various substances in large stone mortars; and salt, seeds, and other things were taken in the same manner by a servant to these shops, whenever it was inconvenient to have it done in the house. The pestles they used, as well as the mortars themselves, were precisely similar to those of the modern Egyptians; and their mode of pounding was the same; two men alternately raising ponderous metal pestles with both hands, and directing their falling point to

the centre of the mortar, which is now generally made of a large piece of granite, or other hard stone, scooped out into a long, narrow tube to a little more than half its depth. When the substance was well pounded, it was taken out and passed through a sieve, and the larger particles were again returned to the mortar, until it was sufficiently and equally levigated; and this, and the whole process here represented, so strongly resembles the occupation of the public pounders at Cairo that no one who has been in the habit of walking in the streets of that town can fail to recognise the custom, or doubt of its having been handed down from the early Egyptians, and retained without alteration to the present day" (Wilkinson, *Anc. Eg.* 2:166). "The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones (Virgil, *AE.* 1:179). Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar till it was fit for use (^{QHIK8}Numbers 11:8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish *kibby* (Thomson, *Land and Book*, 1:134). Niebuihr describes one of a very simple kind which was used on board the vessel in which he went from Jidda to Loheia. Every afternoon one of the sailors had to take the *durra*; or millet, necessary for the day's consumption, and pound it 'upon a stone, of which the surface was a little curved, with another stone which was long and rounded' (*Descr. de l'Arab.* page 45). Among the inhabitants of Ezzehhoue, a Druse village, Burckhardt saw coffee-mortars made out of the trunks of oak-trees (*Syria*, pages 87, 88). The spices for the incense are said to have been prepared by the house of Abtines, a family set apart for the purpose, and the mortar which they used was, with other spoils of the Temple, after the destruction of Jerusalem by Titus, carried to Rome, where it remained till the time of Hadrian (Reggio, in Martinet's *Hebr. Chrest.* page 35). Buxtorf mentions a kind of mortar (^{VTK}, *kuttash*) in which olives were slightly bruised before they were taken to the olive-presses (*Lex. Talm.* s.v. ^{çtk}). From the same root as this last is derived the *maktesh* of ^{QV72}Proverbs 27:22, which probably denotes a mortar of a larger kind in which corn was pounded: 'Though thou bray the fool in the *mortar* among the bruised corn with the pestle, yet will not his folly depart from him.' Corn may be separated from its husk

and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. The Ulemas, or body of lawyers, in Turkey had the distinguished privilege, according to De Tott (*Mem.* 1:28, Eng. tr.), of being put to death only by the pestle and the mortar. Such, however, is supposed to be the reference in the proverb by Mr. Roberts, who illustrates it from his Indian experience. 'Large mortars are used in the East for the purpose of separating the rice from the husk. When a considerable quantity has to be prepared, the mortar is placed outside the door, and two women, each with a pestle of five feet long, begin the work. They strike in rotation, as blacksmiths do on the anvil. Cruel as it is, this is a punishment of the state: the poor victim is thrust into the mortar, and beaten with the pestle. The late king of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways;' which means, 'Though you chastise her ever so much, she will never improve' (*Orient. Illustr.* page 368)." "We do not infer from the above passage in Proverbs that the wheat was pounded to meal instead of being ground, but that it was pounded to be separated from the husk. The Jews probably had no rice, but there are several passages from which we may gather that they used wheat in the same way that rice is now used — that is, boiled up in pillaus, variously prepared. In fact, we have partaken of wheat thus employed in the remote mountains where rice could not be obtained, or only at a price which the villagers could not afford; and it is also so used among the Arabs, forming a very palatable and nutritive food. For this purpose it is necessary that, as with rice, the husk should be previously disengaged from the grain; and if we suppose that this object was attained with wheat, by a similar treatment with that to which rice is now subjected, the present text may be very satisfactorily explained. There are men, and even women, who gain their bread by the labor of husking rice, which they generally perform in pairs. Their implements consist of a rude wooden mortar, formed of a block hollowed out; pestles, about five feet long, with a heavy block of wood at the upper end; and a sieve for sifting the pounded grain. They carry these utensils to the house where their services are

required, and, if men, strip to the skin (except their drawers), and pursue their labor in a shady part of the court-yard. When two work together, they commonly stand opposite each other, and strike their pestles into the mortar alternately, as blacksmiths strike their iron. Sometimes, however, one pestle alone acts, and the laborers relieve each other, the relieved person taking the easier duty of supplying the mortar, and removing and sifting the cleaned grain. From the weight of the pestle, the labor of pounding is very severe, and the results of the process are but slowly produced" (Kitto, *Pict. Bible*, note on ^{<1772>}Proverbs 27:22). *SEE PESTLE*.

Picture for Mortar 2

Mortar, Holy,

the term applied to mortar used in cementing altar stones in churches and in Roman Catholic establishments, is made with holy water.

Mortera, Saul Ha-Lewi

a Jewish divine of note, was born about 1596 in Germany; studied at Venice and France; and settled at Amsterdam as rabbi of the Sephardim, or Spanish Jews, where he founded in 1643 the academy *Keter Tora*. When Elias Montalto died, Mortera was sent to Paris to convey the corpse of Montalto for interment in Amsterdam. He died in 1660. Mortera is noted, moreover, as having been the teacher of the famous Baruch Spinoza. Of his works the following are worthy of notice: his *Gibeath Shaul* (**l Wav**; **t [b]je**) a collection of *Sermons* (Amst. 1645), and a polemical work, entitled **hvm trIT**, *The Divine Providence of God towards Israel*, impugning Romanism so severely that it could never be printed. See Furst, *Bibl. Jud.* 2:391; De Rossi, *Dizionario* (Ger. transl.), page 234 sq.; *Bibl. Jud. Antichr.* page 72 sq.; Rodriguez de Castro, *Bibl. Rabb. Span.* 1:573; Lindo, *Hist. of the Jews in Spain*, p. 368; Kayserling, *Sephardim*, page 201, 206, 254; *Gesch. d. Juden in Portugal*, p. 275-310; Jost, *Gesch. d. Juden. u.s. Seklten*, 3:232 sq.; Gratz, *Gesch. d. Juden*, 9:525; 10:9, 10, 11, 141, 169, 176; Zunz, *Monatstage* (Berlin, 1872), page 7. (B.P.)

Mortgage

(**brif**; arab', ^{<16RB>}Nehemiah 5:3, to pawn anything), a lien upon real estate for debt (Gesenius reads the passage, "we must pawn our houses"); in 1 Sam. 17:18 rendered "pledge," and in ^{<177B>}Proverbs 17:18 "surety,"

whence ἄραβον; *arabon*, "anything given as a pledge or promise" (^{<OR17>}Genesis 38:17, 18, 20). Gesenius thinks the word was probably introduced as a commercial term, from the Hebrew or Phoenician language, into the Greek and Latin, as ἄρραβών, and *arrhabo*, in the signification of *earnest*, or purchase-money. *SEE LOAN*.

Mortification (1)

is a term generally applied, in theological parlance, to certain voluntary inflictions of pain or acts of self-denial, which are supposed by those that employ them to have a meritorious efficacy, or at least a salutary moral influence on the sufferer. Wherever these austerities have been practiced, it is easy to trace erroneous views of Christian truth. This is apparent in the system of monkery and asceticism which at so early a period overspread the Church. Every religion of man's devising, or mixed and modified by man's corruptions, will be found to place religious excellence more in self-inflicted sufferings than in moral duties; to prize more that mortification which consists in voluntary endurance of pain and privation than that which consists in the habitual subjugation of sinful passions. It will ordinarily be found that the prevalence in any religion of general laxity of morals and of severe austerities will keep pace with each other. The greater the merit attached to self-inflicted sufferings by certain devotees, the greater will be the indulgence for neglect of moral duties; and the stricter the requirement of fasts and mortifications at certain seasons, according to prescribed regulations, the less the general restraint at other times. The religion of Christ inculcates habitual self-control, a readiness and firmness in the discharge of each appointed duty, however painful; which is a self-denial more difficult to the natural man than even habitual austerities. The mortification of sin in believers is a duty enjoined in the sacred Scriptures (^{<OR13>}Romans 8:13: "For if ye live after the flesh, ye shall die [μέλλετε ἀποθνήσκειν]; but if ye through the Spirit do mortify [θανατοῦτε] the deeds of the body, ye shall live;" ^{<OR15>}Colossians 3:5: "Mortify [νεκρώσατε] therefore your members which are upon the earth"). It consists in breaking the league with sin, declaration of open hostility against it, and strong resistance to it (^{<OR10>}Ephesians 6:10, etc.; ^{<OR14>}Galatians 5:24; ^{<OR13>}Romans 8:13). The means to be used in this work' are not macerating the body, seclusion from society, or our own resolutions; but the Holy Spirit is the chief agent (^{<OR13>}Romans 8:13), while faith, prayer, and dependence are subordinate means to this end. The evidences of

mortification are not the cessation from one sin, for that may be only exchanged for another, or it may be renounced because it is a gross sin, or there may not be an occasion to practice it; but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit. See Owen *On the Mortification of Sin, and on the Holy Spirit*, chapter 8, book 4; Charnock's *Works*, 2:1313; Bryson's *Sermons on Rom. 8*, page 97, etc.; Farrar, *Eccles. Dict.* s.v. *SEE SELF-DENIAL*.

Mortification (2)

in Scotch law, is a term used to denote lands given for charitable or other public uses. When lands are so given, they are in general formally conveyed to the trustees of the charity, to be held blench, or in feu. When mortifications are given in general to the poor, without naming particular trustees, they fall under the administration of the Court of Session. By the statute of 1633, c. 6, it was declared unlawful to alter any mortifications, and the managers were rendered liable to be called to account for malversation. Any person entitled to the benefit of the fund can pursue actions of this kind,

Mortimer, John Hamilton

an English artist of high repute in his day, who gave himself largely to ecclesiastical and Biblical subjects, was born in 1741 of humble parentage, and was the youngest of four children. Having acquired a taste for drawing from an uncle who was an itinerant portrait-painter, he was at about the age of eighteen placed under Hudson, who had been the instructor of Reynolds. With him, however, he did not continue long; but, after having studied a while in the gallery of the duke of Richmond, Mortimer began to make himself known by his productions. One of his earliest works, founded on an incident in the life of Edward the Confessor, painted in competition with Romney, obtained from the Society for the Encouragement of Arts a premium of fifty guineas, and another, presenting *St. Paul preaching to the Britons*, one hundred guineas. He was further distinguished by the notice and friendship of Reynolds, which friendship has been attributed, not to the sympathy, but to the opposition of their tastes in art. Mortimer was no colorist, and but an indifferent portrait-painter, although he produced many admirable heads and likenesses in black and white chalk. His talent lay in design, and in wild and fantastic quite as much as in historical subjects. He

designed *The Brazen Serpent* in the great window of Salisbury Cathedral, and the cartoons for that in Brazenose College. He died February 4, 1779, and was buried in the church at High Wycombe, near the altar where is his painting of *St. Paul preaching to the Britons*. See *Engl. Cyclop.* s.v.; Spooner, *Dict. of the Fine Arts*, s.v.

Mortimer, Thomas, D.D.

an English divine. who was born near the opening of our century, flourished at London as minister of Gray's Inn, and died in 1849. He' published *Lectures on the Influence of the Holy Spirit* (Lond. 1824, 8vo), which Bickersteth pronounces "evangelical, practical, and edifying," and several series of his *Sermons* (Lond. 1822, 8vo; 1825, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Mortmain

(from French *mort*, "dead," and *main*, "hand," which in turn from Latin *mortua manu*, i.e., in the *dead hand*) is the technical term of a series of Anglican statutes dealing with the lands of corporate bodies, especially ecclesiastical. The most probable origin of the term is that given by Coke, that "the lands were said to come to dead hands as to the lords, for that by alienation in mortmain they lost wholly their escheats, and in effect their knights' services, for the defence of the realm, wards, marriages, reliefs, and the like, and therefore was called a dead hand, for that a dead hand yieldeth no service." In the latter part of the Middle Ages the Roman Catholic Church, which had acquired a strong hold in England, came to own very largely the real estate of the country, until at one time it owned fully one third of all the English landed estate, which thus paid no taxes. By 1215 it had obtained so large a part of the real estate that it practically disabled the government from raising the necessary means to pay its expenses. To put a stop to this evil, a clause was introduced into the *Magna Charta* forbidding gifts of land to religious houses. This was the first statute of mortmain, and declares " that if any one shall give land to a religious house, the grant shall be void, and the land forfeited to the lord of the fee." But when the Romish Church, which had no interest in state affairs, saw itself thus suddenly cut short in its expansion of power and wealth, it found a way to evade the law by taking, instead of a fee-simple title to the land, leases for a thousand years. To meet this evasion of the intent of the law, the state, in the reign of Edward I, passed the statute *De*

Religiosis, which restrained people at the time of their death, or otherwise, from giving or making over any lands or rents to churches or religious houses without the king's leave being first obtained. This was rendered extremely necessary by the fact that the king's exchequer had been impoverished to the utmost by the accumulation of landed property in the hands of ecclesiastical bodies, and protection of the state interests, especially in view of the evasions of the Church. But even this provision failed to meet the case. The wily churchmen found a way to evade compliance with this law by a collusive action brought in court for each piece of real estate the Church wished to get title of. In this way an individual entirely under control of the Church would take the title to the property and occupy it; then the religious corporation would bring a suit of ejectment against him, claiming that the title in the property was in the Church, -and that he was illegally keeping the Church out of it. The tenant, being in collusion with the Church, would make no defence, and a decree on default would be taken, adjudging the property to the Church; then they would hold it by a decree of court called a recovery. Thus the statute of the Edward I was completely evaded and the state circumvented. Another statute, the 13 Edward I, was passed, prohibiting religious corporations from taking either by gift, purchase, lease, or recovery. Priestly ingenuity, however, in a short time succeeded in meeting also this provision, and for its evasion introduced into England from the Roman law the doctrine of uses, by which the title of real estate would be in another; but he would hold it to the uses of a religious house, so that the religious corporation would get all the benefit of the real estate, the naked title standing only in the individual. This practice was shielded under a royal charter of license, which (as e.g. by 17 Car. II, c. 3) enacted, "Every owner of any impropriations, tithes, or portions of tithes, in any parish or chapelry, may give and annex the same, or any part thereof, unto the patronage or vicarage of the said parish church or chapel where the same do lie or arise; or settle the same in trust for the benefit of the said parsonage or vicarage, or of the curate or curates there successively, where the parsonage is inappropriate and no vicar endowed, without any license or mortmain." The evil became so oppressive that finally the 15 Richard II was enacted to head off the priests from swallowing up the fruits of the lands under their new doctrine imported from Italy of uses and trusts. But again priestcraft gained the upper hand, and by the 23 Henry 8, c. 10, it was enacted, "That if any grants of lands or other hereditaments should be made in trust to the use of any churches, chapels, churchwardens, guilds, fraternities, etc., to

have perpetual obits, or a continual service of a priest forever, or for sixty or eighty years, or to such like uses and intents, all such uses, intents, and purposes shall be void; they being no corporations, but erected either of devotion or else by the common consent of the people; and all collateral assurances made for defeating this statute shall be void, and the said statute shall be expounded most beneficially for the destruction of such uses as aforesaid." Even this provision failed to cover the case; and at last, in 1736, the celebrated statute of George II was passed, which effectually put an end to all evasions of ecclesiastical taxation. Perhaps even it, would have been insufficient to cope with Romish cunning, but the dethronement of the Roman Catholics from their former predominance as an ecclesiastical body no doubt greatly contributed to a successful issue in the question. It was the confiscation of Church property in the reign of Henry VIII that paved the way for a successful issue of the provisions sought for in the statutes of mortmain. The statute of mortmain as enacted under George II, which is entitled, "An Act to restrain the Disposition of Lands, whereby the same become inalienable" is now the leading English act. It forbids the gift of money or lands to charitable uses except by deed operating *immediately*, and without power of revocation, formally executed and enrolled in chancery at least six months before the donor's death. This provision was made especially to prevent priests and others from importuning a dying man to convey his land for charitable purposes. Hence, though a person can, in England, up to the last hour of his life, if possessing sufficient knowledge of what he does, devise by will all his land to individuals absolutely, it is otherwise if he intend to give the land to trustees for a charitable purpose, as to build a church, or school, or hospital. The statute of mortmain, 9 George II, c. 36, reciting that public mischief had greatly increased by many large and improvident dispositions made by languishing and dying persons to charitable uses, to take place after their deaths, to the disinheritation of their lawful heirs, enacts that in future no lands or sums of money to be laid out in land shall be given to any person or body, unless such gift or conveyance shall be made or executed in presence of two witnesses twelve months before the death of the donor or grantor, and be enrolled in the Court of Chancery within six months after the execution. Therefore a person on death-bed cannot in England give land, or money to buy land, for a charitable purpose. It can only be done in the life of the donor, at least twelve months before his death; and the property must be completely alienated, so that he has no further control over it. The deed must have a present operation, and must not reserve any life-interest to the

donor; it must be done at once and forever. The policy of this statute has sometimes been questioned, and several well-known modes of evading the statute have been adopted from time to time. The act has been held to apply only to land locally situated in England: and hence, if the land is situated in Scotland, or the colonies, or abroad, a will conveying it for charitable purposes will receive effect. In Scotland the mortmain act has no application; but the reason for this is that the common law of Scotland contains a similar check on the alienation of land on death-bed, and which, in some respects, has a universal application. Several acts have been passed since 9 George II, c. 36, as already stated, for exempting various bodies from the operation of that act. These acts chiefly apply to the Established Church. The statute 58 George 3:c. 45, amended by 59 George 3:c. 134, and 2 and 3 William 4:c. 61, is intended to promote the building of new churches in populous places in England and Wales. The law 43 George 3:c. 107, was passed to exempt decrees and bequests to the governors of Queen Anne's Bounty. By 12 and 13 Victoria, c. 49, § 4, grants of land for sites of schools, not exceeding five acres, are voted; and there are other more recent modifications.

In the United States the English mortmain laws have not in general been adopted or recognised, except in Pennsylvania; and in that state, by an act passed in 1855, bequests, devises, or conveyances, for religious or charitable uses, may be valid if made by deed or will at least one calendar month before the death of the testator or alienor. In New York, by a statute enacted in 1848, gifts to charitable corporations by will must be made two months before the testator's death; and by another enacted in 1860 any person having a husband, wife, child, or parent, is precluded from bequeathing more than one half of his clear estate to any society, association, or corporation. In Georgia, in like manner, a gift to charitable uses by will is made void if the testator has a wife or issue living, unless made ninety days before his death. In other states the checks to the acquisition of real estate by corporate bodies are such as are imposed by their charters, or by the general laws under which they have become incorporated. These limit their property to an amount sufficient for their natural uses, and whenever corporations come into the possession of more than is thus demanded or authorized, a special act of legislation is necessary to legalize such possessions; excepting, however, the transfer of landed estate in liquidation of indebtedness by the grantor, yet such possessions can be held only until they can be properly disposed of by sale.

Roman Catholics generally evade the statutes by holding their property in the bishop's name, thus constituting it his own estate, though they use it for ecclesiastical purposes. See Coller, *Eccles. Hist.* (see Index in volume 9); Milman, *Lat. Christianity* (see Index in volume 8); Baxter, *Ch. Hist.* page 283; Elliott, *Delineation of Romanism*, pages 173, 296; Chambers, *Cyclop. s.v.*; *Amer. Cyclop. s.v.*; Eadie, *Eccles. Cyclop. s.v.*; Coke, *First Part of the Institutes of the Laws of England* (Phila. 1853, 2 volumes, 8vo), 1:99, 112; Blackstone, *Commentaries on the Laws of England* (Phila. 1863, 2 volumes, 8vo), book 1:479; book 2:268; book 4:108, 424, 426,441.

Morton, Charles

an early New England divine, was born in Cornwall, England, in 1626; was educated at Oxford University, of which he was a fellow; entered holy orders, and was at first a Royalist, but becoming a Puritan, was ejected from Blisland for his nonconformity in 1662. He had established an academy at Newington Green, and continued at its head for twenty years. Among his pupils was Defoe, the author of *Robinson Crusoe*. Being much annoyed by the bishop's court, Morton felt obliged to leave the country, and in 1686 emigrated to New England, and settled in Charlestown. Mass., where he held a position till his death, which occurred April 11, 1698. He was well esteemed by his contemporaries, and acknowledged to be a man of eminent learning. He wrote a number of religious works, among which is *The Ark, its Loss and Recovery*. See Drake, *Dict. of Amer. Biogr. s.v.*

Morton, James Douglas, Earl of

a Scotch nobleman, who figures quite notably in the secular as well as ecclesiastical history of his country, was the second son of Sir George Douglas of Pittendriech, and in 1553 succeeded, in right of his wife, Elizabeth, daughter of the third earl, to the title and estates of the earldom. His father was a most ardent adherent to the cause of the Reformation, and very early he also favored the same cause, and was a friend of king Henry VIII in the designs of that monarch in reference to Scotland. His name, however, does not often appear in the public transactions of the period; and although in 1557 he was one of the original Lords of the Congregation, he seems yet to have been afraid of the consequences, in a personal point of view, of casting off the queen-regent, from whom he had already received considerable favors, and therefore held a rather doubtful and irresolute course. It was for this reason that Sadler, the English envoy,

describes Morton as "a simple and fearful man." The death of the queen-regent, however, completely changed the man. He now boldly came forward and avowed himself unequivocally a Protestant. Sworn a privy councillor in 1561, he was appointed lord high chancellor of Scotland, January 7, 1563, in the place forfeited by the earl of Huntly, who had been the great head of the Roman Catholic party in Scotland. He had, however, only been in office a few years when he was obliged to quit it; for, having been one of the chief conspirators against Rizzio, the Italian secretary of queen Mary, on his assassination, March 9, 1566, he fled with his associates to England, and remained there until, through the interest of the earl of Bothwell, he obtained his pardon from the queen. Bothwell, unprincipled as he was, no doubt helped Morton because he hoped, in turn, to be obliged; and no sooner was the earl reinstated in favor with the queen than Bothwell opened to him the plot which he meditated for the murder of Darnley, expecting, of course, Morton's ready acquiescence. In this, however, Bothwell was mistaken; Morton refused to concur. But neither did he inform Darnley of the plot, nor take any measures to prevent its being executed; and he was one of those who subscribed the famous bond to protect Bothwell against the charge of being concerned in the murder, and to use every endeavor to promote his marriage with the queen. Yet when this latter event took place, and when Bothwell became odious to the nation, Morton was the great leader in opposition to him; and it was to the castle of his relative, the lady of Lochleven, that Mary was conducted when she delivered herself up at Carbery Hill. When Mary was securely lodged in this place of confinement, the earl of Murray was made regent of the kingdom, and Morton reinstated in the office of lord chancellor. He continued in this situation during the regencies of Murray, Lennox, and Mar, and was indeed a principal actor in all matters of importance which took place in their time; and on Mar's death, at the end of the year 1572, Morton was himself appointed regent of the kingdom. While in the regency Morton played an important part for the ecclesiastical history of Scotland. The court and the Kirk were at this time involved in much controversy, because the former was bent upon the introduction of the episcopacy. The conflict had begun previous to the death of Knox (November 1572), for the purpose of securing to the Church the revenues of the episcopal sees; and a convention of superintendents and other, ministers favorable to the design had been held in Leith in August 1572, and had declared that the titles of bishop and archbishop should be restored, provided that with the restoration of *titles* no greater authority was delegated than was possessed

by the superintendents, and that they be elected by the ministers of the respective dioceses. The primary object was to prevent the property passing into the hands of the nobles and courtiers. But the General Assembly, which convened shortly after the convention, condemned the innovation, and hence arose a conflict with the regent, who favored the action of the convention which he had been instrumental in calling. He had himself an interest in the successful issue of this movement; he cared less for the Church's interest than he did for his own, his object being ostensibly to place these bishops in positions to draw the income of the benefice, but really to secure for himself and other nobles a larger part of the revenues from those ecclesiastics whom he should help to elevate to such stations; and hence these episcopal incumbents were called *tulchaan bishops* — a *tulchan* being a calfskin stuffed with straw, which the country people set up beside a cow to induce her to give her milk. The bishop, it was said, had the title, but my lord had the milk. This conflict between the tulchan episcopacy and the Church establishment, supported by legal enactments, continued until the close of the earl's regency, when it was brought to a successful termination for the Kirk's interests by the efforts of that worthy follower of John Knox, the learned and resolute and noble-souled Andrew Melville (q.v.). *SEE SCOTLAND, CHURCH OF*. In this struggle with the Kirk, as well as in secular affairs, Morton displayed great vigor and ability, yet at the same time his ambition, his avarice, and rapacity, and his general want of principle, became apparent to all; he was now at once feared and hated; and finding himself becoming odious to the nation, and knowing that the young king, James VI, desired to assume the reins of government, Morton finally resigned the regency in March 1578. Subsequently obtaining possession of the castle of Stirling, with the person of the king, he recovered his authority, and by the help of queen Elizabeth retained it for some time; but at length the king's new favorite, captain Stewart, who, as Robertson says, shunned no action, however desperate, if it led to power or favor, charged him in the king's presence with being accessory to the murder of Darnley, and thus procured Morton's incarceration. Elizabeth used every endeavor in favor of Morton, but the greater the solicitude which she showed for his safety, the more eagerly did his enemies urge his destruction; and being carried by captain Stewart, then earl of Arran, into Edinburgh, he was, on June 1, 1581, brought to trial, found guilty, and condemned to death. When that part of the verdict was read which, besides finding that he had concealed, found that he was also accessory to the murder, he repeated the words with vehemence, and then exclaimed, " God

knows it is not so." The next morning, speaking of the crime for which he was condemned, he admitted that on his return from England, after the death of Rizzio, Bothwell had informed him of the conspiracy against Darnley, which the queen, as he told him, knew of and approved, but he had no hand in it. And as to revealing the plot, "To whom," said he, "could I reveal it? To the queen? She was aware of it. To Darnley? He was such a babe that there was nothing told to him but he would tell to her again; and the two most powerful noblemen in the kingdom, Bothwell and Huntly, were the perpetrators. I foreknew and concealed the plot, but as to being art and part in its execution, I call God to witness I am wholly innocent." When his keepers told him that the guards were attending, and all was in readiness, he replied, "I thank my God, I am ready likewise." On the scaffold his behavior was calm, his countenance and voice unaltered, and after some time spent in acts of devotion, he was beheaded by the instrument called the Maiden, June 3, 1581. See Froude, *Hist. of England*, 7:306 sq.; 8:250 sq.; 10:53 sq.; 11:96, et al.; Burke, *Peerage of England*; Burton, *Hist. of Scotland*; Robertson, *Hist. of Scotland*; Spottiswood, *Hist. of the Church of Scotland*, 2:171-195; Butler, *Manual of Eccles. Hist.* 2:550-553; *English Cyclopaedia* (Biographical Department, volume 4: s.v.).

Morton, John

an English cardinal and archbishop, one of the most noted characters of the history of England during the Middle Ages, figuring prominently in the political history of Europe, was eldest son of Richard Morton, of Milbourne St. Andrews, in Dorsetshire, and was born at Bere in that county in 1410. He received his primary education at the Benedictine abbey of his native place, and thence went to Baliol College, Oxford, to study canon and civil law; and after having become master of arts, went to London, and practiced law in the Court of Arches, retaining, however, all the time his connection with the university. In 1453 he was made principal of Peckwater Inn, having been previously ordained. In 1450 he was appointed subdean of Lincoln, and in 1458 he was collated to the prebend of Fordington with Writhlington, in the cathedral of Salisbury, which he resigned in 1476. In the same year he was installed prebendary of Covingharp, in the cathedral of Lincoln. In 1472 he was collated by archbishop Bouchier to the rectory of St. Dunstan's-in-the-East, London; and the same year also to the prebend of Isledon, in the cathedral of St. Paul, which he exchanged in the following year for that of Chiswick. In

1473 he was appointed master of the rolls, and in 1474 archdeacon of Winchester and Chester. In the following year he became archdeacon of Huntingdon and prebendary of St. Decuman, in the cathedral of Wells. In April 1476, he was installed prebendary of South Newbald, in the metropolitan church of York, and archdeacon of Berkshire; and in January following he was made also archdeacon of Leicester. Rarely were appointments bestowed so liberally upon any one as upon Morton. But the reason is easily found. While yet practicing as an advocate in the Court of Arches, his eminent qualities were a matter of general comment, and brought him to the notice of cardinal Bouchier, who, besides conferring many of the above preferments on him, had introduced him to Henry VI, by whom he was made one of the privy council. To this unfortunate prince Morton adhered with so much fidelity, while others deserted him, that even his successor, Edward IV, admired and recompensed his attachment, took him into his council, and was principally guided by his advice. He also in the same year, 1478, made him bishop of Ely and lord chancellor of England; and at his death he appointed him one of his executors. On this account, however, he was considered in no favorable light by the protector, afterwards Richard III, and he was marked as one whose life was required to give peace to the sovereign. Accordingly, when Morton and others assembled in the Tower, June 13, 1483, to consult about the coronation of Edward V, the bishop, with archbishop Rotheram and lord Stanley, were taken into custody, as known enemies to the measures then in agitation. Morton's execution was expected by everybody. His numerous friends, however, made bold, particularly those at the University of Oxford, and these learned men addressed king Richard "in the most courteous language of which their Latinity was capable in behalf of their imprisoned patron; and praised him and apologized with such success that the king relented so far as to direct his being sent to Brecknock, in Wales, to be in charge of the duke of Buckingham" (Williams). He was accordingly sent to the castle of Brecknock, but thence made his escape to the Isle of Ely, and soon after, disguising himself, went to the Continent, to Henry, earl of Richmond. It is said that the plan of marrying Elizabeth, the eldest daughter of Edward IV, to Henry, and thus, by joining the white rose with the red, effecting a coalition between the jarring parties of York and Lancaster, was originally suggested by Morton. In 1485 the word came to Morton, then in Flanders, that his enemy had been dethroned, and with it an invitation for his attendance upon the coronation of the new king, afterwards Henry VII. He returned forthwith, easily got his attainder reversed, and was at once

admitted into the confidence of his new royal master, who was no sooner seated on his throne than he made Morton one of his privy council; and on the death of cardinal Bouchier in 1486, secured his election to the archbishopric of Canterbury, a position which he honored, and in which he accomplished much for the good of his country.

Williams thus sums up his official character and conduct (*Lives of the English Cardinals* [Lond. 1862, 2 volumes, 8vo], 2:167 sq.):

"In the performance of his ecclesiastical duties Morton took high ground. To a considerable extent he favored the pretensions of the papal court, but while doing so exercised a vigilant superintendence over the Anglican establishment, and maintained a severe discipline. The objects with which the principal religious houses of a mixed charitable and religious order had been founded were gradually lost sight of; and the great abbeys and priories throughout the country, with a few honorable exceptions, had become so notorious for the luxurious and depraved living of the fraternities, as to excite satirical attacks from both clergy and laity. The archbishop of Canterbury, knowing the scandalous practices that existed in his own diocese, as well as in others, was anxious to remedy so grave an evil. He heard the reports of various persons likely to be well informed on the subject, and then sent to Rome for instructions. He was well aware that without the support from the highest quarter no amelioration of the disease, which he knew to be eating like a leprosy into the Church, could be effected. The immorality of the English clergy had become so flagrant in the last quarter of the fifteenth century that the primate readily procured the pope's authority for a visitation. He proceeded from one to another of the monasteries and abbeys, and laid the result before a provincial synod. His exposure of folly and profligacy produced no great effect upon the assembly; admonitions and cautions were bestowed upon the great offenders, but the swarm of clerical roysterers, sportsmen, and swashbucklers were scarcely at all interfered with judicially. The severest thing done was the sending around to religious houses a written address dilating on the scandalous lives that many priests were living, and exhorting them to reform.

"The state of things was atrocious enough apparently to have caused the bones of the English pope to stir in his grave with indignation. Ample provocation had been given for the extreme exercise of the powers granted by the head of the Church thus disgraced and outraged; but archbishop

Morton presently found that he had commenced a task which he had neither the power nor the courage to complete. Probably he was made aware that the abbot William had influential friends in England as well as in Rome, as such delinquents could always secure, and that his proper punishment was impossible; or discovered that St. Alban's was only one of the many establishments in England in which prodigality and profligacy flourished — in short, that the evil was too formidable to be grappled with successfully by him. So no further step was taken in the reformation that even then had become imperative in the opinion of right-minded Catholics. Several attempts had previously been made to check clerical foppery, but with scarcely any result. The archbishop made a strenuous effort at reform in this direction, threatening with sequestration those who offended by assuming the extravagances of fashion adopted by the laity. Priests were prohibited wearing hoods, with fur or without, doubled with silk, or adorned with a horn or short tail, or having camlet about the neck. They were not to array themselves with sword or dagger, or with decorated belts, but were to walk abroad in their proper crowns and tonsures, showing their ears.

"A most remarkable document was the bull of Pope Innocent VIII, published in 1489, stating that the English clergy were for the most part dissolute and reprobate, and giving authority to the primate for their correction and reformation. The latter was earnest in the cause, for he got the pope's bull backed by an act of Parliament for the sure and likely reformation of priests, clerks, and religious men, culpable, or by their demerits openly reputed of incontinent living in their bodies, contrary to their order, and directed punishment to be awarded to fornication, incest, or any other fleshly incontinency (*Statutes at Large*, 2:65). The king took special interest in this praiseworthy movement, and encouraged the primate to go through with his work. With the cooperation of pope, king, and Parliament, he increased his exertions, and proceeded with all the state he could assume, in accordance with his exalted spiritual and temporal offices, to make visitation after visitation at Rochester, Worcester, and Salisbury, twice; Lichfield and Coventry, Bath and Wells, Winchester, Lincoln, and Exeter. While he corrected abuses, he collected money, as he found the offenders ready to

***"Compound for sins they were inclined to,
By damning those they had no mind to."***

That Morton found favor in the eyes of his king is evident, inasmuch as he made this archbishop also lord chancellor. In a council of his suffragans, which the archbishop held in February, 1486, at St. Paul's, in London, the corruptions in the Anglican Church were further considered, and measures adopted to deepen the religious fervor of the people. It was also provided that "every bishop of the province shall cause a service and six masses to be said for the soul of a departed bishop, within a month from the time of their hearing of his death." Some measures adopted by this council were made the subjects of attack. Among other arrangements it was provided that ecclesiastics should not preach against the papacy or against any ecclesiastical officers before the lay people. Morton's intent, no doubt, was to favor and please the papacy in so far as was at all consistent with the end he desired to attain. He certainly did not mean to check any reforms. Thus he provided that if any spiritual person behaved himself wickedly, the ordinary was to be informed; and if the ordinary did not correct such offender, the archbishop was to be appealed to; and, finally, if he did not punish the delinquent, then it was the said prelate's will that the preachers generally should declaim against him.

In 1493 Morton, after repeated and urgent requests of the English king, was created a cardinal by pope Alexander VI. The few years that remained him for activity he employed in the work to which he had dedicated his life. He instituted and promoted reforms in the Church wherever his keen eye could detect their need. He also labored assiduously to advance the interests of his royal master, and even went so far as to urge upon the pope the canonization of Henry VI. He failed in this, but succeeded in securing the canonization of Anselm, which he had also desired. He died, according to the Canterbury Obituary, Tuesday, 16 kal. Oct.; but according to the Register of Ely, September 15, 1500. Leland says that cardinal Morton employed the fortune he possessed in building and repairing Church property at Canterbury, Lambeth, Maidstone, Allington Park, Charing, Ford, and Oxford; it is said also that he repaired the canon-law school, assisted in the building of the divinity school, and the rebuilding of St. Mary's Church. In February 1494, he was elected chancellor of the University of Oxford, in which year, Fuller says, he greatly promoted the rebuilding of Rochester bridge. Among other public-spirited enterprises which his liberality conduced to execute, was the famous cut or drain from Peterborough to Wisbeach, a tract of upwards of twelve miles across a fenny country, which proved a great benefit to his diocese and to the

public, and was completed entirely at his expense. This is still known by the name of Morton's Leame. "Cardinal Morton," says Williams, "has left solid claims on the respect of posterity; but more enduring than his benevolent bequests, and his useful buildings and improvements, have been his labors to effect a reformation in the Church. They were not productive of much immediate result, but helped materially to bring about the vigorous movement which was successful in the following reign. His investigations proved beyond the possibility of doubt that the evils of the papal system had nearly reached their limit" (page 190). Cardinal Morton was the patron of Sir Thomas More, who eulogized him in his *Utopia*. The *Life of King Richard III*, sometimes attributed to More, is believed to have been written by Morton; and if Morton did not himself write the *Life*, it seems to be quite clear that More (who was in early life a page in Morton's house) must have derived part of his information directly from the archbishop., See Tanner, *Bibl. Brit. Lib.* pages 532, 533; Bentham, *Hist. of Ely* (Cambr. 1771), pages 179-181; Budden, *Life of John Morton* (1607); Hook, *Lives of the Archbishops of Canterbury*, volume 5; Williams, *Lives of the English Cardinals*, volume 2, chapter 7; Collier, *Eccles. Hist.* (see Index in volume 8).

Morton, Nathaniel

an American writer on ecclesiastical history, and one of the Plymouth colonists, was born in England in 1612, and came to this country with his father in 1623. In 1645 he was made secretary of the colony, and continued to hold that office until his death, June 28, 1685. He is noted as the author of *New England's Memorial, or a brief Relation of the most memorable and remarkable Passages of the Providence of God manifested to the Planters of New England*, etc., compiled chiefly from the MSS. of his uncle, William Bradford, and the journals of Edward Winslow, and including the period from 1620-1646 (Cambridge, 1669, 4to; 2d ed. Boston, 1721, 12mo; 3d ed. Newport, 1772; 5th ed., with notes by Judge Davis, 1826; 6th ed., with notes by the Congregational Board, 1855, 8vo). He also wrote in 1680 a brief *Eccles. Hist. of the Plymouth Church*, in its records, preserved in Ebenezer Hazard's *Historical Collections*. See Chancellor Kent, *Course of English Reading* (1853), page 15; *North Amer. Rev.* 46:481 sq.; Winthrop, *New England* (1853), 1:94; Bacon, *Genesis of the New England Churches* (1875), pages 199, 475.

Morton, Thomas

an English prelate noted for his learning and prudence, was born at York in 1564. He was a relative of cardinal Morton, but a Protestant. In 1582 he was sent to St. John's College, Cambridge University, and after graduation was chosen a fellow (in 1592). He lectured for a while at his alma mater on logic, and about 1599 became chaplain to the earl of Huntingdon, and made himself conspicuous in attempts for the recalling of such of the Protestants as had become recusants during the reign of bloody Mary. During the plague of 1602 also Morton distinguished himself by great charity and resolution. In 1603 he went abroad as chaplain to, lord Eure, ambassador to Germany and Denmark, and while in those countries availed himself of the valuable literary advantages brought within his reach. In 1606 he was made chaplain to king James I, and given the preferment of the deanery of Winchester. He was also at this time made a fellow of the newly-established college at Chelsea, whose aim was to defend Protestantism from the assaults of the Romanists. In 1615 Morton was elevated to the episcopate, and given the see of Chester; was transferred to that of Lichfield and Coventry in 1618, and in 1632 to that of Durham, which he held with great reputation until the opening of the Long Parliament, when the strong prejudices against the episcopate vented themselves also against Morton, and he had to endure many annoyances and trials. He was finally deposed from his office when the bishoprics were dissolved, but was granted a pension of £800, which he never enjoyed. He removed to the house of the earl of Rutland, and later to the seat of Sir Henry Yelverton, at Easton Mauduit, in Northamptonshire, and there he died, September 22. 1659. His funeral sermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London in 1660, under the title [IEPONIKΣ](#), or the Fight, Victory, and Triumph of St. Paul, accommodated to the Right Rev. Father in God, Thomas, late Lord Bishop of Ducreme. Morton was a man of very great learning, piety, hospitality, charity, liberality, temperance and moderation. He converted several persons of learning and distinction from the Romish religion. He published several works, chiefly controversial, and written against the papists, from 1603 to 1653. Among these, the best are *Apologia Catholica* (Lond. 1605-6, 2 parts, 4to): — *An exact Discovery of Romish Doctrine in the Case of Conspiracy and Rebellion* (ibid. 1605, 4to); deals with the Powder Plot conspiracy: — *A Catholicke Appeale for Protestants out of the Confessions of the Romane Doctrines* (ibid. 1610, fol.): — *Causa regia*

(1620, 4to); this is a refutation of Bellarmine's treatise, *De officio principis Christiani*: — *Of the Institution of the Sacrament by some called the Mass* (1631 and 1635, fol.): — *Confessions and Proofs of Protestant Divines* (Oxf. 1644, 4to): — *Ezekiel's Wheels* (1653, 8vo). He had an intimate acquaintance and correspondence with most of the learned men of his time, and was a great friend and patron of the noted Swiss savant Casaubon, who spent some time in England under king James. Shortly before his death, the bishop was engaged in a lively controversy on his position regarding the episcopal succession. In 1657 there had been published a book at Rome, entitled *A Treatise of the Nature of Catholic Faith and Heresy*, in which it was asserted that "in the beginning of the Long Parliament, when some Presbyterian lords presented to the upper house a certain book to prove that the Protestant bishops had no succession nor consecration, therefore were no bishops, and had no right to sit in Parliament; bishop Morton replied against the book in behalf of himself and his brethren, and endeavored to prove succession from the last Roman Catholic bishops, who ordained the first Protestant bishops at the Nag's Head, in Cheapside." The bishop took decided exception to such a version, and insisted that he had no faith in the verity of the Nag's Head consecration, and preferred not to endorse it. See *Life of Thomas, bishop of Durham*, by Dr. John Barwick (1660, 4to); also Richard Baddily and John Naylor, *Life of Thomas Marton* (1669, 8vo); *Biogr. Brit.* s.v.; *Genesis Biogr. Dict.* s.v.; Soamtes, *Ch. Hist. Elizabethan Period*; Perry, *Ch. Hist.* (see Index in volume 3). (J.H.W.)

Mortuarian

SEE MORTUARY.

Mortuary

(derived from *mors*, death) is, in British ecclesiastical law and usage, a gift which is offered to the minister upon the death of one of the parishioners. It was anciently the usage, Selden tells us, to bring the mortuary to the church with the corpse; whence it took the name of *corse-present*, a name which shows that the payment of the mortuary was once voluntary, though so early as in the reign of Henry III we find that the custom was established. The mortuary was given by way of compensation for the tithes and offerings which the deceased had failed to pay in his lifetime, and for the salvation of his soul. In the reign of Henry VIII the custom was found

to be the cause of great exactions on the part of the clergy, and of expensive litigation. Accordingly the statute 21 Henry 8:c. 6, was passed, by which it is enacted that mortuaries shall be taken in the following manner, unless where less or none is due by the custom, viz.: for every person who does not leave goods to the value of ten marks, nothing; for every person who leaves goods to the value of ten marks and under thirty pounds, 3s. 4d.; if above thirty and under forty pounds, 6s. 8d.; if above forty pounds, of what value soever the goods may be, 10s., and no more. It is enacted further that no mortuary shall be paid on the death of a married woman, nor for any child, nor for any one that is not a housekeeper, nor for any wayfaring man; but such wayfaring man's mortuary shall be paid in the parish to which he belonged. This is the statute which regulates mortuaries at the present day (see Blackstone, *Commentaries*, 2:424; Burns, *ecclesiastical Law*, title "Mortuary"). The purpose and mode of paying mortuaries anciently are given by Spelman. He says, "A mortuary was thus paid: the lord of the fee had the best beast of the defunct, by way of a heriot, for the support of his body against secular enemies; and the parson of the parish had the second, as a mortuary for defending his soul against his spiritual adversaries.

Prior to the Reformation in Scotland, the popish priest, after a parishioner's death, claimed a cow and the corpse-cloth, or uppermost cloth — apparently the coverlet of the bed of the deceased. Forret, vicar of Dollar, had gained some new light, and began to preach to the people, and refuse also this customary present. Being summoned on suspicion of Lutheranism before the bishop of Dunkeld, the following colloquy took place:

"Bishop. 'My joy dean Thomas! I am informed that you preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow nor the uppermost cloth from your parishioners, which thing is very prejudicial to the churchmen; and therefore, myjov dean Thomas, I would you took your cow and your uppermost cloth, as other churchmen do, or else it is too much to preach every Sunday, for in so doing you may make the people think that we should preach likewise. But it is enough for you, when you find any good epistle or any good gospel that setteth forth the liberty of the Holy Church, to preach that and let the rest he.'

"The Martyr. Thomas answered, 'My lord, I think that none of my parishioners will complain that I take not the cow nor the uppermost cloth, but will gladly give me the same, together with any other thing that they

have; and I will give and communicate with them anything that I have; and so, my lord, we agree right well and there is no discord among us. And whereas your lordship saith it is too much to preach every Sunday, indeed I think it is too little, and' also would wish that your lordship did the like.'

"*Bishop.* 'Nay, nay, dean Thomas,' saith my lord, 'let that be, for we are not ordained to preach.'

"*Martyr.* Then said Thomas, 'Whereas your lordship biddeth me to preach when I find any good epistle or a good gospel, truly, my lord, I have read the New Testament and the Old, and 'all the epistles and the gospels, and among them all I could never find an evil epistle or an evil gospel; but if your lordship will show me the good epistle and the good gospel, and the evil epistle and the evil gospel, then I shall preach the good and omit the evil.'

"*Bishop.* Then spake my lord stoutly, and said, 'I thank God that I never knew what the Old and New Testament was [and of these words rose a proverb which is common in Scotland, Ye are like the bishop of Dunkeldene, that knew neither new nor old law]; therefore, deaf Thomas, I will know nothing but my portnese and my pontifical. Go your way, and let be all these fantasies; for if you persevere in these erroneous opinions, ye will repent it when you may not mend it.'

"*Martyr.* 'I trust my cause to be just in the presence of God, and therefore I pass not much what do follow thereupon.' "

Forret was burned at Edinburgh in 1539. See Fox, *Book of Martyrs*; Eadie, *Eccles. Cyclop.* s.v.; Hook, *Eccles. Diet.* s.v.; Walcott, *Sacred Archaeology*, s.v. **SEE TAXES.**

Morus, Samuel Frederic Nathaniel

a distinguished German Lutheran divine, was born at Lauban, in Upper Lusatia, November 30, 1736. He received his first education from his father, who was professor in the grammar-school at Lauban, and in 1754 Samuel went to study philosophy and theology in the University of Leipsic, where he was a devoted pupil of Ernesti, and under the guidance of this celebrated master of exegetical theology laid the foundations of his future usefulness and renown. He soon distinguished himself by his learning and his sound judgment, and became successively at his alma mater professor of philosophy in 1768, and of the Greek and Latin languages in 1771. After

the death of his beloved teacher, Ernesti, in 1782, Morus was appointed to fill his place as professor of theology. His learning, activity, and sound judgment rendered him eminently fitted for that position, which he retained until his death, November 11, 1792. It was as a teacher rather than as a writer that the influence of Morus was chiefly felt. His works are mostly posthumous publications, issued under the editorship of men who had been his pupils, one of whom fairly estimates the position of Morus when he says that the science of hermeneutics "ab Ernestio reformata," was "a Moro exulta et dilucidius explicata." He left valuable editions of various classical authors, commentaries on most of the books of the N.T., and other books of value. Among these, the most important are *Vita J.J. Reiskii* (Leips. 1776, 8vo): — *Epitome Theologiae Christianae* (Leips. 1789, 8vo; transl. into German by Schneider, 1795). This manual of theology went through several editions, and was long used as a text-book of dogmatics in several universities. It is a work highly commended by Hagenbach in his *Hist. of Doctrines*, 2:383; and by J. Pye Smith, *First Lines of Christian Theology*, page 39 sq.: — *Commentarius exegetico-historicus in Mori Epitomen* (Halle, 1797-98, 2 volumes, 8vo), published after his death by C.A. Hempel: — *Praelectiones in Lucae Evangelium*, ed. C.A. Donat (Leips. 1795, 8vo): — *Recitationes in Evangelium Joannis*, ed. Th. J. Dindorf (Leips. 1808, 8vo): — *Versio et explicatio Actorum Apostolorum*, ed. G.J. Dindorf (Leips. 1794): — *Praelectiones in Epistolam Pauli ad Romanos; cum ejusdem versione Latina locorumque quorundam N.T. difficiliorum interpretatione*, ed. I.T.T. Holzapfel (Leips. 1794, 8vo): — *Acroases in Epistolas Paulinas ad Galatas et Ephesios* (Leips. 1795): — *Praelectiones in Jacobi et Petri epistolas*, ed. C.A. Donat (Leips. 1794): — *Praelectiones exegeticae in tres Joannis epistolas cum nova earundem paraphrasi Latina*, cura C.A. Hempel (Leips. 1797, 8vo): — *Akademische Vorlesungen uber die theologische Moral* (Leips. 1794-95, 3 volumes, 8vo), published by F.T. Voigt: — *Dissert. theologicae et philologicae* (Leips. 1787-94, 2 volumes, 8vo; transl. into German by Rtichel, Leips. 1793-94): — *Super hermeneutica Novi Testamenti Acroases academicae* (Leips. 1797-1802, 2 volumes, 8vo), published by H.K.A. Eichstaedt. This work may be best described as lectures upon the *Institutes* of Ernesti. A collection of his sermons was published at Leipsic in 1786. See *Autobiographie von Morus*, in Beyer, *Magazin fur Prediger*, volume 5, art. 2; *Recitatio de Moro, habita a Christiano Dan. Beckio* (Leips. 1792); Hopfner, *Ueber d. Leben u.d. Verdienste d. verewigten Morus* (1793); Weisse, *Museum fur sachsische*

Gesch. 1:26 sq.; Kahnis, *Hist. Germana Protestantism*; Schlichtegroll, *Nekrolog. d. Deutschen*, 1792, 1:304 sq.; Hofer, *Nouv. B. Biog. Generale*, 36:697; Herzog, *Real-Encyklopadie*, 10:19; Meusel, *Gelehrten-Lexikon*, s.v. (J.H.W.)

Morus, Thomas

SEE MORE, SIR THOMAS.

Morvillier, Jean De

a French prelate, was born of noble and distinguished parentage at Blois December 1, 1506. He early decided to enter holy orders, and therefore received careful training, and after filling various minor positions, was made successively dean of Bourges and Evreux, abbot of St. Pierre de Melun and Bourgemoyen, and was finally designated by king Henry II for the bishopric of Orleans, and confirmed in this see by the pope, April 21, 1552. This is, however, not the complete list of his benefices; he possessed many others, the functions of these being performed by vicars or proxies. Entirely taken up with service to the king, he appeared rarely even in his bishopric. One of his few visits to Orleans gave occasion to a strange controversy; it was in November 1552. He was more of a gentleman than of an ecclesiastic, and, according to court fashion, wore a long beard. This exercised the canons of Orleans to such an extent that in a chapter they resolved unanimously that the lord bishop must divest himself of this uncanonical ornament at the earliest moment possible. He received the summons, but did not comply. Hence new complaints, another refusal of obedience, judicial pleadings, quotations from the common law, and great tumult in Orleans. This grave and stormy dispute lasted nearly four years. Finally, thinking that the cause of his beard was lost, he appealed to the king for intervention. In 1556 the king notified the canons of Orleans in writing that he had the intention of sending J. Morvillier to foreign countries, "in quibus necessaria erat barba," and thus the contest terminated. It was J. Morvillier who in 1560 received Francis II and his consort, Mary Stuart, in Orleans. In 1561 he attended the colloquy at Poissy, and in 1562 the council at Trent. In 1564 he resigned the bishopric of Orleans in favor of his nephew, Mathurin de la Saussaye. From 1568 to 1570 we find him keeper of the seals of France, succeeding the celebrated L'Hopital. On his return from a journey to Poitiers he was at Tours attacked by a sickness, which cut short his life, October 23, 1577. During

thirty-five most turbulent years Morvillier stood in high esteem and favor at the French court, where his moderation and suavity, no less than his skill in transacting diplomatic affairs, won and retained him friends and adherents. See *Gallia Christiana*, 8, col. 1485; Martin, *Hist. of France*; Jager, *Hist. de l'Eglise Catholique en France depuis son originejusq'au Concordat de Pie VII* (Paris, 1863-66, 13 vols.), volume 11; Wessenberg, *Gesch. d. Kirchl. Conferenen*, 3:483; *North Brit. Rev.* January 1870, page 266.

Morzillo, Sebastian Fox

a Spanish philosopher, was born about 1523 at Seville; and, after studying at the high schools of his own country, went to France, and finally finished his studies at the University of Louvain (Belgium), and applied himself with particular care to the history of the quarrels of the Platonicians and Peripatetics. At the early age of nineteen he published a treatise on philosophy. Philip II called him home as preceptor for his son Don Carlos. but on his voyage to enter on his charge of the infante the vessel was wrecked and he perished (1560). Contemporary authors have bestowed on him great praise. Vossius calls him "philosophum prsestantissimum et doctissimum." Notwithstanding his untimely death, we have several valuable works from him: *In topica Ciceronis Paraphrasis et scholia* (Anvers, 1550, 8vo): — *De Inimitatione, sive de informandi styli ractione* (ibid. 1554 8vo): — *In Platonis Timaeum commentarius* (Basle 1554, fol.): — *Compendium ethices philosophiae ex Platone, Aristotele aliisque autoribus collectuon* (ibid. 1554, 8vo): — *De natura Philosophiae, seu de Platonis et Aristotelis consensione lib. v.* (Louvain, 1554, 8vo Paris, 1560, 1589, 8vo; Lyons, 1622, 8vo), which latter work, according to Boivin, "is perhaps the best and most solid that has been written on this subject," though he adds that the subject has not been treated exhaustively: — *De Usu et Exercitatione Dialecticae; De Demonstratione; De Juventute, De Honore* (Basle, 1556, 8vo): — *De Regno et regis Institutione lib. iii* (Antwerp, 1556, 8vo): — *In Phaedonem* (Basle, 1556. fol.): — *De Historiae Institutione* (Antwerp, 1557, 1564, 8vo).

Mosaic

(Lat. *Musicum*), ornamental work formed by inlaying small pieces, usually cubes, of glass, stone, etc. It was much used by the Romans in floors and on the walls of houses, and many specimens which have been discovered are rendered exceedingly beautiful by the introduction of different-colored

materials, and are made to represent a variety of subjects with figures and animals; others are of coarser execution, and exhibit only such patterns as frets, guilloches, foliage, etc.

In the Middle Ages this kind of work continued to be used in Italy and some other parts of the Continent, and was applied to walls and vaults of churches; in England it was never extensively employed, though used in some parts of the shrine of Edward the Confessor, on the tomb of Henry III, and in the paving of the choir at Westminster Abbey, and Becket's crown at Canterbury, where curious patterns may be seen. Mosaic-work is still executed with great skill by the Italians.

Mosaism

a term of late used to designate the system of religion instituted by Jehovah through the agency of Moses, and maintained by the subsequent theocracy of the Old Testament. This, so far as its *history* is concerned, has been treated under the heads JUDAISM and MOSES, and as formulated in the sacred *code*, it has been analyzed and summed up under LAW OF MOSES. It remains to consider it as regards its essential *purpose*, its interior *spirit*, and its practical *operation*. With this view we shall here briefly discuss it.

I. *As a Sequel to the Patriarchal Dispensation.* — We pass over the divine economy of Eden as a brief and ideal scheme, adapted only to a state of moral perfection no longer existing, and proved to be inadequate to resist even outward temptation to wrong. We likewise dismiss the antediluvian probation as having equally demonstrated the incompetency of human nature to retain traditional piety, or even to preserve a tolerable degree of virtue. The race born of the germ rescued from the deluge must be trained under closer restrictions and by a more palpable embodiment of divine authority. This was measurably secured by the successive heads of the Shemitic family, each in his turn acting as a representative of heaven in his twofold function of priest and medium of revelation. In the Abrahamic Church it was more fully realized by a formal recognition of the several patriarchs as special plenipotentiaries of God to his chosen people. Many important defects, however, still existed under that arrangement for religious discipline, which Mosaism' was intended to supply.

1. *A written constitution* was required to prevent uncertainty, discrepancy, and oblivion of the principles of moral truth and practice. This was

furnished by the Pentateuch, with its historical introduction and statutory detail.

2. *A prescribed form of worship* was needed to obviate the casual and irregular methods hitherto prevalent, and ever prone to recur, and especially in order to preclude all human contrivances and corrupt observances. This was effected by the Levitical cultus, with its hereditary caste, imposing apparatus, and solemn festivals.

3. *A territorial patrimony* was essential to give "a local habitation and a name" to the favorites of heaven, and to preserve their lineage from contamination and disintegration, as well as from the dissipation of migratory habits. This was attained by the permanent title in the Promised Land, where their Hebrew forefathers had been merely nomadic tenants. This, too, was calculated to develop the refining influences of home, neighborhood, and clan, with all their literary, social, and domestic amenities.

4. *A living ministry* was continuously provided in the person of the *prophets*, to keep alive the idea of theocratic sovereignty, to fan the flame of national devotion, and to guard against the varying dangers and degeneracies to which any polity, however well devised and balanced, must be exposed in the lapse of centuries.

These are the main provisions of Mosaism as distinguished from the dispensation that immediately preceded it, and to these all the particulars of miracle and vision, and angelic and political machinery, were subordinate. While it possessed these advantages, it yet exhibited the following marked deficiencies as compared with the more perfect era that was to follow.

II. *Mosaism an Introduction to Christianity.* — The apostle Paul, who was pre-eminently qualified to judge of this relation, in a single term emphatically characterizes it as that of a *paedagogue* (παιδαγωγός, not "schoolmaster" or tutor, but the servant who took the children to school), to lead us to Christ (^{<813>}Galatians 3:24). This was, indeed, the legitimate function of Mosaism, as the same apostle makes clear in numerous other passages (see especially ^{<810>}Romans 10:4; ^{<810>}Hebrews 10:9). The first and most necessary inference from this fact, of course, is the comparative imperfection of the earlier as compared with the later dispensation. But before we proceed to detail the defects which called for this supersedure, we invite attention to another inference not so frequently noted, but

equally significant. It is this, that as Judaism contained the *germ* of Christianity, it was essentially identical with it in at least the rudimentary principles. Indeed, true religion everywhere and in all ages is substantially the same, however it may differ in its manifestation and development. It consists in earnest devotion to God, and is more or less pure according to the direction and intensity which circumstances give to the sincere worshipper. All else is accessory or subordinate. Hence the Psalms have retained under Christianity their place as a manual of religious experience which they held under Judaism; and the Christian Church has adopted all the deeper and more central elements of the Hebrew Scriptures. The Lord's Sermon on the Mount is an admirable commentary on this point, showing how the Gospel is but an extension and refinement of the Law; and on more than one other occasion he summarized the latter as but a crystallization around the core of *love* (~~409B~~ Matthew 19:19; 22:37), an exposition which his apostles universally followed (~~613B~~ Romans 13:9; ~~864~~ Galatians 5:14; ~~918B~~ James 2:8; ~~612B~~ 1 John 4:21).

A writer in the *Christian Review* for January 1874, in noticing Paul's view of Mosaism as compared with Christianity, reduces the characteristics of the former to the following points:

1. Governmental authority expressed in statute.
2. The authority so expressed a rule of life.
3. Penalty following infraction.
4. Its entire force is from without. It seeks to accomplish nothing by establishing a principle within.
5. It is utterly inflexible, and knows no mercy.
6. Its righteousness is perfect obedience to the things which are written."

The writer "does not claim for this analysis that it is exhaustive, or that the points are so well put as they might have been." It would be easy, we think, to criticise them. But we give them with the general remark, that while they are in the main correct, they relate to Mosaism simply as a scheme of *law*. This is doubtless the most important aspect of that dispensation; but it has other traits, especially in its practical workings, and as modified or supplemented by the prophetic teachings (comp. ~~9152~~ 1 Samuel 15:22; ~~1118B~~ Proverbs 21:3; ~~258B~~ Isaiah 58:3-6; ~~2016~~ Hosea 6:6, etc.). To some of these we may recur; but under this head we propose to take a view of certain marked features in which it resembled while yet it differed from

Christianity. This will particularly illustrate the mission of Jesus as a prophet like Moses (^{<61818>}Deuteronomy 18:18).

1. Doctrinally. — We need not here recapitulate the tenets of Mosaism in detail; it will be sufficient to note the salient points of its belief, especially those in which Christianity is most conspicuously an advance upon it.

(1.) *The Trinity.* — This is perhaps the greatest doctrinal stumbling-block in the way of the reception of the Gospel among the Jews from the earliest times (^{<4158>}John 8:58, 59; 10:33; ^{<4166>}Matthew 26:65) to the present day. Yet not a few hints, at least, of the plurality of persons in the Godhead are afforded in the Old Testament. Not to dwell upon the doubtful sense of the, pluralform of *Elohim* [see Gou], or the conferences in the divine *consessus* implied in the frequent use of the plural *we* by the Deity (^{<0125>}Genesis 1:26; 3:22; 11:7, etc.), we may fairly cite in evidence of our position the plain allusions not seldom made to the divinely eternal and omnific Spirit (^{<0002>}Genesis 1:2; 6:3, etc.), and to the still more palpable theophanies of the Logos, common under the older dispensation, as the angel Jehovah (^{<0187>}Genesis 18:17 sq.; 19:16; 22:15, 16; 32:24 sq.; ^{<015>}Joshua 5:15; ^{<0135>}Judges 13:15 sq.; ^{<2125>}Daniel 3:25, etc.). We have not space to develop at length this important distinction between the Jewish and the Christian creeds, but the above facts will suggest its fundamental and undeviating import.

(2.) *Mediation.* — This under the Mosaic system was effected only by the intervention of a human priesthood, with a vast array of ceremonial apparatus and parade. Under the Christian economy, on the other hand, the human soul is taught to come directly to God for pardon of its sins. Yet here likewise there is a close analogy in the person of the Redeemer, who is at once Victim and Intercessor. The practical influence, however, of the recourse by the Jewish penitent to the Levitical arrangements, with the necessity of a prescribed sacrifice, at a special place in a particular manner, and above all by the instrumentality of a public functionary, must have been immense in keeping out of the popular mind the immediate responsibility of each human being to its offended Maker and God. In this respect Romish and Greek Catholicism has gone back to "the weak and beggarly elements" of Judaism, and the exaltation of prelatical and priestly authority invariably tends in the same direction. The apostle Paul everywhere enters his most vigorous and emphatic protest against these assumptions as a corruption of

the whole evangelical scheme. The *Epistle to the Hebrews*, especially, is a prolonged argument on this topic.

(3.) Immortality. — The survival of the soul after the dissolution of the body is not expressly taught in the Old Testament, but it is continually implied, and not obscurely intimated in the references to the spirits of the departed (e.g. "gathered unto his fathers," i.e., in the world of shades), and in the anticipation of meeting in the other world (e.g. ^{<1023>}2 Samuel 12:23; ^{<1117>}Ecclesiastes 12:7). Jesus proved this point to the confusion of the Jewish sceptics of his day (^{<4123>}Matthew 22:32). But the doctrine of the resurrection of the body likewise is so allied to, that of the immortality of the soul, that the later Jews appear to have inferred it from the few hints dropped to that effect in their Scriptures (especially, perhaps, from ^{<1825>}Job 19:25-27; ^{<1960>}Psalms 16:10; ^{<2339>}Isaiah 26:19; ^{<2711>}Daniel 12:2), for the Pharisees and Talmudists entertained it as a settled portion of the orthodox faith. Yet it was so far reserved for Christ to establish and illustrate this glorious truth by his own revival from the grave, and his explicit declarations (e.g. ^{<3125>}John 11:25), that he may justly be said to have "brought life and immortality to light."

2. Socially and Politically. — Here, too, a few points, must suffice by way of characterization.

(1.) Marriage. — In no particular, perhaps, is modern civilization more distinguished from the cultured nations of antiquity, as well as from modern Paganism and Mohammedanism, than in the delicate regard for woman which it has enforced. But this is chiefly due to the moral influence of Christianity, and is directly traceable to the restoration by our Saviour of marriage to its pristine monogamic condition (^{<4095>}Matthew 19:3-12). Here likewise the Gospel appears as much superior to the Mosaic law as the latter does to heathenism. The last tolerated almost indiscriminate licentiousness, and the mythologies of Greece and Rome added the example of a profligate religion with indescribable orgies. But Mosaism, although it restrained, still did not abolish concubinage, and thus left the female sex measurably enthralled by traditionary degradation. To its credit, however, it must be said that it never (except in the limited and late example of the Essenes) ran into the morbid prurience of celibacy, which has entailed severe evils upon corrupt forms of Christianity.

(2.) Exclusiveness. — The Jew was hereditarily a bigot. Territorially, ecclesiastically, and commercially his position by the Mosaic economy was

an isolated one and that reserve and suspicion of foreigners which was originally a safeguard against idolatry, became at length a turbulent, odious, and anti-humanitarian trait of national character. The Hebrew word for the outside nations (y/G) acquired a sense of proscription, and "Gentile" was regarded by the Israelite as nearly synonymous with "dog." Christianity, on the contrary, "broke down this middle wall of partition," and taught that all men are brethren, alike made by the common Father, and equally redeemed by the one Saviour. Zerubbabel encouraged sectarianism (^{<1504B>}Ezra 4:3); Jesus rebuked it (^{<4085>}Luke 9:55). With the Hebrews circumcision was a test of caste, and is hence contrasted with the essence of Christianity (^{<481D>}Galatians 5:2). So liberal is the genuine spirit of the latter, that no greater reproach or inconsistency, perhaps, in modern times is found among its professors than a similar refusal of fraternity on the ground of some ceremonial or ordination peculiarity.

(3.) Patriotism. — This partook largely of the above clannish feeling engendered by Mosaism. Rome was not more jealous of the rights of citizenship than was Judaism. "Thou shalt love thy fellow [Jew], and hate thy enemy [the Gentile]," was the interpretation put by the Israelites in general upon the Mosaic code. True, this was a perversion of its spirit, which repeatedly enjoins the largest charity towards aliens (^{<023D>}Exodus 23:9; ^{<0933>}Leviticus 19:33; ^{<5108>}Deuteronomy 10:18. etc.), but it was the natural result of the Hebrews' history and training. Hence the Jewish passion for independence, and hence, too, the ambition that nurtured a literal interpretation of the glowing pictures in the Old-Testament prophecies concerning the ultimate aggrandizement of the nation. Christianity, on the other hand, renounced at the outset all pretensions to political power (^{<0185>}John 18:36), and enjoined an absolute humility and submission little calculated to awaken patriotic ardor. Indeed, the early Christians were compelled to regard themselves as "pilgrims and strangers" on earth, and they transferred to the Church and to heaven their former attachment to countrymen and fatherland. At the same time their philanthropy became both more intense and more cosmopolitan; and this depth as well as expansion of patriotism in the truest sense has ever since, with the most earnest Christians, refused to be limited to the accidents of birthplace. The essential brotherhood of all mankind is a principle with which Christianity is slowly leavening the world, and the millennial glory will be but the universal realization of the idea.

3. Spiritually. — The analogy between Mosaism and Christianity, as we have sketched it, has, it will be perceived, been gradually opening into contrast. This is most apparent in this the highest range of significance of either economy. It is here that the earlier structure intended to serve but as the scaffolding for the final edifice is seen to be but an obstruction that needed to be removed when the grand temple was finished. We name, as before, but a few leading particulars.

(1.) Regeneration. — The absolute necessity of this change of the moral affections, when propounded by our Lord to Nicodemus, as a prime condition at the very entrance of the Christian career, struck the Jewish ruler as a novelty, if not absurdity. Yet, as the Great Teacher's retort of equal surprise at his hearer's ignorance implies, there are intimations, neither few nor indistinct, of such a change in Old Testament characters (^{<B106>}1 Samuel 10:6; ^{<B510>}Psalms 51:10, etc.). Even the sense of divine adoption, attendant upon the new birth, is plainly indicated, though under a different name (^{<B024>}Genesis 5:24; comp. ^{<B105>}Hebrews 11:5). Nevertheless there can be no doubt that the mass of saints under the Jewish economy knew little about the spiritual experience which is the privilege of every child of God since the fuller dispensation of the Holy Spirit (^{<B111>}Matthew 11:11). The improvement in the religious state and conduct of the apostles after the memorable Pentecost is of itself an evidence and exemplification of this. The highest possible difference in the attitude and sentiments of believers towards God before this event is expressed by our Lord in one word as an advance from *service to friendship* (^{<B15>}John 15:15; comp. ^{<B23>}James 2:23); thenceforth it was a transition to *sonship* (^{<B12>}John 1:12), with all the perquisites of the immediate pledge (^{<B46>}Galatians 4:6), and the future reversion (^{<B16>}Romans 8:16, 17). It is to be feared that too many professing Christians of the present day rest in the condition of legalism (^{<B15>}Romans 8:15), without rising to the privilege of spiritual liberty (^{<B47>}Galatians 4:7). A religion of forms, however sincere and consistent, without the regenerating power, is but a relapse to Mosaism (^{<B11>}Galatians 5:1)

(2.) Worship. — In nothing, perhaps, was the revolution from the Mosaic law to that of Christianity more striking than in the abandonment of the pompous ritual of the former for the simple devotion of the latter. True, the services of the Synagogue had prepared the way for those of the Church, and indeed formed their model. But so strong a hold upon the imagination and the heart of the Jews had the Temple and its pageantry

made, that even after the adoption of the Christian faith most of the Hebrew converts of the apostolic age continued to maintain the Mosaic observances in addition to those of their new relation. The great axiom propounded by our Lord at Jacob's well that God's nature requires a spiritual worship (~~402~~John 4:24), struck the key-note of a fundamental reform in the very basis act of all religion. Alas that this truth should ever have been again overlaid by the mummeries of form! The bane of true worship is formalism. Not alone amid the gorgeousness of Catholicism, or of semi-Romish ritualism, does this insidious influence display itself; the baleful tendency lurks likewise in the sanctimonious tones of Puritanism and the cant of Pietism, and even under the demure garb of Quakerism. An effort is constantly required to keep from reverting to the deadness of the letter (~~406~~Romans 7:6).

(3.) *Holiness*. — This, the crowning purpose of both the Mosaic and the Christian schemes, was very differently expressed and effected by them respectively. In the former it meant simply an external and formal dedication (vdq) of a person or animal, or a valuable article, objectively considered, to Jehovah, as a token of its separation and interdiction thenceforth from secular uses. In the latter it signified an internal and actual consecration (ἁγιοσ) of the human spirit, subjectively regarded, to the glory of God, but yet to be employed in all the legitimate words and works of useful life. There was thus a cardinal, if not radical distinction in the nature and manifestation of sanctity as sought and attained by the Jew and the Christian. No mere form of words, like a magical spell, no *opus operatum*, can avail to free the heart from the sense and love of sin (~~500~~Hebrews 10:1). Indeed, the Mosaic law provided no sacrifice as an atonement for spiritual offences, such as pride, anger, selfishness, lust, etc.; but only for outward infractions of certain ceremonial prescriptions. It is a fact not commonly understood, that wilful and presumptuous sins have no remedy or means of expiation under the Levitical code. Heart sins, and even outbreaking crimes — violations, for instance, of any of the Ten Commandments — were purposely excluded from the category of compoundable misdemeanors. Hence, after David had committed adultery he did not offer a sacrifice to ease his conscience of the guilt (~~516~~Psalm 51:16,17). There was no way in such cases for relief but by an extra-Mosaic recourse to the general mercy of God, directly dispensed to the penitent — in short, by an anticipation of the Gospel scheme of gratuitous pardon for the sake of Another (~~500~~Psalm 51:1-3). In like manner Mosaism

of itself made no provision for the effectual reformation of the sinner by the removal, or even the control, of his depraved nature and wicked tendencies. This was too sacred a precinct for even the unsandalled foot of the great lawgiver to venture upon. It was silently reserved as the province of the Holy Spirit, whose function as the Sanctifier was even then prophetically recognised (^{<4511>}Psalm 51:11). Yet with all this borrowed light added to the boasted vantage of the only written revelation hitherto vouchsafed to man (^{<4517>}Romans 2:17-24; 3:1, 2), Pharisaism and Rabbinism, the final twin offspring of Mosaism, were such a mockery of righteousness, though claiming superlative saintship, as alone could stir the gentle spirit of the Redeemer to indignant protest (^{<4618>}Matthew 15:3-14) and bitter invective (Matthew 23). The tender-hearted Revelator, too, found no language to describe the central seat of, its worship but as "the city which is spiritually called Sodom and Egypt" (^{<4618>}Revelation 11:8), and branded its expatriated sanctuary as "the synagogue of Satan" (^{<4619>}Revelation 2:9; 3:9). No man knew better by sad experience the hollowness of its pretensions than the apostle who had been "a Hebrew of the Hebrews;" for amid the glare which its Sinaitic flashes threw upon his natural conscience he cried out in an agony of despair, "O wretched man that I am, who shall deliver me from this body of death?" and he ever afterwards characterized it as "a yoke of bondage," and applied to it not only severe refutation, but likewise caustic irony (e.g. "the concision," ^{<4620>}Philippians 3:2). Once more we are compelled to repeat the lament that a nominal Christianity should have reproduced the same spurious sainthood and the same blind truckling to an assumed oral law. The 19th century of our Lord has witnessed the insane blasphemy of a pseudo-infallibility as a culmination of abominations that have emanated from the "mother of harlots." Drunk with the blood of the saints, she is the melancholy and shocking successor of the adulterous apostasy (^{<4621>}Matthew 17:39) which was not content till it had entailed upon itself (^{<4622>}Matthew 27:25) the guilt of the murder of its greatest Benefactor. Such is the outcome of all "Holiness" not grounded in a radical renewal of the moral nature by the Spirit of Christ which first breathed the conscious soul into man.

III. In Contrast with Heathenism. — In this aspect, which is the really just point of view, Mosaism shines with its true lustre. We name under this head likewise a few only of the most prominent particulars.

1. Monotheism. — The whole Judaic system was a standing protest against polytheism, as the most stringent of its precepts were against the idolatry

constantly associated with the heathen multiplication of divinities. It may safely be averred that the doctrine of the unity of God was original with the Abrahamic, and specially the Jewish race. Mohammedanism, the only form of false faith that holds it, borrowed it directly from the Jews. We have not space to develop the multiform influences growing out of this cardinal tenet of all true religion; some of them are specified below, and for others we refer to POLYTHEISM *SEE POLYTHEISM . SEE MONOTHEISM.*

2. *Scrupulousness.* — The vast moral superiority of Mosaism over heathenism is seen most conspicuously, perhaps, in the stern sense of right which it cultivated. The Greeks and Romans, with all their philosophical acumen, can hardly be said to have possessed or been actuated by a *conscience*, as we understand the term. There was a frivolity, a deep-seated scepticism, which led them to look upon sin as a venial affair, and to hold in contempt that tenderness of moral sensibility upon which conscientiousness depends. Among Oriental nations, with all their veneration for various deities, the case was, if possible, still worse; for the perception of right and wrong was so blunted by the grossness of their religions as to preclude any consistent probity or even virtue. The picture which Paul draws (⁴⁰²Romans 1:21 sq.) of the degraded immorality of the heathen world in its ripest day reveals a reeking rottenness revolting to common decency; but shocking as are the disclosures, his pen blushed to tell even half the abominations. The licentiousness, debauchery, drunkenness, violence, cruelty, and treachery of the age were absolutely beyond description in any page fit for the public eye. The word utterly *abandoned* is the only one that at all approaches the depth of depravity into which the whole Gentile world was sunk. The Jews, it is true, were not universally pure. Many sad rebukes by our Savior, as earlier many severe castigations from the prophets, attest the prevalence of but too much corruption in every age. Yet a high sense of loyalty to God, of personal accountability to him, of public and private honor, of obligation to truthfulness and integrity generally prevailed as a distinguishing trait of the Hebrew nation. Above all they prized and clung to their creed and institutions with a tenacious conviction that nerved them to brave all obloquy and opposition. Few if any heathen thought enough of their religion to die for it, or cared enough for its sanctions to forego any considerable gratification in order to meet its prohibitions. The Jew, on the contrary, gloried in martyrdom for his faith, and submitted to the most onerous privations in the observance of its requirements. The very stiffness

of its unaesthetic simplicity, the coldness and sternness of its behests, the multiplicity and minuteness of its enactments, and the rigidity of its penalties, schooled its votaries into a Puritanic conscientiousness, which, indeed, often degenerated into morbid punctilio and puling casuistry, but in more robust and generous spirits has never been excelled in moral heroism, at least in the line of fortitude (^{<8113>}Hebrews 11:33-38). Even amid the convulsive throes of their expiring commonwealth, sublime examples of daring and devotion, actuated by a mistaken but intense zeal for their imperilled polity, are recorded by Josephus. This *esprit du corps*, if we may so style it, for which the adherents of Mosaism have ever been proverbial, differs from the mere bravery of heathendom in being sustained by a *religious* fervor based upon the most earnest conviction that it was heaven's cause for which they were contending. The paradox of a misguided but superlatively dominant conscience (^{<8102>}Romans 10:2) was exhibited in the case of Saul of Tarsus, who thought he was doing God service (^{<4209>}Acts 26:9) while he was perpetrating acts for which, when enlightened by the halo from the skies, which taught him that *love* is the highest duty (1 Corinthians 13), he ceased not to his dying day to feel the keenest remorse (^{<4159>}1 Corinthians 15:9; ^{<5015>}1 Timothy 1:15).

3. Freedom from Superstition. — As a result of this single eye to the glory of a supreme God, Mosaism was calculated to deliver its followers from those chimerical fears and goblin doubts which continually haunt the votaries of polytheism and daimonism. The Jew was not distracted by uncertainty at which of many often contradictory shrines he should pay his homage, nor any uncertainty as to whether his God was able or willing to heed and answer his petition. No ghostly horrors veiled his cultus. nor mystic rites overshadowed his introduction into the divine presence. There were no subordinate imps or questionable demi-gods that might thwart the higher designs, nor any petty envy in the bosom of a jealous deity. True, there was Satan and his host of fallen angels against him; but he believed that these were mere creature powers, tethered (^{<8012>}Job 1:12; 2:6) by the Almighty with whom he was in covenant, and therefore harmless while he maintained that allegiance. There was no peopling by his imagination of every brook and dale and hill and wood with naiads and nymphs and fauns and satyrs of superhuman power and antihuman whim. There were for him no lucky and unlucky days, no capricious auguries and enigmatic oracles, no conjuring spells and omens of fortune. There was no blind *fate*, but everything was in the hand of an all-wise, beneficent Creator, Upholder,

and Ruler. This gave a nobility, a magnanimity, an expansiveness to his views of life and destiny, which raised him out of the puerile calculations and belittling aspirations, the undefined guesses and terrors that took up so large a share of the heathen's time and attention. True, he had his festal and his fasting seasons, his routine of sacrifice and ceremony but these were all fixed and conclusive, and were grounded on some clear historical or prophetic principle, so that they enlisted his intelligent interest. It was the hair-splitting technicalities of the rabbins that introduced bewilderment of mind and morals into the later Judaism. The driveling trash of the Talmud is an excrescence upon Mosaism. Such fables and endless distinctions were a fashion worthier of heathenism (~~scribble~~ Titus 3:9).

4. *Sublime Views of the Future World.* — We have already touched upon this theme, but for another purpose; its importance and pertinence here call for a special notice. To a thoughtful mind, the destiny of the soul beyond the grave is a most momentous consideration. Hence pagan philosophy has exercised its most earnest efforts to solve the problem, but in vain. The pall that covers the bier was to them an impenetrable veil. Socrates and his most spiritual disciples, Plato, and Cicero, could only conjecture the fate of the human spirit. True, all religions hold to a future retribution, and this implies a survival of the soul after death. Yet this view was so beclouded with mythological poetry and metaphysical speculation, that the passage into eternity was truly "a leap in the dark" even to the most cultivated heathen. The light of revelation alone could pierce the gloom that shrouded the spirit as it passed away from consciousness and observation. The *bare fact* of immortality might indeed be guessed — or rather, perhaps, the surmise was a trace of the pristine truth of Eden. But the *circumstances* of that state, especially the possibility and conditions of happiness in the future world, were even a more absorbing question; for continued existence without this assurance would hardly be deemed a real boon. On this point it is evident that the Jew never had any doubt; and hence he was ready to meet death cheerfully and even gladly. We repeat that martyrs could not have been possible without the faith which the Bible — whether of the Old or the New Testament-inspired. Mosaism, so far as we know, furnished the first *written* revelation of God's will to man, and the first authentic clew to man's origin, moral relations, and final destiny. This gave the believer in the Mosaic code, with its concomitants and sequents, an immense advantage over Gentile theosophists and religionists of however high a grade. He could not only walk more securely in the path well-

pleasing to heaven, but he knew assuredly that it would, if persevered in, at length conduct him thither in everlasting bliss. Even the dawning beams of that celestial illumination enabled Enoch, Noah, Melchizedek, Job, and doubtless many other ante-Mosaic, but not extra-Hebraic saints to tread with firm and elastic step that sacred road, and Christianity is but the noontide blaze of the same effulgence, from the one great Sun of Righteousness which shone with a clear and steady, but plot yet full lustre, on the horizon of Mosaism (³⁸⁴¹Psalm 84:11).

Mosaylima

SEE MOHAMMEDAN SECTS,

Moscato, Judah

a noted physician and rabbi at Mantua, where he died in the year 1580, is the author of an important commentary on the Kozari of the celebrated Jehudah ha-Levi ben-Samuel (q.v.), [hdWlyj\] /q](#), *The Voice of Judah* (Venice, 1594). He also wrote, under the title of [hdWlyj\]t/xWpn\]](#) *The Dispersed of Judah*, fifty-two lectures on diverse matters (Venice, 1589; republished at Warsaw, 1871). See Furst, *Bibl. Jud.* 2:391 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, s.v.; Zunz, *Gottesdienstliche Vortraige* (Berlin, 1832), page 432.

Moschabeans

is the name of a Mohammedan sect who believe that God is literally what the Koran describes him to be. They are a sort of Anthropomorphites. It is certain that the vulgar Mohammedans are ignorant enough to imagine that God has hands, feet, eyes, and ears; some of them even hold that he has a thick, black beard, with a great many other imaginary attributes. See Broughton, *Bibliothecar Historico-Sacra*, page 143.

Moschampar, Georgius

([Γεωργίος ὁ Μοσχάμπαρ](#)), a noted Eastern ecclesiastic, flourished towards the close of the 13th century. He was a friend and contemporary of George of Cyprus, patriarch of Constantinople. Moschampar took a leading part in opposition to the doctrine of the Latin Church on the procession of the Holy Spirit, and to the distinguished advocate of that Church, Joannes Beccus or Veccus. He seems, however, to have had little

weight with his own party. He published several treatises in opposition to Veccus, to which the latter ably replied; but neither the attacks of the one nor the answers of the other seem to be preserved. There is a letter of Moschamper to his friend George of Cyprus, printed in the life of the latter, which was published by J. F. Bernard de Rubeis (Venice, 1753). See Pachymerius, *Hist.* 1L8; Allatius, *Graec. Orthodox.* 2:3, 9, 10; Fabricius, *Bibl. Graec.* 3:46, 47, comp. 8:53, 54; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s.v.

Moschi

is the name given to an ancient people of Asia, south of the Caucasus, whose territory at the time of Augustus was divided between Colchis, Tiberia, and Armenia, and from whom a mountain range, extending from the Caucasus to the-Antitaurus, received the name of the Moschi Mountains. Their name, in the early classical writers, frequently appears coupled with that of the Tibareni, and the two tribes are generally identified with the *Meshech* (q.v.) and *Tubal* (q.v.) of Scripture.

Moscholatry

SEE CALF-WORSHIP.

Moschus

(Μόσχος), or, as Photius calls him, *Josanes*, the son of *Maloschus*, surnamed Ἐγκρατής, or, what appears to be a corruption rather than translation of that epithet, *Eviratus*, was born about 550, and was at first a monk in the monastery of St. Theodosius of Jerusalem. He afterwards lived among the anchorites in the desert on the banks of the Jordan, and subsequently: filled the office of canonarchus in the convent of St. Saba. After visiting a large number of monasteries in Syria and Egypt, he, together with his friend Sophronius, afterwards patriarch of Jerusalem, came to Alexandria, where they enjoyed the sincere friendship of John the Almsgiver (q.v.), one of the best of the patriarchs of the Eastern Church, who esteemed them as fathers in Christ, obeying them in all things. After preaching at Alexandria for some time, Moschus travelled to Cyprus, Samos, and finally to Rome, attacking everywhere the heresy of Severus Acephalus. At Rome he applied himself, in connection with his friend and colaborer, Sophronius, to the composition of a work giving an account of the life of the monks of that age down to the time of Heraclius. It is

dedicated to Sophronius and John of Damascus; and Nicephorus assigned Sophronius himself as the author from which it has been supposed that it was in reality mainly his work, though the name of Joannes Moschus was allowed to stand as that of the writer. It is, however, more probable that Moschus and Sophronius were co-laborers in this work as well as in their missionary journeys. The work was entitled **Λειμών** or **Λειμογάριον**, or **Νεὸς παράδεισος**, and is still better known under the title of *Prsatum Spirituale*. In that edition it is divided into 219 chapters. Photius speaks of it as consisting of 304 **διηγήματα**, but mentions that in other manuscripts it was divided into a larger number of chapters. In compiling it Moschus did not confine himself to giving the results of his own observations, but availed himself of the labors of his predecessors in the same field. His narratives contain a plentiful sprinkling of the marvellous. "The style of the work," as Photius says, "is mean and unpolished;" but nevertheless it contains some valuable facts in regard to doctrines, heresies, Church-discipline, and especially monachism of those times. Moschus died at Rome, and Bollandus gives A.D. 620 as the date of his decease. The above-mentioned work was first published in an Italian translation, and incorporated in several collections of lives of the saints. The Latin translation of Ambrosius Camaldulensis is in the seventh volume of Alovsius Lipsomannus (Venice, 1558). It appeared in Greek and Latin in the second volume of the *Auctarium Bibl. Patrum Ducaeanum* (Paris, 1644, 1654). See Smith, *Dict. of Greek and Roman Biogr. and Mythol.* s.v.; Fleury, *Hist. Eccles.* ad an. 614 sq.; Sardagne, *Indic. P.P.* (Ratisb. 1772); Photius, *Cod.* Page 199; Fabricius, *Bibl. Graeca*, 5, cap. 16; 8:201 sq.; 10:124; Voss, *De Hist. Graec.* 2:220; Hamburger, *Zuverldssige Nachrichten*, 3:469; Saxe, *Onomast. litt.* 2:67; Kurtz, *Handbuch d. allgem. Kirchengesch.* 1:2, 499; Basse, *Grundriss d. christ. Litt.* 1:190 sq.; Du Pin, *Nouvelle Bibl. des Auteurs Eccles.* 11:57 sq.; Ceillier, *Hist. des Auteurs Sacres*, 17:610 sq.

Moscorovius, Hieronymus

a Polish Unitarian writer of note, flourished towards the close of the 16th or about the opening of the 17th century. He was a nobleman and a lay worker in the Church. He is supposed to have died about 1625. He is distinguished especially as the joint author (with Valentine Schmalz, a Socinian minister) of the larger *Socinian Catechism*, which was published in the Polish tongue (1605, 12mo). It was translated into Latin under the title: *Catechesis Ecclesiarum, quae in regno Polon. et magno ducatu*

Lithuaniae et aliis ad istud regnum pertinentibus provinciis affirmant, neminem alium praeter patrem domini nostri J.C. esse illum unum Deum Israelis, hominem autem illum, Jesum Naz., qui ex virgine natus est, nec alium praeter aut ante ipsum, Dei filium unigenitum et agnoscunt et confitentur (Ravoc. 1609, 12mo): a new edition, together with a refutation, was published by G.L. Oeder (Francof. and Lips. 1739, 8vo); here the questions are for the first time numbered. This Catechism was ordered to be burned by the Parliament of England in 1652. It was translated, with notes and illustrations, and a sketch of the history of Unitarianism, by Thomas Rees (Lond. 1818). See extracts in Gieseler, *Eccl. Hist.* 4:367 sq. Concerning other editions, which also contain other confessions of faith adopted by the Socinians (the *Confessio Fidei* drawn up by Job, Schlichting, 1646, 8vo), comp. Winer, *Handbuch der theol. Literatur*, 2:25 sq. See also Hagenbach, *Hist. Doct.* 2:212.

Moscow

Picture for Moscow

(Russ. *Moskwa*), the ancient capital of Russia, and formerly the residence of the czars, and situated in a highly cultivated and fertile district on the Moskva, 400 miles south-east of St. Petersburg, is not only "the very personification of the ecclesiastical history of Russia," as Stanley speaks of it (*East. Ch.* page 424), but has acquired a stronger hold over the religious mind of a larger part of Christendom than is probably exercised by any other city except Jerusalem and Rome. It must, therefore, be briefly considered here. Just as the Jew delights to call Jerusalem "the holy Zion," the Russian points with pride to this central city of his empire as "our holy mother Moscow;" and the lower classes, not content with this, even go so far as to name the road which leads to it "our dear mother, the great road from Vladimir to Moscow" (Haxthausen, *Researches in Russia*, 3:151). In one word, Moscow is a very Russian Rome. Not that Christianity was first proclaimed here for the Russians (this was done at Kief), but because it is the ultimate and permanent seat of the Russian primates (since 1325), and contains within its walls the Kremlin (Russ. *Kreml*), "that fortress surrounded by its crusted towers and battlemented walls," in which are united all the elements of the ancient religious life of Russia. The city abounds in churches and convents. Of the former it is said to have 400, all of the orthodox Greek faith, with the exception of the English and Roman chapels, a German and a French chapel, two or three Armenian chapels,

and a Turkish mosque. It has convents also by the hundreds, counting many of the "white clergy." See Scheutzler, *Moscow* (St. Petersburg and Paris, 1834); Prime, *The Alhambra and the Kremlin* (N.Y. 1874, 12mo); Clarke, *Travels in Russia, Tartary, and Turkey* (Aberdeen, 1848, 12mo), chapter 4-9; Ackerman, *Historical Sketch of Moscow*; *Harper's Monthly*, volume 26; *Blackwood's Magazine*, 1855, January page 8. **SEE RUSSIA.** (J.H.W.)

Moscow, Council Of

(*Concilium Moscoviense*). Several of these were held in the interests of the Russian Church from time to time, ever since the establishment of the metropolitan see of Moscow in 1320. (See below.) Of these councils, the most important are the following:

I. Held about 1500, and presided over by the metropolitan Simon, when it was decreed that monasteries for men and for women should be separated; monks were forbidden to perform divine service, and widower clerks to consecrate the holy mysteries in the latter; unworthy clerks were sentenced to be degraded; and all payments on account of ordination were forbidden.

II. Held in 1551, under czar John the Terrible. It was attended by all the Russian bishops and the metropolitan of Moscow; Macarius presided. The czar himself opened the synod by a speech, in which he exhorted the bishops to use all the understanding, knowledge, and ability each one possessed in their deliberations; promising that he would be ready to join and support them in correcting what was amiss, or in confirming what was well established, according as the Holy Spirit should direct them. He then put them in mind that in the year in which he was crowned he had charged all bishops and hegumens to collect the lives of the saints of their various dioceses or monasteries, and that twenty new names had been in consequence glorified as saints in the Church. The council then repeated and confirmed the decree, ordering that the memory of these saints should be celebrated in the Church. After this the czar required of the council a reply to various questions relating to the external and internal discipline of the Church; whereupon they delivered a long answer, divided into one hundred chapters, which caused this assembly to be known ever after by the name of "the Council of the Hundred Chapters." These chapters appear not to have been signed by any Russian bishop, nor to have been submitted to the oecumenical patriarch for approval; and it is curious that Macarius himself, who presided at the council, makes no mention of it in his *Books*

of the Genealogies, in which he relates the history of affairs both in Church and State. These chapters give countenance to some superstitious customs and local errors, which in after-years produced lamentable schisms. In this council, moreover, the correction of the Church books, which was afterwards actually performed by the patriarch Nikon, was first proposed.

III. Held in the palace of the czar at Moscow in 1655, by the czar Alexis; Nikon, the patriarch of Moscow, presiding. The object of the council was the correction of the liturgy, etc., of the Russian Church. Nikon, soon after his appointment to the patriarchate, had his attention drawn to the great alterations which had crept into the service-books then in use, which in many places, and even in the creed itself, differed from the ancient Greek and Slavonic copies; he therefore induced the czar to convoke this council, at which the following metropolitans, Macarius of Novgorod, Cornelius of Kazan, Jonah of Rostoff, Silvester of the Steppes, and Michael of Servia, were present, together with three archbishops and one bishop. The unanimous decision of the council was that "the new books should be corrected by the old Slavonic and Greek MSS., and that the primitive rule of the Church should in all things be adhered to." This decision was confirmed in a council of Greek bishops, convened at Constantinople by the patriarch Paisius, whose judgment the Russian bishops had requested. Upon this the czar and the patriarch procured an immense number of MSS. and books from Mount Athos, by means of which and other assistance the revision of the Russian service-books was completed.

IV. Held in 1677 to select a successor to Nikon, the patriarch, who, having by intrigues of his enemies fallen into disgrace with the czar Alexis, who had formerly been his great friend and patron, had in a moment of irritation abruptly renounced the patriarchate, and by this step had given rise to such disorders in the Church that Alexis, in order to re-establish peace, was obliged to invite the Eastern patriarchs to form a court for his trial, and if possible for his dismissal, in order to make legal the appointment of a new incumbent in the patriarchate. Besides the Eastern patriarchs, Macarius of Antioch and Paisius of Alexandria, there were present at this council four Russian metropolitans, viz. Pitirim of Novgorod, Laurentius of Kazan, Jonah of Rostoff, and Paul of the Steppes; six Greek metropolitans, viz. those of Nicsea, Amasia, Iconium, Trebizond, Varna, and Scio; the metropolitans of Georgia and Servia; six Russian and two other archbishops; and, lastly, five bishops, and fifty

archimandrites, hegumens. and archpriests, besides monks and others. Before this council Nikon was solemnly cited to appear, "and thus it came to pass," says Stanley, "that the most august assembly of divines which Russia had ever witnessed met for the condemnation of the greatest man whom the Eastern hierarchy had produced in modern times." The trial was in the hall of Nikon's own palace. He appeared before the council like a person having made every preparation as for death, yet would he not brook treatment as a cast-out, and went in his character of patriarch, with his cross borne before him; and finding no place prepared for him upon a level with the seats of the Eastern patriarchs, he refused to sit at all, and during all his trial remained standing. His accusation was read, with tears, by Alexis himself; it was to the effect that he had, by his unlawful retirement and capricious conduct, been the cause of grievous evils and disorders in the Church. A week was spent in deliberating upon his case, and in searching for precedents which had occurred in the Church of Constantinople; after which Nikon was summoned before the council in its third session. Having heard his accusation read, sentence was passed upon him, to the effect that he should be degraded, retaining only the rank of a monk, and that he should pass the rest of his life in penance in a remote monastery. One voice only, that of an excellent bishop, Lazarus of Chernigoff, was raised in opposition to this cruel judgment. See Blackmore's Mouravieff. *Hist. of the Russian Church*, pages 92, 103, 204, 227; Stanley, *Lect. on the East. Church*, page 480 sq.; Strahl, *Beitrag zur Russischen Kirchengesch.* vol. 3 and 4; Landon, *Dict. of Councils*, s.v. **SEE NIKON.**

Moscow, Metropolitan See Of,

was established by St. Peter, the 25th metropolitan of Russia, in 1320. As early as 891 a metropolitan had been appointed to that country, and until 1240 their episcopal centre was at Kief. But the terrible invasion of the Tartars, which burst over the country at the beginning of the 13th century, caused the metropolitan see to be established at Vladimir in 1299, whence its final removal to Moscow. All this time the metropolitan was confirmed by the Oriental Church; yet until the middle of the 15th century almost all the metropolitans of Moscow were members of the Church of Rome, and favorable towards a reunion of the Eastern and Western churches. Peter (1318-26), Theognost (1326-53), and Alexis (1354-78) zealously labored for this end. Indeed, Alexis was originally within the Romish communion, united himself with it, and edited a liturgy and form of service which

obtained the endorsement of the pope. In 1380, however, the metropolitan Pimen (called the pseudo-metropolitan) made strong efforts against the possibility of union with Rome, but failed to carry his point. His successor, Cyprian (1380-1406), than whom there was no more ardent friend of the Roman Church, undertook to unite the whole Russian Church with Rome. He had several conferences with Jagello, the king of Poland, and Witout, the grand-duke of Lithuania, the result of which was the reunion of the Lithuanian churches with the Roman Church. This reunion, however, never obtained the assent of the people. After Cyprian's death, Photias tried again to dissever the Russian Church from Rome. But grand-duke Witout and the bishops of Southern Russia opposed him energetically, and at a meeting of a synod (1414) they denounced him as a heretic, and nominated Gregory Jamblak metropolitan of Moscow. At this same time also the metropolitan seat of Russia was divided into the metropolitanate of Kief and of Moscow, Kief ruling the southern episcopacies and Moscow the northern ones. The real reason for this division was the leaning of the Kief party to Rome; and while in later years Moscow was decidedly opposed to the Church of Rome, Kief was its warm friend and ally. This division was brought to an end in 1437, when Joseph, patriarch of Constantinople, consecrated the learned Isidore of Thessalonica metropolitan of all Russia. Isidore is well known in Church history as one of the principal movers of the Council of Florence (1439), whose sole object was the reunion of the Greek with the Latin Church. He was highly esteemed by pope Eugenius IV, who created him cardinal of Russia in 1441. He returned to Moscow, but miserably failed in his zealous efforts of reunion. The people were so enraged against him that the grand-duke Wasilj III had to imprison him. In 1443 he escaped and fled to Rome, where he died in 1463. This persecution of Isidore led to a new division between Kief and Moscow, and the Roman Catholic bishops of Lithuania in 1474 elected Michael, bishop of Smolensk, as metropolitan of Kief, and henceforth the two metropolitan sees remained intact. The northern part stood again under the metropolitan of Moscow, while the southern part belonged to the metropolitan of Kief. They were, moreover, divided in sentiment, the former favoring strict adherence to the Eastern Church, the latter leaning strongly towards Rome; and thus matters, remained until 1520, when the Kief party abandoned the hope of union with Rome. The seeds of dissension, however, took root in the Russian Church, and the fruits were manifest in the following century, finally resulting in the establishment of the independent metropolitanate. See Strahl, *Russ. Kirchengesch.* volume

2; Neale, *Introd. Hist. Holy East. Ch.* 1:55 sq., 283 sq.; Stanley, *Lect. on the East. Ch.* page 435 sq. **SEE RUSSIAN CHURCH.**

Mosellanus, Peter

an eminent German scholar of the time of the Reformation, was born in the little village of Proteg, on the Moselle in 1493. His family name was *Schade*, but after the literary fashion of the age he changed it to *Mosedlanus*. His parents were honest and pious, and in easy circumstances. He was educated at Cologne, and distinguished himself by uncommon precocity of mind, and graduated as master of arts in 1514. In the following year he began to lecture at Freiberg, and published several learned works. He took rank at once among the very first Greek and Latin scholars of the age, and in 1517, after the death of Richard Crocius, was called to Leipsic as professor of Greek and Latin literature. The year following he applied to Luther and Spalatin for the then vacant professorship of Greek at the Wittenberg University, but Melancthon was chosen in preference to him, and Mosellanus remained at Leipsic. With the study of Greek and Roman literature he combined a careful and reverent study of the Bible in the original. This, in connection with the influence of his friends, Luther, Camerarius, Melancthon, Hessus, and others, predisposed him favorably to the great movement of the Reformation. He was decidedly the most popular teacher of the university, and attracted students from every direction, and was twice chosen rector. At the personal request of prince George, he opened the Leipsic Disputation(1519) between Eck and Luther with a most excellent address — "*Oratio de ratione disputandi, praesertim in re theologica.*" With the leaders of the Reformation he remained ever after in constant communication, and was, greatly beloved by them for his scholarship and suavity of manners. Luther called him an Erasmian, because of his close application to classical studies notwithstanding the excitement of the time in which he flourished. These labors of Mosellanus in behalf of the revival of classical literature in Europe were arduous and extremely important, and a full list of his philological works may be found in *Vite Germanorum philisophorum* a Melchior Adamo (Francof. 1705), page 26 sq. He died, while yet scarcely more than a youth in age though hoary with learning, Feb. 17, 1524. See Hallam, *Introd. to the Literature of Europe*, i, 188; De Wette, *Luther's Bliefe*, 2:542; *Viti Lud. A. Seckendorf Commentarius historicus et apologet. de Lutheranism* (Leips. 1694, 1696); Loscher, *Vollstandige Reformations-Acta et Documenta* (Leips. 1729), 3:567 sq.

Miser, Justus

a great German statesman and author, whose writings have had much moral influence upon the general public mind, was born in Osnabrück December 14, 1720. In 1740 he entered the university at Jena, and there and at Gottingen studied jurisprudence. In 1746 he became an attorney, and was soon noted for his ability and integrity. He resisted the arbitrary arrogance of the vicegerent of Osnabrück, in consequence of which the citizens elected him *advocatus patrice*. For twenty years during the minority of the duke Frederick of York, who came into possession of Osnabrück in 1763, he was the principal adviser of the regent, and enjoyed the full confidence of George III, king of England. From 1762 to 1768 he officiated as a magistrate in the criminal court, and afterwards until his death as one of the superior officers of justice. His services were as disinterested as they were important. "I enjoyed," he once said, "many things; was sorrowful about a few; defamed by none." He enjoyed excellent health, and died quietly, with hardly a struggle, January 8, 1794.

In his writings, which take high rank in German literature, Moser often presents his ideas in a humorous garb, which, suiting the tastes of the people, made him deservedly popular. His most important contribution to literature is his *Geschichte von Osnabrück* (2 volumes, 1768; 2d and improved ed. 1780; 3d ed. 1820; a 3d volume, published from his literary remains by Herbert von Bar, 1824), a work which for critical research and popularity of diction still stands unsurpassed. His celebrated short essays, which originally appeared from 1766-1782, in the Osnabrück *Intelligenzblätter*, and were afterwards published under the title of *Patriotische Phantasien* (3d ed. prepared by his daughter, in 4 volumes, [Berl. 1804]), relate mostly to local subjects, but are to this day calculated to enlighten the mind and improve the character of German officials. In his work on the German language and literature, he attacks the Gallomania and infidelity of Frederick the Great, and in a letter addressed to Jean Jacques Rousseau he opposes the theories of that philosopher. Rousseau had gained many followers even in Germany, and the public burning of his works (1765), instead of harming him, had gained him new admirers. The burning of his works proved nothing. Moser, knowing that writings have to be refuted by writings, undertook the task of opposing Rousseau with his own weapons. He issued his letter *To the Vicar in Savoy, to be had of J.J. Rousseau*, in which he maintained the necessity of a positive religion for the people. He ridiculed the impractical character of a merely natural

religion with plain mother-wit. In order to meet Rousseau on his own stand-point, he adopted a very moderate idea of religion, such as even Hume might have shared. "It is of the greatest necessity to have certain fortified articles of faith, which comfort the unfortunate, restrain the fortunate, humble the proud, bind kings, and keep tradesmen within limits. It is impossible for the rough masses to be affected by the preaching of mere nature." "The preaching of God's works, that we have daily before our eyes, is like the singing of a canary bird, which its possessor has long since ceased to hear." "Natural religion," he argues, "is not only insufficient for those classes which are commonly called 'the populace' (*der Pobel*), but for all." "We are all populace, and God has done better in putting a bridle on our soul instead of on our noses; for at least in one place, I think, it was very necessary for us, in order to be led to certain ends. Our religion was made for us populace, and not for angels." "The sentiment that men can be saved in all religions," he says, "stifles the very germ of true religion. I have found that the Christian religion is perfectly sufficient for all purposes which God can have for man, and I draw therefrom this conclusion, that we act foolishly in weakening or breaking so perfect a bond." These outspoken, manly views of the eminent jurist had a great influence on the German mind, and his efforts proved most beneficent to men like Schleiermacher and others. A complete edition of his works was published by R. B. Abeken (Berl. 1842, 10 volumes), See Herzog, *Real-Encyklop.* 20:170; Jocher, *Gelehrten Lex.*; Bechstein, *Deutsche Manner*; Hurst's Hagengbach, *Hist. of the 18th and 19th Centuries*, 1:220.

Moser, Johann Jacob

a distinguished German Protestant jurist and hymnologist, noted for his efforts in behalf of the Church in her relation with the State, was born at Stuttgart, January 18, 1701. He studied law in the University of Tubingen, where he graduated in 1720, and was the very same year appointed extraordinary professor. As he had, however, but a small audience there, he went in 1721 to Vienna. The emperor and the vice-chancellor, count of Schonborn, offered him a very prominent position on condition that he should abjure the Lutheran doctrines, but he steadfastly refused. On his return to his country, he was accused of having given to the emperor information concerning affairs which the duke of Wuirtemberg desired should remain secret. In 1724 he returned to Vienna, and was still better received than the first time, the count of Schonborn presenting him a pension, and intrusting him with divers works concerning jurisprudence.

Recalled to Stuttgart in 1726, Moser was appointed counsellor of the regency, and the following year professor of jurisprudence in the ducal college of T'tbingen. Annoyed, however, by the jealousy of several of his colleagues, he resigned in 1732. In 1733, duke Charles Alexander taking the reins of government, he was again made counsellor. In 1736 the king of Prussia made him privy counsellor and professor of jurisprudence at the University of Frankfort-on-the-Oder. In 1739 he resigned also this position in consequence of some disputes with his colleagues, and retired into private life at Ebersdorf. During the eight years he stayed there he was employed by several princes on highly important missions; thus in 1741 he represented the elector of Treves in the long discussions which preceded the election of emperor Charles VII. In 1747, after refusing to approve the religious changes introduced by count Zinzendorf, he accepted the arch-chancellorship of Hesse Homburg, on the condition that he should be allowed to carry out his liberal views concerning government and political economy; and when this privilege was subsequently taken from him, he resigned his office and settled at Hanau, where he founded, in 1749, a professional school for young men destined for administration service. He afterwards became the legal adviser of Wurtemberg; and having in that capacity opposed the arbitrary measures of the prime minister, he was arrested July 12, 1759, and retained five years in prison, without judgment. Liberated by the Aulic Council in September 1764, he resumed his functions, in which he continued six years longer, and then retired from official life. He died at Stuttgart September 30, 1785. Among his works and pamphlets, numbering over five hundred volumes, covering, besides legal subjects, also the department of practical religion, especially hymnology, those of his writings deserve special mention which have more or less relation to ecclesiastical law and humanitarian objects; such are: *Merkwürdige Reichshofrath Conclusa* (Francof. 1726, 8 volumes, 8vo): — *Bibliotheca juris publici* (Stuttg. 1729-1734, 3 volumes 8vo): — *Miscellanea juridico-historica* (Francof. 1729-1730, 2 volumes, 8vo): — *Grundriss d. heutigen Staatsverfassung von Deutschland* (Tubing. 1731, 8vo; six editions since): — *Einleitung in den Reichshofraths-Process* (Francof. 1733-1737, 4 volumes, 8vo): — *Syntagma dissertationum Jus publicum Germanicum illustrantium* (Tubing. 1735, 4to): — *Corpus juris evangelicorum ecclesiasticum* (Zullichau, 1737-1738, 2 volumes, 4to): — *Altes deutsches Staatsrecht* (Nuremb. 1737-1754, 53 parts, 4to): — *Alte u. neue Reichshofraths Conclusa in causis illustribus* (Francof. 1743-1746, 3 parts, 8vo): — *Opuscula academica selecta Juris capita explicantia*

(Francof. 1745, 4to): — *Deutsches Staatsarchiv* (Francof. 1751-1757, 13 parts, 4to): — *Neues deutsches Staatsrecht* (Stuttg. 1766-1772, 20 volumes, 4to, with 3 volumes of supplement [Francof. 1781-1782, 3 volumes, 4to], and an Index, 1775): — *Vermischte Nachrichten v. reichsritterschaftlichen Sachen* (Nuremb. 1772, 6 parts, 8vo): — *Beitrage zu reichsritterschaftlichen Sachen* (Ulm, 1775, 4 parts, 8vo): — *Abhandlungen uber verschiedene Reichsmaterien* (Ulm, 1772-1778, 5 volumes, 4to): — *Reichsstadisches Magazin* (Ulm, 1774-1775, 2 volumes, 8vo): — *Neueste Geschichte der unmittelbaren Reichsritterschaft* (Ulm, 1775-1776, 2 volumes, 8vo); — *Erlauterung des Westphalischen Friedens* (Erlangen, 1775-1776, 2 parts, 4to): — *Versuch des neuesten europaischen Volkerrechts in Friedens-und Kriegszeiten* (Francof. 1777-1780, 10 volumes, 8vo): — *Betrachtungen uber die Wahlcapitulation Josephs II* (Francof. 1778, 2 volumes, 4to): — *Beitrage zu dem neuesten europaischen Volkerrechte* (Tubing. 1787, 5 parts, 8vo), etc. See *Lebensgeschichte Mosers* (autobiography [Francof. 1777-1783], 4 parts, 8vo); Ledderhose, *Aus dem Leben J.v. Moser's* (2d ed. 1852); Grtineisen, in Piper's *Kirchen-Kalender*, 1852; Weidlich, *Nachrichten von jetztlebenden Rechtsgelehrten*, volume 2; Hirsching, *Hist. lit. Handbuch*; Herzog, *Real-Encyklop.* 10:32; Hofer, *Nouv. Biog. Generale*, 36:719; *Bullet. Theol.* October 1869, page 310. (J.H.W.)

Mose'ra

(Heb. *Mose-rah'*, **h**rsēm, prob. i.q. **r**sam, a *band* [but the final **h** is not local, as it has the tone; it is apparently fem.]; Sept. **Μοσερά**v.r. **Μισαδαί**), the thirty-ninth station of the Israelites in the desert, between Jaakan and Gudgodah (^{4500b}Deuteronomy 10:6); evidently at the foot of Mount Hor, since Aaron is said to have died there (comp. ^{4633f}Numbers 33:37, 38). The name appears in the plur. form MOSEROTH, as an earlier station of the Israelites, in the inverse order (^{4633f}Numbers 33:30, 31). **SEE EXODE**. It may probably be identified with the small fountain *et-Tayibeh*, at the bottom of the pass er-Rubay, leading to the western ascent of Mount Hor (Robinson's *Researches*, 2:583). This spring in the wady is quite choked with sand, but there is fine water in the ravines higher up the hill-side, where the Bedouin pitch their tents. Schwarz is entirely astray in locating it (*Palest.* page 213) at *Wady el-Muzeiriah*, in the heart of the western desert (Robinson, 1:277). Burckhardt vaguely suggested *Wady Musa*, or the valley of Petra; but this has no probability. Rowlands, in

Fairbairn's *Dictionary*, contends at length for *Jebel Madurah*, nearly in the middle of the desert plateau; but in this he is evidently influenced by his theory of the location of Kadesh.

Mose'roth

(Heb. *Moseroth'*, $t/rs\acute{a}m$, prob. femn. plu. for $rs\acute{a}m$, a *band*; Sept. Μασουροϋθ), the thirty-first station of the Israelites, between Hashmonah and Bene-jaakan (𐤇𐤃𐤃 Numbers 33:30, 31); doubtless the same elsewhere (𐤇𐤃𐤃 Deuteronomy 10:6) called MOSERA *SEE MOSERA* (q.v.).

Mo'ses

the great Jewish prophet and lawgiver, and the founder, we may say, under God, of the Hebrew nation and religion (Euseb. *Præp. Ev.* 7:8; comp. Philo, *V. Mos.* 1:80). His importance in Biblical history justifies a somewhat extended biography here. In preparing it, we have to depend chiefly upon the Scriptural notices and references.

I. The Name. — This in Heb. is hvm , *Mosheh'*, signifying, according to 𐤇𐤃𐤃 Exodus 2:10, *drawn out*, i.e., from the water, as if from hvm ; to *draw* out; but in that case the form would be active, *drawing* out; and it is hardly probable that the daughter of Pharaoh would have given him a Hebrew name. This, therefore (as in many other instances, *Babel*, etc.), is probably the Hebrew form given to a foreign word. Hence the Alexandrine Jews (Philo, *Vit. Mos.* 1:4) assigned it an Egyptian origin, from *mo*, *water* (*mou*, or *mos*; Copt. *mo*), and *ouses* (Copt. *ushe*), *saved*, i.e., "water-saved;" see Jablonski, *Opusc.* 1:152. This is the explanation given by Josephus (*Ant.* 2:9, 6; *Apion*, 1:31), and confirmed by the Greek form of the word adopted in the Sept. and other writings, and thence in the Vulgate. Brugsch, however (*L'Histoire d'Égypte*, pages 157, 173), renders the name *Mes* or *Messon*=*child*, being that borne by one of the princes of Ethiopia under Rameses II. In the Arabic traditions the name is derived from his discovery in the water and among the trees; "for in the Egyptian language *mo* is the name of water, and *se* is that of a tree" (Jalaladdin, page 387). Clem. Alex. (*Strom.* 1, page 343) derives *Moses* from "drawing breath." In an ancient Egyptian treatise on agriculture cited by Chwolson (*Ueberreste*, etc., page 12, note) his name is given as *Monios*. For other etymologies, see Gesenius, *Thes. Heb.* page 824. His original Hebrew name is said to have been *Joachimn* (Clem. Alex. *Strom.* 1, page 343). The Sept.,

Josephus, Philo, and the most ancient MSS. of N.T., give the Greek form as Μωϋσῆς (declined Μωϋσέως, or Μωϋσεῖ or Μωϋσῆ, Μωϋσέα, or Μωϋσῆν); other editions, however, have Μωσῆς, as in Strabo, 16:760 sq. (see Winer, *Grammat. N.T.* page 52); the Vulg. gives *Moyses* (declined *Moysi*, gen. and dat.; *Moysen*, ace.); the Rec. Text of the N.T. and Protestant versions, *Moses-Arabic*, *Musa*; Numenius (ap. Euseb. *Præp. Ev.* 9:8, 27), *Movaalo*'; Artapanus (*ibid.* 27), *Mctiraog*; Manetho (ap. Joseph. c. *Ap.* 1:26, 28, 31), *Osarsiph*, i.e., (Osiri-tef?) "saved by Osiris" (Osburn, *Monumental Egypt*); Chaeremon (*ib.* 32), *Tisithen*. In Scripture he is entitled "the man of God" (Psalm 90, title; ^{<4171>}1 Chronicles 23:14); "the slave of Jehovah" (^{<4117>}Numbers 12:7; ^{<4345>}Deuteronomy 34:5; ^{<4101>}Joshua 1:1; ^{<4953>}Psalm 105:26); "the chosen" (^{<4963>}Psalm 106:23).

II. His Biography. — The materials for this are the following: *a.* The details preserved in the last four books of the Pentateuch. *b.* The allusions in the prophets and Psalms, which in a few instances seem independent of the Pentateuch. *c.* The Jewish traditions preserved in the N.T. (^{<4171>}Acts 7:20-38; ^{<5118>}2 Timothy 3:8, 9; ^{<5123>}Hebrews 11:23-28; Jude 9); and in Josephus (*Ant.* 2:3, 4), Philo (*Vita Moysis*), and Clemens Alexandrinus (*Strom.*). *d.* The heathen traditions of Manetho, Lysimachus, and Chamremon, preserved in Josephus (c. *Ap.* 1:26-32), of Artapanus and others in Eusebius (*Praep. Ev.* 9:8, 26, 27), and of Hecatæus in Diod. Sic. 40; Strabo, 16:2. *e.* The Mussulman traditions in the Koran (2:7, 10, 18, 20, 28, 40), and the Arabian legends, as given in Weil's *Biblical Legends*; D'Herbelot (s.v. Moussa), and Lane's *Selections*, page 182. *f.* The fragmentary apocryphal books of Moses (Fabricius, *Cod. Pseud. V.T.* 1:825):

- (1) Prayers of Moses,
- (2) Apocalypse of Moses,
- (3) Ascension of Moses. e.g.

In modern times his career and legislation have been treated by Warburton, Michaelis, Ewald, Bunsen, and others.

The life of Moses, in the later period of the Jewish history, was divided into three equal portions of forty years each (^{<4173>}Acts 7:23, 30, 36). This agrees with the natural arrangement of his history into the three parts of his Egyptian training, his exile in Arabia, and his government of the Israelitish nation in the wilderness and on the confines of Palestine.

1. His Parentage, Birth, and Education. — The immediate pedigree of Moses is as follows:

LEVI → Gerahon. + Kohath + Merari.

Amram to Jochebed → Hur to Miriam. + Aaron to Elisheba + MOSES to Zipporah

Aaron to Elisheba → Nadab + Abinu + Eleazar + Ithamar.

Moses to Zipporah → Gershom + Eliezer.

Eleazar → Phinehas.

Gershom → Jonathan.

In this genealogy, as in all the others given of the same period, there is an interval of four to six generations (Browne, *Ordo Sceclorum*, page 301 sq.). In the Koran, by a strange confusion, the family of Moses is confounded with the Holy Family of Nazareth, chiefly through the identification of Mary and Miriam, and the third chapter, which describes the evangelical history, bears the name of the "Family of Amram." Although little is known of the family except through its connection with this its most illustrious member, yet it was not without influence on his after-life. The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The tie that bound them to Moses was one of kinship, and they thus naturally rallied around the religion which he had been the means of establishing (⁽¹²²⁸⁾Exodus 32:28) with an ardor which could not have been found elsewhere. His own eager devotion is also a quality, for good or evil, characteristic of the whole tribe. The Levitical parentage and Egyptian origin both appear in the family names. *Gershom*, *Eleazar*, are both repeated in the younger generations. *Moses* and *Phinehas* (see Brugsch, *Hist. de Egypte*, 1:173) are Egyptian. The name of his mother, Jochebed, implies the knowledge of the name of Jehovah in the bosom of the family. It is its first distinct appearance in the sacred history. Miriam, who must have been considerably older than himself, and Aaron, who was three years older (⁽¹²²⁹⁾Exodus 7:7), afterwards occupy that independence of position which their superior age would naturally give them.

Moses was born B.C. 1738, and, according to Manetho (Josephus, *Ap.* 1:26; 2:2), at Heliopolis, in the time of the deepest depression of his nation

in the Egyptian servitude. Hence the Jewish proverb, "When the tale of bricks is doubled, then comes Moses." His birth (according to Josephus, *Ant.* 2:9, 2, 3, 4) had been foretold to Pharaoh by the Egyptian magicians, and to his father Amram by a dream — as respectively the future destroyer and deliverer. The pangs of his mother's labor were alleviated so as to enable her to evade the Egyptian midwives. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe in the later versions of the story amplified into a beauty and size (Josephus, *ib.* 1:5) almost divine (ἀστεῖος τῶθεῶ, ^{<4072>}Acts 7:20; the word ἀστεῖος is taken from the Sept. version of ^{<0112>}Exodus 2:2, and is used again in ^{<8123>}Hebrews 11:23, and is applied to none but Moses in the N.T.) induced the mother to make extraordinary efforts for its preservation from the general destruction of the male infants of Israel. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus—perhaps from a current Egyptian belief that the plant is a protection from crocodiles (Plutarch, *Is. and Os.* page 358) — closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. **SEE NILE.** The mother departed as if unable to bear the sight. The sister lingered to watch her brother's fate. The basket (Josephus, *ib.* 4) floated down the stream. The Egyptian princess came down (after the custom of her country, which allowed more freedom to females than is now common in the East) to bathe in the sacred river, or (Josephus, *Ant.* 2:9, 5) to play by its side. Her attendant slaves followed her (see Wilkinson, *Anc. Ey.* 2:389). She saw the basket in the flags, or (Josephus) borne down the stream, and dispatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The child refused the milk of Egyptian nurses (Josephus). The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side — whether according to its Hebrew or Egyptian form. (See above.) The child was adopted by the princess. Tradition describes its beauty as so great that passers-by stood fixed to look at it, and laborers left their work to steal a glance (Josephus, *Ant.* 2:9, 6). His foster-mother (to whom the Jewish tradition gave the name of *Thermuthis*, Josephus, *Ant.* 2:9, 5; Artapanus, *Praep. Ev.* 9:27, the name of *ierrhis*, and the Arabian traditions that of *Asiat*, Jalaaddin, page 387) was (according to Artapanus, Eusebius, *Praep. Ev.* 9:27) the daughter of Palmanothes, who was reigning

at Heliopolis, and the wife of Chenephres, who was reigning at Memphis. In this tradition, and that of Philo (*V.M.* 1:4), she has no child, and hence her delight at finding one. Many attempts have been made in modern times to identify the Pharaoh into whose family Moses was thus introduced, but different Egyptologists have varied widely as to his name and relative position, according to their several chronological and historical schemes. **SEE EGYPT.** The latest and most plausible effort in this direction is that of Osburn (in the *Jour. of Sac. Lit.* July 1860, page 257 sq.), who argues from a number of striking coincidences with the monumental records that it must have been no less than Sesostris-Rameses, the famous architectural monarch of the 19th dynasty, whose son Amenephtis, dying soon after his accession, was succeeded by a sister, Thonoris (in that case the foster-mother of Moses), who again, after a long reign, was succeeded by her nephew, Sethos II, the latter having already been associate king in Upper Egypt. This last then, if we might trust these precarious synchronisms, would be the Pharaoh of the exode (q.v.).

From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N.T. he is represented as "educated (ἐπαιδεύθη) in all the wisdom of the Egyptians," and as "mighty in words and deeds" (~~4172~~Acts 7:22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (comp. Strabo, 17:1), and grew up there as a priest, under his Egyptian name of Osarsiph (Manetho, ap. Josephus, *c. Ap.* 1:26, 28, 31) or Tisithen (Chaeremon, *ib.* 32). He was (according to these accounts) taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Philo, *V.M.* 1:5). "He invented boats and engines for building-instruments of war and of hydraulics — hieroglyphics — division of lands" (Artapanus, ap. Euseb, *Prcep. Ev.* 9:27). He taught Orpheus, and was hence called by the Greeks Musseus (*ib.*), and by the Egyptians Hermes (*ib.*). He taught grammar to the Jews, whence it spread to Phoenicia and Greece (Eupolemus, ap. Clem. Alexand. *Strom.* 1, page 343). He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning basketfuls of ibises upon them (Josephus, *Ant.* 2:10, 2), and founded the city of Hermopolis to commemorate his victory (Artapanus, ap. Euseb. 9:27). He advanced to Saba, the capital of Ethiopia, and gave it the name of Meroe, from his adopted mother Merrhis, whom

he buried there (*ib.*). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (Josephus, *ib.*). See D.W. Moller, *De Mose philosopho* (Altorf, 1707); Adami, *Exerc. exeg.* page 92 sq.; Brucker, *Hist. phil.* 1:78; J.G. Walch, *Observ. N.T.* (Jen. 1727), page 62 sq.

2. Period of Moses's Retirement. — The nurture of his mother is probably the unmentioned link which bound him to his own people, and the time had at last arrived *when* he was resolved to reclaim his nationality. Here again the N.T. preserves the tradition in a more distinct form than the account in the Pentateuch. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures" — the ancient accumulated treasure of Rhampsinitus and the old kings — "of Egypt" (^{812b} Hebrews 11:24-26). In his earliest infancy he was reported to have refused the milk of Egyptian nurses (Josephus, *Ant.* 2:9, 5), and when three years old to have trampled under his feet the crown which Pharaoh had playfully placed on his head (*ib.* 7). According to the Alexandrian representation of Philo (*V. M.* 1:6), he led an ascetic life, in order to pursue his high philosophic speculations. According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers, in conformity with the custom of his fathers, outside the walls of the city, in the open air, turning towards the sun-rising (Josephus, *Apion*, 2:2). The king was excited to hatred by the priests of Egypt, who foresaw their destroyer (*ib.*), or by his own envy (Artapanus, ap. Euseb. *Praep. Ev.* 9:27). Various plots of assassination were contrived against him, which failed. The last was after he had escaped across the Nile from Memphis, warned by his brother Aaron, and when pursued by the assassin he killed him (*ib.*). The same general account of conspiracies against his life appears in Josephus (*Ant.* 2:10). All that remains of these traditions in the sacred narrative is the simple and natural incident that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian (the later tradition, preserved by Clement of Alexandria, said, "with a word of his mouth"), and buried the corpse in the sand (the sand of the desert then, as now, running close up to the cultivated tract). The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. See J.F. Mayer, *Utrum Moses Egyptium juste interfecit* (Viteb. 1685); Hoffmann,

Moses just. Egyptii percussor (Hal. 1776). It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians. So in St. Stephen's speech it is this part of the story which is drawn out at greater length than in the original, evidently with a view to showing the identity of the narrow spirit which had thus displayed itself equally against their first and their last Deliverer (~~4175~~ Acts 7:25-35). But his spirit was yet too rash and vindictive to fit him for being the meek and patient instrument of the Divine purposes. The discovery, too, of the servile and treacherous temper of his own compatriots disheartened him. He needed the bracing as well as the purifying discipline which years of calm reflection and peaceful self-culture alone could give in order to make him the cool, firm, and independent leader of a popular movement.

Moses fled into Midian, B.C. 1698. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. Arabian tradition points to the country east of the Gulf of Akaba (see Laborde). Josephus (*Ant.* 2:11, 1) makes it "by the Red Sea." There was a famous well ("the well," ~~1125~~ Exodus 2:15) surrounded by tanks for watering the flocks of the Bedouin herdsmen. By this well the fugitive seated himself "at noon" (Joseph. *ib.*), and watched the gathering of the sheep. There were the Arabian shepherds, and there were also seven maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit (if we may so apply a modern phrase) which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father, and told him of their adventure. Their father was a person of whom we know but little, but of whom that little shows how great an influence he exercised over the future career of Moses. It was Jethro, or Reuel, or Hobab, chief or priest ("Sheik" exactly expresses the union of the religious and political influence) of the Midianitish tribes. Moses, who up to this time had been "an Egyptian" (~~1129~~ Exodus 2:19), now became for a long period, indicated by the later tradition as forty years (~~4173~~ Acts 7:30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the servant and shepherd (~~1121~~ Exodus 2:21; 3:1).

The blank which during the stay in Egypt is filled up by Egyptian traditions can here only be supplied from indirect allusions in other parts of the O.T. The alliance between Israel and the Kenite branch of the Midianites, now first formed, was never broken. *SEE KENITE*. Jethro became their guide

through the desert. If from Egypt, as we have seen, was derived the secular and religious learning of Moses, and with this much of their outward ceremonial, so from Jethro was derived the organization of their judicial and social arrangements during their nomadic state (^{<1821>}Exodus 18:21-23). Nor is the conjecture of Ewald (*Gesch.* 2:59, 60) improbable, that in this pastoral and simple relation there is an indication of a wider concert than is directly stated between the rising of the Israelites in Egypt and the Arabian tribes, who, under the name of "the Shepherds," had recently been expelled. According to Artapanus (Euseb. *Praep. Ev.* 9:27), Reuel actually urged Moses to make war upon Egypt. Something of a joint action is implied in the visit of Aaron to the desert (^{<1027>}Exodus 4:27; comp. Artapanus, *ut sup.*); something also in the sacredness of Sinai, already recognised both by Israel and by the Arabs (^{<1027>}Exodus 8:27; comp. Joseph. *Ant.* 2:12, 1).

But the chief effect of this stay in Arabia was on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a prophet. The traditional scene of this great event is in the valley of Shoeib, or Hobab, on the north side of Jebel Musa. Its exact spot is marked by the convent of St. Catharine, of which the altar is said to stand on the site of the Burning Bush. The original indications are too slight to enable us to fix the spot with any certainty. To judge from the indications given in the Bible (^{<1027>}Exodus 4:27; ^{<1031>}Numbers 10:30), Jethro must have resided southeast of that mountain (Keil, 2:325; Antonini Placent. *Itinerar.* c. 37; *Acta Sanct.* Maji, 2:22). It is remarkable that the time of the calling of Moses in the mount of God was contemporaneous with the extraordinary spirit of prayer among the oppressed nation in Egypt (^{<1023>}Exodus 2:23). The call itself was at "the back" of "the wilderness" at Horeb (^{<1031>}Exodus 3:1); to which the Hebrew adds, while the Sept. omits, "the mountain of God." Josephus further particularizes that it was the loftiest of all the mountains in that region, and the best for pasturage, from its good grass; and that, owing to a belief in its being inhabited by the Divinity, the shepherds feared to approach it (*Ant.* 2:12, 1). Philo (V.M. 1:12) adds that it was "a grove" or "glade." Upon the mountain was a well-known briery shrub or tree (**h̄nš̄h̄i**, *the seneh*, A.V. "a bush" — the definite article may indicate either "the particular celebrated tree," sacred perhaps already, or "the tree" or "vegetation peculiar to the spot"), usually thought to have been the acacia or the thorn-tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground; but perhaps

only a bramble, or some one of the bristly plants with which the desert abounds. Comp. Reichlin-Meldeg, *Mos. Gesch. v. brennenden Dornbusch* (Frieb. 1831). *SEE SHITTIM; SEE THORN*. It was this bush which became the symbol of the divine Presence, in the form of a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burned in a moment, but which played around it without consuming it. In Philo (*V.M.* 1:12) "the angel" is described as a strange but beautiful creature. Artapanus (Euseb. *Pr. Ev.* 9:27) represents it as a fire suddenly bursting from the bare ground, and feeding itself without fuel. But this is far less expressive than the Biblical image. Like all the visions of the divine Presence recorded in the O.T. as manifested at the outset of a prophetic career, this was exactly suited to the circumstances of the tribe. It was the true likeness of the condition of Israel-in the furnace of affliction, yet not destroyed (comp. Philo, *V.M.* 1:12). The place too, in the desert solitude, was equally appropriate, as a sign that the divine protection was not confined either to the sanctuaries of Egypt or to the Holy Land, but was to be found with any faithful worshipper, fugitive and solitary though he might be. The rocky ground at once became "holy," and the shepherd's sandal was to be taken off no less than on the threshold of a palace or a temple. It is this feature of the incident on which St. Stephen dwells as a proof of the universality of the true religion (^{<4472>}Acts 7:29-33). The call or revelation was twofold —

(1.) The declaration of the Sacred Name expressed the eternal self-existence of the one God. The name itself, as already mentioned, must have been known in the family of Aaron. But its grand significance was now first drawn out. *SEE JEHOVAH*.

(2.) The mission was given to Moses to deliver his people. The two signs are characteristic-the one of his past Egyptian life, the other of his active shepherd life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers (Josephus, *Apion*, 1:26). (The Mussulman legends speak of his white shining hand as the instrument of his miracles [D'Herbelot]. Hence "the white hand" is proverbial for the healing art.) In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. The humble yet wonder-working book is, in the history of Moses, as Ewald finely observes, what the despised cross is in the first history of Christianity. In this call of Moses, as of the apostles afterwards, the man is swallowed up in the cause.

Yet this is the passage in his history which, more than any other, brings out his external and domestic relations.

Moses returned to Egypt from his exile, B. C. 1658. His Arabian wife and her two infant sons were with him. She was seated with them on the ass (the ass was known as the animal peculiar to the Jewish people from Jacob down to David). He apparently walked by their side with his shepherd's staff. (The Sept. substitutes the general term *τὰ ὑποζύγια*.) On the journey back to Egypt a mysterious incident occurred in the family; which can only be explained with difficulty. The most probable explanation seems to be that at the caravansary either Moses or Gershom (the context of the preceding verses [4:22, 23] rather points to the latter) was struck with what seemed to be a mortal illness. In some way, not apparent to us, this illness was connected by Zipporah with the fact that her sons had not been circumcised — whether in the general neglect of that rite among the Israelites in Egypt, or in consequence of his birth in Midian. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming, in the agony of a mother's anxiety for the life of her child — "A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place (whether of Moses or Gershom), she exclaimed again — "A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision." So Ewald explains the narrative (*Geschichte*, volume 2, part 2, page 105), taking the sickness to have visited Moses. Rosenmuller makes Gershom the victim, and makes Zipporah address Jehovah, the Arabic word for "marriage" being a synonym for "circumcision." It is possible that on this story is founded the tradition of Artapanus (Euseb. *Pr. Ev.* 9:27), that the Ethiopians derived circumcision from Moses. It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (^{<DIXE>}Exodus 18:2-6), which is the last time that she is distinctly mentioned. In ^{<HIZI>}Numbers 12:1 we hear of a Cushite wife who gave umbrage to Miriam and Aaron. This may be — (1) an Ethiopian (Cushite) wife, taken after Zipporah's death (Ewald, *Gesch.* 2:229); (2) the Ethiopian princess of Josephus (*Ant.* 1:10, 2; but that whole story is probably only an inference from ^{<HIZI>}Numbers 12:1); (3) Zipporah herself, which is rendered probable by the juxtaposition of Cushan with Midian in ^{<SIXE>}Habakkuk 3:7. The two sons also sink into obscurity. Their names, though of Levitical origin, relate

to their foreign birthplace. Gershom, "stranger," and Eliezer, "God is my help," commemorated their father's exile and escape (^{<1218B>}Exodus 18:3, 4). Gershom was the father of the wandering Levite Jonathan (^{<0783>}Judges 18:30), and the ancestor of Shebuel, David's chief treasurer (^{<13216>}1 Chronicles 23:16; 24:20), Eliezer had an only son, Rehabiah (^{<13217>}1 Chronicles 23:17), who was the ancestor of a numerous but obscure progeny, whose representative in David's time — the last descendant of Moses known to us — was Shelomith, guard of the consecrated treasures in the temple (^{<1325>}1 Chronicles 26:25-28).

After this parting Moses advanced into the desert, and at the same spot where he had had his vision encountered Aaron (^{<1047>}Exodus 4:27). From that meeting and cooperation we have the first distinct indication of Moses's personal appearance and character. The traditional representations of him in some respects well agree with that which we derive from Michael Angelo's famous statue in the church of St. Pietro in Vinculi at Rome. Long, shaggy hair and beard is described as his characteristic equally by Josephus, Diodorus (1, page 424), and Artapanus (κομήτης, ap. Euseb. *Praep. Ev.* 9:27). To this Artapanus adds the curious touch that it was of a reddish hue, tinged with gray (πυρρόακης, πολίος). The traditions of his beauty and size as a child have already been mentioned. They are continued to his manhood in the Gentile descriptions. "Tall and dignified," says Artapanus (μάκρος, ἀξιωματικός) — "Wise and beautiful as his father Joseph" (with a curious confusion of genealogies), says Justin (36:2). But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked-for infirmity: "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue... How shall Pharaoh hear me, which am of uncircumcised lips?" (i.e., slow, without words, stammering, hesitating; Sept. ἰσχνόφωνος καὶ βαρύγλωσσος); his "speech contemptible," like St. Paul's — like the English Cromwell (comp. Carlyle's *Cromwell*, 2:219) — like the first efforts of the Greek Demosthenes. In the solution of this difficulty which Moses offers we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. "Send, I pray thee, by the hand of him whom thou wilt send" (i.e., "make any one thy apostle rather than me"). In outward appearance this prayer was granted. Aaron spoke and acted for Moses, and was the permanent

inheritor of the sacred staff of power. But Moses was the inspiring soul behind; and so as time rolls on, Aaron, the prince and priest, has almost disappeared from view, and Moses, the dumb, backward, disinterested prophet, is in appearance what he was in truth — the foremost leader of the chosen people.

3. Moses's Public Career. — Thus, after the solitude of pastoral life, where he was appointed to ripen gradually for his high calling, he was now unexpectedly and suddenly sent back among his people, in order to achieve their deliverance from Egyptian bondage. Overruled and encouraged by the above remarkable interview with Jehovah, he resumed his journey into Egypt, where neither the dispirited state of the Israelites nor the obstinate opposition and threatenings of Pharaoh were now able to shake the man of God. Supported by his brother Aaron, and commissioned by God as his chosen instrument, proving, by a series of marvellous deeds, in the midst of heathenism, the God of Israel to be the only true God, Moses at last overcame the opposition of the Egyptians (Exodus 5-12). According to a divine decree, the people of the Lord were to quit Egypt, under the command of Moses, in a triumphant manner. The punishments of God were poured down upon the hostile people in an increasing ratio, terminating in the death of the firstborn, as a sign that all had deserved death. See Bauer, *Hebr. Myth.* 1:274 sq., and *Ausfuhr. Erkl. d. alt. Wundergeschichte*, 2:174 sq.; Rosenmuller, *Morgenl.* 1:275 sq., and *Schol.* 1:2; J. Bryant, *Observ. on the Plagues inflicted on the Egyptians* (Lond. 1794); L. Bertholdt, *De reb. a Mose in AEgypt. gestis* (Erl. 1795); Eichhorn, in the *Comment. Soc. Gott reg.* 4:35 sq. The formidable power of paganism, in its conflict with the theocracy, was obliged to bow before the apparently weak people of the Lord. The Egyptians paid tribute to the emigrating Israelites (¹⁰²⁵Exodus 12:35), who set out laden with the spoils of victory. See Harenberg, in the *Biblioth. Brem.* 7:624 sq.; Kanne, *Biblische Untersuch.* 2:267 sq.; Hengstenberg, *Pent.* 2:520 sq.; Justi, *Ueb. die den Aegypt. abgenommen Gerathe* (Frckf. 1771); Augusti, *Theul. Blatter*, 1:516 sq.; Zeibich, *Vern. Betracht.* II, 1:20 sq.). B.C. 1658. The enraged king vainly endeavored to destroy the emigrants. Moses, firmly relying upon miraculous help from the Lord, led his people through the Red Sea into Arabia, while the host of Pharaoh perished in its waves (Exodus 12-15). **SEE RED SEA, PASSAGE OF.**

After this began the most important functions of Moses as the lawgiver of the Israelites, who were destined to enter into Canaan as the people of

promise, upon whom rested the ancient blessings of the patriarchs. By the instrumentality of Moses, they were appointed to enter into intimate communion with God through a sacred covenant, and to be firmly bound to him by a new legislation. Moses, having victoriously repulsed the attack of the Amalekites, marched to Mount Sinai, where he signally punished the defection of his people, and gave them the law as a testimony of divine justice and mercy. From Mount Sinai they proceeded northward to the desert of Paran, and sent spies to explore the Land of Canaan (Numbers 10-13). On this occasion broke out a violent rebellion against the lawgiver, which he, however, by divine assistance, energetically repressed (Numbers 14-16). The Israelites frequently murmured, and were disobedient during about forty years. In a part of the desert of Kadesh, which was called Zin, near the boundaries of the Edomites, after the sister of Moses had died, and after even the new generation had, like their fathers, proved to be obstinate and desponding, Moses fell into sin, and was on that account deprived of the privilege of introducing the people into Canaan (~~(-049)2~~ Numbers 19:12). He was appointed to lead them only to the boundary of their country, to prepare all that was requisite for their entry into the land of promise, to admonish them impressively, and to bless them. It was according to God's appointment that the new generation also, to whom the occupation of the country had been promised, should arrive at their goal only after having vanquished many obstacles. Even before they had reached the real boundaries of Canaan they were to be subjected to a heavy and purifying trial. It was important that a man like Moses should have been at the head of Israel during all these providential dispensations. His authority was a powerful preservative against despondency under heavy trials. Having in vain attempted to pass through the territory of the Edomites, the people marched around its boundaries by a circuitous and tedious route. Two powerful kings of the Amorites, Sihon and Og, were vanquished. Moses led the people into the fields of Moab over against Jericho, to the very threshold of Canaan (Numbers 20-21). The oracles of Balaam became, by the instrumentality of Moses, blessings to his people, because by them they were rendered conscious of the great importance of having the Lord on their side. Moses happily averted the danger which threatened the Israelites on the part of Midian (Numbers 25-31). Hence he was enabled to grant to some of the tribes permanent dwellings in a considerable tract of country situated to the east of the River Jordan (Numbers 32), and to give to his people a foretaste of that well-being which was in store for them. Moses made excellent preparations for the

conquest and distribution of the whole country, and concluded his public services with powerful admonitions and impressive benedictions, transferring his government to the hands of Joshua, who was not unworthy to become the successor of so great a man. B.C. 1618. For details of these incidents, *SEE EGYPT*; *SEE EXODE*; *SEE LAW*; *SEE PASSOVER*; *SEE PLAGUE*; *SEE SINAI*; *SEE WANDERINGS*; *SEE WILDERNESS*.

4. Moses's Death. — In exact conformity with his life is the account of his end. The book of Deuteronomy describes, and is, the long, last farewell of the prophet to his people. It took place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (^{<0103>}Deuteronomy 1:3, 5), in the palm-groves of Abila (Josephus, *Ant.* 4:8, 1). *SEE ABEL-SHITTIM*. He is described as 120 years of age, but with his sight and his freshness of strength unabated (^{<0347>}Deuteronomy 34:7). The address from chapter 1 to chapter 30 contains the recapitulation of the law. Joshua was then appointed his successor. The law was written out, and ordered to be deposited in the ark (chapter 31). The song and the blessing of the tribes conclude the farewell (chapters 32, 33).

Then came the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. It was because he and Aaron rebelled against Jehovah, and "believed him not to sanctify him," in the murmurings at Kadesh (^{<0102>}Numbers 20:12; 27:14; ^{<0351>}Deuteronomy 32:51), or, as it is expressed in the Psalms (^{<0463>}Psalms 106:33), because he spoke unadvisedly with his lips. It seems to have been a feeling of distrust. "Can we (not, as often rendered, can we) bring water out of the cliff?" (^{<0110>}Numbers 20:10; Sept. *μη ἐξάξομεν*, "surely we cannot"). The Talmudic tradition, characteristically, makes the sin to be that he called the chosen people by the opprobrious name of "rebels." He ascends a mountain in the range which rises above the Jordan valley. Its name is specified so particularly that it must have been well known in ancient times, though, owing to the difficulty of exploring the eastern side of the Jordan, the exact location has until recently been unidentified. *SEE NEBO*. Hence it is called by the specific name of *the Pisgah* (q.v.). It was one of those summits apparently dedicated to different divinities (^{<0234>}Numbers 23:14). Here Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan — so far as it could be discerned from that height. The view has passed

into a proverb for all nations. In two remarkable respects it illustrates the office and character of Moses. First, it was a view, in its full extent, to be imagined rather than actually seen. The foreground alone could be clearly discerned: its distance had to be supplied by what was beyond, though suggested by what was within, the actual prospect of the seer. Secondly, it is the likeness of the great discoverer pointing out what he himself will never reach. To English readers this has been made familiar by the application of this passage to lord Bacon, originally in the noble poem of Cowley, and then drawn out at length by lord Macaulay.

"So Moses, the servant of Jehovah, died there in the land of Moab, according to the word of Jehovah, and he buried him in a 'ravine' in the land of Moab, 'before' Beth-peor — but no man knoweth of his sepulchre unto this day... And the children of Israel wept for Moses in the plains of Moab thirty days" (^{681B}Deuteronomy 34:5-8). This is all that is said in the sacred record. Jewish, Arabian, and Christian traditions have labored to fill up the detail. "Amid the tears of the people — the women beating their breasts, and the children giving way to uncontrolled wailing — he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no farther, taking with him only the elders, the high-priest Eliezar, and the general Joshua. At the top of the mountain he dismissed the elders and then, as he was embracing Eliezar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley. He wrote the account of his own death [so also Philo, *V.M.* 3:39] in the sacred books, fearing lest he should be deified" (Josephus, *Ant.* 4:8, 48). "He died in the last month of the Jewish year" — in the Arabic traditions, the 7th of Adar (Jalaladdin, page 388). After his death he is called "*Melki*" (Clem. Alex. *Saroin.* 1, page 343).

The grave of Moses, though studiously concealed in the sacred narrative, in a manner which seems to point a warning against the excessive veneration of all sacred tombs (see ^{681B}Jude 1:9), and though never acknowledged by the Jews, is shown by the Mussulmans on the *west* (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba (Stanley, *S. and P.* page 302). There is some reason, however, to conclude from the appearance of Moses with Elijah on the Mount of Transfiguration (^{681B}Luke 9:30, 31) that he was honored with an anticipatory resurrection. See Bauer, *Hebr. Gesch.* 1:337 sq.; J.A. Schmid, *De Morte M.* (Helmst. 1703); Abbt, *Ob Gott Moses begraben* (Hal. 1757); J.G. Drasde, *De morte ac sepultura Mosis* (Viteb. 1784); *Recherches sur*

la sepulture de Moise, in the *Bibl. raisonn.* 31:243 sq.; Donauer, *De corpore Mosis* (Ratisb. 1682); Hech, *De Mosis corpore* (Jen. 1653); Reusmann, *Moses resuscitatus* (Gotting. 1747); Rohling, *Moses' Abschied* (Jena, 1867); J.J. Muller, *De morte Mosis* (Jena, 1710); Rathlef, *De corpore Mosis* (Hann. 1733); Zeibich, *Von dem Grabe Mosis* (Gera, 1758); Heyden, *De Mosis resurrectione* (Hal. 1723); *Dansville Review*, September 1861.

III. *Character, Work, and Writings of Moses.* — It will be best to confine ourselves here to such indications of these as transpire through the general framework of the Scripture narrative, or appear in traditions and profane accounts.

It is important to trace his relation to his immediate circle of followers. In the exodus he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality; but after that Moses is usually mentioned alone. Aaron still held the second place, but the character of interpreter to Moses which he had borne in speaking to Pharaoh withdraws, and it would seem as if Moses henceforth became altogether, what hitherto he had only been in part, the prophet of the people. Another who occupies a place nearly equal to Aaron, though we know but little of him, is Hur, of the tribe of Judah, husband of Miriam and grandfather of the artist Bezaleel (Josephus, *Ant.* 3:2, 4). He and Aaron are the chief supporters of Moses in moments of weariness or excitement. His adviser with regard to the route through the wilderness, as well as in the judicial arrangements, was, as we have seen, Jethro. His servant, occupying the same relation to him as Elisha to Elijah, or Gehazi to Elisha, was the youthful Hoshea (afterwards Joshua). Miriam always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic power.

But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. In the narrative, the phrase is constantly recurring, "The Lord spake unto Moses," "Moses spake unto the children of Israel." In the traditions of the desert, whether late or early, his name predominates over that of every one else: "The Wells of Moses" on the shores of the Red Sea; "the Mountain of Moses" (Jebel Mufsa) — near the convent of St. Catharine; the Ravine of Moses (Shuk Mfusa) — at Mount St. Catharine; the Valley of Moses (Wady Mfisa) — at Petra. "The Books of Moses" are so called (as afterwards the Books of Samuel), in all

probability, from his being the chief subject of them. The very word "Mosaism" has been in later times applied (as the proper name of no other saint of the O.T.) to the whole religion. Even as applied to tessellated pavement ("Mosaic," *Musivum*, *μουσαϊκόν*) there is some probability that the expression is derived from the variegated pavement of the later Temple, which had then become the representative of the religion of Moses (see an essay of Redslob in the *Zeitschrift der Deutsch. Morgenl. Gesells.* 14:663).

It has sometimes been attempted to reduce this great character into a mere passive instrument of the divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the scriptural account as it is with the common language in which he has been described by the Church in all ages. The frequent addresses of the Divinity to him no more contravene his personal activity and intelligence than in the case of Elijah, Isaiah, or Paul. In the N.T. the Mosaic legislation is expressly ascribed to him: "*Moses gave you circumcision*" (~~4302~~John 7:22). "*Moses, because of the hardness of your hearts, suffered you*" (~~4308~~Matthew 19:8). "*Did not Moses give you the law?*" (~~4309~~John 7:19). "*Moses accuseth you*" (~~4355~~John 5:45). Paul goes so far as to speak of him as the founder of the Jewish religion: "*They were all baptized unto Moses*" (~~4302~~1 Corinthians 10:2). He is constantly called "a prophet." In the poetical language of the O.T. (~~4218~~Numbers 21:18; ~~4321~~Deuteronomy 33:21), and in the popular language both of Jews and Christians, he is known as "the Lawgiver." The terms in which his legislation is described by Philo (*V.M.* 2:1-4) are decisive as to the ancient Jewish view. He must be considered, like all the saints and heroes of the Bible, as a man of marvellous gifts, raised up by divine Providence for a special purpose; but as led, both by his own disposition and by the peculiarity of the revelation which he received, into a closer communion with the invisible world than was vouchsafed to any other in the Old Testament.

Such a marvellous character was not exempted from the most virulent attacks of that criticism called the *Rationalismus vulgaris*, which at one time threatened to devour every fragment of antiquity. The history of Moses was considered merely a tissue of contradictory statements, till Voltaire (in *Questions sur l'Encyclopedie*, § 127) boldly called his very existence in question. The exodus of Israel, of which Moses was the sole instrument, was deprived of its strictly historical basis. Goethe wantonly reduced the forty years' wandering to two years. Most of the halting-places

named in the books of Exodus and Numbers were deemed unhistorical, and the whole chain of events was said to be purely mythical. De Wette (*Kritik der israelitischen Geschichte*), Gramberg (*Religionsideen*), Vatke (*Biblische Theologie*), Von Bohlen (*Commentar zum Buche Genesis*), and George (*Judische Feste*) combine to reduce the whole to a fable. Even the best substantiated acts of Moses — such as the construction of the tabernacle, the founding of an hereditary priesthood, the appointment of cities of refuge were assumed to have been stripped of every vestige of historical veracity. The finding of the Law (~~1~~²²⁸2 Kings 22:8) was said to prove nothing of its Mosaic authorship, because the Egyptian priests pretended to have become possessed of the books of Hermes in the same way. The tables of stone, as evidence of the historical activity of Moses, were said to be no evidence, because no mention is made of them at the revelation of the Decalogue (Exodus 20), but only on a later occasion, in chapter 22. The testimony of their existence (~~1~~¹⁸⁸1 Kings 8:9) in the days of Solomon was thought not worthy to be depended upon, because the author lived after the destruction of Jerusalem! By such frivolous assertions Nork finds himself authorized (see *Hebraisch-chaldaisch-rabbinisches Wörterbuch*) to resolve the character of Moses into a mythical personage; and to reduce the marvellous exodus, and the subsequent journey through the wilderness, to a level with the mythological conquests of Osiris or those of Bacchus, in each of whom personifications of the solar year were recognised. Moses is contrasted with Bacchus, whose grandfather Kadmus placed him in an ark and exposed him to the ocean (see J.J. Miiller, *De Mose in Bacchum converso* [Jena, 1667]). The 600,000 fighting men in Israel are assumed to be so many stars, which ancient astronomers believed to exist. The wonder-working rod of Moses was considered to be as pure a fiction as the serpent-rod of Hermes.

The passage of the Red Sea by Moses and his followers was regarded as a striking parallel to some of the details of Bacchus's expedition to India (Nonnus, 20:253). Bacchus also smites the Hydaspes with a rod, and passes over dry-shod (Nonnus, 23:115, 124,156-188; 24:41). Even the smiting of the rock by Moses is compared to a myth recorded in Euripides (*Bacch.* 5:703); to Bacchus smiting a rock — not indeed in his own person, but by the instrumentality of his priestess, who wielded the thyrsus-rod with a similar result of water flowing from it. These attempts to neutralize history are quoted simply as literary curiosities, and they show by what methods it was thought possible to establish the mythical origin of

the Jewish commonwealth. But as the historical veracity of the Gospel history can alone account for the existence and subsistence of Christianity, so the past and present influence of the Mosaic constitution can only be explained by the strictly historical character of its beginnings.

1. There are two main characters in which Moses appears, namely, as a Leader and as a Prophet. The two are more frequently combined in the East than in the West. Several remarkable instances occur in the history of Mohammedanism: Mohammed himself, Abd-elKader in Algeria, ShamyI in Circassia.

(a.) As a Leader his life divides itself into the three epochs of the march to Sinai, the march from Sinai to Kadesh, and the conquest of the trans-jordanic kingdoms. Of his natural gifts in this capacity we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance and the impracticable nature of the country which they had to traverse. The patience with which he bore their murmurs is often described at the Red Sea, at the apostasy of the golden calf (the eccentric Beke contends that the idol was a *cone*, and not a calf [*The Idol in Horeb*, Lond. 1871]), at the rebellion of Korah, at the complaints of Aaron and Miriam (see below). The incidents with which his name was specially connected both in the sacred narrative and in the Jewish, Arabian, and heathen traditions were those of supplying water when most wanted. This is the only point in his life noted by Tacitus, who describes him as guided to a spring of water by a herd of wild asses (*Hist.* 5:3). In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. That at Marah is produced by the sweetening of waters through a tree in the desert; those at Horeb and at Kadesh by the opening of a rift in the "rock" and in the "cliff;" that in Moab by the united efforts, under his direction, of the chiefs and of the people (⁴⁰²¹⁸Numbers 21:18). (See Philo, *V.M.* 1:40.) An illustration of these passages is to be found in one of the representations of Rameses II (contemporary with Moses), in like manner calling out water from the desert rocks (see Brugsch, *Hist. de l'Ég.* 1:153). Of the first three of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern travellers. One is Ayun Musa, "the wells of *Moses*," immediately south of Suez, which the tradition (probably from a confusion with Marah) ascribes to the rod of Moses. Of the water at Horeb, two memorials are shown: one is the Shuk Musa, or "cleft of Moses," in the side of Mount St. Catharine; and the

other is the remarkable stone, first mentioned expressly in the Koran (2:57), which exhibits the twelve marks or mouths out of which the water is supposed to have issued for the twelve tribes (Stanley, *Syr. and Pal.* page 46,47; also Wolff, *Travels*, page 125, 2d ed.). The fourth is the celebrated "Sik," or ravine, by which Petra is approached from the east, and which, from the story of its being torn open by the rod of Moses, has given his name (the Wady Mfisa) to the whole valley. The quails and the manna are less directly ascribed to the intercession of Moses. The brazen serpent that was lifted up as a sign of the divine protection against the snakes of the desert (^{<0208>}Numbers 21:8, 9) was directly connected with his name down to the latest times of the nation (^{<1204>}2 Kings 18:4; ^{<0304>}John 3:14). Of all the relics of his time, with the exception of the ark, it was the one longest preserved. *SEE NEHUSHTAN.*

The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment was fixed by the cloudy pillar; but the direction of the people, first to the Red Sea and then to Mount Sinai (where he had been before), was communicated through Moses, or given by him. According to the tradition of Memphis, the passage of the Red Sea was effected through Moses's knowledge of the movement of the tide (Euseb. *Praep. Ev.* 9:27). In all the wanderings from Mount Sinai he is said to have had the assistance of Jethro. In the Mussulman legends, as if to avoid this appearance of human aid, the place of Jethro is taken by El Khudhr, the mysterious benefactor of mankind (D'Herbelot, s.v. Moussa). On approaching Palestine the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the east, and to his generalship the two successive campaigns in which Sihon and Og were defeated. The narrative is told so shortly that we are in danger of forgetting that, at this last stage of his life, Moses must have been as much a conqueror and victorious soldier as Joshua.

(b.) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O.T. The name is, indeed, applied to Abraham before (^{<0207>}Genesis 20:7), but so casually as not to enforce our attention. But in the case of Moses it is given with peculiar emphasis. In a certain sense he appears as the center of a prophetic circle, now for the first time named.

His brother and sister were both endowed with prophetic gifts. Aaron's fluent speech enabled him to act the part of prophet for Moses in the first instance; and Miriam is expressly called "the Prophetess." The seventy elders, and Eldad and Medad also, all "prophesied" (⁽⁰⁴¹²⁵⁾Numbers 11:25-27). But Moses (at least after the exodus) rose high above all these. The others are spoken of as more or less inferior. Their communications were made to them in dreams and figures (⁽⁰⁵¹³¹⁾Deuteronomy 13:1-4; ⁽⁰⁴¹¹⁶⁾Numbers 12:6). But "Moses was not so." With him the divine revelations were made "mouth to mouth, even apparently, and not in dark-speeches, and the similitude of Jehovah shall he behold" (⁽⁰⁴¹¹⁸⁾Numbers 12:8). In the Mussulman legends his surname is *Kelim Allah*, "the spoken to by God." Of the especial modes of this more direct communication four great examples are given, corresponding to four critical epochs in his historical career, which help us in some degree to understand what is meant by these expressions in the sacred text. *SEE PROPHET.*

(1.) The appearance of the divine Presence in the flaming acacia-tree has already been noticed. The usual pictorial representations of that scene — of a winged human form in the midst of the bush — belong to Philo (*V.M.* 1:12), not to the Bible. No form is described. "The angel" or "messenger": is spoken of as being "in the flame." On this it was that Moses was afraid to look, and hid his face in order to hear the divine voice (⁽⁰³⁸⁸²⁾Exodus 3:2-6). *SEE BURNING BUSH.*

(2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness, as of a thunder-cloud, out of which proceeded a voice (⁽⁰¹⁹¹⁹⁾Exodus 19:19; 20:21). The revelation on this occasion was especially of the name of Jehovah. Outside this cloud Moses himself remained on the mountain (⁽⁰²⁴¹¹⁾Exodus 24:1, 2, 15), and received the voice, as from the cloud, which revealed the Ten Commandments, and a short code of laws in addition (Exodus 20-23). On two occasions he is described as having penetrated within the darkness, and remained there successively for two periods of forty days, spent in seclusion and fasting (⁽⁰²⁴¹⁸⁾Exodus 24:18; 34:28). On the first occasion he received instructions respecting the tabernacle, from "a pattern showed to him" (⁽⁰¹²⁵¹⁾Exodus 25:9, 40; 26, 27), and respecting the priesthood (Exodus 28-31). Of the second occasion hardly anything is told us (see Ortlob, *De jejuniis Mosis* [Lips. 1702]). But each of these periods was concluded by the production of the two slabs or tables of granite containing the successive editions of the Ten Commandments (⁽⁰²²¹⁵⁾Exodus 32:15, 16). On the first of the two

occasions the ten moral commandments are undoubtedly those commonly so called (comp. ^{<0210>}Exodus 20:1-17; 32:15; ^{<0016>}Deuteronomy 5:6-22). On the second occasion some interpreters (taking the literal sense of Exodus' 34:27, 28) hold that they were the ten (chiefly) ceremonial commandments of ^{<0344>}Exodus 34:14-26; but they were evidently the same as before. The first are expressly said to have been the writing of God (^{<0318>}Exodus 31:18; 32:16; ^{<0022>}Deuteronomy 5:22); with respect to the second, the phraseology is ambiguous ("he wrote," ^{<0348>}Exodus 34:28), and hence some have held them to be merely the writing of Moses—contrary, however, to the language of ^{<0341>}Exodus 34:1. *SEE LAW OF MOSES.*

(3.) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him personally, answering in some degree to that which first called him to his mission. In the despondency produced by the apostasy of the molten calf, he besought Jehovah to show him "his glory." The wish was thoroughly Egyptian. The same is recorded of Amenoph, the Pharaoh preceding the exodus. But the divine answer is thoroughly Biblical. It announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to come absolutely alone. Even the flocks and herds which fed in the neighboring valleys were to be removed out of the sight of the mountain (^{<0318>}Exodus 33:18, 20; 34:1, 3). He took his place on a well-known or prominent rock ("the rock") (^{<0321>}Exodus 33:21). The cloud passed by (^{<0322>}Exodus 33:22; 34:5). A voice proclaimed the two immutable attributes of God, Justice and Love, in words which became part of the religious creed of Israel and of the world (^{<0346>}Exodus 34:6, 7). The importance of this incident in the life of Moses is attested not merely by the place which it occupies in the sacred record, but by the deep hold that it has taken of the Mussulman traditions and the local legends of Mount Sinai. It is told, with some characteristic variations, in the Koran (7:139), and is commemorated in the Mussulman chapel erected on the summit of the mountain, which from this incident (rather than from any other) has taken the name of the Mountain of Moses (Jebel Musa). A cavity is shown in the rock as produced by the pressure of the back of Moses when he shrank from the divine glory (Stanley, *S. and P.* page 30). See Stemler, *De Mose Jehovah a tergo vidente* (Lips. 1730). *SEE SINAI.*

(4.) The fourth mode of divine manifestation was that which is described as commencing at this juncture, and which continued with more or less uniformity through the rest of his career. Immediately after the catastrophe

of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the Congregation" (^{<Q337>}Exodus 33:7). This tent became henceforth the chief scene of his communications with God. He left the camp, and it is described how, as in the expectation of some great event, all the people rose up and stood every man at his tent door, and looked gazing after Moses until he disappeared within the tent. As he disappeared the entrance was closed behind him by the cloudy pillar, at the sight of which the people prostrated themselves (^{<Q330>}Exodus 33:10). The communications within the tent are described as being still more intimate than those on the mountain. "Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (^{<Q311>}Exodus 33:11). He was apparently accompanied on these mysterious visits by his attendant Hoshea (or Joshua), who remained in the tent after his master had left it (^{<Q311>}Exodus 33:11). All the revelations contained in the books of Leviticus and Numbers seem to have been made in this manner (^{<BOOK>}Leviticus 1:1; ^{<BOOK>}Numbers 1:1).

It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendor shone on his face, as if from the glory of the divine Presence. It is from the Vulgate translation of "ray" (^{<rq>}, "*cornutam habens faciem*," that the conventional representation of the *horns* of Moses has arisen. See Zeibich, *De radiante Mosisfacie* (Gera, 1764). The rest of the story is told so differently in the different versions that both must be given. (1.) In the A.V. and most Protestant versions Moses is said to wear a veil in order to hide the splendor. In order to produce this sense, the A.V. of ^{<Q33>}Exodus 33:34 reads, "and [till] Moses had done speaking with them" — and other versions, "he *had* put on the veil." (2.) In the Sept. and the Vulgate, on the other hand, he is said to put on the veil, not during, but after, the conversation with the people—in order to hide, not the splendor, but the vanishing away of the splendor; and to have worn it till the moment of his return to the divine Presence in order to rekindle the light there. With this reading agrees the obvious meaning of the Hebrew words, and it is this rendering of the sense which is followed by Paul in ^{<Q33>}2 Corinthians 3:13,14, where he contrasts the fearlessness of the apostolic teaching with the concealment of that of the O.T.: "We have no fear, as Moses had, that our glory will pass away."

(5.) There is another form of the prophetic gift in which Moses more nearly resembles the later prophets, namely, *as a writer*. We need not here determine (what is best considered under the several books which bear his name, *SEE PENTATEUCH*, etc.) the extent of his authorship, or the period at which these books were put together in their present form. He is also traditionally connected with the first draft at least of the book of Job (q.v.). Eupolemus (Euseb. *Pracep. Ev.* 9:26) makes him the author of letters. But of this the Hebrew narrative gives no indication. There are two portions of the Pentateuch, and two only, of which the actual *writing* is ascribed to Moses: 1st, the second edition of the Ten Commandments (⁴⁰³⁴³Exodus 34:28); 2d, the register of the stations in the wilderness (⁴⁰³⁰¹Numbers 33:1). But it is clear that the prophetic office, as represented in the history of Moses, included the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by ascription or by actual authorship, enter so largely into the full Biblical conception of his character that they must here be mentioned.

[1.] "The song which Moses and the children of Israel sung" (after the passage of the Red Sea, ⁴⁰¹⁵¹Exodus 15:1-19). It is unquestionably the earliest written account of that event; and, although it may have been in part, according to the conjectures of Ewald and Bunsen, adapted to the sanctuary of Gerizim and Shiloh, yet its framework and ideas are essentially Mosaic. It is probably this song to which allusion is made in ⁴⁶¹²²Revelation 15:2, 3: "They stand on the sea of glass mingled with fire... and sing the song of Moses, the servant of God."

[2.] A fragment of a war-song against Amalek (⁴⁰¹⁷⁶Exodus 17:16):

*"As the hand is on the throne of Jehovah,
So will Jehovah war with Amalek
From generation to generation."*

[3.] A fragment of a lyrical burst of indignation (⁴⁰²²⁸Exodus 22:18):

*"Not the voice of them that shout for mastery,
Nor the voice of them that cry for being overcome,
But the noise of them that sing do I hear."*

[4.] Probably, either from him or his immediate prophetic followers, the fragments of war-songs in ⁴⁰²¹⁴Numbers 21:14, 15, 27-30, preserved in the

"book of the wars of Jehovah," ^{<0214>}Numbers 21:14; and the address to the well, 21:16, 17, 18.

[5.] The song of Moses (^{<0301>}Deuteronomy 33:1-43), setting forth the greatness and the failings of Israel. It is remarkable as bringing out with much force the idea of God as the Rock (^{<0304>}Deuteronomy 32:4,15,18, 30, 31, 37). The special allusions to the pastoral riches of Israel point to the transjordanic territory as the scene of its composition (^{<0303>}Deuteronomy 32:13, 14).

[6.] The blessing of Moses on the tribes (^{<0300>}Deuteronomy 33:1-29). If there are some allusions in this psalm to circumstances only belonging to a later time (such as the migration of Dan, 33:22), yet there is no one in whose mouth it could be so appropriately placed as in that of the great leader on the eve of the final conquest of Palestine. This poem, combined with the similar blessing of Jacob (Genesis 49), embraces a complete collective view of the characteristics of the tribes. See Vock, *Mosis canticum cygneum* (Nordl. 1861); Kamphausen, *Das Lied Mosis erklbart* (Leips. 1862).

[7.] The 90th Psalm, "A prayer of Moses, the man of God." The title, like all the titles of the Psalms, is of doubtful authority and the psalm has often been referred to a later author. But Ewald (*Psalmen*, page 91) thinks that, even though this be the case, it still breathes the spirit of the venerable lawgiver. There is something extremely characteristic of Moses in the view taken, as from the summit or base of Sinai, of the eternity of God, greater even than the eternity of mountains, in contrast with the fleeting generations of man. One expression in the psalm, as to the limit of human life (seventy, or at most eighty years), in verse 10, would, if it be Mosaic, fix its date to the stay at Sinai. Jerome (*Adv. Ruffin.* 1:13), on the authority of Origen, ascribes the next eleven psalms to Moses. Cosmas (*Cosmogr.* 5:223) supposes that it is by a younger Moses of the time of David.

How far the gradual development of these revelations or prophetic utterances had any connection with Moses's own character and history, the materials are not such as to justify any decisive judgment. His Egyptian education must, on the one hand, have supplied him with much of the ritual of the Israelitish worship. The coincidences between the arrangements of the priesthood, the dress, the sacrifices, the ark, etc., in the two countries, are decisive. On the other hand, the proclamation of the unity of God, not merely as a doctrine confined to the priestly order, but communicated to

the whole nation, implies distinct antagonism, almost a conscious recoil against the Egyptian system. The absence of the doctrine of a future state (without adopting to its full extent the paradox of Warburton) proves at least a remarkable independence of the Egyptian theology, in which that great doctrine held so prominent a place. Some modern critics have supposed that the Levitical ritual was an after-growth of the Mosaic system, necessitated or suggested by the incapacity of the Israelites to retain the higher and simpler doctrine of the divine unity — as proved by their return to the worship of the Heliopolitan calf under the sanction of the brother of Moses himself. There is no direct statement of this connection in the sacred narrative; but there are indirect indications of it sufficient to give some color to such an explanation. The event itself is described as a crisis in the life of Moses, almost equal to that in which he received his first call. In an agony of rage and disappointment he destroyed the monument of his first revelation (¹²³²⁹Exodus 32:19). He threw up his sacred mission (ib. 32). He craved and he received a new and special revelation of the attributes of God to console him (¹²³³⁸Exodus 33:18). A fresh start was made in his career (¹²³⁴³Exodus 34:29). His relation with his countrymen henceforth became more awful and mysterious (¹²³²⁵Exodus 32:35). In point of fact, the greater part of the details of the Levitical system were subsequent to this catastrophe. The institution of the Levitical tribe grew directly out of it (¹²³²⁶Exodus 32:26). The inferiority of this part of the system to the rest is expressly stated in the prophets, and expressly connected with the idolatrous tendencies of the nation. "Wherefore I gave them statutes that were not good, and judgments whereby they should not live" (³⁴⁰⁵Ezekiel 20:25). "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices" (²⁴⁷²Jeremiah 7:22). Other portions of the law, such as the regulations of slavery, of blood-feud, of clean and unclean food, were probably taken, with the necessary modifications, from the customs of the desert-tribes. But the distinguishing features of the law of Israel, which have remained to a considerable extent in Christendom, are peculiarly Mosaic the Ten Commandments; and the general spirit of justice, humanity, and liberty that pervades even the more detailed and local observances is equally indicative of a new aera in legislation.

The prophetic office of Moses, however, can only be fully considered in connection with his whole character and appearance. "By a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved"

(^{<31213>}Hosea 12:13). He was, in a sense peculiar to himself, the founder and representative of his people; and in accordance with this, complete identification of himself with his nation is the only strong personal trait which we are able to gather from his history. "The man Moses was very meek, above all the men that were upon the face of the earth" (^{<04123>}Numbers 12:3). The word "meek" is hardly an adequate reading of the Hebrew term **wn**[]; which should be rather "much enduring;" and, in fact, his onslaught on the Egyptian, and his sudden dashing of the tables on the ground, indicate rather the reverse of what we should call "meekness." It represents what we should now designate by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. He joins his countrymen in their degrading servitude (^{<01211>}Exodus 2:11; 5:4). He forgets himself to avenge their wrongs (^{<01214>}Exodus 2:14). He desires that his brother may take the lead instead of himself (^{<01413>}Exodus 4:13). He wishes that not he only, but that all the nation were gifted alike: "Enviest thou for my sake?" (^{<04129>}Numbers 11:29). When the offer is made that the people should be destroyed, and that he should be made "a great nation" (^{<02210>}Exodus 32:10), he prays that they may be forgiven — "if not, blot; me, I pray thee, out of thy book which thou hast written" (^{<02232>}Exodus 32:32). His sons were not raised to honor. The leadership of the people passed, after his death, to another tribe. In the books which bear his name, Abraham, and not himself, appears as the real father of the nation. In spite of his great preeminence, they are never "the children of Moses."

2. In the O.T. the name of Moses does not occur so frequently after the close of the Pentateuch as might be expected. In the Judges it occurs only once — in speaking of the wandering Levite Jonathan, his grand-son. In the Hebrew copies, followed by the A.V., its, has been superseded by "Manasseh," in order to avoid, throwing discredit on the family of so great a man. *SEE MANASSEH*, 2. In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets.

In the N.T. he is referred to partly as the representative of the law—as in the numerous passages cited above—and in the vision of the transfiguration, where he appears side by side with Elijah. It is possible that the peculiar word rendered "decease" (**ἔξοδος**) — used only in ^{<04131>}Luke 9:31, and in ^{<01115>}2 Peter 1:15, where it may have been drawn from the context of the transfiguration was suggested by the exodus of Moses. As the author of

the Law, he is contrasted with Christ, the Author of the Gospel: "The law was given by Moses" (^{<4017>}John 1:17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (^{<4783>}2 Corinthians 3:13-18), and his mediatorial character ("the law in the hand of a mediator") against the unbroken communication of God in Christ (^{<4819>}Galatians 3:19). His "service" of God is contrasted with Christ's sonship (^{<3085>}Hebrews 3:5, 6). But he is also spoken of as a likeness of Christ; and as this is a point of view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail.

[1.] Moses is, as it would seem, the only character of the O.T. to whom Christ expressly likens himself Moses wrote of me" (^{<4556>}John 5:46). It is uncertain to what passage our Lord alludes, but the general opinion seems to be the true one — that it is the remarkable prediction in ^{<6885>}Deuteronomy 18:15, 18, 19 — "The Lord thy God will raise up unto thee a prophet from the midst of thee, from thy brethren, like unto me; unto him ye shall hearken... I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." This passage is also expressly quoted by Stephen (^{<4475>}Acts 7:37), and it is probably in allusion to it that at the transfiguration, in the presence of Moses and Elijah, the words were uttered, "Hear ye him." It suggests three main points of likeness:

(a.) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first. In greatness of position none came between them. Only Samuel and Elijah could by any possibility be thought to fill the place of Moses, and they only in a very secondary degree. Christ alone appears, like Moses, as the Revealer of a new name of God—of a new religious society on earth. The Israelites "were baptized unto Moses" (^{<4512>}1 Corinthians 10:2). The Christians were baptized unto Christ. There is no other name in the Bible that could be used in like manner. *SEE PROPHET.*

(b.) Christ, like Moses, is a Lawgiver: "Him shall ye hear." His whole appearance as a Teacher, differing in much besides, has this in common with Moses, unlike the other prophets, that he lays down a code, a law, for

his followers. The Sermon on the Mount almost inevitably suggests the parallel of Moses on Mount Sinai.

(c.) Christ, like Moses, was a Prophet out of the midst of the nation-" from their brethren." As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. The last and greatest of the Jewish prophets, he was not only a Jew by descent, but that Jewish descent is insisted upon as an integral part of his appearance. Two of the Gospels open with his genealogy. "Of the Israelites came Christ after the flesh" (^{<4016>}Romans 9:5). He wept and lamented over his country. He confined himself during his life to its needs. He was not sent "but unto the lost sheep of the house of Israel" (^{<4052>}Matthew 15:24). It is true that his absorption into the Jewish nationality was but a symbol of his absorption into the far wider and deeper interests of all humanity. But it is only by understanding the one that we are able to understand the other; and the life of Moses is the best means of enabling us to understand them both.

[2.] In ^{<3800>}Hebrews 3:1-19; 12:24-29; ^{<4073>}Acts 7:37, Christ is described, though more obscurely, as the Moses of the new dispensation-as the Apostle, or Messenger, or Mediator of God to the people-as the Controller and Leader of the flock or household of God. No other person in the O.T. could have furnished this parallel. In both the revelation was communicated partly through the life, partly through the teaching; but in both the prophet was incessantly united with the Guide, the Ruler, the Shepherd. *SEE MEDIATOR.*

[3.] The details of their lives are sometimes, though not often, compared. Stephen (^{<4072>}Acts 7:24-28, 35) dwells, evidently with this view, on the likeness of Moses in striving to act as a peacemaker, and in being misunderstood and rejected on that very account. The death of Moses, especially as related by Josephus (*ut sup.*), immediately suggests the ascension of Christ; and the retardation of the rise of the Christian Church till after its Founder was withdrawn gives a moral as well as a material resemblance. But this, though dwelt upon in the services of the Church, has not been expressly laid down in the Bible.

In ^{<4010>}Jude 1:9 is an allusion to an altercation between Michael and Satan over the body of Moses. It has been endeavored (by reading **Ἰησοῦ** for **Μωϋσέως**) to refer this to ^{<3810>}Zechariah 3:2. But it probably refers to a lost apocryphal book, mentioned by Origen, called the "Ascension or

Assumption of Moses." The substance of this book is given by Fabricius, *Cod. Pseudoepigraphus Vet. Test.* 1:839-844. The "dispute of Michael and Satan" probably had reference to the concealment of the body to prevent idolatry. ^{<886}Galatians 5:6 is by several later writers said to be a quotation from the "Revelation of Moses" (Fabricius, *ibid.* 1:838). **SEE REVELATIONS, SPURIOUS.**

In later history the name of Moses has not been forgotten. In the early Christian Church he appears in the Roman catacombs in the likeness of St. Peter, partly, doubtless, from his being the leader of the Jewish, as Peter of the Christian Church, partly from his connection with the rock. It is as striking the rock that he appears under Peter's name. In the Jewish, as in the Arabian nation, his name has in later years been more common than in former ages, though never occurring again (perhaps, as in the case of David, and of Peter in the papacy, from motives of reverence) in the earlier annals, as recorded in the Bible. Moses Maimonides, Moses Mendelssohn, Mfisa the conqueror of Spain, are obvious instances. Of the first of these three a Jewish proverb testifies that "from Moses to Moses there was none like Moses." Numerous traditions, however, as might have been expected, and as has repeatedly been indicated above, have been current respecting so celebrated a personage. Some of these were known to the ancient Jews, but most of them occur in later rabbinical writers (comp. Philo, *De Vita Mosis*, c. 3; Joseph. *Ant.* 2:9 sq.; Bartolucci, *Bibliotheca Rabbinica*, 4:115 sq.). The name of Moses is celebrated among the Arabs also, and is the nucleus of a mass of legends (comp. Hottinger, *Historia Orientalis*, p. 80 sq.; Abulfeda, *Anteislam.* page 31). These Mussulman traditions are chiefly exaggerations of the O.T. accounts. But there are some stories independent of the Bible. One is the striking story (Koran, 18:65-80) on which is founded Parnell's *Hermit*. Another is the proof given by Moses of the existence of God to the atheistic king (Chardin, 10:836, and in Fabricius, p. 836). The Greek and Roman classics repeatedly mention Moses (see Grotius, *De verit. rel. Chr.* 1:16; Hase, in the *Biblioth. Brem.* 6:769 sq.), but their accounts contain the authentic Biblical history in a greatly distorted form. See the collection of Meier, *Judaica, seu veterum Scriptorum profanorum de Rebus Judaicis Fragmenta* (Jenué, 1832); also those from Tacitus, by Muller, in the *Stud. u. Krit.* 1843, pages 893-8. There are, likewise, as above intimated, traditionally ascribed to Moses several apocryphal books, as "an Apocalypse, or Little Genesis," the "Ascension or Assumption of Moses," and the "Mysterious Books of

Moses," supposed to have been fabricated in the early ages of Christianity (see Fabricius's *Codex Pseudepigraphicus Vet. Testamenti*, and Whiston's *Collection of Authentic Records*, 1:449-65). Lauth (*Moses der Ebrder*, Munich, 1859) thinks he has discovered traces of the history and name of Moses in two of the Leyden papyri written in the hieratic character (comp. Heath, *The Exodus Papyri*, Lond. 1855).

Concerning the life and work of Moses, compare also Warburton, *On the Divine Legation of Moses*; Hess, *Geschichte Mosis* (Zurich, 1778); Niemeyer, *Charakteristik der Bibel*, 3:23 sq.; Hufnagel, *Moseh wie er sich selbst Zeichnet* (Frckf. 1822); Nork, *Leb. Mos.* (Lips. 1838); Ewald, *Isr. Gesch.* 2:32 sq.; Schreiber, *Allgem. Religionslehre*, 1:166; Kitto, *Daily Bible Illustrations*, volume 2; Hunter, *Sacred Biography*; T. Smith, *Hist. of Moses* (Edinb. 1859); Breay, *Hist. of Moses* (Lond. 1846); Townsend, *Character of Moses* (Lond. 1813, 2 volumes, 4to); Boss, *Hist. of Moses* (Edinb. 1837); Anderson, *Life of Moses* (Lond. 1834); Plumtre, *Hist. of Moses* (Lond. 1848); Drasde, *Comparatio Mosis et Homeri* (Viteb. 1788); Hagel, *Apologie des Moses* (Sulzbach, 1828); Moller, *De Mose Philosopho* (Alt. 1701); Schumann, *Vita Mosis* (Lips. 1826); Reckendorf, *Das Leben Mosis*, (Leips. 1867); Clarke, *Ten Great Religions* (Bost. 1871), page 409 sq.; also the dissertations referred to by Furst, *Bib. Jud.* 2:393 sq.

Moses, Ascension Or Assumption Of

SEE REVELATIONS, SPURIOUS.

Moses, Books Of

SEE PENTATEUCH.

Moses, Law Of

SEE LAW OF MOSES.

Moses

is the name of several patriarchs of the Armenian Church. —

1, was born about 400 at Manazgerd. After entering the service of the Church he rose rapidly to distinction, and in 457 became patriarch. He was very much disliked for his extreme abnegation of all patriotic feelings, and complete submission to Feroze, king of Persia, who then ruled Armenia.

Moses was severe upon those who took exception to his rule, and imprisoned many ecclesiastics and episcopal dignitaries. He died in 465. —

2, surnamed *Eghivartetsi*, after his native place, was born in 510. He also made his way rapidly to ecclesiastical distinctions after entering the service of the Church, and finally, in 551, mounted the throne of St. Gregory. He is the founder of a new calendar, which was used by the Armenians for several centuries. Nothing else of importance is to be noted during his rule of the Armenian Church. He died in 594 at Tovin. —

3, surnamed *Dathevatse*, was born at Khodaran about 1580. In his youth he chose a secluded life, and entered the monastery of Dathev, whence his surname. He was chosen to the patriarchate in 1629. He died in 1633 at Echmiajin. See St. Martin, *Memoires historiques sur l'Armenie*; Neale, *Hist. of East. Ch.* (Armenia).

Moses Albelda

(called also BEN-JACOB), a Jewish theologian of some note, flourished in the beginning of the 16th century as rabbi of the Jews of Salonica in Thessalonica. He wrote a number of works in the department of dogmatic and Biblical theology, among which special mention is due to his *hvm vrd*, a homiletical Commentary on the Pentateuch, accompanied by several occasional homilies (Ven. 1603, folio): — *hl w[dymt*, or *Disquisitions on the Books of the Law, partly exegetical and partly philosophical* (Ven. 1526, 1601, fol.).

Moses Botarel

(or Botarelo), a Jewish writer of Spanish birth, who flourished in the 15th century, is the author of a commentary on the famous *Book Jezirah* (q.v.), entitled *hryxtrpsevllrPew* which he wrote for a Christian scholar, Maestro Juan, in 1409, and wherein he praises philosophy, speaks of Aristotle as of a prophet, and maintains that philosophy and the Kabbalah propound exactly the same doctrines, and that they only differ in language and in technical terms. In this commentary Moses Botarel shows how, by fasting, ablutions, prayer, and invocation of divine and angelic names a man may have such dreams as shall disclose to him the secrets of the future, and quotes in confirmation of his opinions such ancient authorities as Rab. Ashi, Saadia Gaon, Hai Gaon, etc., whom the Kabbalah claims as its great

pillars. Botarel's commentary was first published with the text of the *Book Jezira* and other commentaries (Mantua, 1562; Zolkiew, 1745; and in Grodno, 1806, 1820). Moses also wrote a work entitled *ʿy[efPv]n* on astrology, redemption, and prophecies. See Furst, *Bibl. Jud.* 1:128; Gratz, *Gesch. d. Juden*, 8:106, 107; Ginsburg, *The Kabbalah*, page 122; Jellinek, *Biograph. Skizzen.* volume 2; *Mose Botarel*, in *L.B. des Or.* 1846, No. 12; Job. Steudner, *Mos. Botarel de mysterio Trinitatis* (Lat. vers. et illustr. [reprinted in his *Die judische ABC-Schule*, page 27]); Cassel, *Leifadenfur jud. Gesch. u. Literatur.* page 75. (B.P.)

Moses bar-Cepha

an Eastern prelate distinguished as an author, flourished as bishop of Bethchino, near Mosul, towards the close of the 9th century. According to Assemani (*Bibl. Orient.* 2:218-19) Moses barCepha died February 12, 903. He is noted for his compilation of the long Syro-Jacobite Liturgy, which Neale speaks of as "not without its beauty, especially in the intercessory portions." See Cave, *Hist. Lit.* 2:91; Renaudot, *Hist. Lit.* 2:390; Neale, *Introd. East. Church*, 1:329.

Moses ben-Chanoch

a Hebrew savant who flourished in Spain in the second half of the 10th century, although not known in Jewish literature by his writings, holds, nevertheless, a very prominent place in the history of Jewish learning, since he must be regarded as its propagator on Spanish soil. While the famed Jewish academies of Persia and Pumbedita existed, the Jews of Spain respected them as the head of the Hebrew nation, and referred every weighty point or legal difference to their decision. Notwithstanding the distance and the dangers of the voyage, they sent their sons to them for the study of the law and for education. But as soon as the Persian dynasty had gained the caliphate, it commenced persecuting the Jews, and, without regard to the flourishing state which literature had attained in those academies, it expelled the Jews from Babylon, closed the renowned Jewish colleges, and dispersed their illustrious teachers. Four of these learned men, of whom R. Moses was one, fell into the hands of a Spanish corsair about the year A.D. 950, who was despatched by Abderahman from Cordova to cruise in the sea of the Grecian Archipelago. The wife of Moses accompanied him in his voyage. The high-minded woman, dreading defilement, looked to her husband for advice, asking in Hebrew whether

those drowned at sea would be resuscitated at the resurrection. He answered her with the verse of the psalm. "The Lord said, I will bring again from Bashan, I will bring again from the depths of the sea." On hearing this, to save her honor, she plunged into the sea and perished. Moses was brought as a slave to Cordova, and redeemed, though his quality was unknown, by a Jew. One day he entered the college clad as a slave, in a scanty sackcloth. The discussion was on a difficult passage of the treatise *Joma* (day of atonement). After listening for some time, he explained it so satisfactorily to all the students present that R. Nathan, the president of the college, rose from his seat, and said, "I am no more judge; yon slave in sackcloth is my master, and I am his scholar." The very same day Moses was installed by acclamation as head of the community, and with him the foundation of Jewish learning was laid in Spain. The fame of his acquirements spread throughout Spain and the West. Numbers flocked from all parts to receive instruction from him, and thus through this man "the light of learning, which, by the rapid progress of the iron age of Judaism in Babylonia, by the extinction of the authority of the Prince of the Captivity, the dispersion of the illustrious teachers, and the final closing of the great schools, seemed to have set forever, suddenly rose again in the West in renewed and undiminished splendor." Moses ben-Chanoch died in 1104. See Gratz, *Geschichte d. Juden*, 5:310 sq.; Jost, *Geschichte d. Juden u.s. Sekten*, 2:400; Dessauer, *Geschichte d. Israeliten*, page 281 sq.; Braunschweiger, *Geschichte d. Juden in den romanzischen Staaten*, page 22 sq.; Basnage, *Hist. of the Jews*, page 606 (Engl. transl. by Taylor); Milman, *Hist. of the Jews*, 3:156 sq.; Da Costa, *Israel and the Gentiles*, page 250 sq.; id. *Hist. of the Jews in Spain*, page 55 (Engl. transl. by E.D.G.M. Kirwan, Cambridge, 1851); Lindo, *Hist. of the Jews in Spain and Portugal*, page 45 sq.; Smucker, *Hist. of the Modern Jews*, page 112; Etheridge, *Introduction to Hebrew Literature*, page 244 sq.; Finn, *Sephardim*, page 150 sq.; S. Seckler, in *Jewish Messenger*, 1874 ("Some Jewish Rabbis"), art. 15. (B.P.)

Moses Chorenensis

surnamed "the father of poets and savans," an Armenian theologian, flourished in the 5th century. He was a nephew of *Mlsrop* (q.v.), and besides being trained by that learned man, enjoyed all the educational advantages which he could secure at Alexandria, where he spent seven years in study under Cyril Alexandrinus, and others equally renowned. He next visited Rome, Athens, and Constantinople, and returned home after

years of closest application in those great centres of learning. He entered the service of the Church, and was shortly promoted to the bishopric of Bagrevand. During the rule of the Persians over his native country he refused to occupy any ecclesiastical positions, and retired to the wilderness. He died at the advanced age of 120. His works are numerous. Among his ablest are the *History of Anrmenia*, written in 481 by request of prince Sabak, which covers the history of that country down to A.D. 441, and a *Manual of Rhetoric*. He also devoted much time to the writing of hymns, and many of these are still retained in the divine service of the Armenian Church. An edition of his works, excepting only fragments and hymns, was published at Venice in 1843. See Neale, *Hist. of the Eastern Church* (Armenia); Aschbach, *Kirchen-Lexikon*, 4:278; *Jahrbuch deutsch. Theol.* 1868, volume 4. (J.H.W.)

Moses ha-Cohen Ben-Samuel Gikatilla

(also called *Ibn-Gikatilla*), a noted Jewish writer, flourished at Cordova near the opening of the 12th century. He was a pupil of the celebrated Ibn-Ganach, and is known to have been one of the most extensive commentators and grammarians, though, unfortunately for Biblical learning, none of his works seem to be extant. Only fragments of his are preserved in the writings of other commentators, which reveal him to have been a superior scholar and master of Biblical lore. Unlike most of the interpreters of his time, he endeavored to explain away all the Messianic prophecies of the O.T. (comp. Aben-Ezra on *Isaiah xi*), and assigned the authorship of some psalms to the Babylonian captivity (comp. Aben-Ezra on *Psalms 43*), at the time when both the Synagogue and the Church believed that the whole Psalter proceeded from David. Like Ibn-Saadia, he frequently departed from the Masoretic division of the text. Thus **rybkml** , at the end of ver. 31, in Job 36, he took over to **μyḡk l** [in the following verse; i.e., "He giveth meat in abundance, covering the hands with light" (comp. also Habakkuk 3). The influence which this critic must have exercised upon contemporary and subsequent expositors of the Bible may be judged of from the fact that the eminent Aben-Ezra quotes his work so largely. He is generally quoted by Aben-Ezra as **ydrpsh ḥkh ḥçm r** , R. Moses haCohen ha-Sephardi, i.e., the Spaniard; or **ḥkh ḥçm r** , R. Moses ha-Cohen; or **ydrpsh ḥçm r** , R. Mose haSephardi; or simply **ḥçmr** , R. Mose. These different appellations must be borne in mind by the student of Hebrew exegesis to identify this celebrated commentator.

Dr. Ginsburg, in his article on Gikatilla in Kitto, 2:129, gives a list of the places where his writings are quoted by commentators. It is more complete than the list furnished by Dukes, *Beitrag zur altesten Auslegung* (Stuttg. 1844), 2:180 sq.

Moses Cordovero Ben-Jacob

(also called *Re. mak* = **qmr**, from the acrostic of his name, **wryawdrwq**, *R. Moses Cordovero*), a Jewish savant, was born at Cordova in 1522, studied the Cabala under his brother-in-law, Solomon Alkabaz, and very soon became so distinguished as a Cabalist and author that his fame travelled to Italy, where his books were greedily bought. Cordovero represents the Cabala in its primitive state, since he is chiefly occupied with its scientific speculations, or the *speculative Cabala* (**tywny[hl bq]**), as can be seen from the following specimen of his lucubrations on the nature of the Deity. "The knowledge of the Creator is different from that of the creature, since in the case of the latter knowledge and the thing known are distinct, thus leading to subjects which are again separate from him. This is described by the three expressions cogitation, the cogitator, and the cogitated object. Now the Creator is himself knowledge, knowing, and the known object. His knowledge does not consist in the fact that he directs his thoughts to things without him, since in comprehending and knowing himself he comprehends and knows everything which exists. There is nothing which is not united with him, and which he does not find in his own substance. He is the archetype of all things existing, and all things are in him in their purest and most perfect form; so that the perfection of the creatures consists in the support whereby they are united to the primary source of his existence, and they sink down and fall from that perfect and lofty position in proportion to their separation from him" (*Pardes Rimmonim*, 55 a). He died in 1570. Moses wrote an introduction to the Cabala, entitled *A Sombre or Sweet Light*, or **brEn,r/a** (first published in Venice, 1587, then in Cracow, 1647, and in Fiirth, 1701): — *The Book of Retirement*, or **˘yvwGerpse** Cabalistic reflections and comments on ninety-nine passages of the Bible (Venice, 1543): — *The Sacrifices of Peace*, or **yj b}apymbv]** a Cabalistic exposition of the Prayer-book (Lublin, 1613): — *The Plant of Deborah*, **hr/bD]rm,T** Ten chapters on ethics in the Cabalistic style (Venice, 1589; Livorno, 1794); but his principal work is the *Garden of Pomegranates*, or **µynA]rædeP!** which

consists of thirteen sections or gates (מַגֵּרֵי הַצֵּר), subdivided into chapters, and discusses the *Sephiroth*, the divine names, the import and signification of the letters, etc. (Cracow, 1591). Excerpts of it have been translated into Latin by Bartolucci, *Bibl. Migagna Rabbin.* 4:231 sq.; and Knorr von Rosenroth, *Tractatus de Anima ex libro Pardes Rimmonim*, in his *Cabala Denudata* (Sulzbach, 1677). For the other works of Cordovero, see Furst, *Bibl. Jud.* 1:187 sq. See also Steinschneider, *Catal. Libr. Hebr. in Bibl. Bodleiana*, col. 1793, etc.; De Rossi, *Dizionario* (Germ. transl.), page 87 sq.; Etheridge, *Introd. to Hebr. Literat.* page 359; Ginsburg, *The Kabbalah*, page 132 sq. (Lond. 1865); Finn, *Sephardin*, page 307 sq.; Lindo, *The Jews in Spain*, page 359; Basnage, *Hist. of the Jews* (Taylor's transl.), page 703; Jost, *Gesch. d. Juden u.s. Sekten*, 3:137 sq.; Gratz, *Gesch. d. Juden*, 9:444; Zunz, *Zur Gesch. u. Liferatur*, page 294; *Die Mfonatstage*, page 35 (Berlin, 1872). (B.P.)

Moses de Coucy Ben-Jacob Ben-Chayim

(*hak-Kohen ben-Chananel*), the most celebrated Jewish preacher of the Middle Ages, was born at Coucy, not far from Soissons, cir. A.D. 1200. He severely reprobated a custom then prevalent of marrying strange women. He often preached on that subject, and at last had the good fortune to be heard, for many sent away the Gentile wives they had married. He travelled much in Spain and France, and taught the law, which seemed to have been neglected by a good many of his co-religionists. He died in 1260. Moses is the author of a very highly esteemed work, called the *Major Book of the Commandments* (מגילת המצוות; תלמוד ארבעה עשר קמ"ט, called *gms*, *Seo mag*, from its initials). This work on the commandments and prohibitions consists of sermons which he delivered on his journeys through the south of France and Spain (1235-1245), the design of which was to confirm his brethren in the ancient faith, since the orthodox religion of the Jews was at that time undermined by the philosophy of Maimonides. The work which propounds the six hundred and thirteen precepts was first printed before 1480; then in Soncino, 1488; and in Venice, 1522, 1547, etc. An abridgment of the *Major Book* was made by Isaac de Corbeil, A.D. 1277, entitled *מגילת המצוות* (called *qms*, *Semak*, from the initials of its title), the *Minor Book of the Commandments*, and is divided into seven parts, for the seven days of the week. It was first published at Constantinople, 1510, then at Cremona, 1556, with glosses, etc., and at Cracow, 1596, etc. See First, *Bibl. Judaica*, 1:189 sq., 186; De Rossi,

Dizionario (Germ. transl.), page 172; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodleiana*, col. 1795-1798, col. 1103; Lindo, *Hist. of the Jews in Spain*, page 80 (where the name is written "Micozzi"); Basnagre, *Hist. of the Jews* (Eng. transl.), page 659; Ginsburg, in Levitas, *Massoreth ha-Massoreth*, p. 249 sq., note (Lond. 1867); Gratz, *Gesch. d. Juden*, 7:54, 62-64, 105, 119; Jost, *Gesch. d. Juden u.s. Sekten*, 3:33; Carmoly, *La France Israelite*, page 100 sq.; Da Costa, *Israel and the Gentiles*, page 255; Zunz, *Zur Gesch. u. Literatur*, pages 83, 127, 143. (B.P.)

Moses ha-Darshan

(i.e., *the Expositor*) OF NARBONNE, a rabbi noted as a pulpit orator of more than usual influence and power as well as an exegete of the O.-T. Scriptures, flourished in France in the second half of the 11th century. He was the teacher of Nathan the Jew, who is noted as another great light of the Jewish pulpit, and wrote a number of valuable commentaries, among which a commentary on the Pentateuch, resting largely on the Midrashic lore, is the most widely circulated and esteemed. His greatest work is a commentary on the Hebrew Scriptures, which is alternately quoted by the respective names of **ר יצחק ןֿ צרדח חֻמ** *Expositions of R. Moses the Expositor*, **הבר תיִצארב**, *the Great Bereshith*, *Bereshith Rabba Major*, and *Bereshith Rabba R. Mose ha-Darshan*, and which has not as yet come to light. Copious and numerous fragments of it, however, are given by Rashi in his commentaries on ^{<1338>}Genesis 35:8; 48:7; ^{<1487>}Numbers 8:7; 7:18-23; 11:20, 21; 15:14; 19:22; 26:24, 36; 28:19; 32:24,42; 33:1; ^{<1514>}Deuteronomy 21:14; 27:24; ^{<1619>}Joshua 5:9; ^{<1941>}Psalms 40:2; 60:4; 62:12; 68:17; 80:6; ^{<2159>}Proverbs 5:19; 26:10; ^{<1830>}Job 36:1; by Raymond Martin in his *Pugio Fidei* (Par. 1651, Leips. 1687), both in the original Hebrew and in a Latin translation; by Porchert in his *Victoria adversus impios Hebrceos* (Paris, 1520); by Joshua Lorki, or Hieronymus de Santa Fide, as he was called after embracing Christianity, in his *Hebrceomastix* (Frankfort-on-the-Main, 1602); and by Galatin in his *De Arcanis Catholicae veritatis* (Basle, 1550). These fragments, which are exceedingly important contributions to the history of interpretation in the Middle Ages, show that R. Moses strove to explain the words and the context, and that he interspersed his literal expositions with ancient *Haggadas*, as well as with the interpretations of the sages of olden days. See Zunz, *Die Gottesdienstlichen Vorträge der Juden*, pages 286-293; Ginsburg, in Kitto,

Bibl. Cyclop. s.v.; Etheridge, *Introd. to Hebrew Lit.* page 248; Jost, *Gesch. d. Judenthums*, 2:388; Gratz, *Gesch. d. Juden.* volume 8.

Moses ibn-Ezra Ben-Jacob Of Granada

a Jewish writer of note, was born in Spain about 1070, and was descended from a family which once held noble rank in Jerusalem. He was equally celebrated as a learned Talmudist and a professor of Greek philosophy. Although, like his brother poets, he excelled in sacred song, he also tuned his lyre as an inhabitant of the West, and sang at times of love, but more often in praise of the beauties of nature. He was a contemporary of the celebrated rabbi Jehudah ben-Samuel ha-Levi (q.v.), who bestowed due meed of praise upon him and some other members of his noble and learned family. As a poet, Moses ibn-Ezra won the honor of being considered one of the most finished Hebrew writers. His works are remarkable not only for the intrinsic excellence of the matter, but for the purity, sweetness, and aesthetic grace of their style. Alexander von Humboldt, in his *Cosmos*, 2:119, praises Moses ibn-Ezra's sublime description of natural scenery. The *Selichoth*, or penitential hymns, are greatly esteemed by the Jews, who give to Ibn-Ezra the epithet of *Hassalach* (j l Sh), or "the Selichoth poet" par excellence. He died about 1139. Moses ibn-Ezra wrote מַנְהֵג עֵינַי תְּמוֹנָה *Hymns for Festival and other Occasions*, in the *Sephardim Ritual*: — *Dirvan R.M. ben-Ezra*, a collection in 2 parts, miscellaneous and religious: — וַיִּבְרָא אֱלֹהִים also קַנְיָא this poem is called *Tarshish* from the number of its stanzas, 1210, expressed by the numerical value of the letters צַיִר ת: — מִבְּהַר שִׁשְׁרִי *The Garden of Spices*, on the philosophy of religion, in 7 parts: — הַיְכָל, a penitential poem. He also wrote on eloquence and poetry, with an Arabic paraphrase; also a philosophical treatise, still unprinted. Extensive specimens of his writings are given in L. Duker's *Moses ibn Ezra* (Altona, 1839). See also Sachs, *Religiose Poesie der Juden in Spanien*, pages 69-82, 310-319; Kampf, *Nichtandalusische Poesie Andalusischer Dichter* (Prague, 1858), pages 213-240; Zunz, *Synagogal Poesie*, pages 21, 133, 228-230. See also Fiirst, *Biblioth. Judaica*, 1:257 sq.; Gratz, *Gesch. der Juden*, 6:123-127; Braunschweiger, *Die Juden in den roman. Staaten*, pages 62-64; Finn, *Sephardim*, page 174; Lindo, *Jews in Spain*, page 55; Da Costa, *Israel and the Gentiles*, page 291; Margoliouth, *Modern Judaism Investigated*, page 243; Etheridge, *Introd. to Hebrew Literature*, page 351 sq.; Zunz, *Literaturgesch. z. Synagogalen Poesie*, pages 210, 412, 585, 614;

Nachtrag dazu, pages 8, 33; Jost, *Geschichte d. Judenthums u. s. Sekten*, 2:414 sq.; Dukes, *Rabbinische Blumenlese*, page 58; Delitzsch, *Zur Gesch. d. Jud. Poesie*, 45, 168; Gratz, *Leket Schoschanim Blumenlese neuhebr. Dichtungen* (Breslau, 1862), page 56 sq.; De Rossi, *Dizionario* (Germ. transl.), page 11; Kimchi, *Liber Radicum* (ed. Biesenthal et Lebrecht, Berlin, 1847), page 36. (B.P.)

Moses ben-Jacob

SEE MOSES ALBELDA.

Moses de Leon

(*ben-Shem-Tob*), a Jewish philosopher, poet, and theologian of repute, was born at Leon about 1250, and died at Arevalo, A.D. 1305. He is best known as the author of the Cabalistic book called the *Sohar*, which he first published and sold as the production of R. Simon b.-Jochai. We do not agree with Etheridge, who states that "the opinion that ascribes it (viz. the *Sohar*) as a pseudo-fabrication to Moses de Leon in the 13th century has, I imagine, but few believers among the learned on this subject in our own day," for Moses's wife and daughter admitted that he was the author of it, as will be seen from an account of it in the *Book Juchassin* (pages 88, 89, 95, ed. Filipawski, London, 1857), which Ginsburg (*Kabbalah*, page 99) gives in the following abridged form: When Isaac of Akko, who escaped the massacre after the capture of this city (A.D. 1291), came to Spain and there saw the *Sohar*, he was anxious to ascertain whether it was genuine, since it pretended to be a Palestinian production, and he, though born and brought up in the Holy Land, in constant intercourse with the disciples of the celebrated Cabalist, Nachmanides, had never heard a syllable about this marvellous work. Now Moses de Leon, whom he met in Valladolid, declared to him with a most solemn oath that he had at Avila an ancient copy, which was the very autograph of Rabbi Simon ben-Jochai, and offered to submit it to him to be tested. In the mean time, however, Moses de Leon was taken ill on his journey home, and died at Arevalo, A.D. 1305. But two distinguished men of Avila, David Rafen and Joseph de Avila, who were determined to sift the matter, ascertained the falsehood of this story from the widow and daughter of Moses de Leon. Being a rich man, and knowing that Moses de Leon left his family without means, Joseph de Avila promised that if she would give him the original MS. of the *Sohar* from which her husband made the copies, his son should marry

her daughter, and that he would give them a handsome dowry; whereupon the widow and daughter declared that they did not possess any such MS.; that Moses de Leon never had it, but that he composed the *Sohar* from his own head, and wrote it with his own hand. Moreover, the widow candidly confessed that she had frequently asked her husband why he published the production of his own intellect under another man's name, and that he told her "that if he were to publish it under his own name nobody would buy it, whereas under the name of R. Simon ben-Jochai it yielded him a large revenue." Now this account is confirmed by the fact that the *Sohar* contains whole passages which Moses de Leon translated into Aramaic from his other works, as the learned Jellinek has clearly proved in his very elaborate and learned essay, *Moses ben-Shem-Tob de Leon, und sein Verhältniss zum Sohar*, pages 21-36. Moses de Leon also wrote a book on the soul and its destiny, entitled **hmkj hivpn**, i.e., the *Soul of Wisdom* (Basle, 1608): —the *Weight of Wisdom*, **hmkj hil qivna**, which contains the sayings of various philosophers, which he ably criticises: **µVhirpseon** the ten Sephiroth and the thirty-two ways of Wisdom: — **tWd[æ; ^Kivnæ** *On Hell and Paradise*: — **^/Mræe** *The Book of Pomegranates*, composed in 1287, which is a Cabalistic explanation of the Mosaic precepts. See Furst, *Bibl. Judaica*, 2:232; De Rossi, *Dizionario* (Germ. transl.), page 177; Gratz, *Gesch. d. Juden* (Leips. 1873), 7:216-234; Lindo, *Hist. of the Jews in Spain*, page 113; Finn, *Sephardim*, page 303 sq.; Steinschneider, *Jewish Literature*, page 113; Etheridge, *Introd. to Hebr. Literature*, pages 276, 314; Ginsburg, *The Kabbalah*, page 90 sq.; Ueberweg, *Hist. of Philosophy* (Morris's transl. N.Y. 1872), 1:417; A. Jellinek, *Moses ben-Shem-Tob, u.s. Verhältniss zum Sohar* (Leips. 1851); Jost, *Gesch. d. Juden. u.s. Sekten*, 3:78; Cassel, *Leitfaden zur jud. Gesch. u. Literatur* (Leips. 1872), page 71. (B.P.)

Moses ben-Mocha Of Palestine

or Tiberias, a Jewish writer of some note, flourished towards the close of the 6th century. He developed and amplified the *interlineary* system of vocalization (**dqwnm, ^wj j ths[f hfml**), called the *Tiberian* (**ynrbyf dWqn**), which has for centuries been adopted both by the Synagogue and the Church in all the pointed editions of the Hebrew Scriptures. Like his father, R. Moses also wrote Massoretic glosses both in the margin of the *Codd.* and in separate works, entitled **dWqn yrps**.

Moses ben-Nachman

SEE NACHMANIDES.

Moses The Punctuator

(^ˆrqqh hçm r), or *the Cantor* (^ˆzj), a Jewish exegetist, lived in London about the middle of the 13th century, and is noted as the author of the well-known *Treatise embodying the rules about the points of the Hebrew Scriptures*, called ^twnygnhw ^dwqynh ^ykrd, or ^dwqynh ^yl ^lk, also in the MSS. ^arwwq ^tyyrwh. Excerpts of this treatise, made by Jacob ben-Chayim, were first printed with the Massora in *the Rabbinic Bible* (Venice, 1524-25), and since in all the editions of the Rabbinic Bible. The treatise has also been published separately with a short commentary by Zebi ben-Menachem (Wilna, 1822), and with corrections and German notes by Frensdorff (Hanover, 1847). Those who recognise the real importance of the Hebrew vowel-points and accents will find in this unpretentious treatise a useful guide. R. Moses was thoroughly acquainted with and quotes the grammatical and exegetical writings of his predecessors, as Chayug, Rashi, Ibn-Ganach, Ibn-Ezra, Parchon, etc. See Steinschneider, *Bibliographisches Handbuch*, page 95; Zunz, *Zur Geschichte und Literatur*, page 111; Ginsburg, in Kitto, *Bibl. Cyclop.* s.v.

Moses Of Satanow

SEE SATANOW.

Moses ben-Shesheth

a Jewish interpreter of the Bible, who deserves to be ranked among the ablest exegetists of his people, flourished during the 12th century in Spain and Italy. But little is accessible regarding his personal history. His works, however, remain, and they are masterpieces, whether treating of Hebrew grammar, Old-Testament lexicography, or the Jewish Scriptures. His ablest and most valuable work, *A Commentary upon the Books of Jeremiah and Ezekiel*, was recently brought out in England from a Bodleian MS., with an English translation and notes by S.R. Driver (Lond. 1872, cr. 8vo). In this work Moses ben-Shesheth confines himself almost exclusively to the discussion of grammatical and lexicographical difficulties, and avoids all haggadic exposition. His interpretations are mostly rational, sometimes novel, and show throughout the independent thinker, guided only by

grammatical rules. The great value of such old grammarians is now more and more appreciated; and the remark of Munk, "that the profound works of Gesenius and Ewald may still be improved by the dicta of such a man as Ibn-Ganach," may be applied also to our author. The work before us consists rather of notes on the prophets, and seems to have been originally an extra-commentary to another more extended one, as many difficult passages and words in Jeremiah and Ezekiel are passed over without any remark, which could not have escaped the attention of rabbi Moses. The author knew the works of Ibn-Ganach, R. Jehudah Chayug, and Moses Kimchi, whom he often quotes; but he never alludes to R. David Kimchi, more celebrated than his brother Moses, nor to Rashi, although he frequently agrees with them. It is to be hoped that Mr. Driver will continue the good work begun thus auspiciously, and give us any other of rabbi Moses's works now buried in MS. form in the Bodleian Library. A sketch of his life also will be appreciated.

Moshabbehites

or *Assimilators*, a heretical sect of the Mohammedans; so called because they hold to a resemblance between God and his creatures, supposing him to be a figure composed of members or parts, each spiritual or corporeal, and capable of local motion, of ascent and descent, etc. Some of this sect believe that the divine nature may be united with the human in the same person, for they grant it possible that God may appear in a human form, as Gabriel did; and to confirm this opinion, they allege Mohammed's words "that he saw the Lord in a most beautiful form, and Moses talking with God face to face." See Broughton, *Bibliotheca Historico-Sacra*, 2:144.

Mosheim, Johann Laurenz von

a German theologian noted as an ecclesiastical historian of great merit, was born of a noble family at Lubeck, October 9, 1694. He was educated at the Gymnasium of Lubeck and the University of Kiel, where, shortly after the completion of his studies in 1718, he succeeded Albert zum Felde as professor of philosophy in 1719. In 1723, at the invitation of the duke of Brunswick, he became professor of theology in the University of Helmstadt, where he remained until 1747; when, after having at various times refused several tempting offers from the high schools of Leipsic, Dantzic, Kiel, and others, he was appointed to the professorship of theology at Gottingen and the chancellorship of the university. Here his

lectures on theology attracted all classes of students. He died September 9, 1755. He was thrice married. By his first wife he had two sons and one daughter, and by his third wife one daughter, afterwards duchess of Noailles. Mosheim is regarded as the most learned Lutheran theologian of his time. With a superior classical education he combined a thorough knowledge of the English, French, and Italian languages and their literature, and was such a master of the purest German that he was esteemed one of the founders of modern German pulpit literature. The whole number of Mosheim's works is 161. He himself printed at Helmstadt in 1731 a catalogue raisonnee of the works which he had brought out up to that time. Among his theological works, special attention is due to one on Bible morality, entitled *Sittenlehre der Heiligen Schrift* (new ed. continued by J.P. Miller, Helmst. 1770-78, 9 volumes, 8vo). But his most important contributions to theological literature are his ecclesiastical histories, of which his best known work is the *Institutiones Historice Ecclesiasticae, Antiquioris et Recentioris, libri iv.* It is written in Latin, and was first published in 2 volumes, 12mo in 1726, and the enlarged edition, in composing which he examined the original authorities, was published in 4to in 1755, just before his death. Another edition was published in 1764, with an account of Mosheim's writings by Miller, one of his pupils. It was translated into German by Von Einem and by J.R. Schlegel. Schlegel's translation is the better, and is enriched with valuable notes. It has also been translated into French, Dutch, and English. The first English version was made in 1764 by Dr. Maclaine, but is very unfaithful. Dr. Maclaine's professed object was to improve Mosheim's style, by adding words and rounding off periods. His alterations and additions constantly express his own sentiments instead of Mosheim's, and sometimes flatly contradict the author. *SEE MACLAINE.* In 1832 a faithful translation, with valuable notes, was published by Dr. Murdock, of New Haven, Conn., of which there are many reprints; revised, N.Y. 1839. Mosheim's *Ecclesiastical History* extends from the birth of Christ to the beginning of the 18th century. Each century is treated separately, under the two heads of external and internal history. The internal history comprises "prosperous events," or the extension of the Church by the efforts of its public rulers and private members, and "calamitous events," such as persecutions and infidel attacks. The internal history includes the history, 1, of the Christian doctors; 2, of the doctrines and laws of the Church; 3, of its ceremonies and worship; 4, of heresies. This arrangement is open to several objections, of which the chief are that it is too artificial; that what Mosheim calls external and

internal history constantly run into each other (and indeed it is not easy to understand how any part of the history of a community can be said to be "external" to it); and, lastly, it imposes on the historian the necessity of deciding what no human mind can decide, namely, what events are prosperous and what calamitous to the Church. But the work of Mosheim is open to a graver objection. He has not treated his subject with the proper spirit of pious interest, though his own orthodoxy is undoubted.

Nevertheless, his deep knowledge, his patient research, his general candor and impartiality, and his philosophical spirit, entitle Mosheim to a place among the best Church historians. His works gave an impulse to the study of Church history in Germany, which has produced, among other works, those of Pfaff, Baumgarten, Walch, Semler, Schrockh, Henke, Schmidt, Neander, etc. Of these, that of Schrockh, a pupil of Mosheim, is the fullest, extending to 45 volumes, 8vo. "In his *Ecclesiastical History*," says Hagenbach — certainly a most competent critic — "Mosheim has labored with a candor which grants to all who differ from him an impartial presentation of their views, and insures justice to all; he has subjected their systems to a thoroughly scientific treatment, and in this he has been very happily likened to Melancthon." The most discriminating estimate of Mosheim seems to us to be that of Hase, who says: "Mosheim, conscious of historical talents, with a power of combination always bold, and sometimes extravagant, and an acquaintance with men in various and friendly relations, is universally acknowledged to have been a master of ecclesiastical historical writing" (*Ch. Hist.* page 9). Mosheim's other important works on Church history are his tract, *De Rebus Christianorum ante Constantinum* (Helmst. 1753), and *Infstitutiones Historice Christiane Majores* (1739), which is a full Church history of the first century: — *Dissertationes ad Hist. Ecclesiasticam pertinentes* (new ed. Altona, 1767, 2 volumes): — and *Versuch einer unparteiischen Ketzergeschichte* (Helmst. 1746-48, 2 volumes). Among his other works are a Latin translation, with notes, of Cudworth's *Systema Intellectuale* (Jena, 1738): — six volumes of *Sermons* (1747). Mosheim's interpretations of Scripture are found in his *Observationes Sacrae* (Amsterdam, 1721); his *Cogitationes in N.T. locc. select.* (Hannov. 1726); his *Erklärung des I. Br. an d. Corinther* (1741, new ed. by Windheim, 1762); his *Erkl. d. beyden Br. an d. Timoth.* (1755); and in his volumes of sermons, *Heilige Reden*. His exegesis is usually broad and learned, and betokens good-sense and sound erudition. Mosheim was greatly distinguished as a preacher. His style was formed on the model of the English and French preachers,

Tillotson and Watts, Saurin, Massillon, and Flechier. He has been compared to Fdnelon for the graces of his style. His talents were of a very high order, his learning was immense, and his character was exemplary. Says one: "In depth of judgment, in extent of learning, in purity of taste, in the passion of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he had certainly very few superiors." "Mosheim's noble character," says Hagenbach (*German Rationalism*, page 75), "is just as lovely as his learning was thorough and comprehensive. There is almost no domain of theology which he did not live to adorn and bless... In the study of morals he, for a time at least, created an epoch, and in the history of German pulpit eloquence a new period dates from him. He has been termed the German Tillotson, the German Bourdaloue. What Michaelis wanted in fine taste was largely present in Mosheim, and gave to all his learned works, as well as to his sermons, an indescribable charm. Mosheim in faith was thoroughly orthodox, yet mild and patient towards others, and in this respect really unlike many of that school." We think Hagenbach, however, goes too far when he calls Mosheim also "the father of modern Church history;" as such no one deserves to be named except the learned and sainted Neander. He it was who first treated ecclesiastical history as it should be treated. **SEE NEANDER**. See Doring, *Gelehrte Theol. Deutschl. d. 18ten u. 19ten Jahrh.* volumes 2 and 4; Gessner, *Memoria J.L. Moshemii* (1755); Lucke, *Narratio de Moshemio* (1837); Rossler, *Ueber Mosheim als Prediger*; Sachs, *Geschichte der Predigt. v. Mosheim bis Schleiermacher* (Heidelberg, 1866); Dowling, *Introd. Eccles. Hist.* p. 192,193; Schaff, *Ch. Hist.* i, 22, 223, ad passim; Kahnis, *German Protestantism*, page 118; *Bibl. Sacra*, January 1851, page 68; *Christ. Remembr.* 1862, page 46.

Mosheim, Ruprecht von

a German religious enthusiast, was born in the first half of the 15th century. He believed himself commissioned of God to unite the four systems of religion-Papacy, Lutheranism, Zwinglianism, and Anabaptism-prevalent during the Reformatory period, and to lay the foundation of a new Jerusalem. He rejected all prevailing creeds as anti-Christian, and prayed for another reformatory movement that might unite all followers of Jesus. To further this end he also entered into negotiations with the evangelical theologians, Osiander and Venatorius, in 1539. But these negotiations were soon broken off. On the part of Romanists he was disliked from the first, for he was severe upon the immoral conduct of the clergy, the

withholding of the cup, and the sale of indulgences. This brought him into conflict also with the emperor Ferdinand, in whose presence he hesitated not to deliver an oration against the papacy. He also went to Vienna to speak to the papal nuncio Morone, in order to get an interview with the pope; but instead of being afforded an opportunity to go to Rome, he was called by order of emperor Ferdinand before the authorities of the convent at Hazenau, and accused of heresy. The prince elector of Mentz had his work *De monarchia et renascentia Christianae fidei* examined, and the ecclesiastical judge condemning him guilty of heresy, Mosheim was put into prison, and there died in 1544.

Moshier, Absalom

a minister of the Methodist Episcopal Church, was born in the early part of the present century. He was first employed in secular occupations, but after his conversion he preached for many years under the presiding elder, and in 1857 entered the Black River Conference, and was stationed at Antwerp; in 1858 and 1859, at De Peyster; in 1860-61, at Rensselaer Falls; in 1862-63, at Waddington; in 1864, at Richville; in 1865-66, at Redfield. In 1867, his health failing him, he was superannuated. He died in Hampden, Ohio, June 9, 1869. See *Minutes of Annual Conferences*, 1870, page 136.

Mosol'lam

(**Μοσόλλαμος**, Vulg. *Bosoramus*), a Graecized form (1 Esdr. 9:14) of the MESHULLAM *SEE MESHULLAM* (q.v.) of the Heb. text (⁴⁵¹⁰⁵Ezra 10:15).

Mosol'lamon

(same as preced. **Μοσόλλαμος** v.r. **Μεσολάβων**, Vulg. *Mosolamus*), a Graecized form (1 Esdr. 8:44) of the MESHULLAM *SEE MESHULLAM* (q.v.) of the Heb. text (⁴⁵¹⁸⁶Ezra 8:16).

Mosque

Picture for Mosque 1

(Spanish *mesquida*, French *mosquede*, Arabic *masjed*, "a house of prayer," from *sajada*, "to bend, bow, adore") is the name applied in English to any Mohammedan house of worship; the larger houses of worship are called by Moslem "jami" (places of assembling) or "culliyet" (cathedrals). The first

mosque was founded by Mohammed at Medina, part of the work being done by his own hands. The site was a grave-yard shaded by date-trees, which was selected by the Prophet because his camel knelt opposite to it on his public entry into the city. The edifice was square and capacious, the walls of earth and brick, and the roof supported by the trunks of palm-trees and thatched with palm-leaves. It had three doors. A part of the building was assigned as a habitation to the poor among the faithful who had no other homes. In this mosque Mohammed was buried; and though the original edifice was long ago replaced by a larger structure, the temple still bears the name of *Masjed el-Nebi*, "the Mosque of the Prophet" (see Wellsted, *City of the Caliphs*, 1:257 sq., 303 sq.). The most sacred mosque is the great temple of El-Hamram at Mecca, enclosing the Kaaba (q.v.). For many centuries the mosques were fashioned after this one. It consists of a large court enclosed by colonnades, with a fountain in the centre, where ablutions are made before prayer. On the side towards Mecca the colonnade is deeper. In the centre of this side is a niche (mihrab), surmounted by a vaulted arch; by the side of the mihrab is the member, or preacher's chair or pulpit; at one or more corners of the court rise minarets (q.v.), from which the faithful are called to prayers. The form of the oldest mosques, which next to those mentioned are supposed to be those located at Jerusalem (known as Omar's mosque) and Cairo, is evidently derived from that of the Christian Basilica, the narthex being the origin of the court with its arcade, and the eastern apse, representing the principal buildings of the mosque, facing Mecca. The original forms, however, became obliterated in the progress of Mohammedan architecture, and the mosques, with their arcaded courts, gateways, domes, and minarets, became the most characteristic edifices of Saracenic art. Wherever the Mohammedan faith prevailed, from Spain to India, beautiful examples of these buildings exist. The architectural notions of the different countries seem to have exerted an influence upon the Moslems, for these mosques differ in the various countries. Thus in India the mosques have many features in common with the temples of the Jains, while in Turkey they resemble the Byzantine architecture of Constantinople.

Picture for Mosque 2

Since the Turkish domination was established in Constantinople, the mosques have generally been built after the general type of Santa Sophia (q.v.), having a Greek cross as the basis of their plan, and being enclosed instead of hypaethral. Everywhere the dome is one of the leading and most

beautiful features of the mosques, which commonly consist of porticos surrounding an open square, in the centre of which is the tank or fountain for ablution. In the south-east is a kind of pulpit (member) for the imarm; and in the direction in which Mecca lies, *SEE KEBLAH*, there is a niche (mihrab), towards which the faithful are required to pray. Opposite the pulpit there is generally a platform (dikkeb) surrounded by a parapet, with a desk bearing the Koran, from which portions are read to the congregation. In the imperial mosques at Constantinople there is a tribune (makswra), at the opposite side from the member and the mihrab, reserved for the sole use of the sultan. In front of the mihrab is often another tribune (khftab), from which the Imam (q.v.) pronounces prayer, and an elevated square platform (mastabah) from which criers repeat the calls to prayer. The imperial mosque of Achmed in Constantinople is the only mosque that has six minarets, except the temple of ElHamram in Mecca, to which Achmed built a seventh minaret, to quiet the complaint that he was attempting to outvie that holy sanctuary.

Many of the mosques are adorned with all the charms of the Saracenic and Moorish architecture, having texts and passages from the Koran intertwined among the delicate ornamentation, to lead the minds of the faithful while waiting for the hour of public prayer. The Turkish mosques are generally quite plain in their interior ornamentation, though often very stately and grand in their exterior architectural effect. It is not customary for women to visit the mosques, and if they do they are separated from the male worshippers. The utmost solemnity and decorum are preserved during the service, although in the hours of the afternoon (when there is no worship) people are seen lounging, chatting, even engaged in their trade, in the interior of the sacred building. On entering the mosque, the Moslem takes off his shoes, carries them in his left hand, sole to sole, and puts his right foot first over the threshold; he then performs the necessary ablutions, and finishes by putting his shoes and any arms he may have with him upon the matting before him. The congregation generally arrange themselves in rows parallel to that side of the mosque in which is the niche, and facing that side. The chief officer of a mosque is the Nazir (q.v.), under whom are two imams. There are, further, many persons attached to a mosque in a lower capacity, as Mueddins (q.v.), Bowwabs (door-keepers), etc., all of whom are paid, not by contributions levied upon the people, but from the funds of the mosque itself. The revenues of mosques are derived from

lands. With many of the larger mosques there are hospitals connected, and public kitchens, in which food is prepared for the poor.

To every mosque is also attached a school, in which reading of the Koran, at least, is taught; to every imperial mosque is attached a college, and to the mosque of El-Azhan, in Cairo, is attached the great Mohammedan university of the world, which is attended by several thousand students from all parts of the Mohammedan world. To the imperial mosques in Constantinople are attached not only colleges, but also libraries, hospitals, asylums for the poor, khans for travellers, baths, and a small cemetery, with the tomb of the founder. The spacious courts containing these extensive benevolent and charitable establishments are adorned with trees and shrubbery and fountains. The whole is supported by endowments left by the sultan whose name they bear. Travellers, orphans, widows, and minors also find here a refuge, where they can leave their treasures, the sacredness of the place alone being sufficient protection. The former rigor by which unbelievers were excluded from mosques under penalty of death has been of late years relaxed in some places.

The finest specimens extant of Moslem architecture are thought to be the mosque at Mecca, the mosque of Omar at Jerusalem (see Spencer's *Egypt and the Holy Land*, Letter X), and the mosque at Medina, which three are considered also as peculiarly holy. The Jami Masj d, or Great Mosque, at Delhi (see preceding page). built by Shah-Jehan in 1631-37, is generally considered the noblest building ever erected for Mohammedan worship. (G.F.C.)

Mosquito Territory

(or Mosquitia). *SEE NICARAGUA.*

Moss, Charles

an Anglican prelate of some note, nephew of the following, flourished in the second half of the last century. He was educated at Caius College, Oxford, where he was afterwards fellow, and entered holy orders about the middle of last century. After filling many important livings, among them the rectory of St. James's and St. George's, London, the archdeaconry of Colchester, etc., he was finally elevated to the episcopate in 1766, and appointed to the see of St. David's, from which he was transferred to the see of Bath and Wells in 1774. He died in 1802. He wrote, *Evidence of the*

Resurrection Cleared (Lond. 1744 and 1749, 8vo); and published many of his sermons in several series (Lond. 1750, 4to; 1756, 4to; 1764, 4to; 1769, 8vo; 1769, 4to; 1772, 4to; 1776, 4to). A son of his, of like name, also figured prominently in the Church. He was bishop of Oxford from 1807 until his death in 1811. He published only a *Fast Sermon* (Lond. 1798, 4to).

Moss, Robert, D.D.

an English divine of distinction, was born of estimable parentage at Gillingham, in Norfolk, in 1666. He was educated first at Norwich school, then at Benet College, Cambridge, in 1682; made there B.A. and fellow in 1685, and B.D. in 1690; and entering holy orders, acquired great reputation both as a disputant and preacher. He was preacher to the Society of Gray's Inn, London, in 1698, and assistant preacher to Dr. Wake at St. James's, Westminster. in 1699. He was also sworn chaplain, in three succeeding reigns, to king William, queen Anne, and George I; and being one of the chaplains in waiting when queen Anne visited the University of Cambridge, April 5, 1705, he was then created D.D. In 1708 he was invited by the parishioners of St. Lawrence Jewry, on the resignation of dean Stanhope, to accept their Tuesday lecture, which he held till 1727, and then resigned it on account of his growing infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanery of Ely, which was the highest but not the last promotion he obtained in the Church; for in 1714 he was collated by Robinson, bishop of London, to Gliston, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the use of his limbs for some of the last years of his life, and he died March 26, 1729. His character may be seen in the preface to the eight volumes of his *Sermons*, which has usually been attributed to Dr. Snape, and has even been ascribed to him by Mr. Masters in his *History of Benet College*; but the credit of it has lately been transferred to Dr. Zachary Grey, who is now definitely known to have been the editor, and to have also written a *Life* of the dean, which has, however, never been published. He left no works of interest to us besides his sermons, He wrote a number of poems, among which the best are, *In doctissimi Sherlocii librum nuper editum de usu ac fine doni prophetici, necnon praedictionum maxime memorabilium per continuatum ab initio usque saeculorum seriem* (1726): — A *brief and easy Paraphrase upon the triumphal Song of Moses, Exodus, chapter 15, from verse 1 to verse 20*: — A *Lenten Thought*. See *Gener. Biog. Dict.* s.v.; Hook, *Eccles. Biogr.* s.v.; Nichols,

Anecdotes of Bowyer, page 78; *Lond. Gentleman's Magazine*, 73:1138. (J.H.W.)

Mossom, Robert

a learned Irish prelate, who flourished in the second half of the 17th century, was born about the opening of that aera; entered holy orders, and, being a stanch royalist, suffered much in the civil wars; but on the Restoration was made dean of Christ-church, Dublin, with which he held the bishopric of Londonderry, where he died in 1679. His works are, *The Preacher's Tripartite* (Lond. 1637, 1657, 1685, fol.): — *Variae colloquendi Formulae*: — *Narrative of George Wild, Bishop of Derry* (Lond. 1665, 4to): — *Zion's Prospect in its First View*. He also published some of his sermons, of which Bickersteth (*Christian Student*) says that they are "spiritual and evangelical." See Harris's *Ware's Ireland*.

Motazilites

SEE MOHAMMEDAN SECTS,

Mote

(κάρφος, something *dry*), any small dry particle, as of chaff, wood, etc. (~~ⲁⲓⲗⲃ~~ Matthew 7:3-5; ~~ⲁⲓⲃⲗ~~ Luke 6:41, 42). Small faults or errors in others, discovered through the magnifying medium of prejudice, are likened by our Lord in these passages to a speck or splinter in the eye, which the censorious are fond of detecting, though guilty of more serious offences themselves, aptly compared to a beam (δοκός) (see Winckler, in *Animadvers. Philol.* 3:803 sq.). The proverb was a familiar one with the Hebrews (see Buxtorf, *Lex. Rabb.* col. 2080). SEE EYE.

Motett

a term applied to two different forms of Church musical composition. 1. A sacred cantata, consisting of several unconnected movements, as a solo, trio, chorus, fugue, etc. 2. A choral composition, generally also of a sacred character, beginning with an introduction in the form of a song, perhaps with figurative accompaniment; after which follow several fugue subjects, with their expositions, the whole ending either with the exposition of the last subject, a repetition of the introduction, or a special final subject. A motett differs in this respect from a double or triple fugue, that the subjects never appear simultaneously, but are introduced one after the other. In one

form of the motett, the successive phrases of an entire chorale are treated as so many fugal subjects. The subject is taken from the psalms or hymns of the Church. "Motett" seems to have been originally synonymous with *anthem*, and was then probably accompanied only by the organ, which is now no longer the case in Roman Catholic churches, all kinds of musical instruments being used in it.

Moth

Picture for Moth 1

(**V** [; *ash*, so called from its causing garments to *fall* in pieces, ^{<K049>}Job 4:19; 13:28; 27:18; ^{<B91>}Psalm 39:11; Isaiah 1, 9; 51:8; ^{<K62>}Hosea 5:12; Sept. and Vulg. everywhere [except in the Psalms, where they have ἀράχνη, *aranea*] render **σής**, *tinea*; like the N.T., ^{<I69>}Matthew 6:19, 20; ^{<P23>}Luke 12:23; with which may be compared the Heb. **סס**; *sas*, from its *leaping*, ^{<S08>}Isaiah 51:8; Sept. **σής**, Vulg. *tinea*, Auth. Vers. "worm;" the word **σής** also occurs in the term **σητόβρωτος**, "moth-eaten," ^{<S02>}James 5:2), the name of a well-known insect, which, in its caterpillar state, is very destructive to clothing. The tribe of moths is called by naturalists *Phalcena*, and is said to contain more than 1500 species. Linnaeus, under the order Lepidoptera, genus Phalena, gives the species of moths — *Tinea tapetzella*, *T. pellionella*, and *T. recurvaria sarcitella* — as peculiarly destructive to woollen clothes, furs, etc. The egg of the moth, being deposited on the fur or cloth, produces a very small, shining insect, which immediately forms a house for itself by cuttings from the cloth. It eats away the nap, weakens or destroys the thread, and finally ruins the fabric. Moths fly abroad only in the evening and night, differing in this respect from the tribe of butterflies, which fly only by day. Some of the species of moths feed on the leaves of plants. The "*moth*" *par excellence* is an insect of the order *Lepidoptera*, which possess four wings covered with minute tessellated scales, and of the tribe *Nocturna*, in which the antennae (or "horns") are drawn out to a fine point. The genus *Tinea* in this division consists of small species, with the fore-wings long and narrow, and the head covered with coarse hairs. It includes a large number of species, several of which are noted for their destructiveness to clothes, woollen stuffs, furs, specimens of natural history in museums, and corn in granaries. The most pertinacious are *T. pellionella* and *T. tapetzella*, which feed on cloth; and these, from their abundance, and from their minuteness enabling

them to penetrate into drawers and wardrobes, are but too well known in every household. The identity of this with the Biblical insect is apparent from the terms by which it is rendered in the Sept. (comp. Theophrast. *Hist. plant.* 1:16) and Vulg. (comp. Pliny, *Nat. Hist.* 11:41). "The following allusions to the moth occur in Scripture—to its being produced in clothes: 'For from garments cometh a moth' (Ecclus. 43:13); to its well-known fragility: 'Mortal men are crushed *before* the moth' (^{<18049>}Job 4:19), which words really mean (so the Sept.) '*Like as* (*γνη*) *æomp.* ^{<6010>}1 Samuel 1:10) the moth is crushed' (comp. Plautus, *Cistell.* 1:1, 73); but others take the phrase actively, 'As a moth consumes clothing' (so the Vulg.). The allusion to 'the house of the moth' (^{<18778>}Job 27:18) seems to refer plainly to the silky, spindle-shaped case, covered with detached hairs and particles of wool, made and inhabited by the larva of the *Tinea sarcitella*; or to the felted case or tunnel formed by the larva of the *Tinea pellionella*; or to the arched gallery formed by eating through wool by the larva of the *Tinea tapetzella*. References occur to the destructiveness of the clothes-moth: 'As a garment that is moth-eaten' (^{<18138>}Job 13:28); 'The moth shall eat them up' (^{<28109>}Isaiah 50:9); 'The moth shall eat them up like a garment' (^{<28108>}Isaiah 51:8); 'I will be to Ephraim as a moth,' i.e., will secretly consume him (^{<3612>}Hosea 5:12); comp. ^{<4069>}Matthew 6:19, 20; ^{<4273>}Luke 12:33; ^{<3912>}James 5:2, metaphorically; and Ecclus. 19:3 — 'Moths and worms shall have him that cleaveth to harlots,' but the better reading is *σήπη*, 'rottenness.' Since the 'treasures' of the Orientals, in ancient times, consisted partly of 'garments, both new and old' (^{<40152>}Matthew 13:52; and comp. ^{<4072>}Joshua 7:21; ^{<4742>}Judges 14:12), the ravages of the clothes-moth afforded them a lively emblem of destruction. Their treasures also consisted partly of corn laid up in barns, etc. (^{<4278>}Luke 12:18, 24); and it has been supposed that the *βρῶσις*, translated 'rust,' joined with the *σής* 'in ^{<4069>}Matthew 6:19, 20, refers also to some species of moth, etc., probably in the larva state, which destroys corn. Kuiuonol says the 'curculio, or corn-worm,' the larva of the *Tinea granella*, is injurious to corn. Compare the Roman phrase *blatta et tineæ*. Moths, like fleas, etc., amid other more immediate purposes of their existence, incidentally serve as a stimulus to human industry and cleanliness; for, by a remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments frequently overlooked or kept clean. Indeed, the most remarkable of all proofs of animal intelligence is to be found in the larvae of the water-moth, which get into straws, and adjust the weight of their case so that it can always float: when too heavy they add a piece of straw or wood, and when too light a bit of gravel

(*Transactions of the Royal Society of Edinburgh*, 1:42)." "The *Tinea pellionella*. the larva of which constructs a portable case out of the substance on which it feeds, and is very partial to feathers, certainly occurs in Asia Minor, and we may safely conclude that it and *biselliata* (an abundant species often found in horse-hair linings of chairs) will be found in any old furniture-warehouse at Jerusalem." A detailed account of the habits of these insects may be found in Rennie's *Insect Architecture* (Lond. 1857), page 220 sq. **SEE WORM.**

Picture for Moth 2

Mothe, Pierre Lamber De La

SEE LAMOTHE.

Mothe le Vayer, Francois De La

a French sceptical philosopher, was born at Paris in 1586, was so well educated that he was a favorite of the great cardinal ministers Richelieu and Mazarin, and was appointed through their favor counsellor of the state and tutor to the duke of Anjou, brother of king Louis XIV. La Mothe was a moral and temperate man — by no means a common case at the French court of that period. He became so interested in the study of history that he abandoned everything for it, and so generally esteemed as he that was as crowned with distinctions in all circles which he entered. In 1639 he was made a member of the Academy. La Mothe was nearly fifty years old before he published his first work: yet, once entered into the authors' lists, he contributed something regularly every year until his death in 1672. He fought with wit and satirical humor against the life led by the court, and the licentiousness to which the people of that century gave their sanction. In his philosophy he inclined to scepticism, applying the arguments of the ancient sceptics especially to theology, limiting the latter to the sphere of simple faith. He exemplified his views in his work *De la Vertu des Paiens, ou Cinq dialogues faits a l'imitation des anciens par Horatius Turbero* (Mons, 1671, 12mo; 1673, 8vo; and a new edition, *Augmentee d'une refutation de la philos. sceptique ou preservatif contre le Pyrrhonisme par Mr. J.M. Kahle* [Berlin, 1704, 2 volumes, 8vo]). In the first dialogue he defends scepticism in the style of Sextus with much show of learning. He treats of the variety and contradictions of human opinions, morals, and habits, wherefrom he comes to deduct the doctrine that there is nothing certain, and for the welfare in common not even a common binding law of

morals. In his second dialogue he speaks about the variety of nourishment and beverage and the different customs at repasts; of the conception of love, and takes ground in favor of what would now amount to the doctrine of free love, which he calls his sacred and divine philosophy. He recommends in his third dialogue a philosophic solitary life. The fourth dialogue contains a satirical praise of the ass, aiming thus sarcastically to reprimand the folly of his century. His fifth dialogue treats of the several religions, and he comes therein to the conclusion that there cannot be anything certain obtained by it; but he speaks here only in regard to the religion of reason, and says that positive religion possesses the principles of faith in revelation, which can be only gotten by God's grace, and must ever be above all reason. Mr. Arnauld, the learned theologian, answered La Mothe in a tract entitled *De la Necessity de la Foi en Jesus Christ*, which ably refutes the foolish reasonings of La Mothe, and yet treats the author with great consideration, as he deserved. La Mothe died in 1672. The rest of his works are of very little importance; they were published by his son at Paris in 1653; 2d ed. 1669; 3d ed. (3 volumes, fol.) in 1684. This last edition is the most complete. Yet the best edition was got up in Germany at Dresden (1756-59, 14 volumes, 8vo). See Jtienne, *Essai sur La Alothe le Vayer* (1849); Bayle, *Hist. Dict. s.v.*; Hallam, *Introd. to Lit. Hist.* (see Index in volume 2, Harper's edition). (J.H.W.)

Mother

(μαῆ *em*, a primitive word; Gr. μήτηρ; but mother-in-law is t/mj ; *chamoth'*; once τῆς ὄχοθε' *neth*, ^{<0273>}Deuteronomy 27:23; Gr. *πενθερά*). "The superiority of the Hebrew over all other contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. **SEE WOMAN.** The king's mother, as appears in the case of Bathsheba, was treated with especial honor (^{<1029>}1 Kings 2:19; ^{<0212>}Exodus 20:12; ^{<0193>}Leviticus 19:3; ^{<0156>}Deuteronomy 5:16; 21:18, 21; ^{<0001>}Proverbs 10:1; 15:20; 17:25; 29:15; 31:1, 30)" (Smith). "When the father had more than one wife, the son seems to have confined the title of 'mother' to his real mother, by which he distinguished her from the other wives of his father. Hence the source of Joseph's peculiar interest in Benjamin is indicated in ^{<0143>}Genesis 43:29 by his being 'his mother's son.' The other brethren were the sons of his father by other wives. Nevertheless, when this precision was not necessary, the

step-mother was sometimes styled mother. Thus Jacob (^{<01570>}Genesis 37:10) speaks of Leah as Joseph's mother, for his real mother had long been dead. The step-mother was, however, more properly distinguished from the wombmother by the name of 'father's wife.' The word mother' was also, like FATHER, BROTHER, SISTER, employed by the Hebrews in a somewhat wider sense than is usual with us. It is used of a grandmother (^{<1150>}1 Kings 15:10), and even of any female ancestor (^{<0080>}Genesis 3:20); of a benefactress (^{<0080>}Judges 5:7), and as expressing intimate relationship (^{<8174>}Job 17:14). In Hebrew, as in English, a nation is considered as a mother, and individuals as her children (^{<2000>}Isaiah 1:1; ^{<3012>}Jeremiah 1:12; ^{<2692>}Ezekiel 19:2; ^{<2004>}Hosea 2:4; 4:5); so our 'mother-country,' which is quite as good as 'father-land,' which we seem beginning to copy from the Germans. Large and important cities are also called mothers, i.e., 'mother-cities' (comp. *metropolis*, from the Greek), with reference to the dependent towns and villages (^{<1009>}2 Samuel 20:19), or even to the inhabitants, who are called her children (^{<2082>}Isaiah 3:12; 49:23). 'The *parting* of the way, at the head of two ways' (^{<2612>}Ezekiel 11:21), is in the Hebrew 'the mother of the way,' because out of it the two ways arise as daughters. In ^{<8012>}Job 1:21 the earth is indicated as the common mother, to whose bosom all mankind must return.'" The term is also applied to a city as the parent or source of wickedness and abominations; as "Babylon the Great, the mother of harlots" (^{<6075>}Revelation 17:5). The Church, as the Bride, is spoken of as the mother of believers (^{<2094>}Isaiah 49:14-22; 56:8-13; ^{<805>}Psalms 87:5, 6; ^{<802>}Galatians 4:22, 21); and the sentiment, at once so mild and so tender, which unites the mother to her child is often alluded to in the sacred volume to illustrate the love of God to his people (^{<340>}Isaiah 44:1-8; 56:6-14; ^{<801>}1 Corinthians 3:1, 2; ^{<3017>}1 Thessalonians 2:7; ^{<7102>}2 Corinthians 11:2). *SEE CHILD.*

Mother-Church

(Latin, *Matrix Ecclesia*) is a term which has been used in various significations. The ancient Christians used this denomination of a Church in different senses. First, they understood by it an original Church, planted immediately by some one of the apostles, and from which others were afterwards derived and propagated. In this sense the Church of Jerusalem is called the mother of all churches in the world by the second General Council of Constantinople; and Aries was the mother-church of France, because supposed to be planted by Trophimus, the apostles' missionary, and first bishop of that place. Secondly, a mother-church denotes a

metropolis, or the principal church of a single province; as in some of the African canons, where *matrix* is sometimes used for the primate's see, to which the other bishops were to have recourse for judgment and decision of controversies. But, thirdly, most commonly it signifies a cathedral, or bishop's church, which was usually termed the Great Church, the Catholic Church, and the Principal See, in opposition to the lesser tituli, or parish churches, committed to simple presbyters. *Ecclesia matrix*, or mother-church, is opposed to *dicecesana*, or diocesan church; though by their ambiguity they are often confounded, and mistaken for one another. See Broughton, *Bibliotheca Historico-Sacra*, 2:145.

Mother of God

The *Virgin Mary* is sometimes so styled by Christians of all denominations. There is, however, a disclination to the use of this expression because Romanists have given to Mary a place which the Scriptures do not warrant us in assigning her. "The Virgin Mary," says Pearson (*On the Creed*), "is frequently styled the Mother of Jesus in the language of the evangelists, and by Elisabeth, particularly, the mother of her Lord, as also by the general consent of the Church, because he that was born of her was God (*Deipara*); which, being a compound title, begun in the Greek Church, was resolved into its parts by the Latins, and so the Virgin was plainly named the Mother of God." Protestants admit that the Virgin Mary is the mother of God, but protest against the conclusion that she is on that account to be treated with peculiar honor, or to be worshipped; for this expression is used not to exalt her, but to assert unequivocally the divinity of her Son: he whom she brought forth was God, and therefore she is the bringer forth or mother of God. The term was first brought prominently forward at the Council of Ephesus, when it was deemed necessary by the Church to prevent giving Mary a station above that of her Son Jesus the Christ. In the Protestant world there is among the common people a hesitancy to the use of it, "because," as Hook has well put it, "by the subtlety of the Romish controversialists, it has been so used, or rather misused, as to make it seem to confer peculiar honor and privileges upon the Virgin Mary. The primitive Christians, like ourselves, were contented with speaking of the Virgin as 'the mother of my Lord;' and this phrase sufficed until, as we have seen, heretics arose who understood the word Lord in an inferior sense, and then it became necessary to assert that God and Lord, as applied to our blessed Saviour, are synonymous terms. And sound theologians will still occasionally use the term *Mother of God*, lest Nestorianism should be held

unconsciously by persons who wish to be orthodox; and people forget the great truth expressed by Paul that 'God purchased the Church with his own blood; and that Christ is over all, God blessed forever.'" See, however, the article MARIOLATRY *SEE MARIOLATRY* in this *Cyclopaedia*, volume 5.

Mother of God, Congregation of the

Picture for Mother of God, Congregation of the

a monastic order instituted about 1574 at Lucca, in Tuscany, by John Leonardi. Their purpose is to save the lost of all conditions by any and all spiritual means, as the preaching of the Gospel, catechetical instruction, and visiting. They especially aim to reach the sick and the dying, and make the hospitals their principal fields of labor. Their founder was particularly devoted to the mother of Christ, and he provided in the constitution of the order that every day at 1 P.M. the litanies of the Holy Virgin be recited, and other like religious devotions be paid to her memory. The order was approved by pope Clement VIII in 1595, and confirmed by pope Paul V. Pope Gregory XV, anxious to spread the order throughout Italy, permitted its members to take the three monastics vows. Their dress is very much like the common monastic garb. See *Hist. du Clerge seculier et regulier* (Amst. 1716), 3:123-125.

Mother Goddess

(Latin, *Mater dea*). The pagans gave the name of *mother* to certain goddesses-of the first rank, particularly to Cybele, Ceres, Juno, and Vesta. Cicero speaks of a famous temple erected in the city of Engyum, in Sicily, to the Great Mother, or simply The Mothers. Concerning this temple, the Engyans entertained a strange superstition. It was confidently affirmed that certain goddesses, called The Mothers, frequently appeared there. They relate a story of one Nicius, a man of wit, and a considerable person of the city, who had frequently laughed at this pretended apparition. One day, as he was haranguing in public, he fell down, roared like a madman, and rent his clothes in pieces. Upon this he was thought possessed by the furies, and every one acknowledged the vengeance of the injured goddesses. However, it was found afterwards that this was only a pretended delirium, and an expedient to deliver himself out of the hands of his persecutors, who had thoughts of destroying him, under pretence of punishing him for his impiety in denying the apparition of The Mothers; for, being suffered to

go out of the city, he made his escape to the Roman general Marcellus. In that temple were shown javelins and brazen helmets, with inscriptions which made some believe that Murunes and Ulysses had consecrated these to the goddesses styled The Mothers. See Broughton, *Bibliotheca Historico-Sacra*, 2:145.

Mothering Sunday

(or Midlent Sunday), supposed to be the day on which, in popish times, people visited the mother-church and made their annual offering. In more recent times children and servants in England obtain leave to visit their parents on this day. This custom, according to some, originated in this Sunday being the *Dominica Refectionis*, or Sunday of Refreshment, the gospel for the day being the record of the miraculous banquet to the five thousand in the desert. On that day the guests used to eat frumenty, consisting of whole grains of wheat, boiled in milk, and sweetened and spiced.

Motive

that which *moves*, excites, or invites the mind to volition. It may be one thing singly, or many things conjointly. Some call it a faculty of the mind, by which we pursue good and avoid evil. Aristotle defines *motive* thus: "The deliberate preference by which we are moved to act, and not the object for the sake of which we act, is the principle of action; and desire and reason, which is for the sake of something, is the origin of deliberate preference" (*Ethic.* lib. 6, cap. 2). Kant distinguishes between the subjective principle of appetite, which he calls the mobile or spring (*die Triebfeder*), and the objective principle of the will, which he calls motive or determining reason (*beweggrund*); hence the difference between *subjective ends*, to which we are pushed by natural disposition, and *objective ends*, which are common to us with all beings endowed with reason (Willm, *Hist. de la Philosophie Allemande*, 1:357). This seems to be the difference expressed in French between *mobile* and *motif*. "A motive is an object so operating upon the mind as to produce either desire or aversion" (lord Kames, *Essay on Liberty and Necessity*). "By *motive*," says Edwards (*Inquiry*, part 1, § 2), "I mean the whole of that which moves, excites, or invites the mind to volition, whether that be one thing singly. or many things conjunctly. Many particular things may concur and unite their strength to induce the mind; and when it is so, all together are, as it were,

one complex *motive*... Whatever is a *motive*, in this sense, must be something that is *extant in the view or apprehension of the understanding, or perceiving faculty*. Nothing can induce or invite the mind to will or act anything any further than it is perceived, or is in some way or other in the mind's view; for what is wholly unperceived, and perfectly out of the mind's view, cannot affect the mind at all." Hence it has been common to distinguish *motives* as *external* or *objective*, and as *internal* or *subjective*. Regarded *objectively*, *motives* are those external objects or circumstances which, when contemplated, give rise to views or feelings which prompt or influence the will. Regarded *subjectively*, *motives* are those internal views or feelings which arise on the contemplation of external objects or circumstances. In common language, the term *motive* is applied indifferently to the external object and to the state of mind to which the apprehension or contemplation of it may give rise. The explanation of Edwards includes both. Dr. Reid (*Correspondence* prefixed to his *Works*, page 87) said that he "understood a *motive*, when applied to a human being, to be that for the sake of which he acts, and therefore that what he never was conscious of can no more be a *motive* to determine his will than it can be an argument to determine his judgment." "This is Aristotle's definition (τὸ ἔνεκα οὐ) of *end* or *final cause*; and as a synonyme for end or final cause the term *motive* had been long exclusively employed" (Sir Wm. Hamilton). In Dr. Reid's *Essays on the Active Powers* he says, "Everything that can be called a *motive* is addressed either to the animal or the rational part of our nature." Here the word *motive* is applied *objectively* to those external things which, when contemplated, affect our intelligence or our sensitivity. But in the very next sentence he has said, "*motives* of the former kind are common to us with the brutes." Here the word *motive* is applied *subjectively* to those internal principles of our nature — such as appetite, desire, passion, etc. — which are excited by the contemplation of external objects, adapted and addressed to them. But, in order to a more precise use of the *term motive*, let it be noted that, in regard to it, there are three things clearly distinguishable, although it may not be common nor easy always to speak of them distinctively. These are, the external object, the internal principle, and the state or affection of mind resulting from the one being addressed to the other. For example, bread or food of any kind is the external object, which is adapted to an internal principle which is called appetite, and hunger or the desire for food is the internal feeling, which is excited or allayed, as the circumstances may be, by the presentment of the external object to the internal principle. In

popular language, the term *motive* might be applied to any one of these three; and it might be said that the *motive* for such an action was *bread*, *appetite*, or *hunger*. But, strictly speaking, the feeling of hunger was the *motive*; it was that, in the preceding state of mind, which disposed or inclined the agent to act in one way rather than in any other. The same may be said of *motives* of every kind. In every case there may be observed the external object, the internal principle, and the resultant state or affection of mind; and the term *motive* may be applied, separately and successively, to any one of them; but, speaking strictly, it should be applied to the determining state or affection of mind which arises from a principle of human nature having been addressed by an object adapted to it; because it is this state or affection of mind which prompts to action. The *motive* of an agent, in some particular action, may be said to have been *injury*, or *resentment*, or *anger* meaning by the first of these words the wrong behavior of another; by the second, the principle in human nature affected by such behavior; and by the third, the resultant state of mind in the agent. When it is said that a man acted *prudently*, this may intimate that his conduct was in accordance with the rules of propriety and prudence; or that he adopted it after careful consideration and forethought, or from a sense of the benefit and advantage to be derived from it. In like manner, when it is said that a man acted *conscientiously*, it may mean that the particular action was regarded not as a matter of interest, but of duty, or that his moral faculty approved of it as right, or that he felt himself under a sense of obligation to do it. In all these cases the term *motive* is strictly applicable to the terminating state or affection of mind which immediately precedes the volition or determination to act. To the question, therefore, whether *motive* means something in the mind or out of it, it is replied that what moves the will is something in the "preceding state of mind. The state of mind may have reference to something out of the mind. But what is out of the mind must be apprehended or contemplated — must be brought within the view of the mind, before it can in any way affect it. It is only in a secondary or remote sense, therefore, that external objects or circumstances can be called *motives*, or be said to move the will. *Motives* are, strictly speaking, *subjective* — as they are internal states or affections of mind in the agent. *Motives* may be called *subjective*, not only in contradistinction to the external objects and circumstances which may be the occasion of them, but also in regard to the different effect which the same objects and circumstances may have, not only upon different individuals, but even upon the same individuals, at different times. A man

of slow and narrow intellect is unable to perceive the value or importance of an object when presented to him, or the propriety and advantage of a course of conduct that may be pointed out to him, so clearly or so quickly as a man of large and vigorous intellect. The consequence will be that, with the same *motives* (*objectively* considered) presented to them, the one may remain indifferent and indolent in reference to the advantage held out, while the other will at once apprehend and pursue it. A man of cold and dull affections will contemplate a spectacle of pain or want without feeling any desire or making any exertion to relieve it; while he whose sensibilities are more acute and lively will instantly be moved to the most active and generous efforts. An injury done to one man will rouse him at once to a frenzy of indignation, which will prompt him to the most extravagant measures of retaliation or revenge; while in another man it will only give rise to a moderate feeling of resentment. An action which will be contemplated with horror by a man of tender conscience will be done without compunction by him whose moral sense has not been sufficiently exercised to discover between good and evil. In short, anything external to the mind will be modified in its effect according to the constitution and training of the different minds within the view of which it may be brought. Not only may the same objects differently affect different minds, but also the same minds, at different times or under different circumstances. He who is suffering the pain of hunger may be tempted to steal in order to satisfy his hunger, but he who has bread enough and to spare is under no such temptation. A sum of money which might be sufficient to bribe one man would be no trial to the honesty of another. Under the impulse of any violent passion, considerations of prudence and propriety have not the same weight as in calmer moments. The young are not so cautious, in circumstances of danger and difficulty, as those who have attained to greater age and experience. Objects appear to us in very different colors in health and in sickness, in prosperity and in adversity, in society and in solitude, in prospect and in possession. It would thus appear that *motives* are in their nature *subjective*, in their influence *individual*, and in their issue *variable*.

There are two points which render this interesting topic of metaphysical philosophy or psychology also an important one in theology. See WILL.

1. *The Extent to which Motives control Volition.* — On this question there are essentially two theories.

(a) That the *will itself* determines the force or prevalence of the motives. This is not done by any previous volition, but in the act of choosing among the various motives, i.e., in selecting between the different courses to which these motives prompt. This is the only theory that leaves the will absolutely free, and fully vindicates moral character. For Cicero has long since observed that "if the things which move the will are not in our own power, then neither our actions nor our volitions are free, and there is no room for praise or blame." *SEE LIBERTY.*

(b) That the motives control the will, so as to produce volitions according to their relative force. This is argued, either (1) on the *materialistic* (i.e., physical or mechanical) ground alleged by Hobbes, Collins, and others, that there is a natural law regulating unerringly and necessarily these processes, external and oftentimes independent of the subject himself; or (2) on the basis of a *moral* necessity, assumed by Edwards and his followers, whereby the actual mental condition of the subject (i.e., his desires, etc.) dictates the direction of the volitions. On the other hand, consciousness, no less than Scripture (e.g. especially ~~EVIS~~ Romans 7:15-23), most unequivocally declares that we are capable of selecting a course contrary to our most urgent inclinations, and conscience pronounces us guilty because we suffer our evil passions to overcome our will. Did not our judgment (otherwise called conscience or the moral sense) thus step in to cast a weight into the scale, and, moreover, were not the prevenient grace of God ever ready to aid us "both to will and to do" what is right, it might indeed remain doubtful whether the will of fallen creatures at least could freely determine in the presence of violent emotion or habitual predilection. *SEE INABILITY.*

The phrase "the strongest motive" contains an ambiguity which has led to great confusion in this controversy. If those who use it merely mean those inducements which are usually most efficacious in moving men, then it is irrelevant to the present issue, because some persons at all times, and all persons at some times, are proof against those influences which are most sure to incite other individuals or under other circumstances. So proverbially is this the case that human conduct is of all things the most uncertain to predict in particular cases. If, On the other hand, as is more exact, the phrase is employed to designate those considerations which are so peculiarly adapted to the mental state of the person at the time as to effect an inclination of the will accordingly, then there still remains this fallacy in the expression, namely, that the *strength* of the motives really

depends upon the moral condition of the subject himself, of which condition the will itself forms a large (indeed a preponderating) element. Hence we term persons "obstinate," "stubborn," "headstrong," "self-willed," etc., or the reverse. *SEE VOLITION.*

2. The doctrine that "*the character of the motives determines the moral quality of an act*" would be more correctly stated thus: "The *purpose* of the actor determines his moral character in any given case." There is hardly any specific act (unless perhaps we except idolatry) which may not be praiseworthy performed under certain circumstances and for right ends. Thus homicide may be murder or execution in altered cases; sexual connection is the legitimate privilege of matrimony or the illicit indulgence of licentiousness; the use of the name of God may be either a lawful oath, or devout prayer, or profanity, according to the intent of the invocation. Nor is this axiom tantamount to the maxim condemned in Scripture (^{REF}Romans 3:8), and justly scouted under the popular name of "Jesuitism," that "*the end justifies the means.*" Not *only* the end in view, but all the means employed to accomplish that end, must be tested with the same scrupulous care by a comparison with the identical standard of rectitude, the revealed will of God, by which alone the moral quality of the motive of him who seeks to effect the one or make use of the other is to be ultimately and surely determined. Thus while the intention of the party acting vindicates or condemns him in the act, the propriety of the act itself is to be tried by a more unerring external tribunal. Hence also a crime or good act meant, but (through unavoidable hinderance) not executed, is, in the eve 'of divine justice, accounted as guilt or virtue (^{REF}Matthew 5:22, 28; ^{REF}2 Corinthians 3:12; ^{REF}1 John 3:15). *SEE MORALS.*

See Edwards, *On the Will*, pages 7, 8, 124, 259, 384; Toplady, *Works*, 2:41, 42; Buck, *Theol. Dict.* s.v.; Hamilton, *Metaphysics*, page 692 sq., 129, 556 sq.; Watson, *Theological Institutes*, 2:439 sq.; Krauth's *Fleming's Vocabulary of Philos.* s.v.

Mott, William F.

an American philanthropist of some fiote, was born in New York City in 1818. Mr. Mott commenced life with moderate means, but, being honest and of frugal habits, amassed an ample fortune, which he spent for the relief of the poor and needy. He made large contributions to the philanthropic institutions of his native place; among them, to the City Dispensary, the House of Refuge, the Colored Orphan Asylum, and

Woman's Hospital. He was an active member of the Society of Friends. He died in New York in 1867.

Motzer, Daniel

a Presbyterian minister, was born in Perry County, Pennsylvania, August 16, 1817. He graduated at Jefferson College, Pennsylvania; studied theology in the Western Seminary, Alleghany, Pennsylvania; was licensed by Carlisle Presbytery in 1848, and in 1849 was ordained and installed pastor of the church at Cold Spring, N.J. He subsequently served the churches of Madison and Adams's Mill, Muskingum County, Ohio, and near Warrenton, Fauquier County, Virginia, and lastly the Nealsville and Darnestown churches, in Montgomery County, Md. He died November 1, 1864. Mr. Motzer was a scriptural and edifying preacher, an untiring and affectionate pastor, and a kind and true friend. He felt a deep interest in the mental and religious training of the young, and the interests of the parochial school were very dear to his heart. See Wilson, *Presb. Hist. Almanac*, 1866, page 131.